

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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TO WRITERS AND READERS.

The Editor will be accessible to his friends and the public only on each Wednesday, at the publication office, a few doors east of Broadway. A portion of our Editorial Staff will occasionally use the Phonographic characters for signatures, in order to interest our readers in the brevity, utility, and economy of the system. Let no contributor conclude, because we post-poned or respectfully decline the publication of an article, that we are, therefore, prejudiced against the writer of it, nor that we necessarily entertain sentiments hostile to his. We shall make every reasonable effort to satisfy both reader and correspondent. Non-official letters and unbusiness correspondence (which the writers desire for only the editor's perusal) should be subscribed "private" or "confidential." The real name of each contributor must be imparted to the Editor; though, of course, it will be withheld from the public, if desired. We have one important request to make of all correspondents, namely: that they will crystallize their thoughts, reducing them to as brief a compass as possible. We are earnestly laboring to puritize all sectarian creeds and to fraternize the spiritual affections of mankind. Will you work with us?

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN." S. C. C.—On the 28th of January; not one day before. Hon. N. P. T.—The remarkable "Vision" will be published. P. P. W.—Your thoughts on "Progress" are received, and the article is on file for examination. "SIMPLEX."—In our list of poetical contributions, "An Orphan's Soliloquy" has long been awaiting due attention. "LANCASTER CIRCLE."—Your reply to Mr. Trowbridge is received. There is considerable "centrifugal" force in your answer. "ANSWERS TO CORRESPONDENTS" and two columns of "Whispers" are crowded out. Many of them will be printed in our next. "PHILADELPHIA" has sent us his rejoinder to the last article by "M. J. W." It will soon appear. "VOICES FROM THE PEOPLE" will continue to be heard through our columns. We have many excellent "words" in reservation for future numbers. MEDICAL WHISPERS will be heard next week. We rejoice to learn that many of our readers are healthier and happier than they were twelve months ago. A CORRESPONDENT sends us, in manuscript, a "Prayer to God," but in a postscript says: "No response necessary." Now the question is, was this postscript addressed to us, or to a higher source? N. M. S., FREDERICKSTOWN, O.—Your lines are somewhat deficient in metrical harmony, but they convey a sentiment which should actuate every reformer. "Speak thy thought" is the true nineteenth century gospel. R. J. J., NEW ORLEANS.—This fraternal subscriber writes us at considerable length, urging the claims and rights of the Southern people, and hopes that we will present editorials on the questions at issue. We shall do so whenever our mind is properly enlightened in the premises. W. E. P.—Your tribute to the memory of Capt. John Wilson will probably appear in our columns before long; but we cannot but regret that the vivid picture you have drawn of a noble man's last heroic deeds, had not found expression in better finished verse. J. H. REYNOLSON, of Clayton, Ind., wants to hear from our Boston correspondent (W. E. H.), as an acquaintance "might be made a source of pleasure and profit to both parties."—We are not at liberty to impart the full address of the Brother who is "in his right mind." Mrs. I. P., WAUKESHA.—Please inform the "man who knows how to groive" that the Report of Proceedings in Lyons, Michigan, has arrived safely at our office. We are glad to be able to print the account of the trial of the Davenport, and to reveal to the public the legitimate spirit of sectarian intolerance. L. H. C., BATTLE CREEK, MICH.—Your kind letter is received. The pure heart is ever alive to angelic influences, whether coming from the over-void or this. The "Message from a Guardian Angel" is a sweet and affectionate token to the recipient, but the public would not understand, and, therefore, not prize it. "JESSIE," LOGANSVILLE, WIS., sends us much appreciated fraternal greetings, and some lines; seemingly from spirit guardians: "To the afflicted," from which we make the following extract: "By the mist and by the shadows Of the soul's unrest and grief, We would break all galling fetters With pure freedom's best relief; And with breathings soft, serene, As the summer's dewy eve, From the fount of Love eternal, We thy sorrows would relieve." "NEW ORLEANS."—The story has arrived. Will examine and report very soon. We like it much. J. C. S.—Your wishes will receive early attention. "ELLA."—The poet hath whispered to thee: "Whene'er a noble deed is wrought, Whene'er is spoken a noble thought, Our hearts, in glad surprise, To higher levels rise. The tidal wave of deeper souls Into our inmost being rolls, And lifts us, unawares, Out of all meaner cares."

Voices from the People.

"Let every man have due liberty to speak an honest mind in every land." For the Herald of Progress. RIGHT AND WRONG. To God, "Whatever is, is right;" To man there is a right and wrong, A heat and cold, a day and night, And men are weak, and men are strong, Else the accustomed use of terms Is "wrong;" and "beyond" may mean but wrong. With God there can be no extreme; But men of sense should surely know That all but He who reigns supreme Must have degrees, of high and low, Of good and bad, of rich and poor, Must know of right, yet wrong endure. Perhaps in an "expanded sense," Expanded to its utmost stretch, "Whatever is, is right;" and hence The curses of a "low-lived wretch," Are blessings called, by some, on those Whom he is pleased to call his foes. One thing we positively know, Necessity is absolute; "Good" or "bad" is so, Is a fair question for dispute, All people do just what they must, And much or little take on trust. W. L. P. VAN VLECK. SEEING DISEMBODIED SPIRITS. A WORD OF EXPLANATION FROM WILLIAM DENTON. WATERLOO, N. Y., Nov. 30, 1860. BROTHER DAVIS:—In a late number of the Herald, I see Mr. Leland inserts my name among those of a number of persons who possess the power of "seeing disembodied spirits." As far as I am concerned, this may lead to an incorrect idea. I have no clairvoyant power whatever. I have, however, frequently seen hands and feet, sometimes in daylight, that I was absolutely certain belonged to no being in the body, and that I had every reason to believe belonged to spirits, and made visible for the time being. I have at different times obtained impressions from them in flour, clay, and putty, showing that they were really tangible, and as such I saw them just as any other person possessing a "medium" would see them. It is well, in prescribing facts on the subject of Spiritualism, to do so accurately, and I trust the time is not far distant when Spiritualism will stand in public estimation on as firm a scientific basis as Astronomy and Geology. Your Brother, WILLIAM DENTON. IS THE PROPHECIC GIFT REAL? FLUSHING, Oct. 29th, 1860. Messrs A. J. DAVIS, & Co.—When Layard was exploring the ruins of Nineveh, some years since, he addressed a letter to a learned society in London, (I think the Historical Society) stating that he had discovered ample evidence that the city of Nineveh is destroyed antecedent to the date of the Jewish prophecy; and that an after communication would elucidate all the evidences corroborative of this interesting fact. Nothing further in regard thereto has been published, so far as I am aware, and it would seem that on Mr. Layard's return, the promised elucidation was suppressed, most probably through the influence of religious bigotry. Can we not obtain light on this subject, or is the world to be still longer kept in a state of delusion and ignorance, as if still incompetent to receive the illuminating rays of eternal truth? Being fully satisfied that the power of prophecy was never possessed by any human being, and that all the Scriptural pretenses of such power are utterly fallacious, I am desirous of having all such pretended predictions controverted and explained in so lucid a manner that all existing credences in these gross Jewish deceptions may be set at naught. Yours, fraternally, WM. R. FRINCE. "DISTRESSING STATEMENT." Mr. Editor: Rev. Elbert S. Porter, editor of the Christian Intelligencer, the organ of the Dutch Reformed denomination in this city, says, in his issue of Oct. 11: "We can confirm, from private sources of information, the distressing statement made below. It is sad to think how feebly even the most favored parts of our country are guarded against fool-born but deadly delusions." He then gives the following item: "A writer in a Boston religious paper represents that Spiritualism is making bad work in some parts of Vermont. Writing from Chittenden, he says: 'Domestic discord prevails. Marriage contracts are made to be dissolved in a few weeks or months. Families that were a few weeks ago esteemed and respectable, are now in rags, and wanting the most common necessities of life, and their earnings are given to support the idle rabble who constantly hang upon them, to hear or to tell some new and strange thing.' This is indeed 'a distressing statement,' inasmuch as it is false and calumnious. I have relatives and constant correspondents in that locality, who are not Spiritualists, and they say that this writer 'in a Boston religious paper' has grossly belied the community, by taking a single case or two of marital unhappiness and separation, such as have occurred in many other towns during the year past, and generalizing into a sensational item for his letter to the Boston paper. So much for the 'domestic discords.' As

to the families "in rags," and to the advocates of Spiritualism, it is altogether false. There is not (if the representations of my friends, who are quite unprejudiced, may be depended on) even a single fact to support this wholesale falsehood. This is true, however, I presume: Quite a number of those who used to pay their money to "Orthodox" preachers, for repeating over every Sunday the same old superstitious tales, now prefer to pay those who will tell them something "new" and profitable. L. THE DIET OF A PATRIOT. New York, Dec., 1860. Mr. Editor: The following anecdotes of Garibaldi first appeared in a paper published in his native city. We think them worthy of circulation in America: "Some time before the campaign of Italy, a Mr. X.—had sent to Garibaldi in his little island of Caprera, some garden seed—cabbage, salad, spinach, and the like. It is well known that in time of peace, Garibaldi devotes every moment to agriculture, with hunting and fishing. "Well," said Mr. X., on meeting him, "did the seed turn out well?" "Yes! yes! yes!" replied Garibaldi. "You answer strangely," said X. "For you particularly, I had selected the very best seed. Was I deceived?" "No! I tell you." "You conceal something; the seeds were good for nothing." "The seed were very good; but—but for salad one needs oil!" "How? have you no oil?" "And where would you have me steal it? But don't let that prevent you from making me a visit at Caprera. I do not promise that you will always find bread there, but there will always be something to eat. Fish and game rarely fail me, and in any event, there are always corn and beans there." "On another occasion, a friend reproached Garibaldi with his indifference in the matter of money. "As for you," said he, "it matters not, for a trifle satisfies you; but you ought to think of your children." "Garibaldi smiled, and answered, 'that you have not thought of the subject as much as I. Listen: either my children will love an expensive style of living, or they will know how, like me, to be contented with a little. In the first case, they do not deserve that I should trouble myself about them; in the second, they will always have enough.' "He added, in a mingled tone of mystery and sport: "I will wager that you have never, like me, calculated how much a man needs in order to live. Now I have made that calculation. I make no account of tobacco—that is a poison—nor of wine—that does more hurt than good, especially in our climate. The most wholesome and nourishing aliment is soup. A little water and salt, some pulse or corn—this is all that is necessary to secure a man health and independence. This diet, freely used, costs eight cents a day. Who cannot earn eight cents a day? To what base humiliations do men submit to acquire a fortune, with which they might so easily dispense! "Millionaires and epicures, it seems then, cannot count among their flunkies the conqueror of Francis II."

THE TERRORS OF SECESSION.

A CANDID LETTER FROM THE SOUTH. [We find in the N. Y. Times a private letter, from a young lady in South Carolina to her uncle in this city, which gives a sad and fearful picture of the actual terror felt at the South. We make a few extracts.] You may imagine, dear uncle, our situation, but you never can realize it in its fullness. Already we tremble in our own homes in anticipation and expectancy of what is liable to burst forth at any moment, a negro insurrection. Could you see the care and precaution displayed here by the proprietors of the negroes, not only planters, but others, you would not for a moment envy us our possessions. Not a night passes that we do not securely lock our fire-arms in their quarters; but our most loved and valued house servants, who in ordinary times we would trust to any extent, are watched and guarded against with all the scrutiny and care that we possess. The negroes feel and notice these new restraints, and naturally ask, "Why is this?" But it is unnecessary for them to ask the question, for they all comprehend the cause as well as we who own them. They have already learned enough to give them an idea of what is going on in the State and nation, and this knowledge they have not gained from Abolitionists, as some suppose, but from the conversation of their owners indirectly held in their presence. They have already heard of Lincoln's election, and have heard also that he is for giving them their liberty, and you may imagine the result. You have heard that our servants all love their masters, and their masters' families, and would lay down their lives for them—that the colored race in the South prefers slavery to freedom—that they would not be free if they could, &c., &c. That is but the poetry of the case, the reality consists in sleeping upon our arms at night—in doubly bolting and barring our doors—in establishing and maintaining an efficient patrol force—in buy-

ing watch-dogs, and in taking turns in watching our sleeping children, to guard them and ourselves from the vengeance of these same "loving servants"—a vengeance which, though now smoldering, is liable to burst out at any moment, to overwhelm the State in spite of the Palmetto flags or State precautions. Now, one word as to the military force of the State to protect us against an insurrection. I presume, with the exception of Charleston, and perhaps a few large towns, that the remainder of the State is situated very much as we are here, and I will give you an idea of how well prepared we are to resist a mob. Upon our place, of about 1,200 acres, we have: of whites, males—husband, two overseers, and my son of fourteen years; total, four. Females—self and cousin, little Lucy, and the wife of one of the overseers—four; of whom only four at the most are capable of bearing arms; to offset which we have at least seventeen field hands—sturdy young negroes—besides the female servants. And this is a fair representation of the force upon our plantation. Considering such a state of facts, do you blame me for desiring to absent myself, my husband, and children, from the State? DEAR HERALD: The "Lancaster Circle" seems to attack astronomical science in general; in this it would do very wrong. Astronomy is not a child from yesterday, it is an adult, who has legs and can stand and walk stately upon a sure ground. Yet we must distinguish. Astronomy has two parts: the first is of a mathematical, and the second of a speculative character. The former cannot be overthrown, neither by a "Circle" nor by "Spirits of the sixth circle," for mathematical operations and results are lasting truths. This part, therefore, cannot be meant, when the "Circle" declares: "that in the learned world very little is known on the subject of planetary motion." Hence, only the speculative part of any exact science—mathematics are—may be put in question. The cause of planetary motion and its mathematical demonstrations are different things, and the "Circle" and Mr. Trowbridge do not keep these things asunder enough. Mr. Trowbridge is right, when he says, "Astronomy sees that planets have a projectile force, but as to where this projectile force is from, does not concern the mathematician in his inquiries." But this is just the point; speculative astronomy will know the secret, and the "Lancaster Circle" has tried to make a step herein. Newton, too, a mathematical astronomer, undertook the same physical researches, but in a very orthodox manner, having been a strong Bible-man in metaphysical matters. He accepted that God made the heavens and the earth by a sudden act of creation, according to the dogmatic "word-deed" theory, and after having made the attraction of the globe, gave to each planet a mighty "push" with his godly fist, and from these two forces—so he thought—resulted, according to a mathematical law, the circular motion. Newton's demonstration, founded upon these two forces, may be a mathematical truth—and it can be proven that it is really such—but this does not explain the why nor whence of these forces. Mathematical views and truths, and philosophical examinations of cause and end, are, as I have already said, two different things. Therefore, it seems to me, neither party is really right. The "Lancaster Circle," seemingly mounting a somewhat high horse, having the conviction of possessing not only "lumina" but "spiritual" knowledge, mistakes the nature of mathematical truths and, therefore, of "mathematical" astronomy. Mr. Trowbridge, a calm, cautious mathematician, who does not care how the motion is produced (notwithstanding this is the pendulous question), is satisfied with mathematical demonstrations and calculations. But both parties are evidently not quite right in their views of the heavenly machinery. Or, what must we say to a controversy about things and with things, which do not exist!—hearken, reader, which do not exist! There are no ellipses at all in our solar system, the sun itself describing an orbit through space. If the orbits of our satellites and planets would leave behind them in space any prints of their paths, these would show to a distant contemplator spiral curves (serpentine lines) and no ellipses! This is a truth, one revealed by simple mental contemplation; why, then, do the "Lancaster Spirits" know nothing of this existence, and yet it is so absolutely necessary to the conception of a true idea of the planetary construction? Why does Mr. Trowbridge not remind the "Circle" of this delusion, if he has any knowledge of this fact? As long as the notion of elliptical orbits is held fast, the why of the motion cannot be rightly explained nor understood. Nevertheless, the mathematical part of astronomy, with all its laws and demonstrations by Copernicus, Kepler, Newton, La Place, and others, will remain true, whether the explanation of the why of the forces takes this or that aspect. The two adjacent parts of a spiral curve, if held fast with both ends together, form either a circle or an ellipse; thus the elements of the orbits are the same, and the astronomical observations and calculations remain truths, whether we view the orbits as ellipses or as progressing spiral curves. But they are the latter, and future generations will universally

Physiological Department.

