

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. 1.]

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[No. 45.]

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 Photographic 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-positively or respectfully decline the publication of an article, that we are, therefore, prejudiced against the writer of it, nor that we necessarily entertain sentiments hostile to his. We shall make every reasonable effort to satisfy both reader and correspondent.

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

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

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

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

Questions and Answers.

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

BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

Christ and His Mission.

JOHN B. . . . NEWTONS.—"BROTHER DAVIS: Will you please inform your readers in this village and vicinity with regard to your views of the mission of Jesus?"

ANSWER: We believe that "Christ" was and is a central Principle of divine Love—impersonal, universal, unchangeable. It obtains an expression or an incarnation in your every pure act of fraternal affection. This Love-principle is anointed and christened of God in the inmost of every human soul. He who becomes inspired and baptized in the divine spirit of Truth, who stands pledged immovably to Justice between man and man, is infilled with the spirit of "Christ."

Jesus, on the contrary, was a man—one who lived in daily harmony with the fraternal Principle of Love—and is valuable to the race chiefly as an exemplar. But the Principle, not the man, is our Saviour.

Right Eye and Right Hand.

G. P. H., of ALBANY, wants to obtain our impressions of the peculiar language recorded in Matthew, V, and Mark IX, wherein we are told to "pluck out the right eye and to cut off the right hand," in case that we find these members offend.

ANSWER: Our impressions of the simple moral lesson behind this language may be easily comprehended.

Human experience has established the superiority of the right eye, hand, and foot, with respect to power and executiveness; and hence it is deemed the greatest possible physical misfortune to be deprived of either of these powerful instrumentalities. In the moral, intellectual, and social departments of human interest, the same remarks are immensely more applicable and impressive. That is, it would be deemed the greatest misfortune to lose any social or political power by which men are enabled to acquire wealth and influence in society.

Now it should be remembered that the occasional sermons and extemporaneous lectures of the gentle Nazarene were addressed to audiences composed, to a limited extent, of very respectable, wealthy, and well-educated Jews. These were the "Pharisees"—men of great worldly influence, bristling of self-righteousness, very pious of course, the opponents of Free Speech, and the antagonists of spiritual progression, unless it was all on the side of Judaism. To this class Jesus was somewhat fond of directing the severest rebukes and the most practicable lessons of truth. His clear mind saw that "the right eye" of a Jew consisted of a lustful passion for popularity. The Pharisees were blind on the spiritual side, not being able to see anything but place, position, and pleasure. But the Teacher said substantially this: "The great end of life is devotion to Truth, regardless of consequences; and, therefore, if your worldly position or popularity offend thee or check thee, just cut loose—pluck out the eye with which you can only see the mammon of unrighteousness—and thenceforward become a free-minded child of your Heavenly Father."

Again: the spiritual son of Joseph and Mary understood perfectly that "the right foot and right hand" of the Pharisees were such attributes as high-mindedness, or pride, egotism, or self-righteousness, and chiefdom, or the love of power. The Teacher realized that these members in the social body of the Jews were powerful hindrances to individual progress in righteousness. Consequently, it was very natural for him to say: "Cut off every habit, every passion, every vice, which tends to cast thy whole life into discord and misery." The hands and feet of pride and selfishness, and the eyes of fashion and popularity, were stumbling blocks in the pathway of individual development. And Jesus, being an "agitator" in society, and a preacher of "new truths" to the people, counseled the rich folks to "sell all they had" in order to follow the highest principles; and to "cut off" every possible external impediment to their spiritual progression. It seems to our mind that this teaching is particularly applicable in these days of supreme selfishness and bigoted blindness.

Books in the Dark Ages.

P. M. GILSON, BROOKLYN.—"MR. EDITOR: I heard a discourse last Sunday against the doctrine of 'Progress' as advocated by yourself and others. The preacher said, men had made but little advancement in point of literature, &c. Will you give some few facts relative to the literary advantages of this age?"

ANSWER: People who lived before the invention of printing and steam presses were deprived of almost all the advantages of books and public education. Mr. Lawrence, in his Lives of the British Historians, says: "The libraries of Italy were so totally ruined by the invasion of the barbarians, that the popes were often obliged to borrow books from Germany. In France they were so scantily supplied that, in the ninth century, the abbot of Ferriers sent to Pope Benedict III., to beg a copy of Cicero de Officiis, as there was none in all France. At the beginning of the tenth century, copies of the Bible were so rare in Spain, that one copy often served for several monasteries. It was a rule of the English monasteries, in 1072, that the librarians should deliver to each monk one book at the beginning of the year; and if at its close he had not read it, he was obliged to do penance. The bishop of Winchester's cathedral library consisted, in 1224, of seventeen books. This prelate borrowed from the convent of St. Swithin, a copy of the Bible, in two folio volumes, giving his bond for its safe return. The Bible had lately been bequeathed to the convent, and so valuable was the legacy, that a daily mass was said for the soul of the donor."

Books, in those days, were the most costly of possessions, yet no price could, in fact, exceed their value, since they contained the germs of civilization and advancement. In those few manuscripts, so revered and valued, was shut up the great spirit of modern progress.

But even had the simple monks beheld clearly all the vast results that were to flow from the influence of books, they could not have looked upon them with more reverence than they did out of pure superstition, or for the sake of their rarity. If any person gave a book to a holy house, he was thought to have deserved salvation. Formidable anathemas were pronounced against any one who should alienate or injure one of these costly possessions. The sale of a book was attended with as many formalities as that of a vast estate. Persons of character and importance were invited to witness the transfer; and a formal record was made of the transaction. In 1225, Roger, dean of York, gave several Latin Bibles to Oxford, with a condition that the student who borrowed one of them should deposit a pledge for its safe return. Oxford, the seat of English learning, possessed, in the fourteenth century, a library consisting of a few tracts chained to the wall, or kept in the chancel of St. Mary's Church; and even so late as the fifteenth, it was ordered by the statute of St. Mary's College, that no student should use a book longer than an hour or two at most, so that all might profit by the scanty collection. In France, at the opening of the fourteenth century, the royal library of Paris contained but four classics, one copy each of Cicero, Ovid, Lucan, and Boethius."

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

"A SAILOR," PECK SLIP, NEW YORK.—The barometer was invented by an Italian, named Torricelli, in the year 1626. It is used in all parts of the civilized world.

FLORENCE L. C., CHICAGO.—Your communication is welcome. We will examine it carefully, and will publish it, if, as you seem to think, it sustains an important relation to the future of the Human Race.

"EARNEST," ROCKFORD, ILL.—We never answer such questions for any human being. If you cannot now decide without a doubt, then wait until you can. In such matters no one can judge for you.

"A FRIEND" sends us a prayer for publication. There must be some mistake in the address. The public cannot respond to such applications. Yet we believe that no heart-born prayer was ever uttered in vain.

"MARIE," NEW YORK, writes for our shortest definition of prayer. A little deaf and dumb girl was once asked by a lady, who wrote the question on the slate, "What is prayer?" The little girl took her pencil and wrote in reply, "Prayer is a wish of the heart."

"STREETER."—The ancients did not flag their public roads. The system of Macadamizing the streets of cities was introduced in London, in 1824, by McAdam. It is now extensively adopted in America. The Russ pavement is durable, but it is both hard and dangerous for laboring horses.

G. W. H., ST. LOUIS.—The other side of the picture—that is, "The Confessions of a Medium" who is not ashamed to authenticate the confession with a responsible name—will be published in our columns. It is in process of preparation, and will soon be ready for the public eye.

A. T., NEW ORLEANS.—The best remedy for existing political evils is compounded of moral energy and fraternal love. We prescribe plenty of Spiritual "Backbone"—strengthened by a firm, unflinching, indefatigable veneration for the rights and liberties of the whole humanity.

THOMAS D., OF APPLETON, WIS., writes that the subject of Spiritualism has received considerable

attention in his section; many very remarkable manifestations having occurred in private circles, but that the public has not been widely reached. A few intelligent, honest, straightforward minds, in a community, can do more for the scientific and spiritual progress of the people than a host of imported missionaries, even though they come from the world "beyond the tomb."

JULIA A. F., OCEAN SPRINGS.—Without detailing the reasons for our conclusion, we will at once inform you, Sister, that you may become a "Healing Medium" by harmonizing with the laws of Magnetism. These laws have been explicitly explained in this journal. Your ability to do good and to be happy in the welfare of others, is very great.

F. M. HAYS, SMITHVILLE.—The work of DeWette was translated from the German by the late Theodore Parker. It is entitled, "An Introduction to the Old Testament." Price, for 2 vols., \$3.75. It may be ordered through Bela Marsh, Boston. We would recommend it to critical students.

E. P., MAYSVILLE.—The law of communication between mind and mind, between spirit and spirit, is universal and unchangeable. But know you not that, for very slight yet efficient causes, many persons do not come directly within its operation. The same is true of Music, of Love, of Truth, &c. Some minds seem to sail or drift all around the Principle, and yet fail in attaining to the experience of its embracing benefits. Now, Brother, in view of your uniform failure to get a satisfying word from your departed and beloved, let us inspire you with the resolution, henceforth, to obtain light and consolation by studying and enjoying (in practice) the glorious truths of NATURE, REASON, and INTUITION.

MRS. MARIA B., DUBUQUE.—Our Medical Whispers will be published in a convenient form, but we cannot say when.

We do most assuredly answer correspondents "without respect to persons," but not without respect to the subject of inquiry. We hold ourselves free of all moral obligations to reply to a correspondent until we are empowered to impart some light on the questions propounded. This may happen very soon, or it may not for six months—perhaps not for several hundred years—at which time, doubtless, the interrogator will have the ability to answer every question he now has the power to put. Then, too, we shall impart far better "Answers" to those who address themselves to us, interrogatively, than we can now do—because the law of Progression is immutable.

M. W. H., OF PHILADELPHIA, complains that our columns do not contain articles on practical subjects. He thinks we give too much space to "fine spun metaphysical disquisitions," and not enough attention "to remedies for the ills of life."

We fear this Brother does not read our journal. If the tenth part of the practical lessons which we have already published were reduced to daily practice in the families of our several thousand readers, the effect would be seen immediately in all parts of America—giving rise to one of the grandest physical, social, and spiritual eras of health and happiness ever dreamed of by either prophet, priest, or seer. And yet we shall keep right on in our course—overflowing with joy and encouraged by boundless hope; we shall give "line upon line and precept upon precept"—knowing that, in one of these beautiful days, each reader will irresistibly incarnate his theory in the form of practice. May we not expect that our friend "M. W. H." will be among the earliest practitioners of the Truth that is within him?

(From the Philadelphia Saturday Post.)

ROCK ME TO SLEEP.

BY FLORENCE PERCY.

Backward, turn backward, O Time, in your flight; Make me a child again, just for to-night! Mother, come back from the echoless shore, Take me again to your heart, as of yore. Kiss from my forehead the furrows of care, Smooth the few silver threads out of my hair, Over my slumbers your loving watch keep—Rock me to sleep, mother, rock me to sleep!

Backward, flow backward, O tide of years! I am so weary of toils and of tears, Toil without recompense, tears all in vain; Take them and give me my childhood again! I have grown weary of dust and decay, Weary of flinging my soul-wealth away, Weary of sowing for others to reap—Rock me to sleep, mother, rock me to sleep!

Tired of the hollow, the base, the untrue, Mother, O mother, my heart calls for you! Many a summer the grass has grown green, Blossomed and faded, our faces between, Yet, with strong yearning and passionate pain, Long I to-night for your presence again; Come from the silence so long and so deep—Rock me to sleep, mother, rock me to sleep!

Over my heart, in days that are flown, No love like mother-love ever was shown; No other worship abides and endures, Faithful, unselfish, and patient, like yours; None like a mother can charm away pain, From the sick soul and the world-weary brain; Slumber's soft calm o'er my heavy lids creep—Rock me to sleep, mother, rock me to sleep!

Come, let your brown hair, just lighted with gold, Fall on your shoulders again, as of old—Let it fall over my forehead to-night, Shading my faint eyes away from the light; For with its sunny-edged shadows once more, Happily will through the sweet visions of yore, Lovingly, softly, its bright billows sweep—Rock me to sleep, mother, rock me to sleep!

Mother, dear mother! the years have been long Since I last hushed to your lullaby song; Since then, and unto my soul it shall seem Womanhood's years have been but a dream. Clasp to your arms in a loving embrace, With your light lashes just sweeping my face, Never hereafter to wake or to weep—Rock me to sleep, mother, rock me to sleep!

The Spirit's Mysteries.

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

For the Herald of Progress.

A Prophetic Vision.

TO THE EDITOR: SIR.—In the latter part of October, just before the election, a medium stopping at my house had the following

VISION.

She saw a large fine ship, a substantial and well-built vessel, beautifully rigged and fitted out, which seemed to have been through a severe storm—not disabled materially, but her rigging, sails, &c., were out of order. The water was dark and agitated, as it generally appears after a storm. The vessel was quite near to a light-house, and was fast approaching the land. The light was particularly clear and bright, and cast a beautiful color on the water. The officers were not on deck—were out of sight, and seemed not to be attending to their duty. The vessel appeared to be in great danger of striking a reef of rocks, which the officers were not aware of, and she was drifting slowly but surely on them. The officers did not see the rocks, and seemed to apprehend no danger; neither did they seem conscious of the existence of danger, nor of the real condition of the vessel. The people on shore, who witnessed the whole scene, and appreciated the danger, were under great excitement lest the vessel should be cast away on the rocks, and prove a total loss. In the midst of this apprehension, and the consequent excitement, the medium saw a fine large life-boat put out from the shore, with eight men in it, who rowed the boat themselves, and were going out to aid in piloting the vessel into port, and to keep her off the rocks. The boat, with the eight men rowing it, again returned to port, piloting the vessel in, after having warned these officers of their danger and their duty. The medium then saw, in large characters, APRIL 16TH, 1861!

Now it may require a second Daniel to interpret this vision. But I am impressed that this noble vessel is the General Government, often called the Ship of State; that the storm represents the agitation of the public mind on the political topics of the day; that the officers, who seem unconscious of danger, and are neglecting their duty, are the present Administration; that the light-house is the Constitution, casting a beautiful radiance on the troubled waters, but which is not seen by these officers, because they were below deck, and unconscious of the danger by which they were surrounded; that the reef of rocks is the present aspect of the Slavery question, which heretofore has not been distinctly marked on the charts, and, therefore, these officers were letting this noble vessel drift slowly, but surely, upon them; that those on shore, who witnessed the whole scene, and were aware of the danger, are the great mass of the people of the United States, who are so anxious to preserve this glorious Union; that the eight men in the life-boat, going to pilot the vessel into port, and to keep her off the rocks, are LINCOLN—the President elect—and his Cabinet, being eight in number, themselves piloting the oars, as if it were a work to be intrusted to no other hands; that bringing the vessel into port shows she had escaped the then impending danger; that some important event is to happen on the 16th of April, 1861—soon after Lincoln's inauguration—which the future alone can disclose.

NOVEMBER 29, 1860.

For the Herald of Progress.

Spiritual Facts in New York.

THE MEDIUMSHIP OF MRS. E. J. FRENCH.

We have given an account, in a previous number of this paper [No. 42.] of a manifestation of the skill of spirits in drawing, through the mediumship of Mrs. E. J. French. Having recently witnessed a sitting at which the same marvels were exhibited, we will briefly state what we saw. The sitting was held in this city, on Wednesday evening, Dec. 5th, at the residence of the medium, No. 8 Fourth Avenue. At about half-past eight, we entered a well-lighted parlor, in which was soon gathered a party of twenty-one ladies and gentlemen, beside the medium. The medium seemed entranced while the party were assembling, and so continued till the manifestations were ended. As soon as all were quietly seated, a general invitation was extended to such as wished, to examine a small bed-room opening into the parlor. This contained on the left hand, near the door, a small bed, and on the other, a sofa. The examination was for the purpose of ascertaining whether any drawing-paper was concealed in or about either bed or sofa. Being examined by several gentlemen, it was reported that there was none to be found.

The medium was then led into the bedroom, and, taking her seat on the sofa, a small marble-topped table was brought in and placed before her. The table contained no drawers. From the parlor was next brought to her a portfolio containing eight drawing sheets only. This was opened by the medium in full view of all, and seven sheets taken out, the eighth being left, and the portfolio was again brought into the parlor. The company now being rearranged so as to allow to all the best possible view of the medium through the open door of the bedroom, she took up the numbered drawing sheets and distributed them successively to seven persons present. Each of these sheets was cut entirely across one, or both ends, so as to form a slip with a notched and indented edge, which might fit to the larger portion, and serve as a check to identify it. Besides this, each sheet bore a number, which was also written upon its counter-part, or corresponding check-slip. As the sheets were passed out to the company, they were examined closely in the light by each holder, and also subjected to the scrutiny of the company, and were then returned to the medium, the seven slips being retained in the parlor. (To one of the sheets there was a double check-slip, which had been attached by several pins.) The sheets, on examination before a bright light, appeared perfectly free from any sign of a mark by human hands, except that of the number, and that one bore near its corner a simple blood-stain.

After the sheets were returned, the medium took each in succession, and spreading it at full length upon the table, wet it thoroughly with wine, till the seven lay in a heap fully saturated. Then each was wiped, rolled, and unrolled, and breathed upon by the medium, till it seemed nearly dry, and laid by her side, as soon as it was sufficiently manipulated. When the drying had proceeded far enough, she requested the company to specify the kind of picture required, and the time in which it should be produced, at the same time holding on the table, in her right hand, a rolled sheet, and in her left, over the sheet, eight lead pencils, which thus far had lain nearly untouched on the table. A picture of a grape cluster was demanded, and the time assigned, ten seconds. At the expiration of four seconds, however, "No. 1" was thrown out to the company, exhibiting a complete and finished cluster as required, which was examined by all, and the sheet identified by the check-slip in the hands of the holder. After a brief interval, in which the medium was most of the time quietly talking, "No. 3" was given in a drawing time of ten seconds—a beautiful bouquet of flowers, with a hand, in which, if we remember correctly, the *Forget-me-not* predominates. "No. 2" followed next, a bouquet, in which the Narcissus was the most conspicuous flower, near which hovers a butterfly. As we write, this lies before us, the blood-stain still on its corner, with other private marks by which we took care to identify it before it passed from our hand. It was called for on a time of five seconds, but produced in three.

"Nos. 4 and 5" were produced in connection in eight seconds, the sheets being rolled together. "No. 4" is a bouquet of Roses, with a bud eaten by a caterpillar, a significant symbol to the donee. "No. 5" is a bunch of Tulips and Roses, with star-flowers.

"Nos. 6 and 7" were likewise produced together, in eleven seconds, the sheets being partially unrolled, and the pencils held over them. "No. 6" is a bouquet in which Roses and Tulips predominate. "No. 7," a bouquet of Roses and Pinks, is held by a delicate hand of natural size, and the whole picture is some ten inches in length by eight in breadth.

No one of these pictures is less than four inches in its largest diameter; and every one is executed with a skill and delicacy that would occupy a ready artist hours, if not days, to imitate. They have the appearance of sketches wrought in crayon shades, though the points of the pencils were not seen to touch the paper. During the whole time of the drawing, no hasty movements were made by the medium, and the only agency she seemed to have in connection with them, was in the slow rolling and unrolling of the sheets, breathing upon them, and the occasional holding of a pencil over them. All the sheets were identified by the check-slips, and were not for a moment out of sight of at least some one of the company; and it was but an hour and twenty minutes from the wetting of them with wine, till they were distributed. But the actual drawing of all, occupied but thirty-six seconds.

"No. 4" was given to Mr. H. O. Baker; "No. 5" to Rev. Mr. Noyes; "No. 3" to Mrs. Vallant; "No. 6" to Mr. Wm. Surl; and "No. 7" was ordered to be presented to Judge O'Connor, of Michigan. "No. 2," as before mentioned, is in our own possession, and "No. 1" retained by the medium. Several persons were present whose names were given in the

report of Dr. Hallock (in *HERALD OF PROGRESS*, No. 42); and the names of all are preserved, and can be had if required. We think none of the witnesses would refuse to testify to the reality of the facts here stated, nor to the fairness with which the sitting was conducted.

D. L.

Photographing the Forms of Spirits.

[Under the head of "Spirit Ambrotypes," a correspondent of the *Banner of Light* says:]

In No. 38 of the *HERALD OF PROGRESS*, Brother Davis has an article taken from a French Periodical, the *Revue Spiritualiste*, concerning the possibility of photographing spirit-forms upon glass or paper, and giving, as reasons for the supposition, certain facts of actual occurrence. The article interested me much, and induces me to give, what I have for several months been intending to do, an account of an instance similar to those thus quoted, and which has the additional value of being capable of direct demonstration, as the actors are in our midst.

Some four or five months ago, a gentleman in this city, a resident of South Providence, handed me, for inspection, an ambrotype taken for himself, he being an artist in that line. It was of a young lady, and was not considered by him to be a faultless picture, but the curious part of it was in another picture seemingly taken upon the surface of the former, upon the left side, at an angle of forty-five degrees, and in an inverted position. It was that of a much older person, and dressed differently from the subject No. 1 of the picture, and was immediately recognized by her as a *deceased aunt*. She would not allow the artist to retain for his own the singular manifestation, though he, being a Spiritualist, would have been glad to have done so. He, however, kept it for a number of weeks, and showed it to scores of persons, and finally copied it, and sent the original to the owner. Mr. E. A. Richardson, the ambrotypist, is well known in this city and vicinity. He is a medium, and says this girl had slight mediumistic powers, but did not seem to know much about Spiritualism, though somewhat conversant with its first manifestations. He took one picture, and seeing a blur in the place where the second head was afterwards seen, rubbed it out, when it occurred to him what it might be. Saying nothing to the subject, he tried again, and met with most excellent success. He would have "set" her again, but some one came in and broke the conditions, and he knew it was of no use.

If the picture had been produced parallel to the sides of the plate, it might have been urged that it was an impression left by some previous use; but being diagonal, and, furthermore, not infringing upon the plain surface of the plate beyond the main picture, but only upon the drapery of the lady, as if it sought the dark shade there to render itself visible, it could have had no previous lodgment. There was but little to be seen of the bust of picture No. 2, but the head and neck were distinctly defined. Mr. Richardson would be pleased to show any skeptical ones the copy which he has, I make no doubt, and could direct them to the original. All agree in pronouncing this wonderful, and I think it strange that none have given publicity to the facts before. Some one has given me an account of a like instance, where the spirit-form was seen by the side of the earth-sister or friend. I did not take sufficient note of the incidents to repeat them; but if any of our well-wishers know of such occurrences, it is of interest for the world to know also, and I hope they will not keep them as long as I have this without giving them forth.

After knowing of this, by the picture itself and the evidence of a man no one would think to doubt, I must suppose that the French account is perfectly true; but, according to it, there are yet further discoveries to be made in photographing before our earth-artists can take a picture upon a pane of window-glass, without previous preparation, as in one of the instances related in the *HERALD OF PROGRESS*.

LITA H. BARNEY.

Laws and Systems.

"Thrice is he armed who hath his quarrel just—And he but naked, though locked up in steel, Whose conscience with injustice is corrupted."

For the Herald of Progress.

Trial of the Davenport Mediums.

A PLAIN STATEMENT OF FACTS.

Waukegan, Dec. 4th, 1860.

To the Editors of the *HERALD OF PROGRESS*: Most of the summer past I have been in Western Michigan, engaged in severe bodily labor, producing those terrestrial comforts necessary to the mundane condition of humanity. I had a week's respite at the Convention held at Lyons. On that occasion, we had a photographer present, who recorded all the proceedings of the Convention, and of the trial of the Davenport boys which followed. I have expected a publication of that record, but having heard nothing from the brethren who had the matter in charge, I conclude that they gave up the publication. Discovering from the *HERALD* that you expected to hear further from me relating to the prosecution of the Davenports, it may not be amiss to re-state briefly the history of that matter.

