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THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. 2, No 7.] A. J. DAVIS & COMPANY, 274 Canal St. (Up Stairs.) NEW YORK, SATURDAY, APRIL 6, 1861. TWO DOLLARS PER YEAR, Payable in Advance. [WHOLE No. 59.

TO WRITERS AND READERS.

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

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

A portion of our Editorial Staff will occasionally use the Phonographic characters for signatures, in order to interest our readers in the brevity, utility, and economy of the system.

Let no contributor conclude, because we postpone 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 personal) should be superscribed "private" or "confidential."

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

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

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

W. E. P., CLEVELAND, O.—"True Courage" is received and on file for examination.

J. P., TROY, MICH.—The story which you sent us has been received, and we think we shall, after a while, find room for it in our paper. If not, we will return it.

"LYDIA," TEXAS.—There is an incongruity between your subject and its treatment. With many, prose is a fitter vehicle of thought than poetry.

DE VERE, COLUMBIA, MICH.—The "Children of your Leisure Moments" have arrived and are welcome. We think you will see them again some day. The dove went not in vain from the ark.

W. F. VAN V.—We hardly think best to insert any one of the three articles you have lately sent us. But let us hear from you when the spirit moveth. The manuscripts are at your disposal.

"ELOISE," MILLFORD, PA.—Many thanks for your kindly, generous friendship. The promptings of your liberal spirit give us true encouragement. May the blessings that would be most welcome come like the spring blossoms to your waiting spirit.

G. W. N.—Your "Lines on the Soul" are received. We think favorably of them, but they show a want of care in preparation. Our contributors should remember the old adage, that "Whatever is worth doing at all is worth doing well."

PHYSIOLOGICAL KNOWLEDGE.

NEW YORK, March, 1861.

DEAR HERALD: I cannot refrain from expressing my opinion, founded on personal knowledge and experience, of the great practical value and use of the HERALD OF PROGRESS to the community. The physiological truths are presented in so attractive a form, and in such timely and proportionate quantities, that it is almost impossible to read them ever so casually without learning something of use to yourself or our Brother. I have whispered your Medical Whispers to many sufferers, and never without benefit.

Here then is a great and tangible good, worth all the sermons and religious dogmas ever promulgated, and all for five cents per week; only think how cheap a luxury, to be able to cure the sick, to relieve the afflicted, to give words of cheering hope to the mourner, and all for the same amount of money that a cigar or a glass of ale would cost!

Now, my friend, this is a "Voice" from one of "the People," and I have no doubt that my experience in this direction is the same as that of many other readers of your Journal.

Yours truly, W. T. P.

WHAT FIRST SETS THE BRAIN IN MOTION?

[The following interesting question, put to us by a physician, may possibly be answered to his satisfaction by some of our correspondents.—Ed.]

DEAR SIR: You know that a nervous arc composed of cell matter has, as its component parts, a vesicle and two kinds of nerve fibers, which are designated as centripetal and centrifugal, the first of which may have, at its outward end, cellular matter. This peculiar mechanism is thus prepared to, and does, receive impressions, which, by means of the adjacent ganglia, create motions, a part being retained for a longer or shorter time—in all probability as long as the vesicular matter of the ganglion exists. The arc of this mechanism is a mere registering apparatus, having the ability to retain impressions, and under the influence of such impressions, to generate motions, but not to generate them of its own intrinsic power; it requires the influence of an external force to be transmitted by the centripetal fiber.

As examples: The arc of the optic apparatus does not act except under the influence of light; the auditory does not act unless by the impressions of sound; and the cerebrum does not act except it has its proper impression by some agent as external to the body as light and sound. We know that the cerebrum is but a nervous arc, positively analogous in every respect.

Now, knowing the structure of the cerebrum, what agent sets it in motion?

L. T. B., M. D.

THREE EFFORTS AT ORAL PRAYER.

COLUMBIA, Mich., March 8, 1861.