The Cause and Cure of Disease.

SWEATING AS A REMEDY.

JACKSONVILLE, Tuolumne Co., Cal. MR. DAVIS, DEAR SIR: Ten months since I knew nothing of the Spiritual Philosophy, and was encased in the armor of ignorance. I had several times refused to read any of the works on the subject. I thought I knew it to be false, and I had often found fault with others for acting as I was doing. My rule for others was that they had no right to reject any proposed scheme of doctrine without evidence. I have since read the greater part of your works, and my former opinions are very much shaken, if not entirely changed. While devoted to the duties of my humble calling, my mental powers were engrossed with the question as to the cause of disease and its cure. I have been hostile to every system of medicine, as being worse than useless, as injurious in nearly every instance. I have believed for over thirty years that disease was a condition, and not a legion of things, simply the opposite condition to health. I know, Brother, I shall not disturb your equanimity, when I say that I have but little faith in the host of remedies given in the first volume of the Harmonia. Is man, the flower of the universe, so imperfectly organized that his system is without a natural power to expel disease from his material frame? I do not believe it. Neither can I think that the power is situated in his stomach. You say, on page 407 of the Physician, that what will cure Small Pox in one case, will cause it in another. Now I believe firmly that the only proper remedy will cure it in all cases, and cause it in none. You also say, in treating of Croup, that steaming is not good in this complaint. Steaming is useless in any complaint, as generally used, that is applied for the space of an hour, and then, perhaps, followed by the shower bath. This process checks at once and retains in the system, those particles of matter that should be driven off to restore health. How can it be supposed that the stomach can do ought for the organism, except to act, as Nature designed, on the aliment? I have removed the following complaints simply by causing profuse perspiration, for eight or ten hours, (in one or two instances requiring the second steam bath, as it is commonly called, to produce the second sweating;) to wit: Chronic Croup in the last stage, Malignant Scarletina, Bilious and Bilious Intermittent and Catarrh Fevers, Small Pox, White Dysentery—a complaint resembling Apoplexy—by one process; also Fever and Ague, Pleurisy, and various other violent cases of sickness, of an unknown name to me, with from two to four profuse sweatings. In one case, a friend had been suffering for seven weeks with bilious intermittent, as his two doctors called the complaint. He feared to use steam. I told him to force perspiration for ten hours, and he would regain his health. Placing himself between two large feather beds, in July, he remained there in profuse perspiration for ten hours, and next day was a well man. Again, I would reject the method of curing disease by bleeding, cathartics, emetics, and the like. How can the human system become charged with too much blood, any more than it can acquire too much bone and muscle, or too many sinews! What kind of blood can the stomach eliminate from the nauseous preparations that are administered? Water, air, and magnetism, likewise may be very good remedial agents, but man must be poorly organized, if some more certain and speedy power is not inherent in his system. No doubt many have thought your remedy for the deaf man in New York, as being exceedingly simple, but if his ears were obstructed with hardened excretions, the oil from weasel's feet may have been the most proper remedy. Let me propose a case for your consideration. Before coming here, I spent nearly ten months in Havana, in the island of Cuba. On my return, I found my wife suffering from what was called a case of Lung Consumption. I thought her lungs so far gone that I could do her no good, and attempted nothing for some three or four months. She was following the prescription of a physician, cod liver oil, etc. But I was impressed with the idea that I should wrap her chest in a bandage every night, wet with something cold. I could not get rid of the impression, and yet I could not think it would be of any service to her. At length I applied a bandage, wet with rum at first, but soon used water, and the result was,

that the complaint appeared to be driven up the throat, and in about ten months she recovered her health, and became as hearty and robust as ever. I do not know that she really had consumption, but I do know that she recovered her health, and that it was not owing to any internal remedy.

You may think my idea of the inutility of using specific medicines in the cure of disease is false; it is but natural you should do so, and I can only appeal to particular facts in proof of my position. How is the blood wasted, and how does it escape? Evidently in particles so minute as to be invisible to material eyes. Do not salt and sulphur escape from the stomach of the laboring man by the pores of the skin? and does not this prove that the body is porous from the center to the surface? How many sick persons are there at any time, whose skins have a free and healthy action? Not one has fallen under my observation in an experience of more than fifty years. While the skin is in a healthy condition, every impure, or too highly refined particle of matter is expelled. Is it not stated on good authority, that by the pores of the skin, six-tenths of the impurities of the system escape? then what must be the consequence, if that escape is prevented? How much more reasonable to think that Nature did not overlook so important a matter, in our organization, as an inherent power to expel any and every disease? Does not the life of the drunkard prove it? How long does his system struggle to expel the liquid poison? The violation of the laws of his being must be long protracted ere he can destroy this inherent power; and until he does destroy it, there is a possibility of regaining his health. I cannot think that Nature would require us to supply magnetism. She surely will furnish that herself, when our health demands it, and I cannot see how we can interfere with her magnetic operations in our behalf. But it appears reasonable that we, by hereditary malformation and sudden changes of temperature, may become diseased, though we are not aware of any violation of the laws of our being on our part. However, it is my conviction that Nature completed her work, and that she does not require magnetic batteries of our construction.

I have seen it stated—I am not certain if by you—that the Will power was potent for the cure of disease. This may be, for it is certainly powerful as a preventive. A case often cited in proof, is that of a criminal in Europe, who died merely because he thought he was bleeding to death. Was it the Will-power, or was it Fear that produced this result? I see remedies for the cure of every ill that flesh is heir to, offered to the public in every paper, including those devoted to Spiritualism. Thus we have clairvoyant medicines, medicines from the spirits, water-cure establishments, healing mediums, healing by Nutrition without medicine, healing by motions, clairvoyant physicians, vital electricians, magnetic physicians, and panaceas, in every drug store. I believe Nature endowed the human organism with the power of expelling disease, but not with forty powers for the same purpose. At all hazards I would sooner trust to the forced action of the cuticle for ten or twelve hours. I do not believe spirits know any more of the cure of disease, than they did before they departed for the Second Sphere. Their bodies are not subject to disease, and gold is of no use to them, and I cannot see any inducement for them to study remedial agents. Spiritual eyes can only see spiritual things. I have not seen Nature fail in one case of disease, when properly assisted, and I do not believe she will ever fail, if assisted in time; and all the aid she requires from us, is to endeavor to raise the temperature of the body. That we cannot do. But the trial, if continued, will end in copious perspiration, and that kept up for ten or twelve hours, will, in nine cases out of ten, change the condition of disease to the condition of health. I have practiced this course some thirty times or more, and have never seen any other effect than a complete restoration to health.

The plan I have usually adopted is as follows: If the person is too ill to sit up, take a small vessel—a common bucket will do—put about three inches of boiling water in it, and place it in the bed near the feet of the patient. Have beforehand about eight half-bricks heated nearly, or quite to a red heat; put one into the water in the vessel in the bed; have the covering close around the neck of the sick, but have the head out, and free in the cooler atmosphere. Set a stick upright in the pail, so as to allow the steam to escape into the bed and around the patient, but not to escape from the bed. When a brick cools, remove it, and put a hot one in its place, being careful not to scald the patient. The number of bricks mentioned, will generally produce a copious perspiration for two or three hours; and the more copious the better. Finally remove the pail, put on plenty of covering, and keep up the perspiration for ten or more hours. Nature will ask no farther assistance from you; she will complete her work both quickly and well. The best time to begin the operation is about sundown. The rules given for patients unable to sit up. If the person is not so ill, vary the rule accordingly. I have never known the application to fail. Even toothache, sore eyes, and headache all disappear as if by magic. But mark; there are to be no cold applications, no shower-baths. A general rubbing with a damp towel, and a complete change of clothing is beneficial. Let any person, before criticising or caviling, try the method stated, and I feel certain there will be no cavillers afterward. Yours for the Truth, JEROME HARRAUGH.

Man Midwifery.

A PROTEST FROM ONE OF THE PEOPLE.

DEAR HERALD: Man Midwifery is a useless and vicious practice. Like many customs and fashions, it has its origin and support with civilized man only. Savage, barbarous, and half-civilized nations never employ male accoucheurs. The custom is unknown to them, and it would be as unsafe for a doctor to attempt the practice among them, as it would be for a common laborer among us. But the custom is so prevalent in this country, that all women, or nearly all, think it a duty to yield their persons without limit to the care of the attending physician. Young mothers are taught by older ones that whatever the Doctor does is "right," and he enters unflinchingly "woman's world," and trespasses upon her private rights without any concern, and takes liberties in the practice of his art, that would consign other men, equally good, to the penitentiary. The custom is a relic of the usages of despots and smacks of slavery. It is sustained on the ground that woman needs a strong arm, a wise head, and powerful medicines, to carry her safely through her hour of trial, and most women so believe.

Let us look for a moment to its pecuniary bearings upon the poor, for that class multiply more than any other. It is of great consequence to the physician that the newly married poor should have children. For he is thus initiated into the confidential relation of "family physician." He is the intimate confidant of the young mother, for there is nothing about her person which is sacred from his touch, and no ailment is kept from his knowledge. Established on this confidential footing, he can go in and out of the poor man's door whenever it is for his interest or pleasure. Upon the advent of every little stranger, the doctor is made three, five, and sometimes ten dollars richer than before.

But the husband of his patient has lost as much, for the doctor has left no equivalent for his money. I say no equivalent, for he has rendered no more service than neighboring women would do, without money or price. Does any one ask for proof? The indigent laborer must work a week to get his babe rightly born; two days for the child's first breakfast, for the good doctor must look after the secretions, one day for sore mouth, another for teething, colic pains, and the like, and every unusual ache adds to his dimes.

Thousands of mothers live and die unconscious of the imposition; like slaves to fashion and appetite, they know of no better way. Professional man midwifery prevents the spread of that knowledge which women should everywhere possess. The knowledge of the profession is superficial or concealed under unmeaning technical terms. And hence women are inclined to believe that this art is so abstruse as to require years of study, and is not attainable in common life, and that it is a hazardous responsibility to undertake to assist women in child-bed, while they forget that their sex even now has to bear the burdens of maternity in all their severity, and run all the risks, for which the doctor, a mere supernumerary, gets the pay and the praise.

An intelligent people, free to adopt their own customs, like ours, should throw off a practice so foolish. Their love of good morals should urge them to abolish this dishonorable custom, so outrageous to women, so barbarous to men. I speak with emotion, for our American mothers are naturally modest. How a custom so repulsive to every feeling of modesty, should have come into vogue, is a problem I do not pretend to solve. I turn it over to those who are wiser, or more curious than I. As Young America struggles to acquire the disgusting habit of chewing tobacco, so I suppose woman, because it is the fashion, submits to a usage which in her heart she utterly abhors. This explains its continuance, if not its origin. But the simple question is, Ought the practice to be continued?

Who can answer in the affirmative? Women everywhere can render all the service needed. For cases that require great skill they are competent to learn what is needful. I should be pleased to give some facts bearing upon this subject in some future number. O. C. H.

Philosophy of the Laying-on-of-Hands, AS A REMEDIAL AGENT.

FRIEND DAVIS:—In No. 39 of your HERALD it is said that this method of curing is making rapid strides in our country. Notwithstanding this fact, I believe that the greater part of the people at large, even where this cure is being practiced, do not understand the "why" and "how" of the thing, and perhaps a few suggestions on the subject will be acceptable to many. I speak of suggestions only, for though I am much engaged in this subject, yet I do not pretend to understand it thoroughly enough to put my opinions forth as positive convictions. Clairvoyants have told us, and every close observer can have verified it for himself, that there is a sphere of rarefied matter around every person; of course this sphere must have emanated from the material body, and remains in constant rapport with it. Whatever affects the material body will also affect this spiritual sphere, and vice versa. Clairvoyants further tell us, that this sphere presents very much the aspect of a rainbow—its different strata showing different hues. That seems to justify the inference, that the dif-

ferent organs of the human body do not eject exactly the same kind of rarefied matter, but that every one must supply a different stratum in this spiritual sphere.

Should any one of the organs become diseased, the emanations therefrom will be increased or lessened, and it may be altered, too—and the harmony of the sphere is broken. I would not be understood to say by this, that therein consists the real disease; but suppose a diseased liver should throw off an undue quantity of its peculiar refined matter; then, it seems to me, the presence of this undue quantity must react on the organ itself; the health-pendulum is out of order, and disease and pains are the result. What first was a product of the disease, now becomes a cause of it, and so the healing powers of nature are sometimes driven round in a vicious circle. Purify the spiritual sphere of the patient, free nature's healing powers from the presence of the products of the diseased organs, and they will improve the opportunity to restore health and harmony.

Now, if the operator lays his hands on the patient, he establishes a channel between his organism and that of the latter; he connects the two spheres; and as everywhere, if possible, Nature establishes an equilibrium in her fluids, so here the two spheres mingle and blend, bringing the patient's sphere nearer the standard of health, and throwing that of the operator somewhat out of harmony. But he, having all his organs in a healthy state, can, by calling his WILL power to his assistance, very soon overcome this discord by harmony.