They came to the Convention on the 1st and 2d of September, at Lyons, in response to an invitation from the committee of arrangements, with the understanding that their expenses should be paid; that a charge, limited by the discretion of the committee, should be made at the door for admission to the circles to be held by them; that if the money so received should be more than a fair remuneration of their expenses, the surplus should be used in the payment of itinerant speakers from abroad who had been invited to attend the Convention.

The committee of the Convention provided the hall and prescribed the time and order of

the circles, which were held on Saturday and Sunday nights, of September 1st and 2d. On Monday, a son of the President of the Corporation of Lyons, without action of the board, demanded from them five dollars for each night they had held circles at the hall. Under the advice of Dorres M. Fox, President of the Convention, a resident of Lyons, they declined complying with his demand. In the afternoon of Monday, the 3d of September, they were arrested on the complaint of this young man for exhibiting "a public show" without a license from the corporation of the village of Lyons, the ordinance of which imposes for a breach of it in such cases, a penalty not exceeding twenty-five dollars. They asked a jury trial. The jurors were selected, a venire issued, jurors summoned, and on Tuesday morning, the parties in court ready for trial, when lo! a *nolle prosequi* was entered, and they were immediately re-arrested with a warrant issued by a local Methodist preacher of that place by the name of Sprague. This second complaint charged, that the show was exhibited in the corporation, and in violation of the township laws of the State of Michigan—penalty not to exceed two hundred dollars. This change of proceedings was resorted to in order to give this Methodist "high priest" an opportunity to put the defendants in bonds for a future appearance in the circuit court, instead of an immediate trial by jury. It was soon apparent that this Methodist justice was one of that unfortunate class of men, who, having but a small stock of genuine manhood to build upon, are dwarfed and belittled in conscience, affection, and intellect, by the false teaching of a sectarian religion—with scarcely sense enough to be a respectable tool for such knaves and bigots as desired to make use of him. For this reason, the prosecutors were enabled to harass the defendants by prolonging the examination until Saturday, September 8th, when the justice ordered that the defendants be committed to prison, or give bonds for their appearance at the next circuit court. They have already so appeared, when, as I am informed, Judge Lovell, on learning the nature of the complaint, clearly indicated to the prosecuting attorney that a *nolle prosequi* had better be entered; but he insisted on postponing the hearing, consequently the case is yet pending in the Circuit Court of Iowa.

On the examination after the prosecution had closed their testimony, I opened the defense of the case with the following remarks, which you are at liberty to make such use of as you please.

Very truly and fraternally yours,
IRA PORTER.

P. S.—I will add, that the defendants fully accomplished all that was promised in the opening remarks; but with no other effect than to prove to impartial persons who were in attendance, that the spirit of ignorance and persecution is only "scotched, not killed."

OPENING FOR THE DEFENSE.

The defendants will, in the defense which they propose to make in this case, insist that the defendants in custody have not exhibited a "public show" in the village of Lyons, of such character as is contemplated in, and interdicted by your penal statutes, but that those gatherings in the public hall, of which complaint is made, were only the religious meetings of a numerous class of religionists, usually called *Spiritualists*, who have been recently holding a Convention in your town; that these meetings are part and parcel of their system of learning and teaching religious truths, which to them seem to have the utmost conceivable importance.

These persons believe that infinite wisdom, power, and goodness, control the Universe; that all the gorgeous physical machinery which surrounds us, is but so much means to produce spiritual intelligences who are to exist hereafter, and who are to be angels or fiends, according to the moral character which they shall form; that there are, in the spirit world, different societies with infinitely varied conditions, from the lowest depths of moral debasement, discord, and misery, to the most exalted conditions of greatness, peace, purity, and happiness; that there are no fiends in hell, no angels in heaven, but such as spring from the human family; and that every human being who now lives, is forming, each for himself, the character of what has been deemed fiend or angel. They also believe that the physical bodies of men are for the elaboration and perfection of a spiritual body, which survives the decay of the former, and which, when separated from it by what we call death, is neither hastened away to a distant heaven, or plunged into a burning hell, but exercises a broader liberty than it ever possessed in its physical confinement, and that it thenceforward moves by mere will-power into every part of the universe, wherever interest, affection, or duty may prompt it to go; that the words of the great English poet are a literal truth:

"Millions of spiritual creatures
Walk the earth unseen, both when
We wake and when we sleep."

That spirit pervades matter in its grossest forms and finest sublimations, producing infinitely varied combinations by laws so immutable that the same conditions ever produce the same results; that a vital fluid, generated by a living human body, is the imponderable agent by which the human spirit acts upon the grosser forms of matter—the agent by which our spirits act upon our bodies—hence our physical power. They believe that this fluid—a modified form of electricity, yet more subtle and refined than the latter—is supplied by the bodies of some living persons of such a condition and character that they may be

used by spirits which have thrown off their own carnal bodies, to establish a connection with the grosser forms of matter. These persons, whose vital systems are supposed to supply a fluid adapted to the use of disembodied spirits, they call *mediums*. They believe that such persons have lived in every age, and in all countries in the world; that all communication that was ever made to man from the unseen, or spiritual world, has been made through such media; that to this beautiful, universal, and perpetually supplied means of communication with the spiritual world, we are indebted for our chief hopes of immortality—for all that we know of the condition of our future state—for all of our hopes of the future bliss of virtue—for all of our fears of the future retribution of guilt.

The Spiritualists are, therefore, carefully studying this law of "manifestation," believing that thereby they are acquainting themselves with the science of immortality. In pursuing these investigations, Spiritualists have learned that passion, lust, fear, excitement of any kind, deranges the vital fluid to be used as a means for the manifestation of spiritual presence and power, and that the best condition for manifestation is supplied by those who do nothing, but who remain quiet and passive while the spirit manifests itself. Hence, it is understood amongst all Spiritualists, that these mediums do not produce these manifestations; they only supply the conditions, without which they cannot be made.

We shall show, in the course of our defense, that two of these defendants, called the Davenport boys, have long been known—publicly known by Spiritualists as mediums for certain exhibitions of spiritual presence and power; that it has been made notorious to all interested in the history of this subject throughout these United States; that when they are present and confined in a closed-up box, tied hands and feet, as securely as it is possible for human ingenuity to tie them, a human hand, like that which wrote upon the walls of Belshazzar's palace, is thrust through the side of the box; that not less than three musical instruments are all played at the same time in perfect time and tune. These, with a variety of other exhibitions of spiritual presence and power, are usually made wherever they are in attendance waiting such results. After it had become publicly known that this invisible power exhibited signs of its presence whenever and wherever suitable conditions were supplied by these mediums, they received pressing calls from all parts of the country, by those interested in the phenomena, to give up their time to its public exhibition. They have acted responsive to these calls. They have thus given up their time—their only means to supply themselves with necessary food and raiment. They have gone to distant places, where they have been invited to go. They have borne imprisonment, slander, and contumely, at the hands of religious bigotry, for no other reason than this—that they have devoted themselves to demonstrating the fact, "that there is more in heaven and earth than has been dreamed of in our philosophy."

To demonstrate this fact widely, great expense must be incurred. By whom, and how, should this be paid? Nothing can be more just than that those who desire the conditions they supply, should pay the expense attendant upon that supply. Hence, the *admission fee* which the committee of the Convention (not they) have charged at the hall doors. Is this charge for any "show" that they propose to make? By no means. They never pretended that they had anything to show the people. What is there of their exhibition? Look at it. Is it their persons? their raiment? that plain pine box, corresponding in workmanship and size to a large kitchen cupboard of primitive times? their violin, their tambourine, their tenor drum, their coil of ropes? Do they advertise these as their exhibition? By no means! There is not a man, woman, or child, that would travel a rod to see any or all of these. What, then, is the attraction that they offer to the public? What, in fact, have those who have attended the circles of the Davenport boys in Lyons gone to see? They did not go to see what Ira Davenport, Sen., Ira Davenport, Jr., William Davenport, or Melvin Fay, had to show, nor what they have pretended they had to show.

On the contrary, these men have everywhere protested, and now protest, in the most solemn manner in their power, that they have nothing to show; that nothing will ever be shown where they are, unless an invisible exhibitor, over whom they have no control, shall be in attendance, and shall find conditions favorable for its exhibition.

We shall also prove that these defendants have not come here for the purpose of making money by any public "show;" that they came in response to an invitation extended to them by a large and respectable body of persons, known as Spiritualists, who have recently, no later than Saturday, Sunday, and Monday last, held public meetings in a grove near your village; that these meetings have been characterized by intelligence and good order; that this body of religious persons have controlled the time and the terms upon which these mediums were to supply the conditions deemed necessary to the "spiritual manifestations" desired and expected; that the defendants do not make, have not expressed any desire to make, anything more than their expenses; that their presence here has been characterized by temperance, quietude, and the most gentlemanly deportment on their part.

We shall insist that the defendants have not made any "show or exhibition" for

which a license either could, or should, well be asked. It would have been impossible for them to have described to your Town Council any proposed exhibition consistent with the facts in the case which such Council could have licensed. Let us survey the practical execution of this business, in order to bring it within the claims of the prosecution.

Several days before the recent Convention at Lyons, Dorres M. Fox, head of the committee of arrangements, and several others of his fellow citizens, all deeply interested in this great question of immortal life, fearing that they would not be allowed to pursue its investigation in their own way, without first procuring a license from the trustees of the town of Lyons, and not wishing to send for the Davenport boys before such license was obtained, visit the President of your Corporation, ask him to summon together your Town Council to decide how much money they shall pay for a privilege which he requests them to grant. The Council is convened. The President is in his chair; the Clerk at the table; each member in his seat, waiting, with official dignity, for the prayer of the petitioners. Dorres M. Fox, and nearly a score of his spiritual brethren, come in with their hats under their arms, and with becoming humility crave a "license." "A license for what?" says the President. "I cannot exactly answer you," says Mr. Fox, "for recently I have embraced a system of faith that bids me be true to the truth." "But," says the President, "we must know, before we can determine either the propriety or the price of your license. Is it a theatrical performance, a menagerie, a circus, or any other 'show,' for which you desire us to give you a license?" "It is neither," says Mr. Fox. "I am about employing, at considerable expense, Ira Davenport and William Davenport to come and sit down in the town hall, which we have already leased of you for our religious meetings, so as to supply the necessary conditions by which a spirit can exhibit its presence and power." All will agree that Mr. Fox's statement of the case should be the exact truth. The license, too, should accurately state the proposed performance, or "show," to be licensed. These indisputable premises granted, how should the license read? Should it not be nearly thus? "We, the President and Trustees of the village of Lyons, for that purpose convened, hereby grant to Dorres M. Fox and his brethren of the Spiritual faith, the privilege of bringing into the town of Lyons, two lads, called the Davenport boys, known as spiritual mediums, and to seat them in the town hall to await such results as the spiritual world has to offer, and to pay their current expenses by a collection taken at the door."

All words should be true to the thought attempted to be expressed. There is a just mode of doing all things, which can be justly done. We shall in this defense demonstrate, that the three Davenports and Melvin Fay are neither the showmen nor the thing showed; neither the exhibitors nor the exhibited. If there are any human beings to blame in this matter, any who should be fined, they are Dorres M. Fox and his Spiritual brethren who have leased your town hall and invited these young men into it. Although neither of them has either shown, or promised to show, anything at the time complained of, or at any other time. If any exhibition has been made, the exhibitor is without your jurisdiction, and cannot be arrested by your City Marshal.

We shall offer testimony that the "show" which was made, was neither promised or performed by any human being in the flesh; that the performance which actually occurred on the occasion complained of, is wholly unaccountable upon any other than the Spiritual hypothesis. We shall show that these defendants were bound hand and feet when the exhibitions were made, and that they, therefore, could not make them. In order to strengthen your convictions in this direction, we shall insist, in our future defense, that the records of human experience are filled with incidents of similar exhibitions in times past, made by invisible agents through the same law; that the history of many similar wonders is found in a sacred book which we call the Bible, every part of which Christendom has been accustomed to reverence as infallible truth; that if you deny the verity of such manifestations, you negate the only facts upon which the Christian religion rests.

Finally, we shall insist that these defendants and their defenders are not "showmen" speculating upon the credulity of the public. On the contrary, we shall make it clear to such as "have eyes to see" that they are making great sacrifices to establish in the public mind certain important fundamental truths, which all the orthodox churches of Christendom have been for centuries laboring to propagate, viz: the existence of a God; the immortality of the soul; the certainty that the good are happy, the better, more so; that the bad are miserable, and the worst, most miserable, as the inevitable result of their moral condition, in every phase of their endless existence. In the course of this defense, we shall demonstrate to you that the discoveries constantly making, through these and similar mediums, are sweeping from the face of the earth, bigotry, superstition, and all that makes man the enemy of man; that they are lifting the veil which separates man's present from his future life, enlarging the circle of our knowledge, making us wiser, and, therefore, happier; that these investigations are religious in their character, and, as such, protected by the Constitution of your State, and that they are obnoxious only to prosecuting bigotry and interested priestcraft.

Sight and Insight.

For the Herald of Progress.
Of the Moving World.

ANN ARBOR, Mich., Dec., 1860.

DEAR HERALD:—I sit in my quiet chamber in Michigan, looking out on the pleasant hills beyond, and call pen and paper to my aid, make them my medium of communication; mail-carriers wait on me, cars go fast and far as I wish; postmen obediently travel up Broadway to your office with my missive, type-setters and steam presses are busy for me, trusty messengers send the printed page swiftly away, and, in a few days, the words now being written will be read from the Atlantic to the Mississippi, and beyond. Such are the magic powers of inventive genius and industry. So many agencies serve one's simple thought, helping it to awaken thought in thousands.

Go back a few centuries, and if some rude Saxon ancestor of mine in England had wished to send a message a hundred miles, he would have dispatched a dull serf, rude in aspect, coarsely clad, armed with knife and spear, on his errand, and after a week's journey through dreary swamps, over wide moors, amidst tangled forests, a slow, tedious, difficult progress, a score of persons would have known his thought and wish from that sturdy messenger. Does the world move?

Surely "the agitation of thought" is more rapid. Must not then the "beginning of wisdom" go with it?

Heresy travels by railway as fast as orthodoxy; the speaker, bound to a free convention, goes with the staid D. D., in the car-seat beside him. The telegraph sends to South Carolina what Phillips says in Boston, as quick as it flashes Yancey's words back to the Pilgrim City.

Nature and invention hold the scales even, giving fair play to all sides. This is all Truth wants, and the more of this the better.

What aids to reform, what helps to spiritual growth, are types, presses, steam-ships, cars and telegraphs!

Were I a blind conservative—a D. D., for instance—I would make a speech in the next synod against those "infidel" devices of the Evil One.

And they help lyceum lecturers all over the land, too; and people will flock to hear liberal men lecture, and leave a large margin of empty seats around the meager audiences of "safe, sound" men—finding they are "safe" because immovable; "sound" as a block of wood is—heavy, wooden all through.

A few days ago, I heard one of these lecturers, brought here by the cars, of course, and he tried to make people feel how grand it was to be honest; intimating broadly that traders, lawyers, clergy, &c., were only as "honest as the times would allow," and as would pay well in dollars and reputation.

People liked well his eloquent words, but a clergyman present looked grim, declared this lecturing system was "infidel" in its tendencies, even preached about it next Sunday—safely posted up behind his wooden pulpit, beyond reach of reply.

Well, the poor preacher was right. It is not safe for people to hear, lest they might think, and thinking might grow, and growing might leave the creed behind, as a boy leaves his cast-off baby frocks, all too small and awkward for his free motions.

And the cars, too! They brought the lecturer here, and they bring all sorts of pestilential fellows—Spiritualists, Abolitionists, yea, even women—to teach in public, contrary to Paul's command.

Banish the cars—they carry heresy. Down with telegraph lines. Back to the days when stages were not, when mails were not, when men were compelled to keep their own thoughts, or spread them slowly. True, historians—even orthodox scholars—speak of those times as the Dark Ages in Europe; but they were the Safe Ages surely; for if a man had a new idea, or a heresy in his head, he kept it there safely, or, if he spoke it out, few heard him, and those few had a way of roasting heretics, more fervid than agreeable.

But I see no help. We cannot banish invention, and so we must take heresy with it. For my life I see no way but for each one to think and say what he deems true, behave himself, and give all the same high privilege.

And there is one consolation for this inevitable necessity of our age. That is, people learn, and grow, get larger in soul, broader in views, gain richer enjoyment. So we may as well march on, keep a clear eye out, make thoughtful surveys of the field, but move on. And it seems that whatever retards the march must be passed over or put aside.

If the pulpit is in the way, move it, and we can save the pieces to make free platforms of, and so of all else. This seems to be the order of things, and being so, it is well to meet it and move with it.

I have rambled on, hardly knowing whither. I began, as Burns did his rhymed epistle to a friend, when he said:

"Perhaps it may turn out a song
Perhaps turn out a sermon."

And "What is writ is writ."

So I pass to a suggestion. But let me say first, doctors sometimes write on their vials, "To be well shaken before taken." My suggestion is a sort of prescription for the mental being, the spirit within, the soul, living, sun or moon. So, I label it, "To be well thought of and not forgotten."

Each sect, or party, read too exclusively their own writers and authorities—forget that

all truth cannot be with them, are prejudiced, narrow, blinded.

Some who read this, are what men call Spiritualists, and you are not ashamed of the name. It is full of high significance to you. Beware, then, of falling into this same error. Surely, we should be broadly catholic, ready to welcome truth from all quarters, to listen to revelations from every earnest soul.

We, best of all, can glean rich, golden grain from many a harvest-field of thought. There are many books written by those not technically Spiritualists, yet filled with nobleness and beauty, and the best minds, in their highest moods, utter intuitions that rise into the region of spiritual realities.

In "Jane Eyre," that wondrous story by Charlotte Brontë, what life, what insight, what fine knowledge of the soul's power and desires. When she describes Rochester as hearing the voice of Jane Eyre calling him, and she miles away, there is such vital reality in the scene, such intuitive perception, that the spirit in its earnest words may send its messages farther than the dull air could carry them.

And the "Life of Charlotte Brontë," by Mrs. Gaskell, showing what depth of soul, what power of thought, what experience of the real, inner life, dwelt with that daughter of an English curate, upon the wild brown moors, in that plain stone house, with the graveyard on one side and the old parish church on the other.

Her picture, too—the form so slight, the face so earnest, the deep meaning of the eye. One is surprised that the spiritual fountain from whence flowed such life, and light, and power, could be within such slight frame.

"Philothea," by Mrs. L. M. Childs, is a Grecian story, full of beauty and insight.

"Legends of the Monastic Orders," by Mrs. Jameson, has gleams of sweetest purity, proofs of spiritual presence and power, amidst the crude mysticisms of a bygone age.

And so the list might be extended far through the book-world of the past and present, and blessed truths gathered like manna for the soul.

Be receptive and impartial, then, and our literature shall be, not that of any sect or class, but from all sects and classes—eclectic, wisely chosen, wisely read, and wisely used to minister to the soul's growth and harmony.

G. B. STEBBINS.

For the Herald of Progress.

Thoughts on Life.

BY N. M. STRONG.

Everywhere about us are seen the manifestations of life and motion. Various periods of time elapse while the different organizations are attaining perfection, crumbling away, and again vanishing from the view of the inhabitants of this sphere.

In the mineral kingdom, growth is a slow process, the history of ages being frequently displayed in time's volume, ere the granite rock attains its complete form; and ages may again pass away, before the same formation of rude mineral matter shall decompose and rise in new forms.

In the vegetable kingdom growth is more speedy, though thousands of years must have elapsed since some varieties of forest trees first sprang from their germs. The grass and the flowers spring into life in a few short days and shed their joyous influences abroad for brief periods only, when the change of seasons cuts them down, to be replaced in due time with others of the same species.

So as we contemplate the human kingdom, we behold forms of beautiful symmetry growing to perfection—as far as it is possible for nature to perfect them here—and with the lapse of years dissolving into the rude elements whence they were taken. When considering these different phenomena, the following questions naturally arise in the thoughtful mind.

What is the cause of the individualizing of matter? Do individualized entities in reality ever become disorganized? If they do not—have all organizations, or only a part, an immortal existence? In answering the first question, I make the assertion that matter has not the power, in and of itself, even to unfold the least form in existence, much less the casket that holds the human soul. I know that in the present age there is a theory very prevalent, that matter, through certain processes, unfolds the different forms that come forth from the boundless ocean of crude elements; and that only the lowest lose their identity in passing into and unfolding higher forms. If this is so, I see no cause to prevent this transmutation continuing eternally, destroying the reality of the future existence of any organization whatever. Even man, with his aspiring intellect, must lose his identity, and the warm streams of desire and affection be swallowed up in a being of a higher order. Although I believe in the eternal progress of nature, yet from this kind of progress my soul shrinks in horror.

Nature is composed of two principles—spirit and matter. Spirit is the life-principle of the universe, molding all forms, matter being but a negative principle which spirit uses through which to manifest itself. The two principles must ever retain their distinctive existence. If it were possible for either to merge into the other, one of the two might cease to be, and that other, with the vast universe now filled with its countless forms of animate life, would likewise vanish; there would be no place for even chaos. Every form in nature, from the lowest to the highest, holds in its embrace an individualized spirit that works through the form for a time, and when done with it, casts it off without loss.

Then there is no real extinction in death, that natural change on which man has been taught to look as the "King of terrors." It is but the process by which the spirit bursts the material form that has held it for an allotted time, to speed away to a higher world of life and action, where it may clothe itself in a more refined form, capable of a brighter and purer manifestation. It is sweet to think of this natural change, when the spirit shall leap from this clay tabernacle to mount upward and onward in the fields of light and progressive life; and when the spirit learns there can be no separation from all it holds dear in the world left behind, it will no longer fear to make the transit to another; for in reality, death does not annul the law that holds it an eternal individualized entity, neither does it sever the golden cords that link us to our friends.

And now we come to the third question, viz: whether man is the only eternal organism that exists. I know this has been the theory taught us by priests and Bibliolaters of past and present times, but to me it is destitute of the semblance of truth. I look to the sphere of the future life, as one that shall be filled with all the forms of the different kingdoms. The animal and vegetable creations have been to man a source of joy, and a means to lift him upward to a realm above both. Even the "Old red sand-stone" was replete with lessons which have elevated the mind of more than one student of nature. The raised Hugh Miller from the level of a rude boar to that of a philosopher.

Take from the world the forms of but one of the different kingdoms, and there would be a void that nothing else in nature could fill. And is it to be supposed, that man will not need all these varied forms as his companions, that he may ever live and learn?

To me the future life is a reality, one that will contain rocks, birds, and flowers; and I never expect to reach a world where I shall not find them in the beauty and order that Nature assigns to them. There will be forests vocal with the songs of birds, and the murmur of sweet babbling brooks shall break in harmony on the ear.

I behold in all forms here a spirit that lives eternally, that moves onward in life in harmony with man. Anticipating no death, either present or future, the soul need not fear; it has but to press eagerly onward in the interminable line of progress, which ascends through unnumbered spheres. Mythology has long enough mystified the minds of men, and it is now time that the veil should be rent asunder that has so long shut out Nature's grandest and most elevating truths. Man must overstep the bounds set by a class that claim to be infallible guides, and to have in their keeping the sources of revelation and inspiration; as if God had selected a few individuals as the only channels to unfold all needful truth to a hungering and thirsting world.

Let each mind feel that it is itself a medium for the reception of truth fresh from the universal Giver. Let no one look to priest or sect for his mental or moral food. Nature and Reason are the true teachers of the human soul, and their mandate to every one is: Be thyself, but fraternal; be inquisitive, but not dogmatical; be hopeful, but not fanatical. Thus shall thy individual life chord with the pulse of Nature, and thy eternal progress be peaceful and blessed.