EDITORS OF THE HERALD: This is Friday evening, March 8th, 1861, and I have just finished reading No. 55 of the HERALD, bearing date March 9th, 1861. This is an age of progress, ain't it? when a man can read a paper, five hundred miles from his place of publication, twenty-four hours before its issue! Well, I read, in No. 55, an article entitled "Providence." After reading it, I concluded, as it had been a great while since I had attempted to make a vocal prayer, that I would try my tongue at it. The following is the result. If you think the effort a "success," you may publish the "example" for the benefit of those who complain of "Infidels" for not praying:

FIRST EFFORT.

"Almighty God! I bow before thee at this time.—Being all alone and in no hurry to get through, stopped, and thought it over; thought in this way: If God is a being, and has ears to hear what I have said, he must have eyes, and might see me on my knees, so that "start" must be superfluous.

COMMENCED AGAIN.

"Almighty God! give us to-morrow (it was late in the evening, and I wasn't hungry then.) our daily bread, and meat, and potatoes."—Thought that over; thought it sounded rather dictatorial; but comforted myself by saying, "it's in fashion." Thought

Voices from the People.

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

A QUESTION IN NATURAL PHILOSOPHY.

VICTOR, N. Y., March 21, 1861.

A. J. DAVIS: The following problem came up recently for solution, before several young gentlemen of this place. The answer may be arrived at without much difficulty; and yet the question possesses considerable interest and value. Please place it before the readers of the HERALD. Perhaps some one of them may give the correct answer.

Yours truly, M. WRIGHT.

PROPOSITION.

"If a train of cars be put in motion at the rate of sixty miles an hour, and a loaded cannon be placed on the deck of the rear car, pointing in the opposite direction, containing only sufficient powder to expel a ball at the same rate, and the cannon be fired while crossing a given line, what becomes of the ball, or where does it first strike the earth?"

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Yours truly, W. T. P.

THE CAUSE OF PROGRESS IN ILLINOIS.

ST. CHARLES, Ill., March 1, 1861.

ANDREW JACKSON DAVIS, DEAR BROTHER: The Harmonical Philosophy is taking deep root in the minds of the people of this place. The lectures delivered by you and your amiable companion, two or three years ago, were almost the initiation of the cause in the minds of the people here. Your truly philosophical paper, the HERALD OF PROGRESS, has been widely read. It has been instrumental in giving tone to the minds of the people, and extending true philosophical ideas of the New Dispensation.

Since the "Festival" in the fall, we have had thirty-two lectures.

Mrs. A. L. Streeter, the excellent trance medium, has delivered fifteen lectures this winter. They were brilliant in thought, and delivered in an eloquent and masterly style. Mr. J. H. Randall, from Northfield, Massachusetts, has been here and delivered a course of lectures, abounding with logic and sound reasoning. He is a young man of great promise. He wishes to locate in some place where there is a society who desire constant Sunday services. He is an ornament to the cause, and will give a society of clear thinkers and sound reasoners satisfaction, I have no doubt.

Mr. W. F. Jamieson, of Michigan, a young trance medium of good powers, has just been here, delivered two lectures, and exhibited the celebrated "spirit paintings," by Rogers, now deceased. These paintings comprise thirty-five scenes, commencing with the death scene, next the entering into the second sphere of human existence, and finally delineating the character of individuals and spirit-land scenery. These paintings were exhibited for two evenings, in the Universalist Church, to large audiences.

Our Philosophy is getting a firm foothold in all the adjacent towns. There is a good demand for lecturers who can devote time to give a course of four or more lectures. One or two lectures are not sufficient to arouse the people. A speaker must get up a local reputation; a general reputation through the columns of a newspaper is not sufficient to call out a full house at the first lecture. True friends of the cause will turn out; but skeptics and devotees of old Theology will not until the rumor spreads in town that a good course of lectures is being delivered; then we always have full houses. What is true in reference to this matter in this locality, I presume is also true in others; but perhaps not duly reflected upon by parties while securing the services of speakers.

We are expecting Brother Fairchild to deliver us a course of lectures next week.

Fraternally thine,
S. S. JONES.

A DEMONIC VISITATION.