By thus laying on the hands, the operator is only passive, absorbing the emanations that spontaneously come welling up from the patient's organism. But this is only one round in the ladder. He can become active, (how, is easier shown than described,) can accelerate and expedite that process of mingling and blending of the spiritual spheres. If a strong operator works on a whole circle of invalids, he can intermingle the spheres of all those present, so that the pains of the sufferers seem to be flitting round in the room, invisibly and silently, like spirits, and occasionally, here and there, one of the inmates will complain for a while of a pain that heretofore he did not feel, and that originally belonged to another. It is a kind of distributing, diluting, mixing up of the diseases of the whole circle, giving every one present as much as he or she can carry and work off.

Whether this is the exactly right way to explain the *modus operandi* of this new method of curing disease, I do not positively know; to me it seems to be plausible enough, but I know from my own experience, that the method works very well, and that must be a very desperate case, which I should not be confident of greatly relieving by it.

PROELA, III. H. STUDEF.

Abuse of the Gift of Healing.

MR. EDITOR, SIR:—In Dr. Bushnell's book on "Nature and the Supernatural"—a work aimed at the destruction of modern Spiritual Philosophy—he endeavors to show that the miraculous gifts of the apostolic age have never been discontinued, and he believes that in due time the Church will be again the channel of an influx of the same divine power. Even now the Church seems to have a foretaste of the feast of fat things in store for her, for Dr. B. records some cases of Healing, and other supernatural gifts which have come under his own observation; and though he would have us believe that whatever influx comes not through the channel of the Church is of Satanic origin, yet his testimony to the opening of the heavens will not be without its value to some timid minds in their search after Truth.

We may not be able to determine the fact of the cessation of various supernatural gifts since the beginning of the Christian era; nor to discover the cause of the interruption; but it concerns us to inquire whether the recent dispensation of similar powers is not likely to be withdrawn or diminished in consequence of its abuse.

Healing mediums generally expect to make a living by their gift. They establish themselves where they can attract the most subjects; and in order to meet the expense of a city establishment they must have constant employment.

But what man pent up within brick walls can dispense all day healing gifts? How long before his powers will be exhausted? But with his quarter's rent unpaid, how can he be honest and refuse to operate on one from whom he can exact a fee, though he confer no blessing? Many persons so imposed upon, have gone away to report the pretenders as impostors.

Were the doctors obliged to visit their patients, they might, in their rounds from one house to another, recuperate their energies from heaven's sunlight and life-giving air. Better far, if established in the healthy suburb of a city; they could draw their patients out to share with them the fine magnetic influences of Nature.

It is easier to propose plans than to execute them; but we see, not far off in the future, the establishment of Magnetic Hospitals, with numerous operators, permitted to work only when empowered. We learn that even now partnerships are formed by mediums to relieve each other when exhausted, by which means the temptation to deceive is lessened, and a better chance offered for honest treatment. Fraternally, A READER.

It is easier to declaim against a thousand sins in others than to mortify one in ourselves.

Philosophical Department.

Perfection and truthfulness of mind are the secret intentions of nature.

An Essay on Life, its Origin and Objects.

BY HENRY T. CHILD, M. D.

CHAPTER XVII.

VEGETABLE LIFE.

THE PALMS.

(CONTINUED.)

The Sago.—Date and Cocoa Nut.

To the superficial observer there is no indication in these beautiful trees that such an article as Sago, a pearly white substance, composed mainly of starch, or fecula, should be obtained from them. There are several varieties which produce it.

THE SAGO PALM, (*Cycas farinifera*), as well as several other species, yield this nutritious farina. They are natives of the south-east of Asia, the islands of the Indian ocean, of other tropical oceans, and of South America.

These trees do not differ very much from the other Palms; the maturity of the tree is known by the transpiration of a kind of whitish dust on the leaves; at this time it is felled and the sago is obtained. Forrest, in his account of the Molucca Islands, describes the process as follows: "The tree, being felled, is cut into lengths of five or six feet. A part of the hard wood is then sliced off, and the workman coming to the pith cuts across the longitudinal fibers and the pith together, leaving a part of each end uncut. So that when it is excavated there remains a trough into which the pulp is again put, mixed with water, and beaten with a piece of wood. Then the fibers, separated from the pulp, float at the top, and the flour subsides. After being cleared in this manner by several waters, the pulp is put into cylindrical baskets, made of the leaves of the tree, and, if it is to be kept some time, these baskets are generally sunk in fresh water, to keep it moist. One tree will produce from two to four hundred weight of flour."

The endogenous plants, to which these belong, grow internally, or from the center, and the solid, or woody portion, forms a cylinder. These increase in diameter by enlargement of the fibers, and by the introduction of new fibers, which force the old ones out. The outer coating does not correspond with the bark of the exogens; it is usually very hard, as in the case of the straws and the canes, being covered over with a smooth coating of silica, or flint; in some cases we have seen that the Palms have spines, or incrustations, somewhat similar to the bark of other trees, at least in situation; but when these are removed, the hardest part of the tree is external. The medullary matter, or pith, is a porous and loose mass of cellular matter, through which the nutritive fluids circulate freely, and by means of which the leaves, flowers, and trunk, are nourished as by the digestive apparatus in the animal. This pith, as we have seen above, contains a very considerable amount of nutriment, in the form of fecula, designed to nourish the tree, but which may be obtained by sacrificing it at a certain period. The Sago which is brought to this country and Europe is partially baked, being passed through a sieve into a shallow iron pot, which is held over a fire until the mass is dried, when it has assumed the form of small globules.

It is eaten here in the form of boiled puddings, but is chiefly used as an article of diet for children and invalids, being boiled either in water or milk; as a change from other articles of food it is often very valuable. In countries where it grows it enters largely into the common food of the natives. "A single trunk of a tree in its fifteenth year sometimes furnishes six hundred pounds of sago." And it has been calculated that "a single acre of land will support four hundred and thirty-five sago palms, which will annually produce 120,500 pounds of sago."

THE DATE PALM.

A more interesting and useful tree to man is the DATE PALM (*Phoenix dactylifera*). This tree, though not one of the largest, is a beautiful and majestic palm, growing very frequently in places where there are few other fruits or vegetables produced, and hence it is highly important as a means of furnishing subsistence for man and animals. From the "Library of Entertaining Knowledge," and other sources, we glean the following account: "There is a district, where, on account of the extreme aridity of the soil and want of moisture in the air, none of the cerealia will grow; that district is the margin of the Atlantic to Persia, almost four thousand miles. The shores and banks of the rivers, and every part in which there is humidity, are exceedingly fertile, and, with little or no culture, produce abundant crops and the choicest fruits. But along the verge of the desert, and in the smaller oases, or isles, which here and there mark that wilderness of sand, the Date Palm is the only vegetable on which man can subsist. Over the lowly vegetables of a saline and succulent description, which appear on the soil, the beautiful Date Palm raises its trunk and spreads its leaves, and is the sole vegetable monarch of that thirsty land. It is so abundant, and so entirely unharmed by any other tree, that this region is called the LAND OF DATES. On the last plain, as the desert is approached, the only objects that break the dull outline of the

landscape, are the Date Palm and the tent of the Arab."

Everywhere around the margin of this vast desert waste, this tree is found rearing its stem, and expanding its broad and beautiful shade where there is nothing else to shelter man from the burning rays of the tropical sun. The Palm tree is hailed by the wanderer in the desert with more pleasure than he hails any other tree in any other situation. Nor is it alone for its shade, or even its fruit, that the Palm is so desirable in these countries; for wherever a little group of Palms contrast their bright green with the red wilderness around, the traveler generally finds a fountain ready to afford him its cooling waters.

The stem of this tree is a cylindrical column, fifty or sixty feet in height, branchless, and of uniform thickness. From the summit it throws out a magnificent crown of leaves, beautiful in the form and arrangement. The stems of the leaves are eight or ten feet long—shining and tapering pinnate, and like feathers—inserted around a considerable portion of the trunk, which may be said to be made up of the remains of the leaf stems, which form prominent markings around it, and aid in climbing it by forming points of support. The flowers come out in large bunches or spikes from between the leaves. The Date Palm has the male flowers on one plant and the female, or fruiting ones, on another; the former are larger than the latter; the distinction of sex in the date tree has been known from remote antiquity.

The pollen of the wild dates is blown to female flowers, and the fruit is produced; but in the cultivated date fecundation requires the assistance of art, and one of the labors of the cultivator consists in collecting the flowers of one tree, climbing to the top of the other, and dispersing the pollen on the germs of the dates. In the year 1800, the date crop in the neighborhood of Cairo failed. The French and Turkish troops had been fighting there, and the process above alluded to was neglected. Another instance is related of an invading army having destroyed all of one kind of trees, and an entire failure would have resulted had not some of the pollen of a former year been preserved in tight vessels. Four or five months after this artificial fecundation, the dates begin to swell, and, when they are nearly full-grown and ripe, they are gathered, if designed to be preserved; but when they are eaten fresh, they are allowed to become fully ripe, when they are very pleasant and refreshing fruit. They cannot, however, be kept any length of time, or conveyed to any great distance without fermenting and becoming acid. Those plucked a little earlier are dried in the sun, upon mats, and then packed in bags made of plaited leaves; thus prepared they are imported into most all countries.

It is in their native countries that the date is most highly valued. A very considerable proportion of the inhabitants of Upper Egypt, Turkey, Syria, and Arabia, subsist almost entirely on this fruit. Sometimes a conserve is made of them by adding sugar, but they are usually dried and packed without anything else. When fully ripe, they yield a delicious syrup on being pressed. When steeped in water, they afford by distillation an ardent spirit, which, not coming under the prohibition of the Koran against wine, is extensively used in Mahomedan countries. Palm wine is made of the sap of the Date Tree; to obtain this the stalk is cut off and hollowed out, and from this, in case of a large and vigorous tree, a gallon a day may be taken for two weeks, and a less quantity for six or eight weeks, when the tree dies, and is cut down for fuel or other purposes. This juice, when distilled, produces the genuine *Arack*. In Egypt and Arabia the old trees which have become unproductive, are disposed of in this way. There is a conical tuft called the cabbage, in the Date Tree, somewhat similar to that of the Palmetto described in a former chapter. These can only be obtained by destroying the tree; they have a taste similar to fresh chestnuts. The fibrous parts of the date tree are made into ropes, baskets, mats, and numerous other articles of domestic use. The cordage of ships navigating the Red Sea is almost all made of the inner fibrous bark of the date tree. The integument which covers the tree between the boughs, or leaf stalks, entirely resembles a web, and has threads running in various directions; of this the ropes are made. The trunk is used for beams of buildings, posts, rails, &c.

The pith, or medullary part, is much softer in the center of the tree; it is partly farinaceous but does not yield so much, nor so fine a quality of sago as some other palms. The leaves are manufactured into coarse ropes, baskets, bags, fans, brooms, panniers, and mats. Even the seed is ground and used for feeding cattle.

The cultivation of the Date Tree is of the highest importance in the tropical regions of the East, as Barbary, Syria, and Arabia. It is common to see three or four hundred fruit-bearing trees belonging to one family; and sometimes wealthy individuals own three or four thousands, and derive a good revenue from them. A full-grown Date Tree is not more than four feet in diameter; they may be planted within eight or ten feet of each other. This tree is not wholly confined to the warmer latitudes, and it has been thought that it might be cultivated with profit in our most southern States. Dates may be raised in conservatories, but, like most other tropical fruits, they are of little value when thus produced. This is a very slow growing tree, and lives between two and three hundred years. The region of the Date has probably remained for

a longer period unchanged in its inhabitants and productions than any other portion of the world, unless it be the Chinese Empire, where the almost universal use of rice, with national and climatic peculiarities, have clogged the wheels of progress, and rendered the people almost stationary for ages past. The Ishmaelites, as described in Scripture, were but little different from the Bedouins of the present day, and the Palm Tree (which in ancient history always means the Date,) was used then, and held in the same esteem as it is now.

THE COCOA-NUT PALM.

Equally important and useful is the Cocoa-Nut Palm (*Cocos nucifera*). From "The Natural and Economical History of the Cocoa-nut Tree," by Mr. Marshall, and from other sources, we glean much of the following account. This Palm has a stem varying from sixty to one hundred and twenty feet in height, and from one to two feet in diameter, of nearly uniform size, marked by parallel rings from the scars of fallen leaves; two of these mark a year, and thus the age may be readily calculated. It is crowned with a bunch of twelve or fifteen large leaves, from ten to fifteen feet in length, having a double row of opposite leaflets, each leaf resembling an ostrich feather enormously magnified. The male and female flowers are different, but both produced on the same tree.

They sometimes bear fruit when five or six years old, but usually not before the eighth or tenth year, and they continue to yield fruit for sixty or seventy years, under favorable circumstances, blossoming every four or five weeks; and hence there are generally flowers and fruits in all stages of growth on the trees at the same time. The nuts grow in bunches of from five to fifteen, and a tree frequently produces a hundred in a year. These trees are liable to attacks from insects, and are frequently struck by lightning, and thus destroyed. Like most of the Palms, the central pith is surrounded by a mass called the cabbage, which is considered a delicacy, but it can only be obtained by the destruction of the tree.

These Palms are natives of all the tropical regions, the continents as well as the islands, occupying a zone including four-fifths of Africa, one-sixth of Asia, and one-third of America. It grows spontaneously in most of these countries, though it is frequently cultivated and thrives better near the ocean. On the small island of Irtamaraca on the Brazilian coast, only three leagues in length, there are over three hundred and sixty thousand nuts produced annually. This tree is frequently the first large vegetable production of the newly formed coral islands. The nuts floating upon the water are lodged upon these spots, and attaching themselves in the limestone and sea weeds, sprout and grow, and the tree which thus springs up becomes at once a point for the accumulation of soil from the decaying weeds, the disintegrating reef, and the foaming waters, and a beacon to the mariner, pointing out the situation of a dangerous rock little elevated above the waters. By this means the Cocoa-nut Palms have come to be generally distributed over all the tropical islands.

Almost all parts of this tree are used by man. The wood serves for timber and fuel. The reticulated substance which grows around the stem at the base of the leaves, is manufactured into cloth, and is used in a natural state to strain the juices of this and other trees, and for other purposes. The leaf buds are eaten by the natives; the leaf is used for thatching roofs and even building temporary houses, for making baskets, bags, &c. The ribs of the leaves are made into nets for fishing, and used as brooms, &c. The domestic elephants are fed mainly upon the green leaves of the cocoa-nut, and when dried, these are made into torches, large numbers of which are thus used for the accommodation of travelers who are frequently compelled to travel by night to avoid the intense heat of the sun. These torches are also used by the natives for the protection of their crops from the inroads of wild elephants.