The Teachings of Nature.

"All are but parts of one stupendous whole."

Astronomical Controversy.

THE LANCASTER CIRCLE'S REPLY TO MR. TROWBRIDGE.

(See HERALD OF PROGRESS No. 41.)

LANCASTER, Dec. 3d, 1860.

Messrs. A. J. DAVIS & Co., GENTLEMEN: We find ourselves again reluctantly compelled to ask your indulgence while we reply to the article of Mr. T., in your paper of the first instant. We have read the article carefully, and with your permission, we will review the "reply" in detail.

Mr. T. first finds fault with our assertion, that, in our opinion, "there is very little known in the learned world on the subject of planetary motion." We would amend it by saying that very little is known that is true, but are aware that there is a great deal supposed to be known among the "profounder scholars" for the last 3,000 years. Those who existed before the time of Copernicus thought they knew all about Astronomy, and were equally able with Mr. T. to prove everything by mathematics. They could clearly demonstrate that the earth was supported on the back of a large turtle, or prove by "mathematics" that the sun went round the earth; and there were numbered among the advocates of the last demonstration, Plato and Aristotle, names, certainly not less celebrated in their day, than those of Newton or Kepler in ours. If, then, those "profounder scholars" have for the "last 3,000 years studied the same science, yes, the same principle," the persecutions of Copernicus and the imprisonment of Galileo certainly establish our first proposition, viz: that whatever they might think they knew, some of them at least knew very little on the subject. Now, where contradictory conclusions are arrived at as the result of studying the same principle, *a priori*, it indicates either mental imbecility, or falsehood in the so-called principle itself. It therefore follows, that where contradictions exist, ignorance somewhere is the only reliable conclusion. The attentive reader will

discover, by the dissection of the article before us, that astronomical ignorance did not die with Aristotle or Plato, and to that investigation we now invite his attention.

Mr. T. says, "I will now call the attention of the reader to an inaccurate statement by the circle made in regard to Kepler's first law, which is this: that from the aphelion to the perihelion points, the centripetal force combines with the centrifugal, to accelerate the planet's motion; while from the perihelion to the aphelion points, the centripetal acts against the centrifugal, to retard it, &c." Unfortunately for Mr. T.'s study of the same principle, this "inaccuracy" did not originate with the circle, but is a quotation verbatim *et litteratim*, as the reader will see by referring to Professor Mattison's "High School Astronomy," pages 46 and 47. Who is right—Mattison or Trowbridge? Mr. T. goes on to say further, that "there is no respectable writer on Physical Astronomy, as this part of the science is called, and no writer with whom I am acquainted, that claims that centrifugal force urges the planet forward in its orbit." Indeed! Then Mr. T.'s study of the "principle" is again at fault. Let us enlighten him. Let him look at the quotation from Professor Mattison's work just referred to, and then to Bouvier's Astronomy, page 48, where he will find Mattison does not stand alone. Bouvier says, "Ques. Why does the earth move round the sun? Ans. Because it is impelled by two forces which, combined together, drive it round the sun." "Ques. What are these two forces called? Ans. The projectile, or centrifugal force, belonging to the earth, is that which impels the earth to fly from her orbit, and centripetal force, which is a power seated in the sun, or that which gives the earth the tendency to approach the sun. Thus the two forces combined retain the earth in her orbit, and cause it to move round the sun." When it is recollected that the correctness of Bouvier's Astronomy is vouched for by the recommendations of Herschel, Lardner, Maury, Bond, Dick, Olmstead, and a number of others, the reader can have but one of two conclusions in relation to Mr. T.'s statement, viz: either that it proceeds from a disposition to deprive those gentlemen astronomers of their "respectability," or, from having imperfectly studied the "principle." Charity no doubt will induce him to adopt the latter opinion. Again, Mr. T. says: "The Circle has confounded the centrifugal force with the projectile force." If there be "ignorance" in this, we refer it to Bouvier and his vouchers, as will be seen by referring to these words, as used in the passage just quoted.

So far we have confined ourselves to the contradictions existing between Mr. T. and Astronomers. We will now call the attention of the reader to one between him and himself. He says: "The centrifugal force is simply the tendency of the planet to move in a straight line in consequence of its inertia." Again, he says, in the same column, "This last-named force (centrifugal) is a force that never exists unless a body moves in a curved line, and is developed, or becomes apparent by a motion in such a line." First, the tendency of the force is to move in a straight line. But secondly, it never can exist, or move, unless it moves in a curve. (With what clearness propositions are enunciated by a 3,000 years' study of the "principles.") But, to give the gentleman every latitude: He assumes as a fact, the existence of a force which the first demonstration (according to his own admission) proves to be purely imaginary. Again, he asks: "I wonder who told the Lancaster Circle that two forces—centripetal and centrifugal, are the cause of planetary motion?" Did it ever occur to Mr. T., that there might be some astronomical authority outside of himself? If not, a reference to the passage already quoted from Bouvier, may serve to enlighten him. Yet again he continues: "The reader will see, from what has been said, that the inertia is overcome by what I have called the original projectile force." Does this, we would ask, solve or account for the cause of the "first move"—the point in dispute—or, is it not rather, Messrs. Editors, what in our last article we termed a mere begging of the question. A resort to the "whip-top" speculation to get a start, and which has, as yet, been unaccounted for or disposed of. It is, therefore, not necessary that we now notice it further. Next comes the two perihelions and aphelions, and Mr. T. endeavors to solve our objections by two pins and a thread.

In reply, we have only to say, that his thread-made ellipsis bears about the same relation to the natural orbit of the earth, that his definition of centrifugal force does to the facts in the case; hence, any deduction drawn from his imaginary figure on paper, although, in his estimation, supported by "comic sections or analytical geometry," must be placed in the same category with the figure itself. In relation to such orbits drawn upon paper, it is simply necessary to say that the only figure which can be drawn in the small compass usually devoted to such purposes, which can bear any true relation to the orbit of the earth, is a circle, and this proposition is really admitted by Herschel himself, who, in his treatise on astronomy, where, in speaking of the earth's longitude, admits that the deviation of the earth's orbit from a circle is so small that the "mean place" will never vary far from the earth's "true place," the one being reduced to the other by a "correction" or "equation," whose amount is never great. Mr. T. next takes up the question of inertia, and endeavors to show that our views are incorrect, calling to his aid Newton's definition, that: "Inertia is a power of resisting by which every body, as much as in it lies, endeavors to persevere in its present state, whether it be of

rest or moving uniformly in a right line." Unfortunately for this definition of inertia, it stands in the predicament of Mr. T.'s centrifugal force—that is: it has a tendency to move in a "right line" (a straight line) but, the moment you try to show this tendency by moving the body, it ceases to exist, and lo! the line of the body's motion is a curve.

We charged Astronomers in our last article, with assuming propositions and magnifying them into laws. The reader will see that Mr. T. confesses this in the following admission. He says: "As to where this projectile force is from does not concern the mathematician in his inquiries. He assumes that it exists, and that is all that is necessary, so far as his calculations are concerned in representing the phenomena of a planet's motion." This logic will no longer suit the times; we must have the proof, and nothing short of facts will satisfy the reasoning faculties of the age. We hold that no one has a right to assume anything as a verifiable fact that cannot be demonstrated to be such. We hold too, that projectile or centrifugal force, conferring on material bodies the property of motion, *per se*, is purely imaginary—and challenge a single example in nature of a body moving in a straight line in virtue of this power. Mr. T. claims this property in his definition of inertia, that is, the moving uniformly forward in a right line, and this is the property of motion *per se*, which, in our former article, we showed had no existence in nature. Mr. T. is again compelled to say: "The reader will see from what has been said that it is not necessary that the planet possess, *per se*, this power." We simply reply, that, according to Mr. T.'s own showing, he cannot get a single revolution of a planet without it, the only difference between our charge and his admission being in a name. We term it motion *per se*, he called it inertia (with an assumed property.) Let the reader judge between us.

Mr. T. next puts a definition of inertia (rest) into our mouths, and then predicates a number of queries upon this definition. As we desire to be brief, we will therefore say, if by the term *rest* Mr. T. means *absolute rest*, (which a number of his queries seem to imply,) we reject the definition as partaking of that general vagueness characterizing his own. But, we will reply to those predicated on what we regard as the true definition of inertia, viz: *relative rest*. And to the query—"How we know that inertia is the normal, and motion the abnormal condition of material bodies," we answer: First, by an examination of their sensible properties and a reference to the experience of our race in all ages, on the same subject. Secondly, by direct experiment, as in the case of the throwing of a "stone," which, if motion had been its normal condition, must have continued to move on until stopped by something else. Permit us on the subject of the "stone" simply to say, when a body, as for instance a stone, is thrown out of the hand, it acquires for a time a *new property*, which, for want of a more accurate term, is called "Momentum." Momentum is always an acquired (or new) property. Now, as every body loses the same amount of momentum which it imparts, and as every body that acquires momentum, takes what another has lost, in the case of the "stone," it must continue to move (not in virtue of motion *per se*, or Mr. T.'s inertia,) but of this imparted momentum, until it has given off this acquired property to the particles of air in advance of it, and as they, in turn, would communicate to each other, in (diminished degree, in consequence of their elasticity) a partial current would be the result, offering less resistance to the stone, and of course tending to keep it in motion longer. "But more of this at another time and in its proper place."

In conclusion, we are happy to perceive, by a note to Mr. T.'s article, that there is some hope that a "3,000 years' study of the principle" may ultimately terminate in something rational. We have reference to the observation on "Comets revealing a repulsive force in the sun."

We are much obliged to the gentleman, for we doubt not his well-meant advice in regard to the future use of our own time, but we respectfully decline to accept it, and remain, Messrs. Editors,

Very truly yours,

THE LANCASTER CIRCLE.

Philosophical Department.

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

For the Herald of Progress.

Of Spiritual Objectivities.

Question: DO BIRDS AND ANIMALS EXIST IN THE SPIRIT WORLD?

"PHILADELPHIA" IS NOT SATISFIED WITH THE REPLY OF "M. J. W."

"M. J. W." in her reply to me (see HERALD OF PROGRESS, No. 37,) affirms there is no such thing as an imaginary existence. That the world denominated "ideal" belongs, in whole, to the realm of realities, and impliedly denies that the Will-power of man can create an organized identity which could as a reality fill the measure of his loves and attractions.

The general tenor of the reply, and the editorial comments on it, indicate that "M. J. W." is an inspirational medium, through whom a message is sent us from the spirit-world, and I construe the reply as recognizing and affirming the literal existence of birds and animals, as well as men and women, in that inner or spirit world, which we regard as the angels' home and our future habitation.

Concluding thus, let me premise, that I fully agree with "M. J. W." in the state-

ment, that "the subject before us is one of intense interest, as involving the laws and principles of life, in all its various forms," and in considering it, feel that we are alike but learners of the hidden truths of Nature and of God.

Let me, with this confession of my finite powers, now proceed to note some of the points involved in the reply of "M. J. W." It is there alleged that "one spirit cognizes facts by a direct appeal to the external senses, as he would if still clothed in flesh, another reasons philosophically;" that "one says the mass of bone and flesh composing the animal, is the real identity, and that as soon as decomposition takes place, there is an end of the animal." Another spirit says, that "the conscious life principle is the animal," and "acting as a conscious force or power, must have an organized identity."

Now there is a plain, simple question of fact involved in these opposing opinions of spirits, the solution of which would seem to depend mainly, if not wholly, on their use of those external senses before referred to. If spirits possess the faculty of vision, and through its use cognize material entities external to themselves, the question fairly arises, why, if any see birds and animals abounding in their spirit land, all cannot and do not alike see them? If we accord the same confidence to the integrity of those who affirm, and those who deny the "continued existence" of birds and animals, we must conclude that the contradiction in their statements result wholly from the wide difference in their powers of vision to cognize external things. If this is really so, then we may realize that "one views nature on the external, sees a surface beauty clothing all things in practical utility, but senses not the grand, the sublime, the glorious truths, of which air, earth, sea, and sky are but the mystic characters," and infer that all such are as incapable of cognizing the spirit birds and animals, surrounding them in their inner world, as we confessedly are in cognizing the presence and society of our departed spirit friends.

With this conclusion we can understand why some spirits deny the continued existence of birds and animals, while others unqualifiedly affirm it. But we must also want to know why there is such a wide difference in the powers of the citizens of the angel world to cognize their external surroundings. The solution of this may prove an instructive lesson, leading us to better appreciate the teaching of old, "believe not every spirit, but try the spirit and see if it be of God," for it is clear, that if some are still so "unprogressed" that their spiritual vision is still thus obscured by the undeveloped condition of their physico-spiritual organisms, we may not safely confide in their "speculative" opinions of nature, truth, and God. Will "M. J. W." enlighten us on this point?

It is further alleged by "M. J. W." that "there is no striking out, or obliterating any elemental force. It may take on a higher form, and it must in the order of progressive life." This I understand as affirming substantially that life individualized as a conscious identity, in the bird or animal, is, and ever will remain, an organized entity. Hence that death of all such in the natural world but "denotes change—a throwing off merely of the outward—the external." Hence, I conclude "M. J. W." confirms my belief that "the consciousness of the fox is a living organized entity," and agrees with me that it does, as such, have continued existence as a conscious spirit fox. But I am then asked how can the bird or beast "ever lose all connection with a (physical) organization in which to manifest itself, or to have cognizance of external things?" Before proceeding to answer this question, let me ask "M. J. W." how such life-identity can "take on the higher form," which it is alleged "it must do in the order of progressive life," unless it, at some time, does literally become divested of that physico-spiritual organization, by which it is cognized and identified as an entity dwelling in the angel home. Let me further ask, whether it can take on such higher form in the order of its progression, without, as a disembodied germ-life, reappearing in the natural world?

The solution to this involves the question, whether "transmigration"—if applied to vegetable and animal life—is not a part of the economy in the order of progression. To affirm this is not to assert "that any order of conscious life can be lost or annihilated," as "M. J. W." seems to construe it. If, as is affirmed, life "must take on a higher form in the order of its progression," I submit that it must also, when therein embodied, lose all memory of its previous existence in the lower form from which it has thus advanced. But this is not annihilation, and though it is true, that "the animal consciousness of the man is a compound association of disembodied life entities in one organism, as one 'identity,' it does not imply that any or all of such are lost or annihilated."

It is said, that man is an epitome of all below him. Are we to understand this as applying to his physical, or to his mental and conscious nature? If it is true that man is a higher form, which the life-principles once individualized as conscious identities in lower animal forms "have taken on, as they must, in the order of progressive life," then it follows that in him they are so blended and fused as that each has lost its individuality, and the living consciousness and identity is thus "stricken out," or they exist in him as associated entities. I accept the latter as true; and hence assume, that it is only through "a second death" occurring in the inner world, that they can so associate, and

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THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. I.]

{ A. J. DAVIS & COMPANY, {
274 Canal St. (Up Stairs.)

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{ TWO DOLLARS PER YEAR, {
Payable in Advance.

[No. 45.]

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 assume the photographic 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-
pone or imperfectly 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.

Unofficial letters and unbusiness correspondence
(which the writers design for only the editor's
eyes) should be superscribed "private" or "confi-
dential."

The real name of each contributor must be im-
printed in the Editor's margin, of course, it will be with-
held from the public, if desired.

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

We are earnestly laboring to pulverize all secta-
rianisms and to foster the spiritual affections of
mankind. Will you work with us?

Questions and Answers.

"The power to put a question presupposes and guar-
antees the power to answer it."

BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

Christ and His Mission.

JOHN B. . . . NEWTOWN.—"BROTHER DAVIS:
Will you please inform your readers in this village
and vicinity with regard to your views of the
mission of Jesus?"

ANSWER: We believe that "Christ" was
and is a central Principle of divine Love—im-
personal, universal, unchangeable. It obtains
an expression or an incarnation in your every
pure act of fraternal affection. This Love-
principle is animated and christened of God in
the inmost of every human soul. He who
becomes inspired and baptized in the divine
spirit of Truth, who stands pledged immova-
bly to Justice between man and man, is in-
filled with the spirit of "Christ."

Jesus, on the contrary, was a man—one
who lived in daily harmony with the fraternal
Principle of Love—and is valuable to the
race chiefly as an exemplar. But the Prin-
ciple, not the man, is our Saviour.

Right Eye and Right Hand.

G. P. H., of ALBANY, wants to obtain our im-
pressions of the peculiar language recorded in Mat-
thew, V, and Mark IX, wherein we are told to
"pluck out the right eye and to cut off the right
hand," in case that we find these members of

ANSWER: Our impressions of the simple
moral lesson behind this language may be
easily comprehended.

Human experience has established the su-
periority of the right eye, hand, and foot,
with respect to power and executive ability; and
hence it is deemed the greatest possible physi-
cal misfortune to be deprived of either of
these powerful instrumentalities. In the
moral, intellectual, and social departments of
human interest, the same remarks are im-
mensely more applicable and impressive.
That is, it would be deemed the greatest mis-
fortune to lose any social or political power
by which men are enabled to acquire wealth
and influence in society.

Now it should be remembered that the oc-
casional sermons and extemporaneous lectures
of the gentle Nazarene were addressed to audi-
ences composed, to a limited extent, of very
respectable, wealthy, and well-educated Jews.
These were the "Pharisees"—men of great
worldly influence, brimful of self-righteous-
ness, very pious of course, the opponents of
Free Speech, and the antagonists of spiritual
progress, unless it was all on the side of
Judaism. To this class Jesus was somewhat
fond of directing the severest rebukes and the
most practicable lessons of truth. His clear
mind saw that "the right eye" of a Jew con-
sisted of a lustful passion for popularity. The
Pharisees were blind on the spiritual side, not
being able to see anything but place, position,
and pleasure. But the Teacher said substan-
tially this: "The great end of life is devotion
to Truth, regardless of consequences; and,
therefore, if your worldly position or popu-
larity 'offend thee' or check thee, just cut
loose—'pluck out' the eye with which you
can only see the mammon of unrighteousness
—and thenceforward become a free-minded
child of your Heavenly Father."

Again: the spiritual son of Joseph and
Mary understood perfectly that "the right
foot and right hand" of the Pharisees were
such attributes as high-mindedness, or pride,
egotism, or self-righteousness, and chieftainism,
or the love of power. The Teacher realized that
these members in the social body of the Jews
were powerful hindrances to individual pro-
gress in righteousness. Consequently, it
was very natural for him to say: "Cut off
every habit, every passion, every vice, which
tends to cast thy whole life into discord and
misery." The hands and feet of pride and
selfishness, and the eyes of fashion and popu-
larity, were stumbling blocks in the pathway
of individual development. And Jesus, being
an "agitator" in society, and a preacher of
"new truths" to the people, counseled the
rich folks to "sell all they had" in order to
follow the highest principles; to "pluck
out" every offending obstacle; and to "cut
off" every possible external impediment to
their spiritual progression. It seems to our
mind that this teaching is particularly appli-
cable in these days of supreme selfishness and
sighted blindness.

Books in the Dark Ages.

P. M. GILSON, BROOKLYN.—"MR. EDITOR: I
heard a discourse last Sunday against the doctrine
of 'Progress' as advocated by yourself and others.
The preacher said, men had made but little ad-
vancement in point of literature, &c. Will you
give some few facts relative to the literary advan-
tages of this age?"

ANSWER: People who lived before the in-
vention of printing and steam presses were
deprived of almost all the advantages of
books and public education. Mr. Lawrence,
in his Lives of the British Historians, says:
"The libraries of Italy were so totally ruined
by the invasion of the barbarians, that the
popes were often obliged to borrow books
from Germany. In France they were so
scarcely supplied that, in the ninth century,
the abbot of Ferriers sent to Pope Benedict
III., to beg a copy of Cicero de Officiis, as
there was none in all France. At the begin-
ning of the tenth century, copies of the Bible
were so rare in Spain, that one copy often
served for several monasteries. It was a rule
of the English monasteries, in 1072, that the
librarians should deliver to each monk one
book at the beginning of the year; and if at
his close he had not read it, he was obliged
to do penance." The bishop of Winchester's
cathedral library consisted, in 1824, of seven-
teen books. This prelate borrowed from the
convent of St. Swithin, a copy of the Bible,
in two folio volumes, giving his bond for its
safe return. The Bible had lately been be-
queathed to the convent, and so valuable
was the legacy, that a daily mass was said
for the soul of the donor.

Books, in those days, were the most costly
of possessions, yet no price could, in fact,
exceed their value, since they contained the
germs of civilization and advancement. In
those few manuscripts, so revered and
valued, was shut up the great spirit of modern
progress.

But even had the simple monks beheld
clearly all the vast results that were to flow
from the influence of books, they could not
have looked upon them with more reverence
than they did out of pure superstition, or for
the sake of their rarity. If any person gave
a book to a holy house, he was thought to
have deserved salvation. Formidable anath-
emas were pronounced against any one who
should alienate or injure one of these costly
possessions. The sale of a book was attended
with as many formalities as that of a vast es-
tate. Persons of character and importance
were invited to witness the transfer; and a
formal record was made of the transaction.

In 1225, Roger, dean of York, gave several
Latin Bibles to Oxford, with a condition that
the student who borrowed one of them should
deposit a pledge for its safe return. Oxford,
the seat of English learning, possessed, in the
fourteenth century, a library consisting of a
few tracts chained to the wall, or kept in the
chancel of St. Mary's Church; and even so
late as the fifteenth, it was ordered by the
statute of St. Mary's College, that no stu-
dent should use a book longer than an hour
or two at most, so that all might profit by
the scanty collection. In France, at the open-
ing of the fourteenth century, the royal li-
brary of Paris contained but four classics, one
copy each of Cicero, Ovid, Lucan, and Boe-
tius."

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

"A SAILOR," PECK SLIP, NEW YORK.—The ba-
rometer was invented by an Italian, named Torri-
celli, in the year 1626. It is used in all parts of
the civilized world.

FLORENCE L. C., CHICAGO.—Your communica-
tion is welcome. We will examine it carefully,
and will publish it, if, as you seem to think, it
sustains an important relation to the future of the
Human Race.

"EARNEST," ROCKFORD, ILL.—We never answer
such questions for any human being. If you can-
not now decide without a doubt, then wait until
you can. In such matters no one can judge for
you.

"A FRIEND" sends us a prayer for publication.
There must be some mistake in the address. The
public cannot respond to such applications. Yet
we believe that no heart-born prayer was ever
uttered in vain.

"MARIE," NEW YORK, writes for our shortest de-
finition of prayer. A little deaf and dumb girl was
once asked by a lady, who wrote the question on
the slate, "What is prayer?" The little girl took
her pencil and wrote in reply, "Prayer is a wish
of the heart."

"STREETER."—The ancients did not flag their
public roads. The system of Macadamizing the
streets of cities was introduced in London, in
1824, by McAdam. It is now extensively adopted
in America. The Russ pavement is durable, but
it is both hard and dangerous for laboring horses.

G. W. H., ST. LOUIS.—The other side of the
picture—that is, "The Confessions of a Medium"
who is not ashamed to authenticate the confession
with a responsible name—will be published in our
columns. It is in process of preparation, and will
soon be ready for the public eye.

A. T., NEW ORLEANS.—The best remedy for ex-
isting political evils is compounded of moral energy
and fraternal love. We prescribe plenty of spiri-
tual "Backbone"—strengthened by a firm, un-
flinching, indefatigable veneration for the rights
and liberties of the whole humanity.

THOMAS D., of APPLETON, WIS., writes that the
subject of Spiritualism has received considerable

attention in his section; many very remarkable
manifestations having occurred in private circles,
but that the public has not been widely reached.
A few intelligent, honest, straightforward minds,
in a community, can do more for the scientific and
spiritual Progress of the people than a host of im-
posed missionaries, even though they come from
the world "beyond the tomb."