FRIEND DAVIS: Many readers of the HERALD will doubtless remember the appearance of the following obituary, not many years since, in a worthy reform publication:

"Sigh priests; cry aloud; hang your pulpits with black;
Let sorrow bow down every head;
Your good friend, who bore all your sins on his back,
Your best friend, the Devil, is dead."

It may not be uninteresting to learn that since the event, above chronicled, many communities have received visitations from

THE DEVIL'S GHOST.

One evening, old Clergy sat down by his door,
With the air of one born to be civil,
And was counting within him the sum of his store,
When up stalked the Ghost of the Devil.

Oh, horror of horrors! what a specter to see!
A being all bony and black;
His left foot was cloven half up to his knee,
And a mountain of sin on his back.

"Fear not, Mr. Clergy; 'tis me, sir," he cried;
"You see I'm still true to my post;
When living, I often walked close by your side,
So don't be afraid of my ghost."

"Through earth I have wandered some six thousand years,
For my labors received not a pound, sir;
Been steeped in iniquity up to my ears,
That on me the stain might be found, sir."

"But when I arrived on Eternity's shore,
And upon me still found this old pack, sir—
Resolved I'd return, and to every man's door
Bring his own evil deeds to him back, sir."

So forthwith he laid down his ponderous pile,
And in it commenced a great poking;
Then said, (giving Clergy a leer and a smile,)
"The devil was never found joking."

"There's a bundle of lies, sir, ten thousand and one;
I guess we will make that the bottom;
Then false weights and measures, nine pound and a ton—
I presume you've them all quite forgotten."

"There's a sack of vain prayers, so light—can't be weighed.
Vain sighs and false groans, ninety score, sir;
With the laborer's hire, you so scantily paid,
And the beggar turned bare from your door, sir."

"There's elongated faces, all measured one mile!
Then evil 'gainst other creeds spoken;
With a hoghead of tears, when you felt like a smile,
And a heap of old pledges—all broken."

"There's the stone that you threw in the Prodigal's way,
When back to his father returning:
There's innocent virtue you sought to betray,
Thus fitting 'a brand for the burning."

"Now a few odds and ends on the top I will place,
That I neither have measured nor weighed, sir;
And over the whole (just to give it a face),
Your sanctified cloak I have laid, sir."

The Ghost then reshoouldered his burden of sin,
Made lighter, by far, from his labor;
And giving old Clergy a nod and a grin,
Started off to his opposite neighbor.

BETTY BRAKE.

A SWARM OF TEXTS.

[Our Wisconsin correspondent has industriously accumulated Scriptural texts to prove that several names are given to one personage. We insert the catalogue for the convenience and satisfaction of those who may not know where to find the evidence.]

In order to prove that a human Spirit, an Angel, the Lord, and God are ALL ONE, according to the Bible, see the following passages:

Genesis xvi : 9 to 13; xxviii : 1 to 33; xix; xxi : 17, 18; xxii : 11 to 19; xxxiii : 24 to 32.

Exodus iii : 1 to 7; iv : 24.

Numbers xiv : 34.

Judges ii : 1 to 5; xiii : 1 to 25.

Isaiah xlv : 6; The Lord created evil; in chapter lxx, the millennium.

Jeremiah xx : 1 to 18; His familiars; xxiii : 3.

Daniel viii : 13 to 27; ix : 20 to 25; x : 1 to 21; xii : 1 to 13.

Zachariah ii : iii.

Esdraas ii : 42 to 43; iii; iv; v : 1 to 56; x : 27 to 37; xiv : 1 to 5; v : 16 to 22; vi : 1 to 17.

Matthew xxii : 30; xxvii : 52.

Acts vii : 30; xvii : 22 to 27.

Corinthians xii : 1 to 31; Spiritual gifts.

Timothy ii : 8 to 7.

Paul to Hebrews i : ii; iii.

Second of John v : 1 to 21.

Revelations xlii : 9 to 21; xxii : 4 to 21.

THOMAS WILSON.
FOOTVILLE, Rock County, Wis.

WAYSIDE SCENES AND REFLECTIONS.