The flowers of this tree are quite inflammable when dried, and are sometimes used in the manufacture of torches. These contain a considerable amount of saccharine matter, and are used in the manufacture of Arrack and Sugar. To obtain this juice, the end of the flower is cut off and a ligature applied to the stump; it is then beaten, and a thin slice cut off daily, and from two to four pints of fluid flow out every day for five or six weeks. This process cannot be continued for more than six months, as it exhausts the tree. This fluid, which is called *Toddy*, is sweet and pleasant when first drawn, but soon changes. It may be made to undergo acetous fermentation, when it makes a very good vinegar. It is usually submitted to an alcoholic fermentation, and by distillation, Arrack is produced—an intoxicating drink which is used very extensively in all these countries. Sugar may be made from this juice by a process similar to that to which cane-juice is submitted, adding lime to neutralize the acid, and boiling it to a proper consistence and then crystallizing it. We have already remarked that it is probable all the ancient sugar was thus manufactured from palm juice. The fruit or nuts furnish a valuable and important article of food. During the unripe state, the shell is lined with a pulp of the consistence of thick cream, and the center is filled with a watery fluid. This is slightly acid, but as the fruit ripens, it becomes sweet, and about the color and consistence of the whey of milk. In the morning, before the sun has shone upon the nuts, this fluid is cooler than the

atmosphere, and is a very refreshing beverage.

Travelers generally furnish themselves with a few nuts, the water of which they drink, and the creamy pulp, which has a very luscious and rich taste, to which the hard, fibrous substance, lining the nuts brought to this country, bears very little resemblance, furnishes them with a wholesome and nutritious repast, on which they subsist and are able to labor from morning till night without any other food. The inhabitants of some of these countries are much more palmivorous than granivorous. The kernel is not unlike the substance of an almond, and is generally eaten alone, and is sometimes mixed with rice and baked into cakes. The cream is used in tea and coffee. It is frequently mixed with sugar, and baked. In any form it is a nutritious article of food. Another important product of the Cocoa-nut tree is Oil, which is extracted from the nut either by decoction or expression. In the former case, the fresh kernel is rasped fine, soaked in water for a few hours, and the oil is separated. Ten good nuts will yield a quart of oil, which is at first clear and of a pleasant taste, but soon becomes rancid. Most of the oil is obtained by compression. The shell and the watery part being removed, the pulp is submitted to severe pressure. The substance which remains after the extraction of the oil, is used as food for pigs and poultry. This oil is eaten, while fresh, by the natives, but much more is used for external unguent—a practice of doubtful utility. There may be cases where the heat of the climate or other causes may have removed the natural oily secretions of the skin that this would be advisable; it is said to be very refreshing after a hard day's travel to be anointed all over—but the friction is probably the most important part. It is common to anoint themselves before bathing; and if bathing is very freely resorted to, it may be well to supply oil to the skin, but the practice cannot be considered very cleanly. Job laments that the time had passed "when the rock poured him out rivers of oil and he washed his steps in butter."

This oil is shipped to Europe and other countries. It is used as lamp oil, and gives a very beautiful light—approximating nearer to day-light than any other artificial light. It is manufactured into candles, which closely resemble wax, and is used in place of olive oil in medicine, and for making soap. The shell of the cocoa-nut is manufactured into beads for rosaries, buttons, &c., and is used for making cups or ladles, being sometimes beautifully carved and mounted with silver or gold. The husk, or fibrous pericarp of the nut is a valuable article; it is used for scouring and polishing furniture, but when prepared is called *Cair*. It is then used in making cordage and ropes, which, on account of their great strength and extreme lightness, are highly prized on shipboard as cables, &c. It is also manufactured into a very valuable article of carpeting, called cocoa-nut carpet. Many other uses made of the products of this tree might be mentioned, but we must close this article.

The Palms have been well called by Linnaeus the Princess among trees. Their beauty and stately mark them everywhere; their uses in the fulfillment of the divine command to "feed the hungry and clothe the naked" are so manifest as to make them rank highly among all classes. Some years since, an Arab woman visited England, and on her return to her native land she was describing to her friends the beautiful scenery, and the high state of cultivation. Her auditors were sad at the thought of so much material wealth, and were about departing, when she said, "England certainly wants one thing." "What is that?" "There is not a single *Date Tree* in the whole country. I looked for nothing else all the time I was there." This changed the tone of feeling, and all went away wondering how men could live in a country where there were no *Date Trees*.

These trees and the plants we have been considering, are among the lower orders; we have only entered the vestibule of the great temple of vegetable life. We have found here the grasses, the cereals, the sugar-bearing plants, and the Palms, which are among the most important that will claim our attention in these essays. They are essential in the divine economy, not only for sustaining man and the higher orders of animals, but being so low down in the vegetable world, they may be looked upon as the basis on which the higher orders and families of vegetable life rests, and from which it sends upward its beautiful forms. The earth would not have been brought to a state fit for man, if no higher plants than these had been brought forward to act in straightening the crooked paths, making smooth the rough places, and preparing a pathway in the wilderness of earth for man to walk forth in his upright dignity. An ancient custom regarded the Palm as an emblem of victory, and the account in the beautiful vision of John the revelator, of "the multitudes around the throne of God, with palms in their hands" is in accordance with the universal feeling in all oriental nations; and as man rises in development, the symbol passes from one of mere animal conquest and victory, to an emblem of the beautiful and sublime victory of truth over error, of love over hate, of all the divine attributes which are included in the law of unending progression—which is ever to continue triumphing over ignorance and undevelopment, and their consequent evils, which shall place man in a position to realize a more exalted freedom, which shall open to his vision the grand realities of *life* clothed in the bright and beautiful garments of unfolding love.

Notices of New Books.

"Talent alone cannot make a writer; there must be a whole mind behind the book."

THE NACHASH ORIGIN OF THE BLACK AND MIXED RACES. By C. BLANCHER THOMPSON, St. Louis.

The pamphlet bearing the above title, is a very labored effort to justify perpetual negro slavery out of Scripture. The argument is sustained by quotations from the Hebrew, and by interpretations of the language cited, which are altogether unique, and hitherto unknown to all scholars.

The first step is an attempted proof from the first chapter of Genesis, that in the creation of the animal kingdom, a class of creatures was produced which was higher than the brute, and lower than Adam—and that this creature was Adam's servant. Next, that this creature was the tempter of Adam and Eve, and was condemned to slavery. Then this tempter is identified in race with the Cush of the tenth chapter of Genesis; which Cush is supposed to have been a concubine of Ham in the ark, and the mother of the mixed races. Finally, this tempter is made out a negro, and to be subject to the curse pronounced in the garden of Eden, and to that uttered by Noah; as are likewise all the races partaking of the blood of Cush.

To prove the first point, the writer relies upon the 24th verse of the first chapter of Genesis:

"And God said, let the earth bring forth the living creature after his kind—cattle, and creeping thing, and beast after his kind; and it was so."

The term "living creature," in this verse, in the original called *naphesh chayah*, he makes a distinct animal from cattle, creeping thing, and beast, and infers, from the mere force of the words, that this animal was imbued with an immortal soul.

To this argument, it is a sufficient answer to say that the "living creature" of verse 24 is a comprehensive expression in opposition grammatically with the cattle, creeping thing, and beast, specified immediately after. That this is so, is clear, from the succeeding verse. In verse 24, the creative fiat is announced; in verse 25, those three varieties of animals are represented as coming into being. If the *naphesh chayah* had been different from these three, it would have been specifically mentioned. In the same way in chapter ix v. 10, this supposed nondescript animal is made identical with fowl, cattle, and beast, and in verses 15 and 16 of the same chapter it is again used as a collective term for "all flesh upon the earth" except man.

The second point of the argument falls still more signally. There is no proof brought forward, deserving a moment's consideration, that this imaginary *naphesh chayah* is identical with the *Nachash* of Genesis iii: 1, even admitting that this *Nachash* is no serpent, but a rational being—another point which the writer does not establish beyond doubt.

To prove that the *Nachash* is the same as *Cush*, the *No* is dropped from that word, *ch* is arbitrarily changed to *c*, and by an etymological twist, *Cush* is made to come forth.

Then the mixed races are derived from *Cush* and *Ham*. Verses 6 and 7 in Genesis x, read, in the common translation, as follows:

"And the sons of Ham (were): Cush, and Mizraim, and Phut, and Canaan."

"And the sons of Cush: Sela, and Havilah, and Sabtah, and Ramah, and Sabtecha; and the sons of Ramah: Sheba and Dedan."

These verses he translates substantially thus:

"And the sons of Ham and Cush (were) Mizraim, Phut, and Canaan. And the sons of Cush (were) Sela, and Havilah, and Sabtah, and Ramah, and Sabtecha; and the sons of Ramah, Sheba and Dedan."

"In this translation," says he, "we have merely disregarded the punctuation of the Hebrew text, and supplied the conjunction between *Ham* and *Cush*." And this unwarranted change in the text, we reply, not only disorders the genealogical record of the whole chapter, by introducing a female into a list of males, but one more person into Noah's ark than the worthy patriarch would allow.

"Without doubt," says the writer, "Ham's wife, whoever she was, had a *Nachash* servant or female slave, who was a negro, *Cush*, with whom Ham cohabited, and by whom he begat Canaan, while yet in the ark." Without doubt, this point is essential to his conclusion, but it is equally beyond doubt that the Bible knows nothing of colored concubines to the sons of Noah as having been stowed away in the sacred vessel.

We have no desire to follow these transformations of *Naphesh Chayah* into *Nachash*, thence into *Cush*, and thence into Ham's colored female servant, any farther. The writer of Genesis, as we think, had not the remotest idea that the black race were inferior to others, or that the tempter of Eve was their great-grandfather. And we have only to say, in conclusion, that this labored apology for slavery, even supposing the argument were sound, will produce no conviction in those tinted with aspirations for universal freedom, for the reason that the humanity of the negro is believed on grounds independent of Scriptural authority, or of any considerations of his physical origin. The believers in his descent from Adam are no more numerous than those who believe that the human race originated in several primeval stocks; and both parties assert his right to freedom on qualities of soul, his spiritual personality, rather than on the quality of his blood. And to ascertain whether the negro is a person,

and entitled to the natural rights of persons, they would no more think of referring to Scripture, than they would refer to the same source to know whether the sun rises. The personality of the negro, with all its natural rights, is a universally accepted fact; even the slave-codes legislate for him always as for a person *formally wronged*. The tendency of such arguments as the one before us, then, can only be, if correct and conclusive, to make men distrust the authority of Scripture, and to look upon the institution in behalf of which they are adduced, as in the last degree unreasonable and unjust. As admirably calculated to produce at least one of these results, we cannot but wish this work a wide circulation.

JOAN OF ARC: A POEM, IN FOUR BOOKS. Riverside Press. Printed by H. O. Houghton & Co.

The most common-place historian who should give a correct account of the heroic life and tragical death of Joan of Arc, would not fail to interest his readers. The career of this humble maiden, ranging, as it did, from daily attendance upon flocks and herds to the audience chamber of royalty, to the stormy front of victorious battle, and finally to the martyr's cross and crown, was of that extraordinary type which gives immortal fame to the world's heroes and benefactors. The outward events of this career are indelibly traced by the pen of history, and thus the Maid of Orleans takes rank among the great ones of the earth.

But the *inner life* of this devoted woman the poet alone can picture. The lonely dreams of her thoughtful young heart, her sorrow over the degradation and probable overthrow of her beloved country, the visions that floated before her pure and chastened spirit, the voices which she alone could hear, but which awakened her whole being to the thrill of a divine enthusiasm and a sacred purpose, her sublime moments of conscious communion with the glorified spirits of the departed, and, more than all, her trust in her own great soul during the terrible trial days, and the slow hours of agony amid the burning fagots which priestly cruelty had kindled—these are experiences which only the dweller in the temple—the true poet—can justly estimate and portray.

This has been done only to a limited extent by the writer of the volume before us. Instead of *living* the life of the heroic maiden, he too frequently becomes a simple spectator of the scene, and tells us, without emotion or fervor, how she wrought and suffered. He treats first of Domremy; second, of Orleans; third, of Rheims; fourth, of Rouen. The thread of history is carried on unbrokenly throughout the work, and here and there flashes of the divine fire gleam along its pages, and the reader is lifted into the atmosphere of inspiration. The following lines, descriptive of the young martyr's latest prison experiences, bear something of the genuine stamp:

Death would her from his hallow heights,
Sent inmates of his palaces
To whisper of his chaste delights—
Veracious unthought embassies
Of lives from beyond our sky,
Large affluent heirs of lavish Death,
Whose presence teaches, that to die
Is but to breathe a livelier breath.

To win so great a guest, they broke
Their law of silence on her ear,
And in earth's accents plainly spoke
Of sure deliverance glistening near.

Again, as the last act of that cruel tragedy passes before the poet's vision, he traces these closing lines:

Man's life no fellow-man can reach,
And hers had been in heaven on earth,
Held down by finest threads, whose breach
Will be a moment's pang of birth;

A pang, quick smothered by the smoke
That seared the bites of gnashing flame,
Through whose red roaring, prayerful broke
A voice that sounded Jesus' name.

Fresh loosened then a tender breath
Came whispering to that sated bell;
And thence, where they had willed a death,
Forgiveness with a blessing fell.

1. GRAHAM'S PRONOUNCING JOURNAL. Devoted to Literature, Science, Art, etc. Published Monthly, at one dollar a year, in advance, by ANDREW J. GRAHAM, 274 Canal Street, (near Broadway) New York.

2. THE SYNOPSIS OF STANDARD OR AMERICAN PHONOGRAPHY. Printed in a Pronouncing Style. By ANDREW J. GRAHAM.

3. FIRST PHONETIC READING BOOK. By ANDREW J. GRAHAM.

Among the signs of progress shown by the American people, it is encouraging to note the rapid advance of the Phonographic and Phonetic Art, as indicated by the multiplication of such works as those above named, and the eager demand of the public for them. Not many years can elapse before Phonography will be considered an indispensable branch of a liberal education, and no man is more active in paving the way for the universality of this speedy method of conveying thought than Mr. Graham. He treats the subject in a lucid and thorough manner, so that any person of ordinary powers can easily acquire, by means of the suggestions and directions given in his various publications, the principles of this beautiful and highly useful Art.

We would especially call the attention of the public to the "PRONOUNCING JOURNAL," a monthly publication of 16 pages, which, in neatness of appearance, subject matter, and general finish, will compare well with the best periodicals of the day, and contains, at the same time, much valuable instruction for the Phonetic and Phonographic learner.

The objects of this journal, as set forth in the Prospectus, are, 1. To be a Pronouncing

Journal. 2. The reporting of useful lectures, orations, conversations, etc. 3. To give translations of the best portion of the writings of the ancients. 4. The presentation of the Generals of Science and Art.