JULIA A. F., OCEAN SPRINGS.—Without detailing
the reasons for our conclusion, we will at once in-
form you, Sister, that you may become a "Healing
Medium" by harmonizing with the laws of Mag-
netism. These laws have been explicitly explained
in this Journal. Your ability to do good and to be
happy in the welfare of others, is very great.

F. M. HAYS, SMITHVILLE.—The work of DeWette
was translated from the German by the late Theo-
dore Parker. It is entitled, "An Introduction to the
Old Testament." Price, for 2 vols., \$3.75.
It may be ordered through Bela Marsh, Boston.
We would recommend it to critical students.

E. P., MAYSVILLE.—The law of communication
between mind and mind, between spirit and spirit, is
universal and unchangeable. But know you not that,
for very slight yet efficient causes, many persons do
not come directly within its operation. The same is
true of Music, of Love, of Truth, &c. Some
minds seem to sail or drift all around the Prin-
ciple, and yet fail in attaining to the experience of
its embracing benefits. Now, Brother, in view of
your uniform failure to get a satisfying word from
your departed and beloved, let us inspire you with
the resolution, henceforth, to obtain light and con-
solation by studying and enjoying (in practice)
the glorious truths of NATURE, REASON, and IN-
STINCT.

MRS. MARIA B., DUBUQUE.—Our Medical Whis-
pers will be published in a convenient form, but we
cannot say when.

—We do most assuredly answer correspondents
"without respect to persons," but not without re-
spect to the subject of inquiry. We hold our-
selves free of all moral obligations to reply to a
correspondent until we are empowered to impart
some light on the questions propounded. This
may happen very soon, or it may not for six
months—perhaps not for several hundred years—
at which time, doubtless, the interrogator will
have the ability to answer every question he now
has the power to put. Then, too, we shall impart
far better "Answers" to those who address them-
selves to us, interrogatively, than we can now do
—because the law of Progression is immutable.

M. W. H., of PHILADELPHIA, complains that our
columns do not contain articles on practical sub-
jects. He thinks we give too much space to "fine
spun metaphysical disquisitions," and not enough
attention "to remedies for the ills of life."

—We fear this Brother does not read our journal.
If the tenth part of the practical lessons which we
have already published were reduced to daily
practice in the families of our several thousand
readers, the effect would be seen immediately in all
parts of America—giving rise to one of the grandest
physical, social, and spiritual eras of health
and happiness ever dreamed of by either prophet,
priest, or seer. And yet we shall keep right on in
our course—overflowing with joy and encouraged
by boundless hope; we shall give "line upon line
and precept upon precept"—knowing that, in one
of these beautiful days, each reader will irresistibly
incarnate his theory in the form of practice. May
we not expect that our friend "M. W. H." will
be among the earliest practitioners of the Truth that
is within him?

(From the Philadelphia Saturday Post.)

ROCK ME TO SLEEP.

BY FLORENCE PERCY.

Backward, turn backward, O Time, in your flight;
Make me a child again, just for to-night!
Mother, come back from the echoes shore,
Take me again to your heart, as of yore.
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair,
Over my slumbers your loving watch keep—
Rock me to sleep, mother, rock me to sleep!

Backward, flow backward, O tide of years!
I am so weary of toils and of tears,
Toil without recompense, tears all in vain;
Take them and give me my childhood again!
I have grown weary of dust and decay,
Weary of flinging my soul-wealth away,
Weary of sowing for others to reap—
Rock me to sleep, mother, rock me to sleep!

Tired of the hollow, the base, the untrue,
Mother, O mother, my heart calls for you!
Many a summer the grass has grown green,
Blossomed and faded, our faces between.
Yet, with strong yearning and passionate pain,
Long I to-night for your presence again;
Come from the silence so long and so deep—
Rock me to sleep, mother, rock me to sleep!

Over my heart, in days that are flown,
No love like mother-love ever was shown;
No other worship abides and endures,
Faithful, unselfish, and patient, like yours;
None like a mother can charm away pain
From the sick soul and the world-weary brain;
Slumber's soft calm o'er my heavy lids creep—
Rock me to sleep, mother, rock me to sleep!

Come, let your brown hair, just lighted with gold,
Fall on your shoulders again, as of old—
Let it fall over my forehead to-night,
Shading my faint eyes away from the light;
For with its sunny-edged shadows once more,
Haply will through the sweet visions of yore,
Lovingly, softly, its bright billows sweep—
Rock me to sleep, mother, rock me to sleep!

Mother, dear mother! the years have been long
Since I last hushed to your lullaby song;
Since then, and unto my soul it shall seem
Womanhood's years have been but a dream.
Clasped to your arms in a loving embrace,
With your light lashes just sweeping my face,
Never hereafter to wake or to weep—
Rock me to sleep, mother, rock me to sleep!

The Spirit's Mysteries.

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

For the Herald of Progress.

A Prophetic Vision.

TO THE EDITOR: Sir.—In the latter part of
October, just before the election, a medium
stopping at my house had the following

VISION.

She saw a large fine ship, a substantial and
well-built vessel, beautifully rigged and fitted
out, which seemed to have been through a
severe storm—not disabled materially, but
her rigging, sails, &c., were out of order.
The water was dark and agitated, as it gen-
erally appears after a storm. The vessel was
quite near to a light-house, and was fast
approaching the land. The light was particu-
larly clear and bright, and cast a beautiful
color on the water. The officers were not on
deck—were out of sight, and seemed not to
be attending to their duty. The vessel ap-
peared to be in great danger of striking a reef
of rocks, which the officers were not aware of,
and she was drifting slowly but surely on
them. The officers did not see the rocks, and
seemed to apprehend no danger; neither
did they seem conscious of the existence of
danger, nor of the real condition of the ves-
sel. The people on shore, who witnessed the
whole scene, and appreciated the danger,
were under great excitement lest the vessel
should be cast away on the rocks, and prove
a total loss. In the midst of this apprehen-
sion, and the consequent excitement, the me-
dium saw a fine large life-boat put out from
the shore, with eight men in it, who rowed the
boat themselves, and were going out to aid in
piloting the vessel into port, and to keep her
off the rocks. The boat, with the eight men
rowing it, again returned to port, piloting
the vessel in, after having warned these
officers of their danger and their duty. The
medium then saw, in large characters, APRIL
16th, 1861!

Now it may require a second Daniel to in-
terpret this vision. But I am impressed that
this noble vessel is the General Government,
often called the Ship of State; that the storm
represents the agitation of the public mind
on the political topics of the day; that the
officers, who seem unconscious of danger, and
are neglecting their duty, are the present Ad-
ministration; that the light-house is the Con-
stitution, casting a beautiful radiance on the
troubled waters, but which is not seen by
these officers, because they were below deck,
and unconscious of the danger by which they
were surrounded; that the reef of rocks is the
present aspect of the Slavery question,
which heretofore has not been distinctly
marked on the charts, and therefore, these
officers were letting this noble vessel drift
slowly, but surely, upon them; that those on
shore, who witnessed the whole scene, and
were aware of the danger, are the great mass
of the people of the United States, who are so
anxious to preserve this glorious Union; that
the eight men in the life-boat, going to pilot
the vessel into port, and to keep her off
the rocks, are LINCOLN—the President elect
—and his Cabinet, being eight in number,
themselves plying the oars, as if it were
a work to be intrusted to no other hands;
that bringing the vessel into port shows
she had escaped the then impending danger;
that some important event is to happen on
the 16th of April, 1861—soon after Lincoln's
inauguration—which the future alone can
disclose. X.

NOVEMBER 29, 1860.

For the Herald of Progress.

Spiritual Facts in New York.

THE MEDIUMSHIP OF MRS. E. J. FRENCH.

We have given an account, in a previous
number of this paper [No. 42,] of a manifest-
ation of the skill of spirits in drawing, through
the mediumship of Mrs. E. J. French. Hav-
ing recently witnessed a sitting at which the
same marvels were exhibited, we will briefly
state what we saw. The sitting was held in
this city, on Wednesday evening, Dec. 5th,
at the residence of the medium, No. 8 Fourth
Avenue. At about half-past eight, we en-
tered a well-lighted parlor, in which was
soon gathered a party of twenty-one ladies
and gentlemen, beside the medium. The me-
dium seemed entranced while the party were
assembling, and so continued till the mani-
festations were ended. As soon as all were
quietly seated, a general invitation was ex-
tended to such as wished, to examine a small
bed-room opening into the parlor. This con-
tained on the left hand, near the door, a small
bed, and on the other, a sofa. The examina-
tion was for the purpose of ascertaining
whether any drawing-paper was concealed in
or about either bed or sofa. Being examined
by several gentlemen, it was reported that
there was none to be found.

The medium was then led into the bed-
room, and, taking her seat on the sofa, a small
marble-topped table was brought in and placed
before her. The table contained no drawers.
From the parlor was next brought to her a
portfolio containing eight drawing sheets
only. This was opened by the medium in
full view of all, and seven sheets taken out,
the eighth being left, and the portfolio was
again brought into the parlor. The company
now being rearranged so as to allow to all
the best possible view of the medium through
the open door of the bed-room, she took up
the numbered drawing sheets and distributed
them successively to seven persons present.
Each of these sheets was cut entirely across
one, or both ends, so as to form a slip with a
notched and indented edge, which might fit
to the larger portion, and serve as a check to
identify it. Besides this, each sheet bore a
number, which was also written upon its
counter-part, or corresponding check-slip. As
the sheets were passed out to the company,
they were examined closely in the light by
each holder, and also subjected to the scrutiny
of the company, and were then returned
to the medium, the seven slips being retained
in the parlor. (To one of the sheets there
was a double check-slip, which had been at-
tached by several pins.) The sheets, on ex-
amination before a bright light, appeared per-
fectly free from any sign of a mark by human
hands, except that of the number, and that
one bore near its corner a simple blood-
stain.

After the sheets were returned, the medium
took each in succession, and spreading it at
full length upon the table, wet it thoroughly
with wine, till the seven lay in a heap fully
saturated. Then each was wiped, rolled, and
unrolled, and breathed upon by the medium,
till it seemed nearly dry, and laid by her side,
as soon as it was sufficiently manipulated.
When the drying had proceeded far enough,
she requested the company to specify the
kind of picture required, and the time in
which it should be produced, at the same
time holding on the table, in her right hand,
a rolled sheet, and in her left, over the sheet,
eight lead pencils, which thus far had lain
nearly untouched on the table. A picture of
a grape cluster was demanded, and the time
assigned, ten seconds. At the expiration
of four seconds, however, "No. 1" was thrown
out to the company, exhibiting a complete
and finished cluster as required, which was
examined by all, and the sheet identified by
the check-slip in the hands of the holder.
After a brief interval, in which the medium
was most of the time quietly talking, "No.
3" was given in a drawing time of ten
seconds—a beautiful bouquet of flowers, with
a hand, in which, if we remember correctly,
the *Forget-me-not* predominates. "No. 2" fol-
lowed next, a bouquet, in which the Nar-
cissus was the most conspicuous flower, near
which hovers a butterfly. As we write, this
lies before us, the blood-stain still on its cor-
ner, with other private marks by which we
took care to identify it before it passed from
our hand. It was called for on a time of five
seconds, but produced in three.

"Nos. 4 and 5" were produced in connec-
tion in eight seconds, the sheets being rolled
together. "No. 4" is a bouquet of Roses,
with a bud eaten by a caterpillar, a signifi-
cant symbol to the donee. "No. 5" is a
bunch of Tulips and Roses, with star-flowers.

"Nos. 6 and 7" were likewise produced to-
gether, in eleven seconds, the sheets being
partially unrolled, and the pencils held over
them. "No. 6" is a bouquet in which Roses
and Tulips predominate. "No. 7," a bouquet
of Roses and Pinks, is held by a delicate hand
of natural size, and the whole picture is some
ten inches in length by eight in breadth.

No one of these pictures is less than four
inches in its largest diameter; and every one
is executed with a skill and delicacy that
would occupy a ready artist hours, if not days,
to imitate. They have the appearance of
sketches wrought in crayon shades, though
the points of the pencils were not seen to
touch the paper. During the whole time of
the drawing, no hasty movements were made
by the medium, and the only agency she
seemed to have in connection with them, was
in the slow rolling and unrolling of the sheets,
breathing upon them, and the occasional
holding of a pencil over them. All the sheets
were identified by the check-slips, and were
not for a moment out of sight of at least
some one of the company; and it was but an
hour and twenty minutes from the wetting of
them with wine, till they were distributed.
But the actual drawing of all, occupied but
thirty-six seconds.

"No. 4" was given to Mr. H. O. Baker;
"No. 5" to Rev. Mr. Noyes; "No. 3" to Mrs.
Vallant; "No. 6" to Mr. Wm. Surl; and "No.
7" was ordered to be presented to Judge
O'Connor, of Michigan. "No. 2," as before
mentioned, is in our own possession, and "No.
1" retained by the medium. Several persons
were present whose names were given in the

report of Dr. Haddock (in *Herald of Progress*, No. 42); and the names of all are preserved, and can be had if required. We think none of the witnesses would refuse to testify to the reality of the facts here stated, not to the fairness with which the sitting was conducted. D. L.

Photographing the Forms of Spirits.

(Under the head of "Spirit Ambrotypes," a correspondent of the *Banner of Light* says:—)

In No. 38 of the *Herald of Progress*, Brother Davis has an article taken from a French Periodical, the *Revue Spiritualiste*, concerning the possibility of photographing spirit-forms upon glass or paper, and giving, as reasons for the supposition, certain facts of actual occurrence. The article interested me much, and induced me to give, what I have for several months been intending to do, an account of an instance similar to those there quoted, and which has the additional value of being capable of direct demonstration, as the actors are in our midst.

Some four or five months ago, a gentleman in this city, a resident of South Providence, handed me, for inspection, an ambrotype taken for himself, he being an artist in that line. It was of a young lady, and was not considered by him to be a faithful picture, but the curious part of it was in another picture seemingly taken upon the surface of the former, upon the left side, at an angle of forty-five degrees, and in an inverted position. It was that of a much older person, and dressed differently from the subject No. 1 of the picture, and was immediately recognized by her as a *demanded* one. She would not allow the artist to retain for his own the singular manifestation, though he, being a Spiritualist, would have been glad to have done so. He, however, kept it for a number of weeks, and showed it to scores of persons, and finally copied it, and sent the original to the owner. Mr. E. A. Richardson, the ambrotypist, is well known in this city and vicinity. He is a medium, and says this girl had slight mediumistic powers, but did not seem to know much about Spiritualism, though somewhat conversant with its first manifestations. He took one picture, and seeing a blur in the place where the second head was afterwards seen, rubbed it out, when it occurred to him what it might be. Saying nothing to the subject, he tried again, and met with most excellent success. He would have "set" her again, but some one came in and broke the conditions, and he knew it was of no use.

If the picture had been produced parallel to the sides of the plate, it might have been urged that it was an impression left by some previous use; but being diagonal, and, furthermore, not infringing upon the plain surface of the plate beyond the main picture, but only upon the drapery of the lady, as if it sought the dark shade there to render itself visible, it could have had no previous lodgment. There was but little to be seen of the bust of picture No. 2, but the head and neck were distinctly defined. Mr. Richardson would be pleased to show any skeptical ones the copy which he has, I make no doubt, and could direct them to the original. All agree in pronouncing this wonderful, and I think it strange that none have given publicity to the facts before. Some one has given me an account of a like instance, where the spirit-form was seen by the side of the earth-sister or friend. I did not take sufficient note of the incidents to repeat them; but if any of our well-wishers know of such occurrences, it is of interest for the world to know also, and I hope they will not keep them as long as I have this without giving them forth.

After knowing of this, by the picture itself and the evidence of a man no one would think to doubt, I must suppose that the French account is perfectly true; but, according to it, there are yet further discoveries to be made in photographing before our earth-artists can take a picture upon a pane of window-glass, without previous preparation, as in one of the instances related in the *HERALD OF PROGRESS*.

LITA H. BARNEY.

Laws and Systems.

"Thrice is he armed who hath his quarrel just— And he but naked, though locked up in steel, Whose conscience with injustice is corrupted."

For the *Herald of Progress*.

Trial of the Davenport Mediums.

A PLAIN STATEMENT OF FACTS.

WAUKEGAN, Dec. 4th, 1860.
To the Editors of the *HERALD OF PROGRESS*:

Most of the summer past I have been in Western Michigan, engaged in severe bodily labor, producing those terrestrial comforts necessary to the mundane condition of humanity. I had a week's respite at the Convention held at Lyons. On that occasion, we had a photographer present, who recorded all the proceedings of the Convention, and of the trial of the Davenport boys which followed. I have expected a publication of that record, but having heard nothing from the brethren who had the matter in charge, I conclude that they gave up the publication. Discovering from the *HERALD* that you expected to hear further from me relating to the prosecution of the Davenports, it may not be amiss to re-state briefly the history of that matter.

They came to the Convention on the 1st and 2d of September, at Lyons, in response to an invitation from the committee of arrangements, with the understanding that their expenses should be paid; that a charge, limited by the discretion of the committee, should be made at the door for admission to the circles to be held by them; that if the money so received should be more than a fair remuneration of their expenses, the surplus should be used in the payment of itinerant speakers from abroad who had been invited to attend the Convention.

The committee of the Convention provided the hall and prescribed the time and order of

the circles, which were held on Saturday and Sunday nights, of September 1st and 2d. On Monday, a son of the President of the Corporation of Lyons, without action of the board, demanded from these five dollars for each night they had held circles at the hall. Under the advice of Dorcas M. Fox, President of the Corporation, a resident of Lyons, they declined complying with his demand. In the afternoon of Monday, the 3d of September, they were arrested on the complaint of this young man for exhibiting "a public show" without a license from the corporation of the village of Lyons, the ordinance of which imposes for a breach of it in such cases, a penalty not exceeding twenty-five dollars. They asked a jury trial. The jurors were selected, a *venue* issued, jurors summoned, and on Tuesday morning, the parties in court ready for trial, when at 10 o'clock a *non pro* was entered, and they were immediately re-arrested with a warrant issued by a local Methodist preacher of that place by the name of Sprague. This second complaint charged, that the show was exhibited in the corporation, and in violation of the township laws of the State of Michigan—penalty not to exceed two hundred dollars. This change of proceedings was resorted to in order to give this Methodist "high priest" an opportunity to put the defendants in bonds for a future appearance in the circuit court, instead of an immediate trial by jury. It was soon apparent that this Methodist justice was one of that unfortunate class of men, who, having but a small stock of genuine manhood to build upon, are dwarfed and belittled in conscience, affection, and intellect, by the false teaching of a sectarian religion—with scarcely sense enough to be a respectable tool for such knaves and bigots as desired to make use of him. For this reason, the prosecutors were enabled to harness the defendants by prolonging the examination until Saturday, September 8th, when the justice ordered that the defendants be committed to prison, or give bonds for their appearance at the next circuit court. They have already so appeared, when, as I am informed, Judge Lovell, on learning the nature of the complaint, clearly indicated to the prosecuting attorney that a *nolle prosequi* had better be entered; but he insisted on postponing the hearing, consequently the case is yet pending in the Circuit Court of Iowa.

On the examination after the prosecution had closed their testimony, I opened the defense of the case with the following remarks, which you are at liberty to make such use of as you please.

Very truly and fraternally yours,
IRA PORTER.

P. S.—I will add, that the defendants fully accomplished all that was promised in the opening remarks; but with no other effect than to prove to impartial persons who were in attendance, that the spirit of ignorance and persecution is only "scotched, not killed."

OPENING FOR THE DEFENSE.

The defendants will, in the defense which they propose to make in this case, insist that the defendants in custody have not exhibited a "public show" in the village of Lyons, of such character as is contemplated in, and interdicted by your penal statutes, but that those gatherings in the public hall, of which complaint is made, were only the religious meetings of a numerous class of religionists, usually called *Spiritualists*, who have been recently holding a Convention in your town; that these meetings are part and parcel of their system of learning and teaching religious truths, which to them seem to have the utmost conceivable importance.

These persons believe that infinite wisdom, power, and goodness, control the Universe; that all the gorgeous physical machinery which surrounds us, is but so much means to produce spiritual intelligences who are to exist hereafter, and who are to be angels or fiends, according to the moral character which they shall form; that there are, in the spirit world, different societies with infinitely varied conditions, from the lowest depths of moral debasement, discord, and misery, to the most exalted conditions of greatness, peace, purity, and happiness; that there are no fiends in hell, no angels in heaven, but such as spring from the human family; and that every human being who now lives, is forming, each for himself, the character of what has been deemed fiend or angel. They also believe that the physical bodies of men are for the elaboration and perfection of a spiritual body, which survives the decay of the former, and which, when separated from it by what we call death, is neither hastened away to a distant heaven, or plunged into a burning hell, but exercises a broader liberty than it ever possessed in its physical confinement, and that it thenceforward moves by mere will-power into every part of the universe, wherever interest, affection, or duty may prompt it to go; that the words of the great English poet are a literal truth:

"Millions of spiritual creatures
Walk the earth unseen, both when
We wake and when we sleep."

That spirit pervades matter in its grossest forms and finest sublimations, producing infinitely varied combinations by laws so immutable that the same conditions ever produce the same results; that a vital fluid, generated by a living human body, is the imponderable agent by which the human spirit acts upon the grosser forms of matter—the agent by which our spirits act upon our bodies—hence our physical power. They believe that this fluid—a modified form of electricity, yet more subtle and refined than the latter—is supplied by the bodies of some living persons of such a condition and character that they may be

used by spirits which have thrown off their own mortal bodies, to establish a connection with the grosser forms of matter. These persons, whose vital systems are supposed to supply a fluid adapted to the use of disembodied spirits, they call *mediums*. They believe that such persons have lived in every age, and in all countries in the world; that all communication that was ever made to man from the unseen, or spiritual world, has been made through such media; that to this beautiful, universal, and perpetually supplied means of communication with the spiritual world, we are indebted for our chief hopes of immortality—for all that we know of the condition of our future state—for all of our hopes of the future bliss of virtue—for all of our fears of the future retribution of guilt.

The Spiritualists are, therefore, carefully studying this law of "manifestation," believing that thereby they are acquainting themselves with the science of immortal life. In pursuing these investigations, Spiritualists have learned that passion, lust, fear, excitement of any kind, deranges the vital fluid to be used as a means for the manifestation of spiritual presence and power, and that the best condition for manifestation is supplied by those who do nothing, but who remain quiet and passive while the spirit manifests itself. Hence, it is understood amongst all Spiritualists, that these mediums do not produce these manifestations; they only supply the conditions, without which they cannot be made.

We shall show, in the course of our defense, that two of these defendants, called the Davenport boys, have long been known—particularly known by Spiritualists as mediums for certain exhibitions of spiritual presence and power; that it has been made notorious to all interested in the history of this subject throughout these United States; that when they are present and confined in a closed-up box, tied hands and feet, as securely as it is possible for human ingenuity to tie them, a human hand, like that which wrote upon the walls of Belshazzar's palace, is thrust through the side of the box; that not less than three musical instruments are all played at the same time in perfect time and tune. These, with a variety of other exhibitions of spiritual presence and power, are usually made wherever they are in attendance waiting such results. After it had become publicly known that this invisible power exhibited signs of its presence whenever and wherever suitable conditions were supplied by these mediums, they received pressing calls from all parts of the country, by those interested in the phenomena, to give up their time to its public exhibition. They have acted responsive to these calls. They have thus given up their time—their only means to supply themselves with necessary food and raiment. They have gone to distant places, where they have been invited to go. They have borne imprisonment, slander, and contumely, at the hands of religious bigotry, for no other reason than this—that they have devoted themselves to demonstrating the fact, "that there is more in heaven and earth than has been dreamed of in our philosophy."