BY M. A. HUNTER.

FRIEND DAVIS: Having gained a little respite from labor, in accordance with your request to hear from speakers, I hasten to pen a brief sketch of "passing events," with reflections thereon; not in the capacity of a reporter, however, as time has already rendered stale some of the events of which I may speak, but rather to illustrate some of the peculiarities of the present phase of different reform movements.

DANVILLE WATER-CURE.

The use of water as a remedial agent in the treatment of disease is an innovation, at least so considered by "Pill Bags" in general. And, conversely, as conservatism styles all reform innovation, we may not risk much in placing this among the reforms of the day.

Some few weeks ago, while journeying to Penn Yan, I found it convenient to bring up one night at the above named Cure, conducted by Dr. Jackson, whose absence, however, from indisposition, was well compensated by the loving kindness of his "better half," Mrs. Jackson.

I am no hydropathic hobbyist, consequently have nothing to defend. But speaking impartially, I feel that this Cure presents some features superior to many others.

Its locality, although perhaps not superior to many others, possesses a beauty and charm at once captivating to every romance-loving mind, situated, as it is, upon the hill-side, and overlooking the whole of the beautiful village of Dansville. It is favored also with an abundant supply of good spring water at an elevation far above the entire building.

But natural advantages aside, there is one feature of which I wish more particularly to speak, and which, if there were nothing else in its favor, would truly constitute this a reform institution. This feature is simply the adoption of the short or reform dress, and which has become a confirmed practice in the establishment. Would to God that all similar institutions possessed the courage to imitate its example. Though a reform that needs to become universal, it is of preeminent importance in the removal of disease. It is logically certain, that to remove disease it is first necessary to remove the producing cause, and the present condition of woman fully demonstrates the fact, that the long

THE FISHERIES.

Leaving Dansville, we find nothing worthy of comment, until, as we approach Penn Yan, which is situated at the lower extremity of Crooked Lake, we observe upon the ice covering the lake some little huts, in some of which are placed stoves. These were for fishing purposes. Inside of these huts, a hole is cut through the ice, through which, into the water, are dropped a hook and line.

Here sits the patient fisherman, toasting his shins by the fire, anxiously contemplating a rich repast upon the body of the poor fish, as it, in its eagerness to secure a like repast upon the body of a worm, unsuspectingly seizes on the bait set for its destruction.

Sad emblem of human experience; the world, with its countless allurements and seductive smiles, is but too truly represented by the simple fisherman. The blood-stained footprints of the victim are visible throughout our beautiful earth. Every department of society is echoing the needs of a better philosophy; a balm that shall possess the power to impart its healing influences to every wounded heart, and redeem the world from the blighting effects of fraud and deception. Of this I shall speak further hereafter. I believe in the divinity of truth, and have full faith in its power, if its voice can but be heard.

(To be Continued.)

NOTES AND INCIDENTS OF TRAVEL.

LETTER FROM H. B. STORER.

DEAR HERALD OF PROGRESS: The year 1861 and myself came into this State about the same time, and in the "Maine" have traveled together very agreeably, my companion wearing his snow shoes most of the time. He has occasionally interfered with my lecturing appointments by indulging in a "blow-out," and has sometimes treated the good people so coolly that finding me associated with this "prince of the power of the air," they have turned away from us both to their comfortable firesides. These peculiarities of my companion have not, however, entirely prevented the people from coming together to hear the "gospel of glad tidings that shall be to all people." As a general thing the Sabbaths have been pleasant, and I have met large and attentive audiences.

At Portland, where I have lectured four Sabbaths, the Spiritualists meet at Lancaster Hall, having afternoon and evening services, and an average attendance of from 500 to 700 persons. It is proper to say, that in point of intelligence, education, and social position, these audiences compare favorably with any who assemble in the churches of the city. The meetings are free, the expenses being defrayed by yearly subscriptions; "Alexander, the coppersmith," having, therefore, no opportunity to advertise his business through contribution boxes. They have congregational singing, selections being made by a leader, from a four-paged collection of spiritual songs that are distributed about the house at each meeting, and afterward collected for future use. The "organization" consists of a Board of Managers, who are elected by the audience present at the annual meetings, and the particular duties of employing speakers, collecting funds, etc., are attended to by the Secretary, assisted when necessary by the other officers and members of the Board. This manner of conducting the meetings has proved successful and satisfactory, and since September last, it has not been found necessary to take an admission fee at the door.