The enterprising Publisher gives due notice in this advance number of his worthy sheet, that if he receive assurance of sufficient patronage to enable him to carry the journal through in satisfactory style, he will commence the regular publication of it by the first of January, 1861.

Mr. Graham is now engaged on the STANDARD PHONOGRAPHIC DICTIONARY, which gives the Pronunciation, and the best Corresponding and Reporting Outlines, of more than Forty Thousand Words, etc. This work will be ready about March, 1861, and will comprise from 600 to 800 pages. It will doubtless become, as its name imports, the Standard Dictionary for future thousands in the pursuit of Phonographic Science.

CONSTITUTION AND CHARTER OF HOME ASSOCIATION, AND REPORTS OF LOCATING COMMITTEE, SURVEYOR, AND TREASURER. Also, twenty reasons why the Home Association is worthy of public favor and individual patronage.

It is not generally known to reformers that in the Territory of Kansas, an Association has already taken possession, under a charter, of a whole township of land, to be devoted to free homes and security from the assaults of Land Monopoly. The town is surveyed into sections, and a central village is provided for by assigning four quarter sections for a plat. Forty acres in the center of the plat are divided into sixty village lots, and the 600 acres lying immediately around the village, into sixty ten-acre lots, called *Mechanic Shares*. The residue of the township is divided into 140 shares of one quarter section each, called *Farm Shares*.

Membership in the Association is secured by subscribing the Constitution, and paying \$10 in advance and giving a note payable on demand for \$255 to obtain a Farm Share—\$3 in advance and a similar note of \$100 for a Mechanic's Share—and \$2 in advance and a like note for \$10, for a Village Share.

The town is divided into nine school districts, and the Constitution of the Association provides for the fencing of the entire township, and the location of roads, in such a manner that the least possible expense accrues. Many other advantages are secured, which we have not space to mention. But we think the facilities offered in the plan are very great toward emancipating the laborer from the thralldom of land monopoly. Further particulars can be learned by addressing J. T. Morse, President of the Association, at Centralia, Nemaha Co., K. T.

THE CHRISTMAS ANNALS FOR THE YOUNG PEOPLE. Edited by FRANCES BROWN. Cleveland, Ohio, 1860.

We have here a Christmas Annual, which is written in sympathy with natural religion; that is, under the inspiration of a free and generous trust, of faith in benevolence, gentleness, and unostentatious goodness, as being "the one thing needful" for salvation here and hereafter. It is tintured with no sour dogmas, but recommends common virtues and every-day duties in a simple and unaffected manner. These are set forth in tales and poems, very happily told, and which, though designed to amuse and instruct the young, will not be without interest for adults. Beside those of the editress, we notice contributions from Mary H. Willbur, Corn Willburn, Emma Hardinge, Fanny Green, and others whose writings are familiar to our readers. We could not mention a better Christmas gift for our juvenile friends than this little book.

Copies may be ordered from this office. See advertisement elsewhere in this paper.

OFFICIAL CATALOGUE OF POSITIVE PUBLICATIONS.

This catalogue is issued by Mr. Henry Edger, of Modern Times, Thompson, Long Island, who will forward copies of future editions to any one who will address him at that place. The Positive publications, we will state, are the works of Auguste Comte (founder of the so-called Positive Philosophy) and of his disciples. Most of his writings are French, an abridgment only of his great work having been translated into English by Miss Martineau. But the English disciples of Comte are numerous and they are exerting a wide influence upon current speculations in religion and philosophy. Whoever wishes to be fully posted in the new philosophical literature, would do well to consult Mr. Edger.

THE ANGEL AND THE SLAYER. A Radical Poem. By B. J. BUTTS, Hopedale, Milford, Mass., 1860.

This production is a plea in verse for freedom and for peace. The idea enforced in it is, that there is no enduring stability for a State or a Church, whose institutions do not aim to shield the humblest and the poorest of human beings—that the wrongs of the oppressed and down-trodden will always disturb the quietude of a community in which such wrongs are tolerated. This idea is so true that we wonder the writer did not think it worthy of the simplicity of prose.

CONSUMPTION. ITS SYMPTOMS, CURABILITY AND TREATMENT. By N. B. WOLFE, M. D. Boston. Price five cents.

The pamphlet bearing the above title, details at length the symptoms of Consumption, adduces a large number of respectable authorities in support of the theory of the disease, and briefly advocates *Mesmeric Inhalation* as the true

remedy. It is to be followed by another treatise, in which the author promises an explanation of his method of applying the treatment proposed. To sufferers from this formidable disease, the theory seems well worthy of attention.

VOILET: A TRUE STORY. By MARY H. WILLBORN, of Providence, R. I.

This is the title of an unpublished volume intended especially for the young, but judging from a few advance sheets which have been sent us, we should pronounce it a recital of unusual interest both for adults and children. The style is conversational, and the scene is laid in a home circle around which cluster those sweet domestic loves and virtues which ever gild the after years with sacred and saving memories.

This book is to be published by subscription. It will contain about 300 pages of good print, on good paper, bound in muslin, for seventy-five cents. It will be furnished to booksellers, agents, and all who wish to make large purchases, at \$6 50 a dozen, or \$50 a hundred.

In the present dearth of suitable books for the children of reformers, this work, being of a pure, high-toned, and progressive stamp, will be welcomed with pleasure; and we trust that ready hands will be extended to increase the list of subscribers and thereby hasten the publication of "VOILET."

The narrative is here and there interspersed with charming poems which indicate the taste and genius of the modest authoress. Among these we find the following simple, graceful, touching monody:

SUSIE'S DEAD.

Softly, softly, tread ye gently Round the mourner's bed; Only whisper tenderly, "Susie's dead."

Shut out every noisy murmur Made by thoughtless tongues; Let no breath of song disturb her, Careless ones.

None but those who love her dearly Round her bedside stand; Angels kindly, angels holy, Join the band.

Suddenly and strangely stricken Is that household now; All that love her, deeply, darkly Plunged in woe.

Move her white form carefully; Smooth her mat brown hair; With a young rose on her bosom, Sweet and fair.

Lay her round arms curving softly; Deck her in her shroud; Let the whiteness hover round her Like a cloud.

On the hill top where the light plays Unrestrained and free; Where glad nature's sweetest breath is Melody—

Lay her frail form carefully 'Neath the grassy mound; Where the bright flowers lovingly Cluster round.

On the bosom of Our Father Rests the weary head; Tell the weeping heart, its treasure Is not dead.

Poetry.

"The finest poetry was first experience."

DREAMS.

BY S. S. THOMPSON.

Dream on awhile, oh, youthful heart! For all too soon such dreams depart, And we awaken with a start. The morn that bids thy visions flee Will be a cold gray morn for thee.

Dream that all hearts are kind and true, That all will strive the right to do, That all keep God and Heaven in view; Then wake, to find how many can Defraud and wrong a fellow man.

Dream that not high or noble birth, Not fame, or wealth, but honest worth, Will win respect and love on earth; Then wake, to see men bought and sold By those whose only charm is gold.

Back in the light of those dark eyes, Dream that for thee alone arise The smiles in which such magic lies; Then wake to know those eyes can smile, Tho' 'thine are weeping all the while.

Dream on! of friendship true and pure, That shall thro' life and death endure, Lean on the hand whose clasp is sure; Till thou shalt find the hand withdrawn, The vision fading with the dawn.

Till wide-awake, and sorely tried, Thy sunny dreams all put aside, The world seems as a desert wide. But courage! in these darker hours, Our Father's ways are not like ours.

For thus the visions come and go, And changes chill and grieve us so, And mists arise, and north winds blow, And flowers lie buried 'neath the snow, And all the while the rainbow sighs, We, weak and blind, cannot descry.

We only feel how sad the loss, How hard to bear the heavy cross, How hot the fire that burns the dress; And blinded still, we fail to know How souls in trial-times can grow.

But when Death sets us dreamers free, The light will shine, our eyes will see, And we shall wiser, holier be; Till love of God, and love of man Fill up the life that dreams began.

WILLBORN, PA.

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, DEC. 22, 1860.

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"MAN-MIDWIFERY," a voice from one of the people, is worth every woman's attention.

"ARKTOS" has defined the relative positions of the parties in the "Astronomical Controversy."

"A NEW CONTRIBUTOR," on our sixth page, has established her power to write an interesting and useful story.

"TERRORS OF SESSON" are portrayed among "Voices" from the people. May super-natural powers guard and guide the steps of our discordant humanity.

Nothing could be more applicable, just now, than "A READER's" remarks on the gift of Healing. The abuse of this power is not uncommon among some of our best mediums. Who will move in the formation of a "Magnetic Hospital"? The suggestion is full of importance.

Our California correspondent is a firm believer in the Sweating Cure. Notwithstanding one or two illogical points in his position, we regard the general teachings of his letter as true to the Thompsonian experience, which is not very limited in this country.

DR. H. T. CHILD's seventeenth chapter on "Life, its Objects," &c., is printed in this number. The Brother writes that he is about to issue the whole series in book form. Our readers will be glad to read his volume, as it will contain not only what we have published, but much more equally interesting and instructive.

HERMANN STUDDER—whose reflections on the correct magnetic treatment of the sick appear in this number—is an educated gentleman, and worthy of patronage. We have in our possession several testimonials to the success of his practice. Our friends and readers, and the public generally, will find him at the "Lafayette House," in Peoria, Ill. He is a full believer in Laying-on-of-hands-opathy, and his treatment corresponds to his faith.

THE HARMONY SPRINGS Brethren, inspired by the best feelings and motives, have responded to our friendly review. They appeal to history for evidence in behalf of Leadership. In all stages of human progress, they behold master-minds—chieftains, leaders, kings, potentates—and argue from thence the necessity of more and similar HEADS to the body of nations or communities. Our Theocratic Brethren attempt very naturally to fortify their positions by an appeal to the legal constitution and government of the animal kingdom in general.

In reply we would urge upon the true affections and capable understandings of these Brethren, that no righteous and exalted standard for humanity can be manufactured from precedents. We refuse to be governed by the conduct of our ancient predecessors. We will not "walk in their footsteps"—unless, to our individual light, their ways appear to be the "ways of wisdom." Of the examples of the animal world we say the same, and more: that no bee, no bird, no beast, is capable of illustrating the true estate of MAN. At best, animals teach fidelity to the laws by which they are governed. So far we are willing to be taught by bird, tree, and animal, but no farther. What has been no criterion for that which is to come—either in the animal world or human kingdom. The era of kings, masters, leaders, has departed. To the enlightened Harmonical Philosopher, Shakespeare, Bacon, Plato, Jesus, Moses, are no longer leaders, but teachers. Great minds show us what is possible to each member of the human family. When certain men become unconscious masters, the subservency of other minds is but the spontaneous homage of gratitude and love—nothing more.

But at "Harmony Springs" the fact was quite otherwise. The subservency there was legalized by a set of theocratic rules, which were to be kept unbroken forever, like the immutable laws of the Medes and Persians. It gives us pleasure, however, to be able to announce that our Brethren in Arkansas are sufficiently individualized to make progress, in spite of the unfortunate conduct of their self-appointed HEAD.

The Physician.

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

The Philosophy of Human Magnetism.

HOW TO USE IT AS A MEDICINE.

BY A. J. D.

There is a very general superstition, at least among popular medical men of the aristocratic school, that the intellectual phenomena of magnetism (or "mesmerism") are the concomitants of hysterical states of the nervous system. Old line doctors attempt to transcend the otherwise insurmountable difficulties of somnambulism and clairvoyance, by the assumption of imposture, or else by charging the mental manifestations to nervous or cataleptic conditions of body and brain. It is, however, very generally believed that the majority of diplomated physicians are well supplied with ignorance concerning many of the most vital processes of the physical organization. Chemistry has recently enriched the physician's understanding of physiological phenomena. But chemistry does not unravel to his mind the wondrous dynamics of the feeling and thinking principles, which animate and govern the perfect and beautiful organisms of men and women. The mental and spiritual phenomena of magnetism are yet new to most physicians, and we do not, therefore, expect anything else from them than expressions of professional prejudices, emphasized by strong marks of dogmatic denunciation. But there is, here and there, a broad-hearted and knowledge-loving physician who is capable of putting a rational question with an honest incredulity; and who, consequently, is ever ready to exchange his learned errors for new truths, is willing to make progress in scientific facts, and to unfurl the "Union" banner of free thought and unlimited investigation.

But it is not the design of this chapter to construct an argument for the genuineness of magnetic-mental phenomena. We can scarcely believe that such an argument is demanded by the so-called scientific of the age, and yet we know that no class is more in the rear of advanced discoveries than the graduates of our institutions of Learning. Many of our best students in Medicine are unable to solve the first group of magnetic phenomena. They treat the alleged facts as obviously incredible and impossible, and so permit themselves to be sufficiently illogical to reject the facts, and sometimes enough uncivil to "insult the hevers of wood and drawers of water" who have the audacity to present such phenomena for scientific examination.

The colleges and the churches are proverbially behind in the essentials of knowledge and civilization. The unscientific "people," the non-professional observers of Nature, and the clear-eyed, matronly nurses of the sick, are the unconscious champions of scientific progress. After these, like a loaded omnibus behind the laboring horses, come the respectable physicians and clergymen—riding, and enjoying themselves luxuriously, in the cushioned chairs of our Collegiate and Evangelical Institutions. Millions on millions of human beings, as well as creatures in lower grades of animation, breathe the "breath of life" all unconscious of science—unmindful of that chemical knowledge which would explain the constitution of atmosphere, and reveal the proportions of oxygen and nitrogen to the thoughtless multitude.

So in every other respect. The people intuitively illustrate the essential facts of science for centuries in advance of the accurate knowledge of the schools. In human magnetism this remark is emphatically true—"the people," with little, or no education, are familiar with its essential facts, and have practiced the principles of the science long as before the Colleges reflect the first ray of light on the subject. But when the Colleges and Academies adopt the new science, and the professors venture to instruct their classes in the fundamental principles of the phenomena, then behold the supercilious pomposity of the learned dignitaries, who unblushingly inform the children of the populace that Science has developed the new facts and principles. The truth is, "Science" is nothing more than the systematic observation and orderly arrangement of those natural facts and superficial causes, which have for hundreds of centuries been common and familiar to the inhabitants of every country. It is, therefore, no disadvantage to any experience or philosophy to say that it is not yet accepted and inculcated by talented men in high places. Because, as we have shown in preceding remarks, the Knowledge of Colleges and the Theology of the Churches are reflections of the facts and discoveries of the Past. "The people," on the contrary, without education, are masters of realities and principles not yet "dreamed of" in the brains of our academical professors and evangelical teachers.