To demonstrate this fact widely, great expense must be incurred. By whom, and how, should this be paid? Nothing can be more just than that those who desire the conditions they supply, should pay the expense attendant upon that supply. Hence, the *admission fee* which the committee of the Convention (not they) have charged at the hall doors. Is this charge for any "show" that they propose to make? By no means. They never pretended that they had anything to show the people. What is there of their exhibition? Look at it. Is it their persons? their raiment? that plain pine box, corresponding in workmanship and size to a large kitchen cupboard of primitive times? their violin, their tambourine, their tenor drum, their coil of ropes? Do they advertise these as their exhibition? By no means! There is not a man, woman, or child, that would travel a rod to see any or all of these. What, then, is the attraction that they offer to the public? What, in fact, have those who have attended the circles of the Davenport boys in Lyons gone to see? They did not go to see what Ira Davenport, Sen., Ira Davenport, Jr., William Davenport, or Melvin Fay, had to show, nor what they have pretended they had to show.

On the contrary, these men have everywhere protested, and now protest, in the most solemn manner in their power, that they have nothing to show; that nothing will ever be shown where they are, unless an invisible exhibitor, over whom they have no control, shall be in attendance, and shall find conditions favorable for its exhibition.

We shall also prove that these defendants have not come here for the purpose of making money by any public "show"; that they came in response to an invitation extended to them by a large and respectable body of persons, known as Spiritualists, who have recently, no later than Saturday, Sunday, and Monday last, held public meetings in a grove near your village; that these meetings have been characterized by intelligence and good order; that this body of religious persons have controlled the time and the terms upon which these mediums were to supply the conditions deemed necessary to the "spiritual manifestations" desired and expected; that the defendants do not make, have not expressed any desire to make, anything more than their expenses; that their presence here has been characterized by temperance, quietude, and the most gentlemanly deportment on their part.

We shall insist that the defendants have not made any "show or exhibition" for

which a license either could, or should, well be asked. It would have been impossible for them to have described to your Town Council any proposed exhibition consistent with the facts in the case which such Council could have licensed. Let us survey the practical execution of this business, in order to bring it within the claims of the prosecution.

Several days before the recent Convention at Lyons, Dorcas M. Fox, head of the committee of arrangements, and several others of his fellow citizens, all deeply interested in this great question of immortal life, fearing that they would not be allowed to pursue its investigation in their own way, without first procuring a license from the trustees of the town of Lyons, and not wishing to send for the Davenport boys before such license was obtained, visited the President of your Corporation, ask him to summon together your Town Council to decide how much money they shall pay for a privilege which he requests them to grant. The Council is convened. The President is in his chair; the Clerk at the table; each member in his seat, waiting, with official dignity, for the prayer of the petitioners. Dorcas M. Fox, and nearly a score of his spiritual brethren, come in with their hats under their arms, and with becoming humility crave a "license." "A license for what?" says the President. "I cannot answer you," says Mr. Fox, "for recently I have embraced a system of faith that bids me be true to the truth." "But," says the President, "we must know, before we can determine either the propriety or the price of your license. Is it a theatrical performance, a menagerie, a circus, or any other 'show,' for which you desire us to give you a license?" "It is neither," says Mr. Fox. "I am about employing, at considerable expense, Ira Davenport and William Davenport to come and sit down in the town hall, which we have already leased of you for our religious meetings, so as to supply the necessary conditions by which a spirit can exhibit its presence and power." All will agree that Mr. Fox's statement of the case should be the exact truth. The license, too, should accurately state the proposed performance, or "show," to be licensed. These indisputable premises granted, how should the license read? Should it not be nearly thus? "We, the President and Trustees of the village of Lyons, for that purpose convened, hereby grant to Dorcas M. Fox and his brethren of the Spiritual faith, the privilege of bringing into the town of Lyons, two lads, called the Davenport boys, known as spiritual mediums, and to seat them in the town hall to await such results as the spiritual world has to offer, and to pay their current expenses by a collection taken at the door." All words should be true to the thought attempted to be expressed. There is a just mode of doing all things, which can be justly done.

We shall in this defense demonstrate, that the three Davenports and Melvin Fay are neither the showmen nor the thing showed; neither the exhibitors nor the exhibited. If there are any human beings to blame in this matter, any who should be fined, they are Dorcas M. Fox and his Spiritual brethren who have leased your town hall and invited these young men into it. Although neither of them has either shown, or promised to show, anything at the time complained of, or at any other time. If any exhibition has been made, the exhibitor is without your jurisdiction, and cannot be arrested by your City Marshal.

We shall offer testimony that the "show" which was made, was neither promised or performed by any human being in the flesh; that the performance which actually occurred on the occasion complained of, is wholly unaccountable upon any other than the Spiritual hypothesis. We shall show that these defendants were bound hand and feet when the exhibitions were made, and that they, therefore, could not make them. In order to strengthen your convictions in this direction, we shall insist, in our future defense, that the records of human experience are filled with incidents of similar exhibitions in times past, made by invisible agents through the same law; that the history of many similar wonders is found in a sacred book which we call the Bible, every part of which Christendom has been accustomed to reverence as infallible truth; that if you deny the verity of such manifestations, you negate the only facts upon which the Christian religion rests.

Finally, we shall insist that these defendants and their defenders are not "showmen" speculating upon the credulity of the public. On the contrary, we shall make it clear to such as "have eyes to see" that they are making great sacrifices to establish in the public mind certain important fundamental truths, which all the orthodox churches of Christendom have been for centuries laboring to propagate, viz: the existence of a God; the immortality of the soul; the certainty that the good are happy, the better, more so; that the bad are miserable, and the worst, most miserable, as the inevitable result of their moral condition, in every phase of their endless existence. In the course of this defense, we shall demonstrate to you that the discoveries constantly making, through these and similar mediums, are sweeping from the face of the earth, bigotry, superstition, and all that makes man the enemy of man; that they are lifting the veil which separates man's present from his future life, enlarging the circle of our knowledge, making us wiser, and, therefore, happier; that these investigations are religious in their character, and, as such, protected by the Constitution of your State, and that they are obnoxious only to prosecuting bigotry and interested priestcraft.

Sight and Insight.

For the *Herald of Progress*.
Of the Moving World.

ANN ARBOR, Mich., Dec., 1860.
DEAR HARRIS:—I sit in my quiet chamber in Michigan, looking out on the pleasant hills beyond, and call pen and paper to my aid, make them my medium of communication; mail-carriers wait on me, cars go fast and far as I wish; postmen obediently travel up Broadway to your office with my missive, type-setters and steam presses are busy for me, trusty messengers send the printed page swiftly away, and, in a few days, the words now being written will be read from the Atlantic to the Mississippi, and beyond. Such are the magic powers of inventive genius and industry. So many agencies serve one's simple thought, helping it to awaken thought in thousands.

Go back a few centuries, and if some rude Saxon ancestor of mine in England had wished to send a message a hundred miles, he would have dispatched a dull serf, rude in aspect, coarsely clad, armed with knife and spear, on his errand, and after a week's journey through dreary swamps, over wide moors, amidst tangled forests, a slow, tedious, difficult progress, a score of persons would have known his thought and wish from that sturdy messenger. Does the world move?

Surely "the agitation of thought" is more rapid. Must not then the "beginning of wisdom" go with it?

Heresy travels by railway as fast as orthodoxy; the speaker, bound to a free convention, goes with the staid D. D., in the car-seat beside him. The telegraph sends to South Carolina what Phillips says in Boston, as quick as it flashes Yancey's words back to the Pilgrim City.

Nature and invention hold the scales even, giving fair play to all sides. This is all Truth wants, and the more of this the better.

What aids to reform, what helps to spiritual growth, are types, presses, steam-ships, cars and telegraphs!

Were I a blind conservative—a D. D., for instance—I would make a speech in the next synod against those "infidel" devices of the Evil One.

And they help lyceum lecturers all over the land, too; and people will flock to hear liberal men lecture, and leave a large margin of empty seats around the meager audiences of "safe, sound" men—finding they are "safe" because immovable; "sound" as a block of wood is—heavy, wooden all through.

A few days ago, I heard one of these lecturers, brought here by the cars, of course, and he tried to make people feel how grand it was to be honest; intimating broadly that traders, lawyers, clergy, &c., were only as "honest as the times would allow," and as would pay well in dollars and reputation.

People liked well his eloquent words, but a clergyman present looked *grim*, declared this lecturing system was "infidel" in its tendencies, even preached about it next Sunday—safely posted up behind his wooden pulpit, beyond reach of reply.

Well, the poor preacher was right. It is not safe for people to hear, lest they might think, and thinking might grow, and growing might leave the creed behind, as a boy leaves his cast-off baby frocks, all too small and awkward for his free motions.

And the cars, too! They brought the lecturer here, and they bring all sorts of pestilential fellows—Spiritualists, Abolitionists, yea, even women—to teach in public, contrary to Paul's command.

Banish the cars—they carry heresy. Down with telegraph lines. Back to the days when stages were not, when mails were not, when men were compelled to keep their own thoughts, or spread them slowly. True, historians—even orthodox scholars—speak of those times as the Dark Ages in Europe; but they were the Safe Ages surely; for if a man had a new *ism*, or a heresy in his head, he kept it there safely, or, if he spoke it out, few heard him, and those few had a way of roasting heretics, more fervid than agreeable.

But I see no help. We cannot banish invention, and so we must take heresy with it. For my life I see no way but for each one to think and say what he deems true, behave himself, and give all the same high privilege. And there is one consolation for this inevitable necessity of our age. That is, people learn, and grow, get larger in soul, broader in views, gain richer enjoyment. So we may as well march on, keep a clear eye out, make thoughtful surveys of the field, but move on. And it seems that whatever retards the march must be pulsed over or put aside.

If the pulpit is in the way, move it, must, and we can save the pieces to make free platforms of, and so of all else. This seems to be the order of things, and being so, it is well to meet it and move with it.

I have rambled on, hardly knowing whither. I began, as Burns did his rhymed epistle to a friend, when he said:

"Perhaps it may turn out a song
Perhaps turn out a sermon."

And

"What is writ is writ."

So I pass to a suggestion. But let me say first, doctors sometimes write on their vials, "To be well shaken before taken." My suggestion is a sort of prescription for the mental being, the spirit within, the real, living, man or woman. So, I label it, "To be well thought of and not forgotten."

Each sect, or party, read too exclusively their own writers and authorities—forget that

all truth cannot be with them, are prejudiced, narrow, blinded.

Some who read this, are what men call Spiritualists, and you are not ashamed of the name. It is full of high significance to you. Beware, then, of falling into this same error. Surely, we should be broadly catholic, ready to welcome truth from all quarters, to listen to revelations from every earnest soul.

We, best of all, can glean rich, golden grain from many a harvest-field of thought. There are many books written by those not technically Spiritualists, yet filled with nobleness and beauty, and the best minds, in their highest moods, utter intuitions that rise into the region of spiritual realities.

In "Jane Eyre," that wondrous story by Charlotte Brontë, what life, what insight, what fine knowledge of the soul's power and desires. When she describes Rochester as hearing the voice of Jane Eyre calling him, and she miles away, there is such vital reality in the scene, such intuitive perception, that the spirit in its earnest words may send its messages farther than the dull air could carry them.

And the "Life of Charlotte Brontë," by Mrs. Gaskell, showing what depth of soul, what power of thought, what experience of the real, inner life, dwelt with that daughter of an English curate, upon the wild brown moors, in that plain stone house, with the graveyard on one side and the old parish church on the other.

Her picture, too—the form so slight, the face so earnest, the deep meaning of the eye. One is surprised that the spiritual fountain from whence flowed such life, and light, and power, could be within such slight frame.

"Philothea," by Mrs. L. M. Childs, is a Grecian story, full of beauty and insight.

"Legends of the Monastic Orders," by Mrs. Jameson, has gleams of sweetest purity, proofs of spiritual presence and power, amidst the crude mysticisms of a bygone age.

And so the list might be extended far through the book-world of the past and present, and blessed truths gathered like manna for the soul.

Be receptive and impartial, then, and our literature shall be, not that of any sect or class, but from all sects and classes—eclectic, wisely chosen, wisely read, and wisely used to minister to the soul's growth and harmony.

G. B. STEBBINS.

Thoughts on Life.

BY N. M. STRONG.

Everywhere about us are seen the manifestations of life and motion. Various periods of time elapse while the different organizations are attaining perfection, crumbling away, and again vanishing from the view of the inhabitants of this sphere.

In the mineral kingdom, growth is a slow process, the history of ages being frequently displayed in time's volume, ere the granite rock attains its complete form; and ages may again pass away, before the same formation of rude mineral matter shall decompose and rise in new forms.

In the vegetable kingdom growth is more speedy, though thousands of years must have elapsed since some varieties of forest trees first sprang from their germs. The grass and the flowers spring into life in a few short days and shed their joyous influences abroad for brief periods only, when the change of seasons cuts them down, to be replaced in due time with others of the same species.

So as we contemplate the human kingdom, we behold forms of beautiful symmetry growing to perfection—as far as it is possible for nature to perfect them here—and with the lapse of years dissolving into the rude elements whence they were taken. When considering these different phenomena, the following questions naturally arise in the thoughtful mind.

What is the cause of the individualizing of matter? Do individualized entities in reality ever become disorganized? If they do not—have all organizations, or only a part, an immortal existence? In answering the first question, I make the assertion that matter has not the power, in and of itself, even to unfold the least form in existence, much less the caskest that holds the human soul. I know that in the present age there is a theory very prevalent, that matter, through certain processes, unfolds the different forms that come forth from the boundless ocean of crude elements; and that only the lowest lose their identity in passing into and unfolding higher forms. If this is so, I see no cause to prevent this transmutation continuing eternally, destroying the reality of the future existence of any organization whatever. Even man, with his aspiring intellect, must lose his identity, and the warm streams of desire and affection be swallowed up in a being of a higher order. Although I believe in the eternal progress of nature, yet from this kind of progress my soul shrinks in horror.

Nature is composed of two principles—spirit and matter. Spirit is the life-principle of the universe, molding all forms, matter being but a negative principle which spirit uses through which to manifest itself. The two principles must ever retain their distinctive existence. If it were possible for either to merge into the other, one of the two might cease to be, and that other, with the vast universe now filled with its countless forms of animate life, would likewise vanish; there would be no place for even chaos. Every form in nature, from the lowest to the highest, holds in its embrace an individualized spirit that works through the form for a time, and when done with it, casts it off without loss.

Then there is no real extinction in death, that natural change on which man has been taught to look as the "King of terrors." It is but the process by which the spirit bursts the material form that has held it for an allotted time, to speed away to a higher world of life and action, where it may clothe itself in a more refined form, capable of a brighter and purer manifestation. It is sweet to think of this natural change, when the spirit shall leap from this clay tabernacle to mount upward and onward in the fields of light and progressive life; and when the spirit learns there can be no separation from all it holds dear in the world left behind, it will no longer fear to make the transit to another; for in reality, death does not annul the law that holds it an eternal individualized entity, neither does it sever the golden cords that link us to our friends.

And now we come to the third question, viz: whether man is the only eternal organism that exists. I know this has been the theory taught us by priests and Bibliolaters of past and present times, but to me it is destitute of the semblance of truth. I look to the sphere of the future life, as one that shall be filled with all the forms of the different kingdoms. The animal and vegetable creations have been to man a source of joy, and a means to lift him upward to a realm above both. Even the "Old red sandstone" was replete with lessons which have elevated the mind of more than one student of nature. They raised Hugh Miller from the level of a rude boor to that of a philosopher.

Take from the world the forms of but one of the different kingdoms, and there would be a void that nothing else in nature could fill. And is it to be supposed, that man will not need all these varied forms as his companions, that he may ever live and learn?

To me the future life is a reality, one that will contain rocks, birds, and flowers; and I never expect to reach a world where I shall not find them in the beauty and order that Nature assigns to them. There will be forests vocal with the songs of birds, and the murmur of sweet babbling brooks shall break in harmony on the ear.

I behold in all forms here a spirit that lives eternally, that moves onward in life in harmony with man. Anticipating no death, either present or future, the soul need not fear; it has but to press eagerly onward in the interminable line of progress, which ascends through unnumbered spheres. Mythology has long enough mystified the minds of men, and it is now time that the veil should be rent asunder that has so long shut out Nature's grandest and most elevating truths. Man must overstep the bounds set by a class that claim to be infallible guides, and to have in their keeping the sources of revelation and inspiration; as if God had selected a few individuals as the only channels to unfold all needful truth to a hungering and thirsting world.

Let each mind feel that it is itself a medium for the reception of truth fresh from the universal Giver. Let no one look to priest or sect for his mental or moral food. Nature and Reason are the true teachers of the human soul, and their mandate to every one is: Be thyself, but fraternal; be inquisitive, but not dogmatical; be hopeful, but not fanatical. Thus shall thy individual life chord with the pulse of Nature, and thy eternal progress be peaceful and blessed.

The Teachings of Nature.

"All are but parts of one stupendous whole."

Astronomical Controversy.

THE LANCASTER CIRCLE'S REPLY TO MR. TROWBRIDGE.

(See HERALD OF PROGRESS No. 41.)

LANCASTER, Dec. 3d, 1860.
MESSRS. A. J. DAVIS & CO., GENTLEMEN: We find ourselves again reluctantly compelled to ask your indulgence while we reply to the article of Mr. T., in your paper of the first instant. We have read the article carefully, and with your permission, we will review the "reply" in detail.

Mr. T. first finds fault with our assertion, that, in our opinion, "there is very little known in the learned world on the subject of planetary motion." We would amend it by saying that very little is known that is true, but are aware that there is a great deal supposed to be known among the "profounder scholars for the last 3,000 years." Those who existed before the time of Copernicus thought they knew all about Astronomy, and were equally able with Mr. T. to prove everything by mathematics. They could clearly demonstrate that the earth was supported on the back of a large turtle, or prove by "mathematics" that the sun went round the earth; and there were numbered among the advocates of the last demonstration, Plato and Aristotle, names, certainly not less celebrated in their day, than those of Newton or Kepler in ours. If, then, those "profounder scholars" have for the "last 3,000 years" studied the same science, yes, the same principle, the persecutions of Copernicus and the imprisonment of Galileo certainly establish our first proposition, viz: that whatever they might think they knew, some of them at least knew very little on the subject. Now, where contradictory conclusions are arrived at as the result of studying the same principle, *a priori*, it indicates either mental imbecility, or falsehood in the so-called principle itself. It therefore follows, that where contradictions exist, ignorance somewhere is the only reliable conclusion. The attentive reader will

discover, by the dissection of the article before us, that astronomical ignorance did not die with Aristotle or Plato, and to that investigation we now invite his attention.

Mr. T. says, "I will now call the attention of the reader to an inaccurate statement by the circle made in regard to Kepler's first law, which is this: that from the aphelion to the perihelion points, the centripetal force combines with the centrifugal, to accelerate the planet's motion; while from the perihelion to the aphelion points, the centripetal acts against the centrifugal, to retard it, &c." Unfortunately for Mr. T.'s study of the same principle, this "inaccuracy" did not originate with the Circle, but is a quotation *verbatim et literatim*, as the reader will see by referring to Professor Mattison's "High School Astronomy," pages 46 and 47. Who is right—Mattison or Trowbridge? Mr. T. goes on to say further, that "there is no respectable writer on Physical Astronomy, as this part of the science is called, and no writer with whom I am acquainted, that claims that centrifugal force urges the planet forward in its orbit." Indeed? Then Mr. T.'s study of the "principle" is again at fault. Let us enlighten him. Let him look at the quotation from Professor Mattison's work just referred to, and then to Bouvier's Astronomy, page 48, where he will find Mattison does not stand alone. Bouvier says, "Ques. Why does the earth move round the sun? Ans. Because it is impelled by two forces which, combined together, drive it round the sun." "Ques. What are these two forces called?" "Ans. The projectile, or centrifugal force, belonging to the earth, is that which impels the earth to fly from her orbit, and centripetal force, which is a power seated in the sun, or that which gives the earth the tendency to approach the sun. Thus the two forces combined retain the earth in her orbit, and cause it to move round the sun." When it is recollected that the correctness of Bouvier's Astronomy is vouched for by the recommendations of Herschel, Lardner, Maury, Bond, Dick, Olmstead, and a number of others, the reader can have but one of two conclusions in relation to Mr. T.'s statement, viz: either that it proceeds from a disposition to deprive those gentlemen astronomers of their "respectability," or, from having imperfectly studied the "principle." Charity no doubt will induce him to adopt the latter opinion. Again, Mr. T. says: "The Circle has confounded the centrifugal force with the projectile force." If there be "ignorance" in this, we refer it to Bouvier and his vouchers, as will be seen by referring to these words, as used in the passage just quoted.

So far we have confined ourselves to the contradictions existing between Mr. T. and Astronomers. We will now call the attention of the reader to one between him and himself. He says: "The centrifugal force is simply the tendency of the planet to move in a straight line in consequence of its inertia." Again, he says, in the same column, "This last-named force (centrifugal) is a force that never exists unless a body moves in a curved line, and is developed, or becomes apparent by a motion in such a line." First, the tendency of the force is to move in a straight line. But secondly, it never can exist, or move, unless it moves in a curve. (With what clearness propositions are enunciated by a 3,000 years' study of the "principles.") But, to give the gentleman every latitude: He assumes as a fact, the existence of a force which the first demonstration (according to his own admission) proves to be purely imaginary. Again, he asks: "I wonder who told the Lancaster Circle that two forces—centripetal and centrifugal, are the cause of planetary motion?" Did it ever occur to Mr. T., that there might be some astronomical authority outside of himself? If not, a reference to the passage already quoted from Bouvier, may serve to enlighten him. Yet again he continues: "The reader will see, from what has been said, that the inertia is overcome by what I have called the original projectile force." Does this, we would ask, solve or account for the cause of the "first move"—the point in dispute—or, is it not rather, Messrs. Editors, what in our last article we termed a mere begging of the question. A resort to the "whip-top" speculation to get a start, and which has, as yet, been unaccounted for or disposed of. It is, therefore, not necessary that we now notice it further. Next comes the two perihelions and aphelions, and Mr. T. endeavors to solve our objections by two pins and a thread.

In reply, we have only to say, that his thread-made ellipsis bears about the same relation to the natural orbit of the earth, that his definition of centrifugal force does to the facts in the case; hence, any deduction drawn from his imaginary figure on paper, although, in his estimation, supported by "conic sections or analytical geometry," must be placed in the same category with the figure itself. In relation to such orbits drawn upon paper, it is simply necessary to say that the only figure which can be drawn in the small compass usually devoted to such purposes, which can bear any true relation to the orbit of the earth, is a circle, and this proposition is really admitted by Herschel himself, who, in his treatise on astronomy, where, in speaking of the earth's longitude, admits that the deviation of the earth's orbit from a circle is so small that the "mean place" will never vary far from the earth's "true place," the one being reduced to the other by a "correction" or "equation," whose amount is never great. Mr. T. next takes up the question of inertia, and endeavors to show that our views are incorrect, calling to his aid Newton's definition, that: "Inertia is a power of resisting by which every body, as much as in it lies, endeavors to persevere in its present state, whether it be of

rest or moving uniformly in a right line." Unfortunately for this definition of inertia, it stands in the predicament of Mr. T.'s centrifugal force—that is: it has a tendency to move in a "right line" (a straight line) but, the moment you try to show this tendency by moving the body, it ceases to exist, and lo! the line of the body's motion is a curve.