And here I would suggest that the selection of a prompt, practical, intelligent man to take the immediate responsibility of employing speakers, and exercise a general direction in the conduct of the meetings, sustained by the cheerful cooperation of an associate committee, seems to have been the cause of their prosperity—and will probably be attended by like results wherever such a course is adopted.

At Bangor the Spiritualists hold regular Sunday meetings in "Pioneer Chapel," a large and commodious house owned by a few of their number, who are perfectly willing, however, that the stock should be in the hands of a larger number of their brethren, than is at present the fact. The Chapel will comfortably accommodate some 800 persons, and is usually well filled, particularly at the evening service, sometimes crowded to overflowing. A collection to pay expenses is received at each meeting, and the deficiency made up from drafts upon the pockets of the more willing if not more wealthy friends. The "organization" is not yet perfected here, and the burden of sustaining meetings is borne by the few, not the many. If all persons in Bangor who believe that the distinctive truths of Spiritualism, and the Harmonical Philosophy embracing them, are in advance of the popular theological dogmas, would unite their pecuniary means for the support of these meetings, giving only according to their ability, the doors might continue open for the free admission of all in-

Physician writes:
Lotts, July 10, 1860.
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spiritual minds, and even their houses would be found too small to accommodate them. Congregational singing, in concert with an organ in the gallery, adds a harmonizing element that both speakers and hearers can appreciate.

I have also visited Backport, Belfast, Bradley, Stillwater, Irvington and Hampton, where lectures are frequently given, and where Spiritualism is already recognized, by opponents, as a powerful innovator upon ancient customs and theories, and by friends as a renewing and vitalizing element of progress.

Everywhere I find the domestic history of Spiritualism most influential in convincing the mind of the fact of spiritual intercourse, and satisfying the needs of the affectional nature. The development of mediums in the family or social circle, through whom convincing tests are given, furnish in most places the basic facts upon which the spiritual philosophy is built up, and which afterward may be made clear to the mind through the instrumentality of lectures and essays. Philosophical theories may be imported from abroad, and given through itinerant mediums and lecturers, but home facts and personal experience must corroborate these theories, or they make little impression on the mind. This eastern country is rich in promise of valuable "physical mediums," and I think we may soon expect to hear of an advanced type of manifestations, through a young man, resident in Garland, viz: the taking of spirit features by the daguerreotype process. I learn from good authority that several pictures have been already produced, and reasonable promises given of greater perfection soon. Parties are engaged in testing the matter, from whom the public will probably soon hear, if the results be satisfactory.

I have witnessed at the house of Mr. H. B. Emery, of Bradley, some remarkable physical manifestations, through the mediumship of Brother W. K. Ripley, of Bradford, well known in this State as a superior lecturing medium, an account of which I must defer until another letter.

There are several pioneer lecturers who reside in the State, and who are constantly employed in presenting the facts and philosophy of Spiritualism in the country towns, and the gift of healing is possessed by many who either make public or private use of their beneficent mediumship in behalf of afflicted sinners. I think from all that I can learn of the progress of Spiritualism in Maine, that "the Lord is adding daily to our number of them that shall be saved" from ignorance, bigotry, and superstition.

Fraternally thine, H. B. STORRE.

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. Human Laws.

ARE THEY FOUNDED IN JUSTICE?

NEWTON FALLS, Feb. 17th, 1861.