THE SOURCE OF MAGNETISM. We employ the term "Magnetism" in its broadest sense—signifying the principle by which one object is enabled to attract, repel, and influence another. The source of this principle, is SOUL. Crystals, various mineral bodies, plants, trees, fish, birds, animals, human beings—each and all are endowed with the magnetic principle, because each and all are endowed with a SOUL, which is the mystic life of boundless Nature, upwelling and ever-flowing from the inexhaustible Fountain of the Great First Cause. (Stu-

dents and readers, who are intellectually acquainted with the Harmonical Philosophy, will not confound Soul with Spirit.) The term "Soul" is here used to signify that harmonious combination of the principles of Motion, Life, and Sensation, which move and warm and perfect the physical organization. Stones, trees, animals, men, contain these principles; the latter in a high degree of development, while in the former, the principles are comparatively dormant and unfledged. Each natural body of matter is differently capacitated; hence, also, it is differently supplied with the Soul-principles. The consequence of this difference is a magnetic polarity between one body and another throughout the entire domain of Nature. And the consequence of this universal polarity is the evolution or manifestation of all the physical motions and mental phenomena known or unknown to science.

FACTS ILLUSTRATIVE OF MAGNETIC POLARITY.

The common magnet, as every reader knows, is at once positive and negative. That is, the life of the metallic body makes two manifestations at the same moment. It will attract a negative substance, and repel that which is positive to it. The positive pole is charged with negative power, and the negative pole with positive power, and the manifestations of the magnetic principle correspond to these facts. The seed of a plant is negative to the magnetic heat of the sun; consequently, the properties of the seed, if sown in good ground, leap up toward the magnet, as the needle points to the pole. This explains the growth of vegetation. Thus the near relationship of magnetism and electricity is demonstrated. They mutually attract and mutually repel each other. Look at the common electro-magnetic battery. If the electric current be permitted to traverse the coil of wire, it will convert the rod of iron, placed in the center, into a powerful magnet; and this, in its turn, will set in motion a powerful current of electricity, as it were, by way of compensation.

The human body is constituted on the same system of polarity. Man is polarized from side to side, from end to end, from centers to the surfaces. His nervous system is a network of polarities. From his inmost organic centers to the glands of the brain, and from the brain-centers to the extremity of every nerve, he is a perfect battery of magnetic and electrical potencies. The entire left side, from brain to toes, is negative. The right side, from brain to toes, is positive; and the emanations are therefore positive and attractive; while from the right side, which is positive, the emanations are powerfully repellant. Hence, man repels and works and destroys with his right side, right arm, right hand, right leg, right foot, and brain; while with the corresponding parts and members of the left side and brain he attracts and subdues and magnetizes whatever he is adapted to affect. The right side of the brain is frequently unimpressible, while the left side may be easily overcome and paralyzed by the magnetic principle. The right eye, in healthy persons, is the keenest and best; while the left eye is capable of more pleasurable vision. The left eye of a susceptible person will, for this reason, more readily discern the colors of a substance. The location, the size, the weight, and the distance of a body are quickest determined by the right eye. If the reader doubts these statements, let him experiment with his eyes and senses. Close your left eye and look at the leaf of a plant; then reverse the method, and your left eye will soon begin to see rays of light, which your right eye cannot discover. In like manner, if you have much susceptibility, your left hand will detect heat in substances which are cool to your right hand, and the reverse is equally true, only frequently practice with care and discrimination. For these reasons the right hands of man and woman are attractive to each other, while, many times, the hands of the same sex are mutually repellant and unwholesome. Clairvoyants can detect the emanations of the different centers by the color, which is natural to polarized principles.

THE PRACTICAL WORKINGS OF THESE FORCES.

The source of the magnetic force is the SOUL, and the effect of the power corresponds to its source—that is, the power is lodged in the SOUL of the subject, and the manifestations are, therefore, more psychological than physical. We will suppose, for illustration, that two healthy persons seat themselves (as in figure No. 1.) to try the magnetic experiment. They naturally face each other, which is in philosophical harmony with the polarities of the magnetic principles; that is, the right side of the operator is presented to the left side of the subject. Previous to the experiment we will suppose each person to be in separate and distinct states, wholly independent of each other with respect to sympathies and antipathies; which important fact the artist has attempted to illustrate by the separate oval dotted lines surrounding each individual.

The experiment is now to commence. Could your mental eyes be suddenly opened, as is the case with clairvoyants, you would behold a wondrous exemplification of a great general law of Nature. The right side of the two persons would glow with flame-

like emanations. At first a gray colored light would stream faintly from the right side of the brain, and thence downward to the ends of the right hand and foot. The natural forces of brain, and lungs, and heart, and stomach, would present a fiery appearance, but variegated with many colors like those of the rainbow, or like the electrical emanations of millions of differently constituted plants and flowers. The fingers would seem to glow like tapers in a dark night. In short, the form of each person would seem to step out of darkness, and to be filled with effulgence the most beautiful and attractive.

We are supposing, remember, that the operator and subject in our experiment are magnetically related to each other, so that there can be no failure in the progressive application of the principles under consideration. The wonderful and complex nervous system of man is a complete helix, a coil of wire, which communicates electricity to the brain which is the magnet or central power of the organization; and the compensating process, as with the electro-battery, goes on in the shape of centrifugal currents of nerve-life (a finer electricity) which the brain discharges through the pneumogastric and sympathetic nerves to all parts of the temple. We cannot now stop to detail the beautiful facts of this process, but may on some future occasion.

In accord with the magnetic law, we next observe that the brain and body of the operator become one over-mastering positive power, to which, without resistance, the subject surrenders himself, both physical and mentally

Fig. 2.

and the resulting manifestations are what is usually denominated "psychological." The partial blending of the magnetic spheres of the twin, is illustrated by the interlocking of the dotted lines, (see figure No. 2.) showing that subject and operator are magnetically more closely related as members of one body. In this condition the operator's SOUL is the center of attraction. The subject's attention is identical with the operator's. By the mere exercise of fancy, without the least mandate of will, the operator may image his thoughts upon the subject's brain. He may cause him to drink wine from a glass of pure water; to hear the roaring of cannon and clashing of weapons on the battle-field; to feel the strength of a giant; to catch fish in an imaginary stream on the carpet at his feet; to weep the tears of sorrow at sufferings purely fictitious; to pray for forgiveness at the throne of an implacable potentate; and lastly, to forget his own individuality and take on the feelings and exhibit the striking characteristics of the operator, or of any one whom the operator has the intellectual power clearly to shadow forth in the positive odyssey light of his own mind. This psychological law lies at the bottom of all that class of so-called "spiritual phenomena," wherein, to the observer, it seems that the spirit or mind of the medium has vacated its temple in order to give a foreign intelligence an opportunity of manifestation.

One step further on in this magnetic career will be followed by the complete blending of the vital and mental spheres, (as illustrated by figure No. 3.) in which case are exhibited all those mysterious and glorious phenomena termed "Somnambulism," "clairvoyance," "spirit seeing," &c. The extent of man's capacity in this peculiar state is not easily measured. The subject is no longer psychological or sympathetic. The condition is most favorable to very high perceptions of natural truths. The clairvoyant is capable of medical examinations; also, as a "sensitive," of testing the positive and negative qualities and polarities of crystals, metals, medicines, waters, bodies, &c. Some persons there are who seem to be born with the last-named gift, and yet without the first symptoms of natural clairvoyance. Reichenbach terms such persons "sensitives," because they are clear-felers rather than clear-seers, or clairvoyants. The German philosopher says: "Suppose, now, that there were a vein of lead, copper ore, or red silver ore, not far below the surface, as they are often found; if a high sensitive were to walk over them, with attention, he would feel them and be able to tell their position. Stone-coal exercises an odic influence different from those of sandstone and slate, in which it is found. If the sensitive has paid attention, beforehand, to the sensations which coal causes, he will readily recognize them when he approaches a vein of coal. Non-sensitive men will not be able to feel anything, but the high sensitive will be able to say, with certainty, 'Here or there, this or that mineral may be found in the earth'; and, by digging, proof will be found of the correctness of the assertion, which appears so much the more wonderful from the fact that

Fig. 3.

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Fig. 1.

of the two persons would glow with flame-

the treasure finder can give no satisfactory explanation of the manner in which he made his discoveries. The marvel is now exposed: it is a purely physical effect of the odic force on the human nerves; it works like a dark sense, of which we can give no explanation; and a multitude of instinctive actions among brutes will find their explanations in the same way.

You perceive from this how great the practical importance of sensitiveness, and what a career it is destined to have. These sensitives and somnambulists will soon be sought and counted as the benefactors of their neighborhoods and countries. To mining this discovery promises an extraordinary development, and this not only by the discovery of new beds of ore, but also for the running of their shafts underground, when the stratum eludes the miner. We must here express our conviction, that the pursuit of subterranean knowledge will not promote the development or happiness of the "sensitive" or clairvoyant who so employs the spiritual power of his soul.

do not attempt, in this chapter, to specify methods. It should, however, be borne in mind that to practice magnetism successfully (as the distinguished M. De Puysegur said, "You must have an active WILL, to do good, a firm faith in your power, and an active confidence in employing it.") Magnetism is a useful, a spiritualized, and a sublime agent of energy and health. It is the all-pervading sympathy which connects us with the absolute condition and sufferings of our fellow-men. Owing to the delicacy and sublime uses of the magnetic power, it is susceptible of remarkable mis-applications, much to the annoyance, perhaps injury, of both the operator and subject. Prof. William Gregory, late of the University at Edinburgh, said: "I have been informed, on perfectly good authority, of the case of a lady, highly susceptible to the magnetic influence, who could never be magnetized if a certain person were present; and I know another lady, who is easily and pleasantly magnetized by one person, while the magnetic influence of a third individual is to her insupportable."

The same excellent authority says: "Another class of failures depends on a different cause; I mean, the prevailing fallacy, that all cases of animal magnetism, in their different stages, exhibit precisely the same phenomena; that is, that if we have seen, or read of, a case, in which the various stages of the state of somnambulism have each exhibited the principal phenomena peculiar to such stage, the next case or cases must, of necessity, present the same facts, and in the same order. This fallacy is nearly universal, and the consequence is, that many persons, who have seen, or heard of (for example) thought-reading, or clairvoyance in any other form, in one case, cannot imagine that these phenomena may be absent in another. They clamor for what they have seen before; the exhibitor rashly tries to produce it; but the subject is an inferior one, or in a different stage, and entirely fails to realize the expectations so ignorantly formed. This, however, would be nothing, were it not that the failure is seized on by many as a proof of imposture. It proves, however, only this: that the spectators were mistaken in expecting the same results in every case, and the exhibitor entirely wrong in attempting to gratify them. Every case must be studied for itself, and, although certain general laws apply to all cases, yet the variety in the details, both as to their nature and degree, is infinite."

Not only do different subjects differ in the nature of the phenomena they exhibit, as, for example, when they can only be got into different stages of the somnambulist state, each persisting in his own stage, but, even in the phenomena of one stage alone, the same variety is observed. Thus, in the lucid, or clairvoyant stage or state, some are utterly insensible to all sounds save the voice of their magnetizer; others hear every sound, often with increased acuteness. Some will only answer the magnetizer, or those placed by him in rapport with them; others will answer questions put by any one. Some retain their sense of identity, others lose it. Some require contact with the person or thing to be observed, others do not. Some see their own frame, in all its minutest details, as well as the bodily state of other persons; others see nothing of all this. Some possess vision at a distance; others are devoid of it. Some can read closed letters, or letters shut up in a box, or mottoes inclosed in nuts; others fall entirely to do this, while they can, perhaps, read our inmost thoughts, a feat which, possibly, the letter-readers may not be able to accomplish."



Fig. 4.

rapport of the operator and subject show (see figure No. 4) that the twin are related only through the vital powers and processes. The brain is now completely emancipated from the preexisting magnetic thralldom, and consequently the mind of the clairvoyant is independent of all surrounding circumstances. (The reader will find a definition of the Superior Condition in last week's issue, in reply to a correspondent, which please read before proceeding further.) Once for all let us remark, that the magnetic process will not guarantee to every person these succeeding phenomena, any more than going through college will insure to every scholar the development of a Shakespeare, a Bacon, or a Plato. Favorable proclivities and organic qualifications precede the production of the mental phenomena. Neither will it be possible for the magnetic sleep to succeed the passes in every case; all these effects follow in a train of favorable causes and predispositions, or they do not at all appear. And yet, in justice to the endowments of our common humanity, it is but simple truth to say that there exists in every person, of every nation, the germs and faculties of all the grandest powers ever exhibited by any human mind. Their development and fruition are certain in the march of Time through the ages.

MAGNETISM AS A MEDICINE.

Having briefly sketched the action and mental effects of the magnetic principles, it is now expedient to conclude our remarks in behalf of the sick and suffering. The human body, in its normal and healthy condition, is endowed with every requisite power. But by ignorant and negligent treatment, the natural vital forces lose their just equilibrium, and the effects and consequences are soon visible in material prostrations, in severe pains, or in silent and insensible decomposition. What physicians term "nervous influence" is really nothing but the magnetic and electric life of the interior soul. Animals, including man, have these magnetic endowments; and the principles of vital action, in both the human and animal kingdoms, are exactly and universally identical. A loss of vital action is nothing but a loss of balance between inherent forces, which are positive and negative, or magnetic and electrical. And yet we do not hold that the currents generated by the metallic or mineral battery can ever be made to act as a substitute, because the principles of Soul-life are as much more fine than atmospheric electricity, as the latter is finer and more delicate than the gross and turbulent water of our lakes.

Therefore we recommend the judicious use of human magnetism in nearly all cases of disease—especially the use of your own magnetic energy on different parts of your own body! Your left side can magnetize your right side; your right side can magnetize your left side; your vital centers can give the surfaces a thorough magnetic sweating; your hands will do the bidding of your brain; and your brain will act obediently to the commands of a well-ordered judgment. "Ah!" you despairingly exclaim, "I've tried the experiment, and cannot succeed." We reply: "You do not succeed for the same reason that a boy cannot swim, or skate, or accomplish anything correctly, until the art of doing is fully and systematically acquired." We prescribe different remedies merely as palliatives and aids to your final redemption from disease, and from the fear of death, but the radical remedy is still within your own individual organization.