We charged Astronomers in our last article, with assuming propositions and magnifying them into laws. The reader will see that Mr. T. confesses this in the following admission. He says: "As to where this projectile force is from does not concern the mathematician in his inquiries. He assumes that it exists, and that is all that is necessary, so far as his calculations are concerned in representing the phenomena of a planet's motion." This logic will no longer suit the times; we must have the proof, and nothing short of facts will satisfy the reasoning faculties of the age. We hold that no one has a right to assume anything as a veritable fact that cannot be demonstrated to be such. We hold too, that projectile or centrifugal force, conferring on material bodies the property of motion, *per se*, is purely imaginary—and challenge a single example in nature of a body moving in a straight line in virtue of this power. Mr. T. claims this property in his definition of inertia, that is, the moving uniformly forward in a right line, and this is the property of motion *per se*, which, in our former article, we showed had no existence in nature. Mr. T. is again compelled to say: "The reader will see from what has been said that it is not necessary that the planet possess, *per se*, this power." We simply reply, that, according to Mr. T.'s own showing, he cannot get a single revolution of a planet without it, the only difference between our charge and his admission being in a name. We term it motion *per se*, he called it inertia (with an assumed property.) Let the reader judge between us.

Mr. T. next puts a definition of inertia (rest) into our mouths, and then predicates a number of queries upon this definition. As we desire to be brief, we will therefore say, if by the term *rest* Mr. T. means *absolute rest*, (which a number of his queries seem to imply,) we reject the definition as partaking of that general vagueness characterizing his own. But, we will reply to those predicated on what we regard as the true definition of inertia, viz: *relative rest*. And to the query—"How we know that inertia is the normal, and motion the abnormal condition of material bodies," we answer: First, by an examination of their sensible properties and a reference to the experience of our race in all ages, on the same subject. Secondly, by direct experiment, as in the case of the throwing of a "stone," which, if motion had been its normal condition, must have continued to move on until stopped by something else. Permit us on the subject of the "stone" simply to say, when a body, as for instance a stone, is thrown out of the hand, it acquires for a time a *new property*, which, for want of a more accurate term, is called "*Momentum*." Momentum is always an acquired (or new) property. Now, as every body loses the same amount of momentum which it imparts, and as every body that acquires momentum, takes what another has lost, in the case of the "stone," it must continue to move (not in virtue of motion *per se*, or Mr. T.'s inertia,) but of this imparted momentum, until it has given off this acquired property to the particles of air in advance of it, and as they, in turn, would communicate to each other, in (diminished degree, in consequence of their elasticity) a partial current would be the result, offering less resistance to the stone, and of course tending to keep it in motion longer. "But more of this at another time and in its proper place."

In conclusion, we are happy to perceive, by a note to Mr. T.'s article, that there is some hope that a "3,000 years' study of the principle" may ultimately terminate in something rational. We have reference to the observation on "Comets revealing a repulsive force in the sun."

We are much obliged to the gentleman, for we doubt not his well-meant advice in regard to the future use of our own time, but we respectfully decline to accept it, and remain, Messrs. Editors,

Very truly yours,
THE LANCASTER CIRCLE.

Philosophical Department.

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

For the Herald of Progress.

Of Spiritual Objectivities.

Question: DO BIRDS AND ANIMALS EXIST IN THE SPIRIT WORLD?

"PHILADELPHIA" IS NOT SATISFIED WITH THE REPLY OF "M. J. W."

"M. J. W." in her reply to me (see HERALD OF PROGRESS, No. 37,) affirms there is no such thing as an imaginary existence. That the world denominated "ideal" belongs, in whole, to the realm of realities, and impliedly denies that the Will-power of man can create an organized identity which could as a reality fill the measure of his loves and attractions.

The general tenor of the reply, and the editorial comments on it, indicate that "M. J. W." is an inspirational medium, through whom a message is sent us from the spirit-world, and I construe the reply as recognizing and affirming the literal existence of birds and animals, as well as men and women, in that inner or spirit world, which we regard as the angels' home and our future habitation.

Concluding thus, let me premise, that I fully agree with "M. J. W." in the state-

ment, that "the subject before us is one of intense interest, as involving the laws and principles of life, in all its various forms," and in considering it, feel that we are alike but learners of the hidden truths of Nature and of God.

Let me, with this confession of my finite powers, now proceed to note some of the points involved in the reply of "M. J. W." It is there alleged that "one spirit cognizes facts by a direct appeal to the external senses, as he would if still clothed in flesh, another reasons philosophically;" that "one says the mass of bone and flesh composing the animal, is the real identity, and that as soon as decomposition takes place, there is an end of the animal." Another spirit says, that "the conscious life principle is the animal," and "acting as a conscious force or power, must have an organized identity."

Now there is a plain, simple question of fact involved in these opposing opinions of spirits, the solution of which would seem to depend mainly, if not wholly, on their use of those external senses before referred to. If spirits possess the faculty of vision, and through its use cognize material entities external to themselves, the question fairly arises, why, if any see birds and animals abounding in their spirit land, all cannot and do not alike see them? If we accord the same confidence to the integrity of those who affirm, and those who deny the "continued existence" of birds and animals, we must conclude that the contradiction in their statements result wholly from the wide difference in their powers of vision to cognize external things. If this is really so, then we may realize that "one views nature on the external, sees a surface beauty clothing all things in practical utility, but senses not the grand, the sublime, the glorious truths, of which air, earth, sea, and sky are but the mystic characters," and infer that all such are as incapable of cognizing the spirit birds and animals, surrounding them in their inner world, as we confessedly are in cognizing the presence and society of our departed spirit friends.

With this conclusion we can understand why some spirits deny the continued existence of birds and animals, while others unqualifiedly affirm it. But we must also want to know why there is such a wide difference in the powers of the citizens of the angel world to cognize their external surroundings. The solution of this may prove an instructive lesson, leading us to better appreciate the teaching of old, "believe not every spirit, but try the spirit and see if it be of God," for it is clear, that if some are still so "unprogressed" that their spiritual vision is still thus obscured by the undeveloped condition of their physico-spiritual organisms, we may not safely confide in their "speculative" opinions of nature, truth, and God. Will "M. J. W." enlighten us on this point?

It is further alleged by "M. J. W." that "there is no striking out, or obliterating any elemental force. It may take on a higher form, and it must in the order of progressive life." This I understand as affirming substantially that life individualized as a conscious identity, in the bird or animal, is, and ever will remain, an organized entity. Hence that death of all such in the natural world but "denotes change—a throwing off merely of the outward—the external." Hence, I conclude "M. J. W." confirms my belief that "the consciousness of the fox is a living organized entity," and agrees with me that it does, as such, have continued existence as a conscious spirit fox. But I am then asked how can the bird or beast "ever lose all connection with a (physical) organization in which to manifest itself, or to have cognizance of external things?" Before proceeding to answer this question, let me ask "M. J. W." how such life-identity can "take on the higher form," which it is alleged "it must do in the order of progressive life," unless it, at some time, does literally become divested of that physico-spiritual organization, by which it is cognized and identified as an entity dwelling in the angel home. Let me further ask, whether it can take on such higher form in the order of its progression, without, as a disembodied germ-life, reappearing in the natural world?

The solution to this involves the question, whether "transmigration"—if applied to vegetable and animal life—is not a part of the economy in the order of progression. To affirm this is not to assert "that any order of conscious life can be lost or annihilated," as "M. J. W." seems to construe it. If, as is affirmed, Life "must take on a higher form in the order of its progression," I submit that it must also, when therein embodied, lose all memory of its previous existence in the lower form from which it has thus advanced. But this is not annihilation, and though it is true, that "the animal consciousness of the man is a compound association of disembodied life entities in one organism, as one 'identity,' it does not imply that any or all of such are lost or annihilated.

It is said, that man is an epitome of all below him. Are we to understand this as applying to his physical, or to his mental and conscious nature? If it is true that man is a higher form, which the life-principles once individualized as conscious identities in lower animal forms" have taken on, as they must, in the order of progressive life," then it follows that in him they are so blended and fused as that each has lost its individuality, and the living consciousness and identity is thus "stricken out," or they exist in him as associated entities. I accept the latter as true; and hence assume, that it is only through "a second death" occurring in the inner world, that they can so associate, an

Political Opinions and Events.

A WARM TIME AHEAD!

Rev. J. W. Huntcutt, editor of the *Fredricksburgh* (Va.) *Christian Banner*, writes: "Save the Constitution—save our country at all hazards, let the fate of Black Republicans be what it may. They have brought the ruin on their own heads, and their own guilty souls will have to atone for their abominable, black-hearted wickedness through all eternity in the deep damnation of hell."

A DAY OF FASTING AND PRAYER.

President Buchanan recommends that the 4th day of January next be set apart as a day of "Humiliation, Fasting, and Prayer." He says:

"In this, the hour of our calamity and peril, to whom shall we resort for relief but to the God of our Fathers? His omnipotent arm only can save us from the awful effects of our own crimes and follies—our own ingratitude and guilt towards our Heavenly Father."

"Let us, then, with deep contrition and penitent sorrow, unite in humbling ourselves before the Most High, in confessing our individual and national sins, and in acknowledging the justice of our punishment."

Reverdy Johnson, in the Supreme Court of the United States, anticipates so far as date is concerned, and prays that Heaven may silence "the whinnies of imbecility now discouraging and sickening the honest public heart."

TENDENCY OF ABOLITIONISM.

The Rev. Henry J. Van Dyke, of Brooklyn, recently preached upon the "Character and Tendency of Abolitionism." His first point was, "Abolitionism has no foundation in Scripture;" and his third point, that "it leads, in multitudes of cases, and by a logical process, to utter infidelity."

The Scripture the preacher relied on was 1 Timothy vi: 1-5; and Leviticus xxv: 44-46.

LOGIC FOR OPTIMISTS.

The Reverend speaker furnished the following choice specimen of orthodox logic:

"Philosophers may reason and reformers may rave till doomsday, they never can convince me that God, in the Levitical law, or in any other law, sanctioned sin; and as I know, from the plain passage I have quoted, and many more like it, that He did sanction slaveholding among his ancient people, I know also, by the logic of that faith which believes the Bible to be His Word, that slaveholding is not sin."

[God permits sin, crime, and evil, but God, being good, cannot permit wrong; therefore, "Whatever is, is right!"]

RATHER COMPLIMENTARY.

At a private meeting of conservative politicians, held a few evenings since, in this city, for the purpose of urging the South to "wait a while," Mr. Charles O'Connor spoke at length. During his remarks he thus alluded to the Republicans:

"I have no fear of those who are denominated the leaders at the North. There is no source of evil whatever in the North except the honest, conscientious mistake, of the honest, conscientious people of the North, who have drunk into their bones this dreadful error—that it is their duty, before God and man, according to worldly honor, to crush out and trample upon the system of Slavery upon which the prosperity of the South and the permanence of this Union in its present form depend. (Applause.) There are no enemies to this Union except the honest, virtuous, conscientious people of the North, whose action is to be feared."

CAUSE FOR DISCOURAGEMENT.

Our amiable cotemporary, the *Banner of Light*, has certainly aimed at safe neutrality on all questions connected with the "peculiar institution." It seems a little ungenerous, therefore, that the New Orleans Vigilance Committee, should, as we learn from the *Sunday Delta* of Dec. 21, wait upon "a correspondent of that incendiary sheet known as the Boston *Banner of Light*," and advise a speedy departure from the city.

FREE SPEECH IN BOSTON.

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THE ELEMENTS OF A RESPECTABLE MOB.

Mr. Phillips thus defined the constituents of the Tremont Temple mob:

"Let us see of what materials the mob was really made. We have a right to ask—it is important we should know—who make up the Chamber of Inquisition, this new Star Chamber, which undertakes to tell us, as Archbishop Laud and Charles Stuart did our fathers, what opinions we shall express, and when public meetings shall be held. Weak sons of moderate fathers, dandled into effeminacy, of course wholly unfit for business, whom overflowing trade sometimes laps up, as it does all obtainable instruments. Instead of fire engines, men seize pails and dippers in time of sore need—the first frost nips into idleness; narrow men, ambitious for place, who fancy that an inherited million entitles them to political advancement; bloated distillers, some rich, and some without wit enough to keep the money they stole; old families run to seed in respectable dullness; *frigus consumere nati*, born only to eat; trading families in the third generation, playing at stock-jobbing, to lose in State street what their grandfathers made by smuggling in India; sweep in a hundred young wrecks, the grief of mothers and disgrace of their names, good as noughts to fill up the places in what is called 'society,' and, as such, entitled to shrink from notice, but the mote we should not usually heed gets looked at when troubling our eyes; snobbish sons of fathers lately

grown rich, anxious to prove themselves rotten before they are ripe (hisses); all these taking courage from the presence of bolder rogues, some fresh from jail, and others whom technical skill saved therefrom; the whole led by a third-rate lawyer, broken down into a cotton clerk, and borrowing consequence from married wealth; not one of the whole ever added a dollar, much less an idea, to the wealth of the State; not one able to give a reason or an excuse for the prejudice that is in him."

"This is the House of Nobles whose leave we must ask before we meet and discuss any question. These are the men who presume to tell us, the children of the Puritans—representatives of Winthrop and Endicott, Quincy and Sewall, Hancock, Otis and Adams—what we shall say and when we shall assemble in public halls."

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HENRY WARD BEECHER THREATENED.

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"Let us be patient with those holding opposite opinions. Their right to talk is as good as ours. Discussion is what is wanted. Free speech on both sides must be allowed. Men say, 'Oh, these everlasting talkers, what do they amount to?' I tell you men must talk. Why, your very tea-kettle ought to teach you that. If the steam cannot get out at the spout it will blow off the lid—and if it can escape at neither spout nor lid, it will burst the confining barrier. Men will explode dangerously if they cannot let off their steam."

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Sidney M. Grannis, author of the favorite songs, "Do they Miss me at Home?" "We all Wear Cloaks," &c., is singing in Western New York. A good concert-singer is a public benefactor, and we recommend one and all of the above able vocalists, as those whose singing will make "the world the better for it."

BRIEF ITEMS.

A very beautiful grave-stone has just been prepared at Hartford, Conn., for the grave of a young girl in Alabama. Under the projecting moulding, at the top of the stone, is a bird-cage, in relief, with a bird escaping through the open door. The cage is made in bars not so large as pipe-stems, and every detail is wrought out with the nicest delicacy.

The *Christian Ambassador* finds, in a narrative of the Earl of Elgin's mission to China and Japan, by Laurence Oliphant, Esq., proof of the position that the Japanese are disbelievers in endless punishment. The writer says: "They could not reconcile this article of faith with the infinite goodness of God."

A flattering anecdote is told of Queen Victoria. She was having her photograph taken for her subjects. The photographer observing she was without ornaments, proposed to send for some jewels. "No," said the Queen, "the photograph is to go among my people, and I wish to do all in my power to discourage extravagance." The lesson would have been still more effective, had she laid aside her jewels permanently.

The Boston *Traveler* will commence with the New Year, publishing Henry Ward Beecher's afternoon (twenty dollar) sermons; his morning (fifty dollar) discourses are secured by the *Independent*.

Doings of the Moral Police.

"There is a golden chord of sympathy,
Fixed in the harp of every human soul;
Which by the breath of Kindness winds 'tis swept,
Wakes angel melodies in savage hearts."

THE GRACE DARLING FAMILY.

Another humane act has been performed by this family:

"On the evening of Tuesday, the 8th of October, the sloop *Trio*, of Anderson, of Arbroath (Scot.), for Leith, left Shields with a fair wind, and was overtaken by the gale on Wednesday morning, off North Sunderland; got as far as Skate Roads, when they let go both anchors, which, during a perfect hurricane, were snapped, and the vessel drifted on the Longstone Rock, where the Fortarshire was lost. The master and crew had great difficulty in getting from the ship, and after being twelve hours on the rock, were picked off by the father, a brother, and two nephews of that heroine, Grace Darling—the father now being in his seventy-fifth year, fifty of which he has been in the light-house service—and after being kindly treated by them, they were landed the next day at North Sunderland, whence they were forwarded to Arbroath by the Shipwrecked Fisherman's Society."

"ZOUAVE ODDITIES."

"A few eccentrics in Chicago, under the command of Wm. H. Gillespie and Frank Wentworth, have banded together for the purpose of aiding destitute families during the ensuing winter. There are thirty-three in all, seven of whom are ladies, and the name of their organization is the 'Zouave Oddities.' The young men buy wood, send it to the door of some needy family, then, with saw, and buck, and ax, they visit the house, saw, chop, and pile the wood. The ladies keep their eyes and ears open, and when they find persons really suffering for the necessities of life, they deputize two or three, who go together, carrying garments, pies, shoes and bread, with which they relieve the wants of the poor, taking from them invariably a receipt for articles delivered and time spent."

A BRAVE ACT.

The *Tribune* records the rescue of a child from drowning, which occurred recently on board one of the Williamsburgh ferry-boats. A little boy had been crowded off the boat into the water, and was carried out into the current.

"No person seemed confident enough to undertake the rescue. A gentleman who observed the commotion, came up from another part of the boat, and seeing what was the matter, threw off his coat, plunged into the water without a moment's hesitation. The child had come up, and now sank for the second time, and when the swimmer got out far enough, was out of sight. He instantly dived, and, after a brief interval, rose to the surface with the boy in his arms. The child grasped the arm of the swimmer with a deadly clutch. They were hauled out of the water together. Measures were taken to resuscitate the child, which was affected by the time the boat arrived at Williamsburgh, and the rescuer quietly went his way home, a gentleman lending him an overcoat, without inquiring his name, saying he was not afraid that the coat would not be returned. The name of the brave rescuer was Richard Marsh, a merchant in William street."

A HEROIC DEATH.

The correspondent who sends us the following extract from the *Utica Herald*, says: "I knew John Manchester well. He was a young man of the most noble impulses, and a most resolute spirit, which expressed itself in action, rather than in words."

"The body of John Manchester, of New Hartford, engineer of the wrecked propeller *Jersey City*, was brought home on Saturday evening, by Mr. William Chapman, of New Hartford, and buried on Monday. Some of the particulars of this painful and heroic death have reached us. During the terrible storm of November 24th, the propeller was just rounding Long Point, to enter the harbor of Port Dover, C. W., on Lake Erie, when, without any perceptible cause, the steam began to fail at the rate of five pounds a minute. Mr. Manchester reported to the Captain, who replied by ordering him to throw into the fires all the tar, lard, putty, or other combustibles that hands could be laid upon. It was done, but with no effect. Some boiler leakage, or other hidden difficulty, kept the steam low—the propeller lost her headway, and drifted, broadside on shore, an unmanageable hulk—the surf breaking over her to the height of twenty feet. When she touched the beach all sprang ashore except the clerk and the cabin-boy, who were too chilled and exhausted to do so. The cabin-boy was thrown ashore by the captain, who stood him up to the windward side of a tree, in as protected a position as could be found. A couple of Irishmen who were of the party started, *instanter*, for the light-house. The remainder determined to rescue the clerk. The wreck was washed by the surf, but whenever the waves receded, Manchester made a dash for the dying clerk—endeavoring to carry him off bodily, as he was too exhausted to make an effort for himself. After an hour and a half of exhaustive effort, John Manchester brought the clerk ashore—too late, alas! for the poor fellow had scarcely touched the shore before he died in his preserver's arms. The party then started for the light-house, leaving behind the body of the cabin-boy, whom they found behind the tree where the captain had placed him—dead and frozen. The captain was a little in advance, as they all started on a run for the light-house—only about eighty rods distant. After twenty rods they were obliged to ford a creek, about knee deep, and here Manchester failed. The captain and second engineer had crossed and started on, but as Manchester reached the farther bank, he cried out that he could go no further. His companion engineer turned and seized him in his arms, with the intention of carrying him, but his own strength gave way at the same moment, and they fell, locked in each other's arms, never to rise again. The captain hurried on, and was met by a returning party from the light-house, just in time to save his life."

As we go to press, the report reaches that South Carolina has, in State Convention, adopted an ordinance declaring the Union dissolved! What importance will attach to this "resolution," remains to be

Political Opinions and Events.

A WARM TIME AHEAD!

Rev. J. W. Huntcutt, editor of the *Fredericksburgh (Va.) Christian Banner*, writes: "Save the Constitution—save our country at all hazards, let the fate of Black Republicans be what it may. They have brought the rain on their own heads, and their own guilty souls will have to atone for their abominable, black-hearted wickedness through all eternity in the deep damnation of hell."

A DAY OF FASTING AND PRAYER.

President Buchanan recommends that the 4th day of January next be set apart as a day of "Humiliation, Fasting, and Prayer." He says:

"In this, the hour of our calamity and peril, to whom shall we resort for relief but to the God of our Fathers? His omnipotent arm only can save us from the awful effects of our own crimes and follies—our own ingratitude and guilt towards our Heavenly Father."

"Let us, then, with deep contrition and penitent sorrow, unite in humbling ourselves before the Most High, in confessing our individual and national sins, and in acknowledging the justice of our punishment."

Beverly Johnson, in the Supreme Court of the United States, anticipates so far as date is concerned, and prays that Heaven may silence "the whinnings of imbecility now discouraging and sickening the honest public heart."

TENDENCY OF ABOLITIONISM.

The Rev. Henry J. Van Dyke, of Brooklyn, recently preached upon the "Character and Tendency of Abolitionism." His first point was, "Abolitionism has no foundation in Scripture;" and his third point, that "it leads, in multitudes of cases, and by a logical process, to utter infidelity."

The Scripture the preacher relied on was 1 Timothy vi: 1-5; and Leviticus xxv: 44-46.

LOGIC FOR OPTIMISTS.

The Reverend speaker furnished the following choice specimen of orthodox logic: "Philosophers may reason and reformers may rave till doomsday, they never can convince me that God, in the Levitical law, or in any other law, sanctioned sin; and as I know, from the plain passage I have quoted, and many more like it, that He did sanction slaveholding among his ancient people, I know also, by the logic of that faith which believes the Bible to be His Word, that slaveholding is not sin."

[God permits sin, crime, and evil, but God, being good, cannot permit wrong; therefore, "Whatever is, is right!"]

RATHER COMPLIMENTARY.

At a private meeting of conservative politicians, held a few evenings since, in this city, for the purpose of urging the South to "wait a while," Mr. Charles O'Connor spoke at length. During his remarks he thus alluded to the Republicans:

"I have no fear of those who are denominated the leaders at the North. There is no source of evil whatever in the North except the honest, conscientious mistake of the honest, conscientious people of the North, who have drunk into their bones this dreadful error—that it is their duty, before God and man, according to worldly honor, to crush out and trample upon the system of Slavery upon which the prosperity of the South and the permanence of this Union in its present form depend. (Applause.) There are no enemies to this Union except the honest, virtuous, conscientious people of the North, whose action is to be feared."

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Sidney M. Grannis, author of the favorite songs, "Do they Miss me at Home?" "We all Wear Cloaks," &c., is singing in Western New York. A good concert-singer is a public benefactor, and we recommend one and all of the above able vocalists, as those whose singing will make "the world the better for it."

BRIEF ITEMS.

A very beautiful grave-stone has just been prepared at Hartford, Conn., for the grave of a young girl in Alabama. Under the projecting moulding, at the top of the stone, is a bird-cage, in relief, with a bird escaping through the open door. The cage is made in bars not so large as pipe-stems, and every detail is wrought out with the nicest delicacy.

The *Christian Ambassador* finds, in a narrative of the Earl of Elgin's mission to China and Japan, by Laurence Oliphant, Esq., proof of the position that the Japanese are disbelievers in endless punishment. The writer says: "They could not reconcile this article of faith with the infinite goodness of God."

A flattering anecdote is told of Queen Victoria. She was having her photograph taken for her subjects. The photographer observing she was without ornaments, proposed to send for some jewels. "No," said the Queen, "the photograph is to go among my people, and I wish to do all in my power to discourage extravagance." The lesson would have been still more effective, had she laid aside her jewels permanently.