The therapeutic influence of magnetism may be exerted in various ways, differing in every case with the temperament and the nature of the disease, and for this reason we

"Another class of failures depends on a different cause; I mean, the prevailing fallacy, that all cases of animal magnetism, in their different stages, exhibit precisely the same phenomena; that is, that if we have seen, or read of, a case, in which the various stages of the state of somnambulism have each exhibited the principal phenomena peculiar to such stage, the next case or cases must, of necessity, present the same facts, and in the same order. This fallacy is nearly universal, and the consequence is, that many persons, who have seen, or heard of (for example) thought-reading, or clairvoyance in any other form, in one case, cannot imagine that these phenomena may be absent in another. They clamor for what they have seen before; the exhibitor rashly tries to produce it; but the subject is an inferior one, or in a different stage, and entirely fails to realize the expectations so ignorantly formed. This, however, would be nothing, were it not that the failure is seized on by many as a proof of imposture. It proves, however, only this: that the spectators were mistaken in expecting the same results in every case, and the exhibitor entirely wrong in attempting to gratify them. Every case must be studied for itself, and, although certain general laws apply to all cases, yet the variety in the details, both as to their nature and degree, is infinite."

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We have now given you the general principles of the magnetic medicine treasured up in the organs and brain-centers of your own individuality. An inflammation is a positive condition of an organ or part; therefore, apply your positive hand and WILL to it. Why? Because two positives repel, and your hand, being a healthy positive, will scatter the inflammation, which is an unhealthy positive, and thus establish the natural equilibrium. Your brain is loaded with blood! Not so. Your mental magnet is surcharged and overstocked with vitalic currents—which should be engaged in other parts of your economy—and thus the dependent blood is not floated off. Some doctors will bleed an apoplectic patient. This method is absurd. No man's system ever generates more blood than it needs for its own private use. But it is possible, nay, easy, for the magnetic potencies to be thrown out of balance, giving rise to coordinate symptoms of excess in one place and of deficiency in another; the remedy in all cases being the same, viz: a restoration of the magnetic equilibrium, between foot and brain, between stomach and liver, between heart and lungs, between spleen and kidneys, and the inevitable consequence will be perfect HEALTH. May our Father God and Mother Nature—who are always in supernal harmony—save all the sick with an everlasting salvation.

The attention of the unsettled public is now being widely directed to the hitherto unoccupied lands of New Jersey. For the benefit of those wishing to purchase homes, or desiring information respecting location, soil, &c., we refer to the card, in this week's paper, of Mr. B. Franklin Clark, Tribune Buildings. Mr. C.'s familiarity with real estate operations in general, and with New Jersey lands in particular, qualifies him to be of service to those wishing aid in negotiating.

The HERALD OF PROGRESS may be obtained in Buffalo, N. Y., of B. F. Felton, R. Black, and T. S. Hawkes, News dealers.

THE BURCH DIVORCE CASE.

This recently concluded trial has been extensively commented upon by the secular and religious press. To these papers the case properly belongs, since the parties were in high social standing and active members of popular churches, neither of them charged with the least "taint" of Spiritualism! That it will be of use in educating the people, appears from the extended publicity given, and the general indignation felt at the hypocrisy of the plaintiff, which popular judgment Frank Leslie's Illustrated reflects in the following paragraph:

"Mr. Burch, like the man with the ass, has pleased nobody by his rash rush into public life. Judged by his letters, he has placed himself out of the pale of sympathy, for scarcely ever did a man of feeling, education, even the commonest attributes of humanity, write in a more cold-blooded manner than has this Presbyterian saint and banker. In his first letter to Ematus Corning, he blasphemously assumes the divine authority, and coolly 'sends his wife's soul to hell forever.' In a letter to Mr. Priyon, of Albany, the following remarkable passage appears:

"This whole matter I have ferreted out by the most difficult of all processes, by cross-examination, affecting more knowledge than I possessed, and such other mental and moral influences as I was enabled to bring to bear. I deem her the smartest woman for mischief I ever saw, and woefully depraved at heart. I have felt the sustaining power of God in the prosecution of this wonderful task I have had to perform; and in all the devious ways in which I have arrived at the final disclosure I felt God ever worked with and through me."

"What a self-complacent bit of stupidity is the avowal that God has been working through a fellow who has been affecting more knowledge than he possessed. And then again, the blasphemy that Omniscience has been employed in ferreting out evidence like a Tomb's slayer. Never before did a Burch so deserve the avenging rod of the world! Wordsworth must have had some such man in his mind when he wrote these words:

A soulless man—a godless knave, One who would peer and botanize Upon his mother's grave."

The Rochester Express, in some very just comments, remarks:

"There is very little popular sympathy for Mr. Burch, even among those who are not certain that he has not been wronged, for while professing to be governed by the tenets of Christianity, and allying himself with the straightest and strictest sect, he has pursued toward his wife the policy of the friends of the Mammoth of Unrighteousness, and stripped her of her worldly goods, which she brought him as dower, before sending her into the world an outcast. The verdict of the people is sternly adverse to his conduct, and the verdict of the jury of his peers, chosen to determine upon the issue presented in Court, is also against his course. If he has been dishonored, he is the author of his own shame."

THE GOSPEL COPYRIGHTED.

The N. Y. Independent has secured by copyright the sermons of Henry Ward Beecher, published in that paper! So that now we have the Gospel not only "according to" Matthew, Luke, or John, but "according to" Act of Congress! The old injunction—"Go ye into all the world, preach the Gospel to every creature"—requires amendment by adding, "Who can find a seat in Plymouth Church, or who will buy the N. Y. Independent!"

Had the editor of the "Jerusalem Express" or "Judas Observer" only possessed the enterprise of our modern religious publishers, he would have "made a fine thing" by copyrighting the Sermon on the Mount!

The truth is, probably Jesus was not at that time preaching on a salary of \$6,000 a year, with fifty dollars more each week from the "Jerusalem Express" for reports of his sermons; and therefore no one considered it necessary to have that celebrated discourse "entered according to governmental decree in the Scribe's office of the Southern province of Palestine."

People then preferred to have it said, "the poor have the Gospel preached to them," to securing the Gospel of Jesus by copyright. But times have wonderfully changed. Now no stray, contraband sinner, may steal crumbs of grace that fall from the Plymouth Church table, but rather must pick them from the Independent platter, at five cents a crumb!

We have plenty of toll-gates (churchdoors) on the various heavenly highways, but this is the first instance, we believe, of copyrighting a guide-board! Who will take out a patent for the plan of salvation? Cf. Esop.

THE INDUSTRIAL CONGRESS.

The Resolutions passed at the meeting called recently by the Commonwealth Association of this city, have been handed us for publication too late to justify more than a brief synopsis of their import. They iterate the following:

"That the present system of commerce is false—that the laborer should receive the full net product of his labor—that all intermediates between producers and consumers are non-essential; they should exchange with each other the products of their own labor—that the legal recognition of paper currency should cease—that land monopoly is an evil—that the public lands should be given to actual settlers—that a honest exemption law should be passed—that women are entitled to an equal voice with men in the administration of government, and to the same freedom of industrial pursuits, and the same compensation enjoyed by men."

The World's Moral Police Force are on duty, and we have further records to make of their doings. The "hard times" and suffering consequent will, we trust, stimulate them to new activity.

CONCERTS FOR KANSAS.

By a note from B. M. Lawrence, we learn that LeGrand B. Cushman designs giving concerts, in aid of Kansas sufferers, at the following places: Geneva, Ill., St. Charles, Elgin, Belvidere, Rockford, Freeport, Beloit, Janesville, Milwaukee. He will sing from one to three nights in each place.

Mr. Lawrence writes that two concerts, given at Aurora, were well attended; and the proceeds were sixty-eight dollars and seventy-five cents in cash, besides nearly as much more in donations. He adds:

"Each of the express companies have agreed to carry money and clothing, free of charge, to Atchison. Almost every article possible to conceive of has been contributed. Some of the ladies have brought excellent quilts, dresses, coats, pants, shirts, new socks, under garments, grass sacks, and one dear old sister brought a package of ten, and one man five bushels of grain!"

Letters will reach Messrs. Cushman and Lawrence, care of W. F. M. Army, Chicago, Illinois.

TOO GOOD TO LIVE LONG.

Dr. Hall somewhat widely known through his Journal of Health, publishes another monthly, which, from its superlative excellence, we fear will not flourish in these degenerate times. He says of it:

"While it is not, professedly, a religious publication, it never by any chance contains a sentence, a line, or a word adverse to the Bible, to religion, or the sabbath-day; nor a sentiment contrary to what is usually received by the friends of evangelical Christianity."

The exhibitions of the artistic skill and intelligence of spirits, as manifested in the mediumship of Mrs. E. J. French, of this city, increase in beauty and strangeness from week to week. We were present at a sitting at her rooms (No. 84th Avenue) on Wednesday evening, when, in the presence of some fifteen spectators, seven exquisite drawings of fruits and flowers were produced, in crayon shades, in thirty-six seconds. An account of the facts and sittings will appear in a future number.

Miss Susan M. Johnson will speak at No. 195 Bowery, Sunday, Dec. 23d, at 10 1/2 A. M. and 7 1/2 P. M. Conference at 3 P. M.

McNALLY & Co., Chicago, and Gray & Crawford, St. Louis, will fill orders for the HERALD OF PROGRESS.

Brief Items.

The Genesee County Board of Supervisors have elected Miss Hattie Smith their clerk. Miss S. was for several years the acting clerk, under her father, the late Richard Smith, Esq. Elizabeth M. Smith, of Burlington, N. J., has invented and patented a much desired improvement in reaping and mowing machines, and one which renders their use a matter of safety and not of danger. The improvement consists of a device for throwing them in and out of gear by means of the driver's seat. Thus, when the driver takes his seat on the machine, his weight throws it into gear, and when he leaves his seat the machine is thrown out of gear.

It is said that Liebzig's plan of substituting silver instead of quicksilver for the backs of mirrors, is a perfect success. Silver mirrors yield twenty per cent. more light, cost no more than the quicksilver ones, and supersede the unhealthy quicksilver process.

Four persons convicted of stealing in Delaware, were recently sentenced to punishment at the whipping post.

A young Maine girl, belonging to Aroscook Co., Me., who had been spending some time in Boston, returned to her home recently. She had written to her father to meet her at Mattawunkang. By some mistake or delay he failed to do so, and the young lady, not wishing to wait his coming, "footed it" twenty-seven miles.

The census shows that the annual increase in the population of the United States since 1790 is about three per cent. The present population is about 30,000,000, of whom about 4,000,000 are negroes.

Disappointed Southern office-holders would go to work tilling the soil, instead of talking so much. Digby thinks they would see to some purpose. Banner of Light.

It is a great blunder in the pursuit of happiness not to know when we have got it; that is, not to be content with a reasonable and possible measure of it.

New envelopes embossed with the one cent stamp are to be issued by the P. O. Department. Also with the one cent addition to the three cent stamp, to pay the carrier's postage.

The public schools of the United States are attended by about 4,000,000 children.

Paris gossips relate of a Polish Countess, whose extraordinary ability to regulate the length of time her visitors shall stay, by stopping, setting back or forward, at pleasure, not only the clock in the room, but the visitor's watch!

A young lady at Niagara has been heard to exclaim, "What an elegant trimming that rainbow would make for a white lace overdress!"

In Sweden there is no charge for postage, the whole expense of the post-office being defrayed out of the general taxes.

Although Lynn provides a great many ladies' boots and shoes, all brogue-Anns come from Ireland.

In the nineteenth century the epithet "miss," applied to a female, was considered a term of reproach.

We think that a man carries the borrowing principle a trifle too far when he asks us to lend him our ear.

Though we travel the world over to find the beautiful, we must carry it within us or we find it not.

At what time of life may a man be said to belong to the vegetable kingdom? When he becomes sage.

Abnerthly used to tell his pupils that all human diseases sprang from two causes, stinking and fretting.

A Yankee girl, writing from Georgia, is struck with surprise that at the military drills in that State, every soldier has a negro along to carry his gun!

The United States ship Constellation, recently captured the bark Coza, from New York, on the coast of Africa, with a cargo of seven hundred Africans on board.

The Boston Investigator says that the popular orthodox story of Ethan Allen and his Dying Daughter is a "Christian falsehood." The story goes, that the infidel father recommended the dying daughter to believe the doctrines of her Christian mother. The Investigator has ascertained that Col. Allen never lost a daughter during his lifetime.

Rev. Mr. Laurie, of Rochester, recently exchanged pulpits with Rev. E. H. Chapin, of this city, and upon his rising to give out the opening hymn, many persons who had gone to church only to hear their favorite, retired; whereupon Mr. Laurie, hymn book in hand, paused, looked gravely around and quietly remarked: "All those who came here to worship E. H. Chapin have now an opportunity to retire; and those who came to worship the Everlasting God will please unite in singing the following hymn."

The N. Y. Chronicle says: The Fifth Avenue Baptist Church in this city, Rev. Dr. Armitage, pastor, at a late church meeting, resolved to dispense with the printed Articles of Faith they have hitherto had in use, and to adopt "the unadulterated Word of God as set forth in the Bible as their rule of faith and practice."

A most daring and brutal murder was recently committed in this city, the victim being a Mrs. Shancks, a milliner. The person accused of the murder is a half-idiot, long subject to insane fits. The Times says: "His mental disease is attributed to certain psychological or mesmeric experiments which were tried upon him in his early youth; but, judging from the sudden suppurating of the wounds upon his hands and the malformation of his head, it would appear much more reasonable to infer that scrofula was at the bottom both of his mental and physical infirmities."

The New York correspondent of the Mobile Register, states that on Thanksgiving Day a collection for the poor was made at the Rev. Dr. Adams' Church, Madison Square. Among the contributions a young girl had placed an envelope upon the silver plate. When opened it was found that it contained an elegant diamond cross, which had been bought of Ball, Black, & Co., at the time of the ball to the Prince of Wales, and for which \$1,500 was paid.

A criminal named Mulligan, just sentenced to Sing Sing for four years, was married in his cell a few days since.

The Seventh Regiment of New York are likely to be invited to visit England, as guests of the volunteer companies of London.

The Tribune states that one party has just agreed to pay that establishment over thirty thousand dollars for advertising one column one year in all the editions of that paper. The articles advertised are "pills."

The Burch Divorce case has resulted in a verdict for the defendant, Mrs. Burch. A steamer recently returned from Savannah, brought eighty-six sturgeon passengers, sent back by the authorities.

The United Presbytery of Michigan has resolved that, as it is one of the things which can be done on another day, it is wrong to solemnize marriage on the Sabbath.

An apple tree in Marlboro, Me., has blossomed five times during the past season, four times producing fruit.

The readers of the N. Y. Independent are furnished with four pages of interesting advertising matter each week, comprising one-half the entire contents of the paper!

FOREIGN ITEMS.

By the arrival of the Europa, we have advices from Europe to Dec. 1st. This steamer brings \$530,000 in specie.