The Boston *Traveler* will commence with the New Year, publishing Henry Ward Beecher's afternoon (twenty dollar) sermons; his morning (fifty dollar) discourses are secured by the *Independent*.

A gentleman opposed to Sunday travel inquired of the Post-office Department if the indorsement, "To be over upon the Sabbath," is to be regarded. The reply is, that "if observed, it is to be obeyed." *Holtbrook's Mail* adds: "No instructions are issued upon the subject, however, and it is to be feared that in some cases—especially those of the foreign and California mails, where the voyage occupies over a week, some difficulty would be experienced if the wishes of the writer had to be carried into effect."

The converted Brahmin, Jegut Chund-er Gangooly, denies the story that Hindoo mothers throw their infants into the Ganges. He says: "I never knew or heard of the story of any children thrown by their mothers into the Ganges. If a Hindoo mother hears this story, she will press her babe close to her heart, and say, 'Sweet treasure, I have drained the ocean for you. My tender kiss is more genial to you than the sharp lips of the alligator. My loving lap is a better place for you than the unconscious bed of the Ganges!'"

The *National Anti-Slavery Standard* says of the "Confessions of a Medium," which we copied recently from the *Atlantic*:

"If they are indeed the records of a real experience, they should have been authenticated by the name of the writer. The man who is called to reveal such an experience, has no right to wear a mask."

At Paris, recently, Mlle Cico, a piquant actress, was to be a witness in court. As the custom in French courts is to ask the age of actresses, there was a large attendance of actresses to learn Mlle Cico's age. She was called to the stand, sworn, gave her name and profession. When the Judge said, "How old are you?" she quitted the stand, went up to the bench, stood on tip-toe, and whispered in the Judge's ear the malicious secret. The bench smiled, and kept her secret.

Capt. Nathan Jaquith, of Winchester, Mass., in his eightieth year walked eighteen miles to spend Thanksgiving with his daughter. He accomplished the journey in five hours and a half without fatigue.

A modern Othello is reported to have bewitched nearly half a dozen Besdenomas lately. They are all daughters of one family, and threaten to clope if the slightest opposition to the perpetual union with the Moor is made by *pater familias*. The names of the young damsels are Misses S. Carolina, Flora Ida, Alla Bama, Miss Sissippi, and Miss Georgia. The others, Miss Virginia, Miss Louisa Anna, Miss Souree, and Miss Mary L., are in love with the fellow, but won't leave Uncle Sam's comfortable home on his account; they are sensible.—*Commercial Advertiser*.

A young man, named Tebbetts, died at Lewiston, Maine, lately, regarding whom the *Advocate* of that place says: "As he was passing up Main street, November 8th, he spoke to her and she to him, telling him he would die in three weeks. Upon this, he went to his cousin's, Mrs. D. M. Gilpatrick, and told her that he was going to die, and wanted her to take care of him. In three weeks from that day he died of the typhoid fever. He was about twenty years of age."

FOREIGN ITEMS.

The latest intelligence from Europe is to the date of Dec. 9th. A dispatch received by the Foreign Office in London, says that the Allies have captured Peking; that the Emperor's summer palaces had been sacked and immense spoils taken, and that the Emperor had fled to Tartary. Parks and Loch, the English prisoners, had returned; two others had died from ill treatment, and two more were unaccounted for. The Allies were to winter in Peking and Tientsin.

A letter from Dr. Livingston dated at Senna, in the interior of Africa, April 17th, had been received by the Bishop of Oxford, and published. The region about Senna abounds in lakes, and according to Dr. Livingston, is preeminently a cotton-producing one.

A fearful explosion had occurred in the Risa coal mine, near Newport, Wales, causing the loss of about 170 lives. It was supposed to have been occasioned by some of the workmen opening their safety lamps with nails in order to light their pipes.

The Emperor of the French was still in England and had visited the Queen at Windsor.

Parliament was to be summoned for business on the 5th of February.

King Victor Emmanuel had visited Sicily, and returned to Naples. He was received in Palermo with great demonstrations of rejoicing. In a proclamation to the Sicilians he stated that one of his ancestors had reigned over the Island, and alluded to the election of the Duke of Genoa as king in 1848. In the same proclamation, he promised to respect the privileges of the Sicilian Church.

Gaeta was still in a state of siege; on Dec. 6th, a trial had been made by the Piedmontese of the Cavelli battery against the fortress. Its effects were very destructive.

Sixty-five thousand pounds sterling of "Peter's pence" had arrived at Rome from America. On the other hand, the Messrs. Rothschild had refused, on December 1st, to pay the coupons to the holders of the bonds of the Papal Government.

A limited freedom of the Press had been granted in France by a new law, but the Minister Persigny, in explaining it to the Prefects, stated that if parties took advantage of it to overthrow the State and the ruling dynasty, no discussion of governmental proceedings would be allowed, and the old system of warnings would be enforced.

The decline of the Church temporal power in Europe is well illustrated by the following recent incident. The Bishop of Versailles sought an interview with the Emperor to try and make him feel the woes of the Church, and to remind him of the end of his uncle. The Emperor listened to him patiently, with his cigar in his mouth, and at last said: "Monseigneur, your distress does you credit; but the temporal power is no longer compatible with our civilization, and we must put an end to it, as I put out my cigar."

In Hungary, general discontent prevails; the double-headed Austrian eagles are everywhere broken; the Hungarian colors float on the tops of all the public buildings, and the foreign officials are leaving the country, many of them escorted by the police force.

Doings of the Moral Police.

"There is a golden chord of sympathy. Fix'd in the harp of every human soul; Which by the breath of Kindness when 'tis swept, Wakes angel melodies in savage hearts."

THE GRACE DARLING FAMILY.

Another humane act has been performed by this family:

"On the evening of Tuesday, the 8th of October, the sloop *Trio*, Anderson, of Arbroath (coal), for Leth, left Shields with a fair wind, and was overtaken by the gale on Wednesday morning, off North Sunderland; got as far as Skate Roads, when they let go both anchors, which, during a perfect hurricane, were snapped, and the vessel drifted on the Longstone Rock, where the *Forfarshire* was lost. The master and crew had great difficulty in getting from the ship, and after being twelve hours on the rock, were picked off by the heroine, Grace Darling—the father now being in his seventy-fifth year, fifty of which he has been in the light-house service—and after being kindly treated by them, they were landed the next day at North Sunderland, whence they were forwarded to Arbroath by the Shipwrecked Fisherman's Society."

"ZOUAVE ODDITIES."

A few eccentrics in Chicago, under the command of Wm. H. Gillespie and Frank Wentworth, have banded together for the purpose of adding destitute families during the ensuing winter. There are thirty-three in all, seven of whom are ladies, and the name of their organization is the "Zouave Oddities." The young men buy wood, send it to the door of some needy family, then, with saw, and buck, and ax, they visit the house, saw, chop, and pile the wood. The ladies keep their eyes and ears open, and when they find persons really suffering for the necessities of life, they deputize two or three, who go together, carrying garments, pies, shoes and bread, with which they relieve the wants of the poor, taking from them invariably a receipt for articles delivered and time spent.

A BRAVE ACT.

The *Tribune* records the rescue of a child from drowning, which occurred recently on board one of the Williamsburgh ferry-boats. A little boy had been crowded off the boat into the water, and was carried out into the current.

No person seemed confident enough to undertake the rescue. A gentleman who observed the commotion, came up from another part of the boat, and seeing what was the matter, threw off his coat, plunged into the water without a moment's hesitation. The child had come up, and now sank for the second time, and when the swimmer got out far enough, was out of sight. He instantly dived, and, after a brief interval, rose to the surface with the boy in his arms. The child grasped the arm of the swimmer with a deadly clutch. They were hauled out of the water together. Measures were taken to resuscitate the child, which was affected by the time the boat arrived at Williamsburgh, and the rescuer quietly went his way home, a gentleman lending him an overcoat, without inquiring his name, saying he was not afraid that the coat would not be returned. The name of the brave rescuer was Richard Marsh, a merchant in William street.

A HEROIC DEATH.

The correspondent who sends us this following extract from the *Utica Herald*, says: "I knew John Manchester well. He was a young man of the most noble impulses, and a most resolute spirit, which expressed itself in action, rather than in words."

"The body of John Manchester, of New Hartford, engineer of the wrecked propeller *Jersey City*, was brought home on Saturday evening, by Mr. William Chapman, of New Hartford, and buried on Monday. Some of the particulars of this painful and heroic death have reached us. During the terrible storm of November 24th, the propeller was just rounding Long Point, to enter the harbor of Port Dover, C. W., on Lake Erie, when, without any perceptible cause, the steam began to fail at the rate of five pounds a minute. Mr. Manchester reported to the Captain, who replied by ordering him to throw into the fires all the tar, lard, putty, or other combustibles that hands could be laid upon. It was done, but with no effect. Some boiler leakage, or other hidden difficulty, kept the steam low—the propeller lost her headway, and drifted, broadside on shore, an unmanageable hulk—the surf breaking over her to the height of twenty feet. When she touched the beach all sprang ashore except the clerk and the cabin-boy, who were too chilled and exhausted to do so. The cabin-boy was thrown ashore by the captain, who stood him up to the windward side of a tree, in as protected a position as could be found. A couple of Irishmen who were of the party started, *instanter*, for the light-house. The remainder determined to rescue the clerk. The wreck was washed by the surf, but whenever the waves receded, Manchester made a dash for the dying clerk—endeavoring to carry him off bodily, as he was too exhausted to make an effort for himself. After an hour and a half of exhaustive effort, John Manchester brought the clerk ashore—too late, alas! for the poor fellow had scarcely touched the shore before he died in his preserver's arms. The party then started for the light-house, leaving behind the body of the cabin-boy, whom they found behind the tree where the captain had placed him—dead and frozen. The captain was a little in advance, as they all started on a run for the light-house—only about eighty rods distant. After twenty rods they were obliged to ford a creek, about knee deep, and here Manchester failed. The captain and second engineer had crossed and started on, but as Manchester reached the farther bank, he cried out that he could go no further. His companion engineer turned and seized him in his arms, with the intention of carrying him, but his own strength gave way at the same moment, and they fell, locked in each other's arms, never to rise again. The captain hurried on, and was met by a returning party from the light-house, just in time to save his life.

"Most of us have read the story of the Helmsman of Lake Erie, who was burned to death at his post, rather than to suffer the vessel, with its freight of human lives, to drift off shore. The Engineers of Lake Erie must be embalmed in memory with him. Who can ever forget the heroism who braved death in one of his most painful forms to rescue a comrade, and when their task was done lay down and died in each other's arms? Such heroism is too rare in this selfish world to be passed by unnoticed.

"Mr. John Manchester was 26 years of age—in the early prime of an active and useful manhood. He was the hope and pride, the stay and support of a widowed mother and three minor children. And the trust thus left to him had not been neglected. He leaves to them a comfortable home, clear of all incumbrances, some little money in the bank, and a life insurance policy of \$2,000—all the product of his own exertions. How many young men of twenty-six have done as much.

"The gentleman to whom we are indebted for the above particulars had known Mr. Manchester from boyhood, and he spoke to us most enthusiastically of his noble qualities—his bravery, his perseverance, his honor and integrity, the thorough reliance that could be placed in him, his freedom from dissipation and vice of all sorts. He was evidently a man who will be missed—whose death is a positive loss."

YOUTHFUL INTEGRITY.

AN EXAMPLE FOR BOYS.

We find the following interesting narration in the *United States Mail*, for December:

"Post-office experience is continually furnishing valuable lessons to the young, especially to those who are exposed to the many and subtle temptations of city life. Here is an incident which is full of instruction to our young friends.

"Two brothers, the one about nineteen years of age, and the other only fifteen, were recently employed in a large mercantile house on Broadway. The older acted as messenger to convey the letters of the firm to and from the post-office. Before long, letters were missed that should have been received, and others which should have contained remittances came empty of their valuable contents. Complaints were made by the firm to the Department, and an investigation was entered upon.

"The letters were conveyed from the post-office to the store in a small locked trunk, duplicate keys of which were kept at each place. This circumstance seemed to render it improbable that the lad should have been the guilty party, and the improbability was further increased by the fact that he had always borne a good reputation. For these reasons, his movements were not very closely scrutinized. Still the losses continued.

"About this time, he received the offer of a more eligible situation in the city, which he accepted, taking with him a strong letter of recommendation from his former employers.

"The duties of post-office messenger now devolved upon his younger brother, who had been engaged in his new employment only a day or two, when a porter in the establishment, old enough to be his father, suggested to him privately that he could put him in a way of making money, if he, the porter, were to be allowed an equal share of the spoils. The little fellow listened attentively while his tempter detailed the mode by which they might fill their pockets at the expense of their employers.

"You know," said he, "that the letters have money in 'em, don't you?"

"Yes," replied George, "but what of that? Even if I was bad enough to take letters, the trunk is locked, and they couldn't be got at."

"Leave that to me," said the seducer, "your brother and I had a key, and I'll make him give it up to us, or else expose him. Do you understand?"

"This revelation of the guilt of his brother, whom he had hitherto firmly believed to be innocent, was a terrible shock to the poor boy. And that brother was at the mercy of the porter, who, at any time, might bring upon him exposure and punishment. It seemed to be necessary, then, that he himself should do all in his power to conciliate the person who held his brother's reputation in his own hands. This consideration added weight to the porter's insidious arguments, and he retired from the interview with a heart burdened by the apparently conflicting claims of duty and brotherly affection, to which perhaps were added thoughts of the secrecy with which the proposed robberies might be affected. But he gave the porter upon this occasion no decided answer.

"The attempt to corrupt him was again and again renewed, and every art employed by his tempter, beginning with persuasion and ending with threats.

"The boy had a mother, a widow, and a woman of consistent piety. One evening on returning from his daily task, he unbosomed himself to this nearest and dearest of earthly friends. He told her how his brother had fallen, how he himself had been sorely resisted by the tempter, but had hitherto resisted his wiles, and how he wanted to put an end to the trials to which he had been almost daily subjected for some time past, for he feared that he, too, might be overcome. And, 'oh! mother,' exclaimed the boy, 'if I hadn't remembered what you taught me, and what my teacher tells me in the Sabbath-school, I couldn't have held out as long as I did.'

"We will not attempt to describe the conflict of joy and grief in that poor mother's breast—joy that her youngest boy had so manfully resisted the advances of the evil one—grief that the older and more experienced son had deviated from the path of rectitude. "George's employers were informed of the above mentioned occurrences, and through them the above facts were made known to the proper authorities.

"The author of all this mischief was caught in his own trap by the aid of the little fellow whom he endeavored to ensnare, and has received his just deserts.

"The boy's employers are proud of him, and say that he shall never regret his noble conduct.

"His is a virtue that has been severely tested. How many of our lads of fifteen

would pass safely through such a trial? His safety lay in the conscience which had been cultivated by the care of his good mother, and by the instruction he received at the Sabbath-school, and the two instrumentalities named are of far greater importance to the well-being of community, than all the apparatus of courts and prisons."

Attractive Miscellany.

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

For the Herald of Progress. AN AUTUMN WAIF.

FROM THE AIR INFIRMARY BUILDERS.

The Lady walks with languid mien,
Along those pathways, threading
The brook washed, braky, dark ravine,
So sweet for languid treading;
And she must be content to sit
Within the valley dusky,
And watch the shadows fly and flit
And hear the brook voice husky.

And if a long shot ray lights up
One dew-drop 'mid the beeches,
Or fills one gold-brimmed, sculptured cup,
That forth the yarrow reaches,
There with she finds enough delight;
But I, swift-footed, clamber
Far up the wood's precipitous height,
Unto the Olympian amber,

Around the sun-lit summit, whence
I see unmeasured valleys,
Where Autumn, in the light intense,
With florid paint-brush dailies;
The wooded slopes, my eye that strike,
Are Titan beds of roses,
And every gracile elm is like
The burning bush of Moses.

Some feathery shrubs, a red-dabbed row
Behind a hill-top showing,
I see, and think a train below
Of crested knights is going;
A lake, whose tender lip for aye
Doth kiss its border bloomy—
I see them all, then back I fly,
Within the forest gloomy.

My eyes and hair are full of light,
My garments shed a glory
To her, who, in the valley's night,
Sits wrapped with shadows hoary.
We build those fancies old and sweet,
As up and down we wander,
About our airy Paraclete,
And sorrow's curing powder.

WILLOWVALE, N. Y.

My Daughter Minnie.

A few years ago—well it is not less than forty—my little home-flock was led, in the matter of years, by my daughter Minnie—a pretty name I always thought. Minnie was a good child, and being the first-born, was half maternal in her management of the later comers, even down to little "Pigeon," the latest and tiniest of all.

The picture of Minnie is just as fresh in my memory as though the forty years which have simmered and evaporated since, had been weeks instead. But it is a father's eye that looks over these years at Minnie, and the beauty may be half fancy—a sort of affectional illusion. Those we love are transparent, you know—we who imagine it is surface-tint and surface-light of which we are thinking.

This much I know, Minnie was the best, most affectionate, and wildest of daughters—one of those spirited but industrious little creatures upon whose enterprise and tact the greatest and strongest of us will involuntarily lean.

"Minnie, shall I want five or six breadths in this skirt?" her mother would say. Looking up, with just a little knitting of the forehead, after a moment's thought, Minnie would answer:

"I think five will do mother;" and five it was.

I can hear, even now, the voice of Minnie's mother—she has been gone twenty years, dear heart—calling from the head of the stairs:

"Minnie! Say—Minnie!"

"What, mother?"

"What shall we have for dinner to-day?"

"You are tired, mother; let's have a little ham and some eggs, with some peas from the garden, and bread." That settled the bill of fare.

And so it was through the livelong day; for in all the domestic policy, Minnie, though only prime minister, possessed regal power.

At this time—this forty years ago—I was, of course, in the prime of my life, and full of the cares and responsibilities which cluster and cling to one's manhood.

I was largely engaged in active business, received some light evidences of public confidence, saw a large family coming up about me—from all of which my natural positiveness and force of character received more or less strengthening.

One night, when the last candle had been extinguished, and all was hushed, my wife said, with some anxiety of tone:

"Husband, I feel uneasy about our Minnie."

"Minnie? Why, what is the matter? Is she sick?"

"No; she isn't sick, but—"

"But what, wife?"

"Why, Minnie is—I mean, she seems to be—well, I'm afraid she likes Jimmy Brun."

"Jimmy Brun! She'd better not." And I leaped to the floor and walked to the window. "Jimmy Brun and our Minnie! A dainty match."

"I was afraid you would be disturbed, dear; but don't take it so much to heart, husband. I dare say we can put a stop to it."

And motherly sobs came from the pillow.

"Put a stop to it! I guess I will. Jimmy Brun and our Minnie! I guess I will put a stop to it."

And who was Jimmy Brun? A young man of some two years' residence in the neighborhood, of good habits so far as I knew, but altogether and diametrically opposed to my taste, to my ideal of manliness. I had always worshiped business tact and enterprise.

It had taken me, when a penniless boy, and brought me up through numberless difficulties to a position of influence. That which was found in my nature when young, was thus nourished and rooted through all the years of struggle, rising into triumph.

The young man was of a literary turn of mind; had sought, for one or two periodicals. There was an air of sentiment about him, in his looks and manners, which came precisely within the scope of my contempt. I had known it in others—in strong business men—this other contempt for the least possible manifestations of sentiment; for those unthrifty fellows who have never an eye for business, but hang upon the skirts of thought, chaff imagery, and ride upon rhythm. You

may see it now every day in commercial antagonism of fact and fancy—of the figures which dot the pages of the ledger and those which illumine the lines of the poet. "The muses frowned on me," said a German poet, "for keeping account books." Undoubtedly. Nor is the knight of the balance sheet less intolerant toward those miserable fellows whose entire stock in trade can be stored within a very little cavity just behind the frontal bone.

My good wife had a time of it cooling me down, and prevented the adoption of most violent measures. Even when I had formally surrendered to her superior discretion, I chafed by times like a bear in harness. If my wife had not been almost a harpy in fact, I should certainly have broken into plunging even sooner than I did.

Minnie was taken one day into solemn conference by her mother, with only pussy in the doorway as auditor. But the child, though she blushed very much, moved about from seat to seat and tore pieces of paper into bits, declared that she was heart-whole yet—as why shouldn't she be—for Jimmy Brun had never said a word to her which any man might not have said to any maiden. So wife and I got easy again.

But what should I see, one evening at twilight, while sauntering out under the shadows of my own grove of forest oaks, not far from the house, but two figures flitting hither and thither among the distant trees? Like a knave, as I was, I sat on the ground and watched them; watched them nervously, glaringly, till I saw Jimmy Brun give Minnie a kiss on her lips, and looking lovingly after her as she slipped away.

I was reclining upon the sward by her path. Determined to meet and confront them, I sat and watched her coming. Certainly Minnie's face never wore that expression before. It was not gleeful, but it was radiant, and her eyes, which were bent on the ground, and hence only visible as she came very near me, had a light and depth that I never saw before. She passed me; so utterly was the child absorbed in her own emotions.

"Minnie!" I said, in a tone which startled myself scarcely less than my child.

"Oh!" and she sprang from the path as though the sound had been a rattle among the grass.

I raised myself slowly—I am very slow when very angry, and standing stiffly before her, glowered down into her eyes—Minnie's beautiful, living eyes—with a sternness which had never failed to terrify. But the child, though she trembled like an aspen at first, brought her father's spirit to the rescue, and, in the strength of love and innocence, looked into her father's angry face with great composure.

I must not repeat the words that followed; they never shall be written; and would to God they had never been spoken!

Minnie had given him her heart, and would give her hand. How could she help it? Even her father's anger should not prevent her fulfilling her word; for was not Jimmy Brun worthy, and was not her father's anger unreasonable and unjust? All this she said to me with the deep calmness of a perfect heroine, while I stood there almost as much astonished as angry.

"Wife, it's all up with Minnie," said I, striding into the sitting-room, and breaking in upon a most delightful afternoon reverie, only relieved by the solemn ticking, ticking of the clock and the busy click of knitting-needles.

"Lord! what's the matter?" and the ball of yarn rolled across the floor, while a flower-pot on the window fell, spilling and crashing on the bricks outside, "there goes the flower-pot—tell me quick—you look as pale as a sheet."

Minnie has promised to marry that scapegrace in spite of us; she says she will to me, in the face of my absolute commands. Thereupon I walked the floor, wife staring at me the while. "I'll never forgive her—never!"

"Husband, stop and think. He—"

"I won't stop and think. I say I'll never forgive her; and I won't. Call her in."

Wife left the room in search of Minnie. At length they came; both fearful. We sat down together, a constrained group; Minnie very fearful, but very sweet and beautiful. The interview was short, and these were the closing words:

"Father, I have always been a dutiful child—you will do me that justice. But I love this man. You grant that his character is unimpeachable, but you forbid our marriage because you have a prejudice against him. I love and honor you, father. You cannot doubt that; but in this case I must follow the dictates of my own heart."

"Do so, if you will; but, remember, your father will never forgive you."

Thus ended the interview, wife sobbing distressfully, Minnie weeping quietly, and I sitting glum and angry.

Minnie kept her word and became the wife of Jimmy Brun.

I did not forbid them the house, as most angry fathers are said to do, but I told Minnie again that she had lost my love and care. Then I was so foolish as to see Jimmy Brun, and in a very silly speech, invited him and since he was taking my daughter from her father without his consent, he need expect no gifts or favors now or henceforth. She would not be allowed to share in the family inheritance, nor should I render the least assistance if they "should come to want."

I shall never forget the queer look the young man gave—a glance in which pride seemed almost vainly struggling with a cluster of mirth-sparkles.

"Very well, sir; we will try not to 'come

to want.'" That was all he said; but the cool self-possession of his manner made me feel as though I had undertaken to drive a nail and had pounded my fingers.

I had always been demonstrative toward my children—the elder as well as the younger. Minnie had never lost her right to her father's knee, no did she ever meet me in the morning or part from me at night without a kiss. This was denied her now. Poor child! It was the sorest trial of all. Once or twice she clung tearfully to me in my sternness, and reaching up to clasp my neck with her white arms, tried to bend my lips to hers. No. I promised her never a kiss while I lived.

Women are strange creatures. There was wife, who had entirely sympathized with me, as I supposed, absolutely giving aid and comfort to our recreant daughter. I verily believe that long before the wedding day came she was as thoroughly interested in the whole affair as though Minnie had been about to marry the best business man in town. Little was it for me to tighten my purse-strings and direct that the child should have no marriage outfit of wardrobes, pillow-cases, counterpanes, and the thousand and one et ceteras in which mothers take such pride and pleasure.

In spite of me, but surreptitiously, Minnie was well provided for, I am sure. I remember that the shopman's bills for some ten months thereafter seemed unusually full, both in number of items and footing of column; and I shrewdly suspect that my wife had arranged with the tradesmen to have the articles scattered along through the months. She was always a good financier.

The ceremony was performed in church. I was present, lest my absence should give too great notoriety to the family jar. Useless. The whole town having long since been made acquainted with the state of affairs, the bride's beauty and the bridegroom's popularity set many eyes on me with a sparkle of criticism in them.

"He needn't look so savage like," muttered a gruff old yeoman behind me; there ain't a likelier young fellow anywhere than Jimmy Brun; a' good though Minnie be purty as pink, it's a good match, I say—a real even bargain—so."

Long, long months went by after the marriage—tedious, unhappy months for me. I knew I was being soured by this self-imposed restraint on the affectional part of my nature. Minnie came to her old home sometimes. Once or twice she begged for the return of the old love, the old home kiss. No. My daughter was happy in her husband, happy in her new home. But I saw very plainly that the bliss of the old home was lost to her.

Nearly two years went back into the past, shadowed in this manner, when a little human blossom was laid in its cradle. A little struggling wee thing—another Minnie. Poor me! Here was another influence to be stemmed, as boats stem another wave and another gust. But I braced myself; and when I had been forced into Minnie's chamber, stood over the poor child with the little one on her arm, and her faint voice add to the sweetly beseeching look, "do kiss me, father!" I shook my head and went out.

One day a strange change came over the young mother, alarming the experienced, and giving to the physician that ominous air of grave mystery which strikes into the soul of the loving. I moved about, full of fear and guilty distress. The symptoms became more and more alarming—she was sinking. I was called to her bedside, as that of my first dying child. As I bent over the white face, almost translucent with meekness illuminated, my eyes all undimmed by illness, my Minnie gave me the old time glance of love, and throwing up her hands, as if to clasp my neck, said faintly, but oh! so earnestly—

"Kiss me, father!"

I bent down to my daughter, my first born, and we wept long together—the strong father and the faintly breathing child.

What do you think Minnie did? Why, she got well again, and in two months was as musical as a lark, and as gay, looking after the little Minnie like a pretty mother, as she was.

However, the ice was fairly broken, and I was my old fatherly self ever after. Minnie even ventured, after a time, to make merry at my expense, over the fact that not only was Jimmy Brun the best of husbands, but of well-known American writers.

I think I was a very great fool.

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L. P. GRIGGS will answer calls to lecture, addressed Evansville, Wis.

MRS. C. M. STOWE may be addressed, Vandalia, Cass Co., Michigan.

J. H. W. TOOKEY will address the Spiritualists of Quincy, Mass., January 5 and 12.

BENJ. TODD may be addressed during the winter, care of E. C. Manchester, Battle Creek, Mich.

MRS. TAMAR DAVIS, Bridgeton, N. J., will answer calls to lecture on God, Christ, the Bible, Christianity, Man, etc.

O. J. MULLEN, Wayne Station, Du Page Co., Ill., will answer calls to lecture in that State.

MRS. S. E. COLLINS, Impressional Medium, will answer calls to lecture. Address, No. 1030 South Fifth St., Philadelphia.

CHARLIE HOLT, Trance Speaker, may be addressed, for the present, at Delphi, Ind., care of Dr. Beck.

R. P. AMBLER will receive calls to lecture at the West during the fall or winter, addressed Lyons, Mich., care D. M. Fox.

MRS. S. L. CHAPPELL, Inspirational speaker, will receive invitations to lecture addressed, Phoenix, N. Y.

MRS. HELEN E. MONELL will lecture in the New England States during the fall and winter. Address Hartford, Conn.

MRS. FRANCES LORD BOND will answer calls to lecture, addressed box 878, Cleveland, O.

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S. P. LELAND is now lecturing on Spiritualism, Sundays, and on Geology during week evenings. Address, Cleveland, Ohio.

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MRS. E. A. KINGSBURY will answer calls to lecture addressed 1905 Pine Street, Philadelphia.

MISS L. E. A. D-FORCE will receive calls to lecture South during the winter. Address La Crosse, Wis.

MRS. H. M. MILLER will receive calls to lecture inspirationally in Ohio, Pennsylvania, and New York. Address, Ashtabula, O.

N. FRANK WHITE will lecture at Janesville, Wis., Dec. 30th. Milwaukee, Wis., through January.

HERMAN SNOW, formerly Unitarian Minister, will address Spiritualists and friends of Progress not too remote from his residence, Rockford, Ill.

L. JUDD PARDEE may be addressed care of I. G. Atwood, 88 East Sixteenth St., New York City.

W. K. RIPLEY, Bradford, Me., speaks alternate Sundays at Hamden and Lincoln, Me.

E. CASE, Florida, Hillsdale Co., Mich., will visit Central and Western New York for lecturing purposes. Address as above.

JOHN MAYHEW, M.D., will answer calls to speak on the route from Minnesota to New York during the coming winter. Address, Wyoming, Chicago Co., Minn.

ELIJAH WOODWORTH, Leslie,ingham Co., Mich., will travel and lecture upon the Phenomena and Philosophy of Spirit Interference, in the East, and Northern Michigan, this winter.

E. V. WILSON will spend December in Michigan, January, 1861, in Chicago, February in Milwaukee, returning eastward in March. Will receive calls for week evenings till 1st of March as above.

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

MRS. J. W. CURRIER lectures during the month of December at Milwaukee, Wis.; January, Lyons, Mich.; February, Elkhart, Ind.; March, St. Louis, Mo. Address Lowell, Mass., box 815, or as above.

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MISS MARTHA F. HULETT (Post office address, Rockford, Ill.) will speak during December, in Macon, Georgia; January, 1861, Cincinnati, Ohio; February, Toledo, Ohio; March, April, and May in the East.

H. B. STORER, will lecture at Portland, Me., Jan. 6th and 13th; Bangor, 20th and 27th, Feb. 8d and 10th; Bucksfort, 17th; Bradley, 24th; Putnam, Ct., five Sundays in March; Providence, R. I., April 7th and 14th. Will speak three evenings per week at places near these towns.

H. P. FAIRFIELD will speak at Portland, Me., in December; Oswego, N. Y., in February; Chicago, Ill., in March; Toledo, Ohio, two first Sundays of April; Adrian, Mich., the third Sunday, and Cleveland, Ohio, the last Sunday in April. Address as above, or at Putnam, Conn., care of Abner Plummer.

JOHN PIERPONT will answer calls to speak on Spiritualism in Western New York, Northern Ohio, and Michigan. Address, between the 5th and 12th of January, care of B. F. Rust, Alfred Centre, N. Y.; till the 19th, care Theo. E. Davis, Oberlin, O.; and from the 19th to the 26th, care E. M. Read, Perry, N. Y.

EMMA HARDINGE will lecture in Cincinnati during December. Address, care of O. Lovell, Esq., in January, 1861, in Detroit, Elkhart, and Attica, Ind. Address C. Waterman Esq., Detroit, Mich. In February, Chicago, Ill. Address Russell Green, Esq. For the ensuing year, in the East. Post-office address, care of Bela Marsh, 14 Bromfield Street, Boston, Mass.

LEO MILLER speak in Williamantic, Ct. Dec. 23d and 30th; Providence, R. I., during January; Lowell, Mass., Feb. 3d 10th, 17th; Cambridgeport, Mass., Feb. 24th and March 3d; Quincy, Mass., March 10th and 17th; Philadelphia, four Sundays in May. Calls to lecture week evenings should be addressed, Hartford, Conn., or as above.

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"Let truth as more be guarded, our conscience
dissipated, our science be impeded of guilelessness."

(Reported for The Herald of Progress.)
ONE HUNDRED AND TWENTY-NINTH
SESSION.

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

Subject.—Rappot: its Modality, Uses, and
Abuses.

Dr. HALLOCK: By rapport is meant that
relation by which the bodily or mental state
of one or more individuals is made for the
time being a part of the consciousness of an-
other, without the intervention or aid of the
known physical instrumentalities of commu-
nication.

We are invited to consider the conditions,
uses, and abuses of this relation. Its normal
and most obvious uses (and abuses as well,
may be seen in the family circle. In parent
and child, where this law of rapport is duly
observed, we have the spectacle of a "pro-
gressed spirit" so perfectly conjoined to one
that is "unprogressed" as to be thoroughly
cognizant of its mental state—what it really
means by its imperfect actions and words.
Now we know that for the parent to acquire
this thorough consciousness, there must be for
the time an entire secession from the external
status of fatherhood or motherhood, and a
becoming in spirit and in very truth as a child.
In externals, these two are separated as by an
impassable gulf. The experience of a man of
sixty, how utterly apart from the inexperience
of a child of sixteen! As to internals;
that is to say, in the mutual perception of
mental states, through rapport, these two may
become one; the oneness in every case
being as the perfection of the rapport. The
mode, or primary condition of rapport in this
case is, that the father descend from his plane
of experience, his authority as parent, his
right as preceptor, and become a passive
listener and learner; the child meanwhile
representing the experience, the authority,
the right to teach. In curt phraseology, as
between these two, the child is positive, the
parent negative, and these terms, (positive
and negative) it is believed, express all that
is at present known of the primary conditions
essential to rapport.

Stated in one word, the use of rapport in
the above example is *justice*; its abuse, *injustice*.
Careful observation is warrant that the con-
scious activity of the powers which relate to
the plane of external experience is destructive
of rapport. For example, a child is in dis-
tress—in a fit of passion or a state of fear
of punishment for some disregarded precept.
The father, calm and cold, but conscientious,
essays to descend beneath this whirlpool of
passion and feeling to the calm depths of the
child's true purpose. He does this through
rapport. But in his descent from the height
of a fifty years' experience, to conjoin himself
with one so early entered upon the plane of
conscious life, he betinks him of Solomon's
renowned aphorism—"spare the rod and spoil
the child"—of that other venerable dogma
—original sin and the consequent wickedness
of the natural heart of the little life-form that
stands before him; the result of which is,
that he fails of the purpose of justice to the
child, by reason of these interpolated dogma-
tisms disturbing the rapport or spiritual
sympathy, through which alone it is possible
for him to understand the child.

The law is universal. On the external
plane, that is, through mere inspection or
contact with school-derived opinions and
bodily-impelled actions—through the external
manifestation of life in the body—no man can
understand another. Spiritual rapport is the
essential requisite of comprehension. What-
soever in the external disturbs this rapport,
shuts us out from the human spirit; prevents
our communion with the world of spirits.
Thus it is, the law by which true intercourse
is had with the feeblest and most helpless of
mankind, is the law by which true commu-
nion is held with spirits the wisest and the
best. The child and the angel flow into our
consciousness by the same law. That which
prevents this flow in the one case does so in
the other. That all which is external is a
hindrance of spiritual rapport, is seen in the
common intercourse to which allusion has
been made. The father, full of creeds, philo-
sophies, etc., rarely succeeds in forming the
least real acquaintance with his child; the
mother, full only of love and the inspiration
which it induces, rarely fails. The father,
brimfull of justice, and wrath and rods, re-
tires from his honest, but mistaken effort at
comprehension, to his closet perchance, there
to pour out his creed-derived word-utterances
of anguish and complaint to God, that he had
damned the race before it was born, and made
over his little one to the Devil before it had
a being. The abuses derived from this perverted
rapport between parent and child, are incal-
culable. The sorrows of families and the vices of
society find here their proximate cause. The
errors in faith, the cruelties and denunciations
practiced in behalf of what is called sound re-
ligion; the fallacies of Spiritualists are among
the abuses growing out of disturbed or inter-
polated spiritual rapport.

Take a case: Mrs. A. (in some degree of
the trance, that is to say, more or less uncon-
scious as to her external organism, which is
the first essential to rapport,) says to Mr. B.,
"Sir, Mrs. B., your present legal companion
(as the phrase is), is not your true wife.
Brother C. has your real conjugal mate, and
in order that you may properly fulfill your
respective missions on earth, you must break

up your present relation with Mrs. B., and
take unto your bosom the equally ill-mated
Mrs. C. Herein fall not at your peril, etc., etc.
By direct command of the celestial fraternity
of *consultants*; Gabriel Angel perpetual
President, Benjamin Franklin, Corresponding
Secretary." That the substance of commu-
nications like this have been made in all hon-
esty, by persons in some degree of the trance
—that is, by persons subject to rapport—it
would be useless to doubt. That it is a mis-
chievous fallacy is still more certain. Whence
the fallacy? That the message is from no
exalted purity and intelligence, either mortal
or immortal, we know from its intrinsic folly,
injustice, and impurity. Its source, then,
must be sought for elsewhere; that is to say,
here, on the plane of the external senses—
here, where we have daily proof that a fever
of the body may be transferred to one in the
state described, and a fever of the mind as
well. The careful observer of mesmeric phe-
nomena is aware that during the transfer of
consciousness from the external to the internal,
that is, before (as well as after) the sub-
ject comes into the conscious exercise of his
own spiritual organism proper, and even
while he yet supposes himself in the normal
exercise of his mental powers, whosever is
in rapport with him, becomes, for the time,
the supreme source of his inspiration, with
ample power to determine what he shall be-
lieve, utter, or enact. It is true, also, that
there are degrees of rapport corresponding to
the degrees of trance; but so far as observa-
tion warrants, the same law holds throughout.
Subject for the next session—What is the
Spiritual Doctrine respecting Human Rights?
Adjourned. R. T. HALLOCK.

Apotheosis.

"Death is but a kind and welcome servant, who un-
locks with noiseless hand life's flower-enriched door,
to show us those we love."

For the Herald of Progress.

Departed: From Middlebury, Elkhart
Co., Ind., on Monday evening, Nov. 26th,
Sister REBECCA JANE WHITE, aged thirty-one.
Sister White was one of those true, noble,
women, whose very presence was a delight,
and whose enemies respected her for her
truthfulness. From the commencement of
her disease to its conclusion, she manifested
the noblest fortitude, meeting every change
with a calm spirit, and a firm reliance on the
glorious gospel of a demonstrable Immortali-
ty. During her last hours, she frequently
saw spirits of relatives long before deceased.
On one occasion, she spoke of the presence of
two little children (spirits) with her, and of
their playing on her bed, and on another, she
said to her sister, "Please take your children
away; they tire me." (These little ones
were children of her sister Foster, and had
been in the spirit world some time.) At vari-
ous times, many other spirits were seen by
her to be present. She was confident, from
the beginning of her illness, that she was to
be removed, and she departed to her new home
rejoicing in the expectation of becoming a true
light from spirit lands, and a guardian angel
to her sisters and brothers left behind.

The body of our deceased Sister was con-
signed to the grave, (the locality of which—
at the side of a departed friend—was selected
by herself,) on Wednesday, Nov. 28th, and a
discourse was pronounced by Brother E. V.
Wilson, from Job xiv. 14. "If a man die
shall he live again?" The funeral was held
by special concession, in the Methodist Church.
The house was full, many improving the oc-
casion to hear the spiritual doctrine at a fune-
ral. The discourse gave general satisfaction,
as being logical and reasonable, and clearly
answering the great question of the text in
the affirmative. Declaring the spiritual pre-
sence of the deceased, the speaker described
her as vividly as if she were before him in
the body; mentioned facts in her history pre-
viously unknown to himself, but well known
to the relatives and friends; told the position
she used to occupy in the choir; and alluded
to other incidents impossible for him to know
by the ordinary means of knowledge. He
then drew a picture of her reception in her
new home: "I see our Sister just yonder.
How sweetly she smiles! She is welcomed to
her spirit home by an old man, (her father)
who extends both hands toward her with a
joyous greeting. With him, I see two beau-
tiful children (her sister's children) a boy and
girl, and a young man, with a noble spiritual
face. I now see a beautiful light, and in it
our Sister's face and forehead, across which
is written the name *Rebecca*. It fades from
my view—the name—and in its place I see a fair
violet." (This was her favorite flower.) The
speaker concluded with words of consolation
to the relatives, which melted the stubborn
hearts of many whose soul-fountains had for many
a day, under church teachings, had not been
opened.

The funeral discourse prepared the way for
other lectures, which were given on Saturday
evening, and on the forenoon and evening of
Sunday, (Dec. 1st and 2d,) to a larger audience
than ever before assembled for a religious or
spiritual meeting in the place. During these
meetings, Brother W. gave several tests of
the presence of spirits that once lived in the
form, of whom, as living, he knew nothing,
and could know nothing except by spirit
communication. The lectures seem for the
time to have laid all opposition, and created
a triumphant movement in this place, in the
interest of reform.

On Monday evening, Dec. 3d, Brother W.
held a private circle at the house of Brother
E. Foster, on which occasion, he turned his
attention to some of the bitterest opposers of
Spiritualism in our vicinity, and read their

lives as easily as if he had known their
career, describing their relatives accu-
rately, even those who were in the spirit
world more years than the medium has lived.
The cry is now for more light, and our most
violent enemies admit the wonderful charac-
ter of the facts, though inclined to attribute
them to the Devil.

P. S. During the funeral discourse the
speaker remarked, "I perceive clairvoyantly,
that our Sister took too much medicine, and
that this medicine did not operate; she might
now be in the form, had you applied the vi-
talizing influence of normal magnetism from
the fountains of a healthy constitution. Dr.
B—, who had the case in charge, and who
was present at the funeral, nettled at the re-
marks, afterwards had an interview with
Brother W., who gave him so correct a diag-
nosis of the case, from beginning to end, that
the Doctor was compelled, in the presence of
many witnesses, to confess the truthfulness of
the speaker's remarks.

Yours for the Truth, O. O.

For the Herald of Progress.

Departed: From Norwich, Conn., Dec.
2d, 1890, Mr. JOHN E. CASE, aged forty-four
years.

Fourteen years ago, the writer first formed
the acquaintance of our departed Brother,
who, at that time, attended the Universalist
church, in this city; but, soon after, he be-
came convinced that the professed
Christian sects, including the denomination
with which he was wont to meet, understood
neither the life, character, nor teachings,
of the truly good and benevolent Jesus; and as
but few of the almost infinite number of
principles of the Universe are known and
acknowledged, he therefore determined to
pursue an independent course in search of
Eternal Truth, and the laws of its application
to the wants of humanity. One of the rea-
sons which he gave for rejecting the teachings
of the Churches, as definite authority, was
this: If the immediate disciples did not un-
derstand the most simple teachings of the
meek and lowly Nazarene, we ought not to
expect that any of the churches at the present
time can truthfully teach what they (the dis-
ciples) did not understand.

Accordingly Brother Case became an ear-
nest student of the unaltered and unrevised
Book of Nature, which he honestly and fear-
lessly investigated in search for proof of the
immortality of the human soul, until about
four years ago, when the angels came and
ministered unto him. A dear departed rela-
tive was present, who gave evidence of his
identity, and convinced him of whom we
write that the spirit is immortal and can
never die. From that hour Brother Case was
a new man; he knew for himself, and not
from the religious history of the Jews, that
the soul is not only immortal, but possesses
within the power of progression and develop-
ment. His was an unwavering faith in the
knowledge of Spirit intercourse, as all who
knew him best can truly testify, and his
Spiritualist friends in this city and vicinity
will not soon forget the many noble efforts
and sacrifices which he made to spread the
truth he loved so well. But our Brother's
earth-life was destined to be of short dura-
tion, for while out on Thanksgiving day, en-
gaged in making social calls, he took a severe
cold, which resulted in his advent to the Spirit
World on the Sunday following.

Thus he has passed on, leaving many gold-
en examples in the path he trod—an ample
testimony for the efficacy of a vitalized faith
in angel ministrings to elevate and bless hu-
manity. And now that the spirit of this
devoted husband, father, brother, and friend,
hath passed to the interior life, may each and
all those friends, whom he hath left behind,
consecrate their lives anew in the great cause
of human happiness, so that each mind and
heart may be, as it were, an altar, around
which our friend and other spirits can meet
when they return to earth to pay their devo-
tions to Truth and Duty. J. B. P.

Banner of Light and Spiritual Clarion please
copy.

Departed: From Ann Arbor, Michigan,
Friday, Nov. 18, RICHARD GLAZIER, aged 70.

An emigrant to Ann Arbor, from New
York city, in 1833, a pioneer farmer, for
years an active and leading preacher among
the Hicksite Friends, then transcending all
sects, and seeking for truth wherever found.

For the last twelve years, he had taken an
active part in Reform movements.

He was a man of clear and vigorous intel-
lect, of decided and positive character,
of transparent integrity, and a moral courage
that knew no wavering. Whatever he thought
true he advocated, so soon as his mind was
clear and the way open.

Accustomed when a friend to the "voice
within," as he outgrew the bonds of sect, he
kept the truths of the Society in his soul, and
was ready to give hospitable welcome and
prompt aid to whatever good word or work
came in his way.

He was an early opponent of Capital Pun-
ishment, and years ago carried a petition from
Friends' Quarterly Meeting of Battle Creek,
and from citizens near his home, to Gov.
Barry, in behalf of a man sentenced to death
for murder, which deeply enlisted the feel-
ings of the Governor, but which he hardly
felt free to grant. Yet, during the delay this
caused, the culprit broke jail and fled, and
thus was prevented the only death-penalty ever
proposed since Michigan became a State. While a
Territory, a few were hung, but no one since.
He always refused to do military duty, and
disapproved of the war spirit. He was a de-
cided, earnest anti-slavery man, ready to wel-
come a true, brave utterance for freedom, and
ever giving the fugitive slave aid and counsel.
He never wavered in his firm adherence to
universal liberty as a principle, and was rad-
ical and clear in his views. The equality of
woman, in rights and freedom of action, was
but simple justice in his view.

He believed in the spiritual presence and
intercourse of the departed, or, as he said,
"I know, for I have seen my friends, and felt
their healing touch, relieving pain"—and ac-
cepted, with clear judgment, only what
seemed true and rational to him as evidence;
enjoying much the broad views of the "Har-
monical Philosophy."

The last years of his life, though feeble in
health, seemed richer in enjoyment than
those past. He was more genial in spirit,
was more tolerant, and enjoyed much his
wide range of thought and reading. This was
the happy result with him—as it has been
with others, especially in life's evening on
earth, just as morning dawns toward the
Better Land—of a release from sectarian au-
thority, and an active interest in Reform and
Progress.

In the last short illness, he waited calmly
and pleasantly the change. But a few days
since he said, "The Society of Friends will
be scattered to the four winds, for their work,
as a sect, is done; but their principles will
live, for God's throne is in the heart of man."
To a friend he said, "Tell thy friends thou
hast seen a Deist and a Spiritualist ready to
die cheerfully. Man is a Deist, for he has
something of the Divine in him. He is a
Spiritualist, for God is a Spirit. Be true to
God and Humanity. Be honest. What men
call thee is of no moment. What they call
me does not touch the hem of my garment."
With a last quiet breath, the feeble lungs
ceased their office. G. B. S.

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