The comments of the London press upon American affairs still continue; they seem to anticipate no rupture of our Union from the present secession movements in the South, and they for the most part sympathize with the free States. The money crisis here has caused large shipments of specie to this country. Beside the amount brought in the Europa, shipments were to be made in the Atlantic, which was to sail Dec. 5th.

The Empress Eugenie was to visit the Queen at Windsor Castle on Tuesday, Dec. 4, and thence to return immediately home.

By an Imperial Decree of the French Emperor, his annual speech at the opening of the Chambers was to be discussed by the Senate and Corps Legislatif, and an address in reply annually voted. This, says the Decree, is "to afford to the great bodies of the state, a more direct participation in the general policy of our government." Is this the first step of the astute Napoleon toward a Constitutional Monarchy?

The garrison of Gaeta had made a sortie in order to capture the strategic positions in the suburbs, but were repulsed with great loss. The garrison in Gaeta amounts to 18,000, among whom the typhoid fever prevailed. The besieging Piedmontese number 15,000.

In the Abruzzi region to the south of Naples, insurrectionary movements were increasing against the new Piedmontese government, and the district has in consequence been declared in a state of siege. These disturbances are fomented among the peasantry by the priests.

It is currently reported that Francis II had fled from Gaeta.

Serious disturbances with loss of life are reported to have occurred at Debreczin, and other places in Hungary, on the 25th of November.

The report of overtures to the Austrian government for the cession of Venetia to Piedmont, is contradicted by a Paris correspondent.

According to the Turin journals, diplomatic intercourse is soon to be resumed between Prussia and Victor Emmanuel.

The latest news from China are, that the headquarters of the allied forces were eight miles from Peking on September 23d, and that engagements were fought at Chang Kia Wan and Jang Chan on the 18th and 21st of the same month, in which 30,000 Tartars were completely routed by the allies, and tea, to the value of \$250,000, taken. The Chinese had sent in a flag of truce with overtures for a treaty of peace.

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Footfalls on the Boundary of Another World. By Robert Dale Owen. Price, 25 cents; postage, 5 cents.

A Dissertation on the Evidences of Divine Inspiration. By Datus Kelly. 20 cents. Postage 5 cts.

The Life Line of the Lone One. By Warren Chase. \$1. Postage 15 cents.

The "Ministry of Angels" Realized. A letter to the Edwards Congregational Church, Boston. By A. E. Newton. 15 cents.

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FRANCES BROWN, Editor. The first number of the Christmas Annual is now ready for mailing.

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The above is the title of a pamphlet that is of wonderful magnitude of interest. It is an explanation of a new discovery in science, made by the author, which is of vital importance to the world.

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SUBJECT.—Rapport: its Modality, Uses, and Abuses.

MR. ADAMS read the following paper in continuation. Its length obliges us to reserve the remarks of others upon this important topic for the next number:

At our last Conference I defined rapport, and stated the law of its manifestation. I showed that galvanic electricity, somnambulism, animal magnetism, the odic force, and Spiritualism were all under the governance of the same law; that the conditions of matter and mind are two-fold, positive and negative; that the positive controls the negative; that this is the law of the battery, the somnambulist manifestation, the manipulations of the odic force, and the modus operandi of the spiritual communion; that this law rules in everything and under all circumstances—that the day chases away the night; that truth conquers error, love overcomes hatred, health dispels the cold, and the powers of heaven bear away over the legions of hell. To-night our theme shall be the uses and abuses of rapport. Rapport, or sympathy, may take place between two or more persons on earth, between two or more spirits in the spheres, between one person on earth and one or more spirits departed. It is this rapport that produces that highest and most beautiful manifestation of an earthly paradise, namely: a loving, harmonious, happy family. It creates friendships between individuals and nations. It is the parent of all the loves that bring joy and heaven into human bosoms: the conjugal, the paternal, the maternal, the filial, the fraternal, and the patriotic. Nor does it confine its mystic, sympathetic power to men, women, and spirits. It comprehends all the noble virtues, truth, justice, honesty, integrity, benevolence; all the manifestations of God in nature, all science, all improvements, useful inventions, works of art, human progress, and humanitarian ameliorations. It is sympathy with everything that is lovely, just, useful, and beautiful. It is harmony between man and man, between woman and woman, between man and woman, between mundane and spiritual intelligences, between matter and mind, between the mental and moral world, between God and his own creation. Such are the general uses of sympathy, or rapport. All else is inharmony, discord, enmity, misery, and hell. It is man warring with man, woman wrangling with woman, man intriguing with woman, nation fighting with nation, and God and his creatures unreconciled to each other. The law of positive and negative conditions is now apparent. Abuses are the perversions of uses. Abuses begin where uses cease. Abuses imply uses, as enmity presupposes friendship, and hatred implies a previous love. It is not easy to say when uses cease and abuses begin, any more than it is easy to say when a boy becomes a man, a girl a woman, a sapling a tree, or day night. There is no clear, distinct line of demarcation between the uses and abuses of rapport, visible to all from the same standpoint. All have not the same optics, the same intelligence, the same wisdom, nor the same surroundings. No angel stands, with drawn and flaming sword, visible to all, saying: "On this side are uses and on this side are abuses. This knowledge comes to us through rapport with higher intelligences, through contemplation, through the exercise and application of our own enlightened sense and reason.

As the day does not cease at once, nor the night begin in a moment, but, as a convenient twilight is interposed between the two, blending them unconsciously into one; so, uses, prolonged and perverted through selfishness, gradually pass into abuses. This transition is almost imperceptible, it steals upon us so treacherously. The only caution, however, which we can suggest is, for every one to come into rapport with the love and the wisdom of the higher spheres, to consider well the causes and effects of things, to seek most carefully the way, the truth, and the light, and then to do just what seems to be right and best for his or her individual soul. In this respect, every one must be a law unto himself. In no other way can we work out our destiny, and enjoy divine freedom. Moreover, the uses of rapport are multiplied and intensified just in proportion as we observe the law of their manifestation. Every magnet has its own magnetical sphere. All issue odic flames from their poles, like the northern lights of the north pole of the earth, and thus surround their poles with a magnetical atmosphere or aura. When two magnets are brought into such proximity with each other that their magnetic circles either cut or touch each other, they are then in magnetic correspondence, sympathy, or rapport. This force increases as the square of the distance decreases, and vice versa. Hence, it is greatest upon contact, and weakest at the most distant point where their magnetical atmospheres touch each other. Now, every atom of matter, every human being, every spirit, every angel, and even God himself, is a magnet; all evolve an atmosphere, or aura, peculiar to each, and yet it is the same.

From God comes divine love, which is divine heat, motion, light, and life; from man the odic force, and from matter, electricity. But the proximate principle is the same; it is attraction; and the law of attraction is, that it increases between two objects as the square of the distance decreases, and that its strongest manifestation is realized when the distance between them becomes insensible; that is, upon contact. In the light of this law, and of its illustration, as now stated, we can see how the uses and abuses of rapport may be multiplied and intensified. We can neither receive love and wisdom from those above us, nor impart love and wisdom to those below us, unless we come into rapport with them; and unless we draw near to them, and enter into full sympathy with them, we shall neither get good from our superiors, nor impart it to our inferiors. Our inclination to do good will depend upon the proximity into which we come, through our inquiries and sympathies, with either objects of pity here or with unprogressed spirits in the lower spheres.

By standing aloof from them we prevent all rapport between them and us, and no uses follow. This was the case with the priest and the Levite, who passed by the dying man on the other side. But it was the good Samaritan who came to him, and entering into sympathy with him, relieved him. It was Jesus who went into the prison and then preached unto the spirits therein. So if we would receive light, and truth, and love, and wisdom, from those who can impart them to us, either here or from the spirits and angels above us, we must make their acquaintance, come into their sphere, invoke their friendship, seek their society, draw intimately near to them, and attain to that bosom communion, fellowship, and rapport, which will cause those divine things of truth and good, love and wisdom, which we need, to flow from the positive mortal, spirit, or angel above us, into our negative and receptive souls. Thus the uses of rapport may be multiplied and intensified. Every atom, mortal, spirit, or angel, is impressing its image upon some neighboring atom, mortal, spirit, or angel. If you hang up a daguerrotype, upon a nail, in close proximity to a polished plate of steel, and, in the course of a few days, examine the steel plate, you will perceive no change; but if you take it to the window and breathe on it, you will perceive the image of the picture. This is called the product of catalytic action, or the action of presence. Yet it is in accordance with the fundamental galvanic law of positive and negative action. Thus all things in heaven, earth, and hell, whether mundane intelligences, dark spirits, bright angels, and even God, are multiplying their images and casting them around upon all the negative elements of the creation; and the only condition upon which we may receive or reject these various imprints, is voluntary rapport. If we choose the images of the good, our proximity to them and a negative condition are necessary; if of the bad, the same law reigns. But our personal presence in the haunts of vice and in the society of the vicious and degraded, will not contaminate us—if we go thither as teachers and good Samaritans—because we then make ourselves positive, and become ministering angels instead of receptive negatives.

So, if we would receive any of the uses of rapport with Jesus, we must come to him through the study of his life and character—through imitation of his example—through a calm contemplation of his virtues and cultivation of his friendship. He can now call us as he did his Apostles, influence us with his odic force, develop us as mediums, like them, and even greater: for he said to them, "Greater things than these shall ye do, because I go to my Father." Having gone to his Father, he can do more for us now than he could in the days of his flesh. Aided by his apostles and all the higher spheres, what could he not do, and what would he not do if we would only put ourselves in the proper condition to receive and dispense what he is willing and ready to bestow! It is through the power of rapport of earth with heaven that universal harmony and happiness are to be attained; that all the positive and negative elements of the creation are to be brought together, and made to unite, interflow, coalesce, and find rest, in each other's perfectly satisfied identities. Then selfishness will not seek to convert the uses of rapport into abuses, by using its beautiful ministrations of friendship, benevolence, sympathy, and love, to overreach each other, and swindle us out of our property, honor, reputation, virtue, and happiness; but all things shall be free, every soul shall have its needs supplied, and no questions shall arise to mar the universal happiness. This constitutes the new heaven and the new earth wherein dwelleth righteousness—wherein the lion and the lamb shall lie down together; peace, harmony, friendship, and love, shall reign triumphant; and God and angels shall walk and talk with men. Another most important use of rapport is seen in the fact that we cannot know anything, nor do anything, nor think anything, without coming into rapport with some higher intelligence, or power greater and wiser than ourselves. The galvanic law of electrical rapport requires two poles to the battery—the positive and negative—a contrariety in the elemental plates, and a circulating fluid. Unless these conditions are observed, the battery does not act, the current does not flow, the metals are not precipitated at the negative electrode, nor the acids at the positive. So the battery of thought, instruction, and inspiration, requires two poles, conditions, and agents; the

one is positive and imparting; the other negative and receptive; the one a teacher, the other a learner; the one is wise and controlling, the other ignorant and yielding.

When we read a book we are negative, and the author's mind, represented by his thoughts embodied in words, is positive. Rapport takes place and the author's subject or ideas flow over into the reader's mind and become to him objective realities. Hence we say we are interested in such a book. So when we listen to a favorite speaker. The speaker is positive and instructive, the audience negative and receptive. The conditions of the battery are observed, the odic current circulates, the electrical sparks of thought flash forth, truth, instruction, and inspiration pass over to the negative pole, and the audience is interested, instructed, and electrified. Hence it is that no speaker can make others feel unless he feels himself, because the negative pole of the battery receives only just what the positive pole gives off. This is the eternal law of the battery. So it is when spirits and angels are speakers and mortals are listeners. All trains of thought follow this law of the battery, and the course of the metals in the galvanic circuit. Thus two distinct agents or intelligences must necessarily take part in communicating intelligence; one gives and the other takes; one is active and the other passive. Inspiration flows in from above, a train of thought is set in motion, the whole mind is illuminated and elevated above its normal condition. This is rapport with some ministering spirit, or guardian angel. Thus the friendly heavens are constantly pouring down upon us, as the clouds drop down the rain and the sun dispenses his refulgent beams, celestial influxes of inspiration, love, and wisdom, through the ministry of spirits and the whisperings of angels. And blessed and happy are those of us who are sufficiently illuminated and unfolded to realize and appreciate this gracious condition of our visitation; that we may come into rapport with that incomprehensible intelligence whose entire nature is love, and receive new accessions of his divine magnetism to harmonize our souls; and into a closer and more intimate rapport with Jesus, that we may receive a new and more copious baptism of his odic force and mediamic power, and come forth with him from the wilderness state, in the power of the spirit, to walk on the waves of stormy Galilee, to break bread to the multitudes, to teach in the synagogue and on the mountain; to heal the sick, open the eyes of the blind, unstop the ears of the deaf, loose the tongues of the dumb, visit the sick, feed the hungry, clothe the naked, forgive sins, raise the dead, cast out devils, and keep ourselves unspotted from the world; and into rapport with bright spirits and angels, that we may receive new kindlings of thought, new methods of art, new gifts of tongues, new modes and powers of healing, new discoveries in science, new canticles and psalms, new conditions of human progress, new ethics, new theology, new codes of law, and all the diversities of gifts that heaven has in reserve for us. And as a corollary in this train of reflections, how encouraging is the thought, and yet how fraught with amazing responsibility, that, though rapport, we are not alone! No atom of matter, no mortal, no spirit, no angel, no straying world, not even God, is alone. Higher positive and lower negative elements are all around us. By this law we are brought into sympathy, friendship, and intelligence with all the orders and gradations of matter and mind, from the most insignificant grain of earth up to the Deity himself. Thus God constitutes the positive pole of this great battery of mind and matter, and divine magnetism, which is divine heat, motion, light, and life, is passing from the positive Deity to the negative matter, waking it into life, transforming it into its various collections and adjustments, forming mosses and lichens on the bare and barren rocks, working these over into the zoophytes and shelly tribes, these into reptiles, these into fishes, these into birds, these into extinct quadrupeds, these into living quadrupeds, these into monkeys, these into orang outangs, these into negroes, these into the copper-colored races, these into the white species—mortals into spirits, spirits into angels, angels into archangels, archangels into seraphs, seraphs into cherubs, and cherubs into still closer approximations to his divine image. Thus we may say of rapport what Hooker has said of law: "Her seat is the bosom of God, her voice is the harmony of the world; all things in heaven and earth do her homage, the least as feeling her care, and the greatest as acknowledging her power."

Adjourned. R. T. HALLOCK.

MR. DAVIS: As my friends and myself have lately had some very remarkable communications through Mrs. VAN HARTGON, whose card is in your paper, I deem it only an act of courtesy to a worthy lady for me to call the attention of the public to her mediumship. Inquirers will find her at No. 25 Bond street, and are certain to be astonished and interested, if not convinced.

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