MR. A. J. DAVIS, DEAR SIR:—The ground of the authority of the human law is always an important question, and is, therefore, properly open to discussion at all times, and particularly so during the present political agitation. What is Human Legislation? The establishment of rules by one or more human beings, in accordance with which another or other human beings shall act. Now if human beings possess a natural right to make such rules for their fellows, then human law is founded in justice, otherwise not. But says an inquirer: What constitutes a natural right? It is, at least, what naturally does not belong to another. If this is so, then it is manifestly unnatural and unjust for one to possess the right of another; in other words, a right cannot be transferred, and is, therefore, inalienable. Hence I am justified in making the seemingly bold assertion, that all rights are inalienable, that almost idolized instrument, the "Declaration of Independence," to the contrary, which declares it to be a "self-evident truth," that all men are endowed by their Creator with "certain inalienable rights." This means simply that certain rights cannot be transferred, for if a right can justly be transferred, then it cannot justly be retained. A right that can be justly transferred and justly retained at the same time, is an absurdity.

Again, to make and administer human law, some rights must be transferred; namely, that very right to make laws. But if all rights are inalienable, where do legislators get their right to make and administer law for others, unless they derive such a right from their Creator? This, however, would be impossible, for it would be injustice in the Creator to grant such a right. It follows then, that all rights are inalienable naturally, and that they can no more justly be transferred than existence itself. Therefore, all Human Law, as such, is founded in error and injustice. It cannot be supposed from the foregoing, that it would be injustice to reclaim a right that may have been wrested from another unjustly; on the contrary, any means necessary, is justifiable, to recover a right thus unjustly withheld, provided no unnecessary suffering is inflicted.

I submit the foregoing reasoning and conclusions to the candid consideration of any honest seeker after truth, hoping thereby to call out some abler pen in a more elaborate examination of this important subject.

J. CROSS.

EDITORIAL REMARKS.

Before those "abler pens" get in motion, we will express an opinion. A right is a power granted by a competent authority. The ultimate authority for all rights is an UNCREATED LAW. It has been known for ages as the Law of Nature. The grants of this Law to man consists in the use of his facul-

ties in the first instance; secondly, in the control of what those faculties produce, or appropriate. Hence there are two great classes of natural rights belonging to the individual as such: (1.) the right to his faculties, or his person; (2.) the right to property. Now it is true, that an individual cannot justly alienate his right to his faculties. He may buy and sell, but he cannot divest himself of the right to his faculties. The utmost he can do is to suspend the exercise of it for a time, and delegate it to another, but not without final recourse to himself. These are natural rights of the individual.

Man, however, is not one, but he is many individuals, and the same Law that grants the individual these rights, limits his exercise of them by the rights of all his fellows. Hence Society as a natural corporation has a right that no individual can have, namely, the right to keep all individuals in their proper orbit. We know that Society exercises this right in a very brutal manner, but it is because the subjects of Society are themselves brutish. It is impossible to specify and define what particular rights belong to Society as the lawful trustee of the multitude. But it certainly has the right to act as high constable, and keep the peace, and determine the tenure by which land shall be held. The severity or gentleness of the laws by which it shall execute these rights, will depend upon the virtue of its subjects.

The sum of the whole matter is this: The rights of individuals are limited by the natural right of Society to keep order. And the very instant the limit of the rights of individuals is reached, the lawful authority of Society to enact and execute laws begins. And again, the decrease of the lawful privileges of individuals corresponds to the increase of the lawful prerogatives of Government. If individuals grow in the power of self-control and a conscientious regard for each other's welfare, the functions of external civil authority decline in number and rudeness. If individuals grow savage, and beastly, Government becomes despotic and intermeddling. As Mutual Justice and Love pervade the masses, Despotism departs, and Liberty enters; when Love and Justice take flight, Despotism returns and Liberty disappears. This is the simple law of all political revolutions.

The old theory of Locke and Rousseau, that the authority of Society is derived from a surrender of rights on the part of individuals, is an error. Their imaginary "social compact" is a sheer fiction. But it is a fiction that does honor to the men. If civil society did not originate in such a compact, it is fast tending to a state in which it shall be possible, and when all social functions shall rest on a conventional basis. Even Taxation will some day cease to be compulsory; but it will be because men shall have ceased to be brutish. In that day, every man will do "what is right in his own eyes," but it is because he will see his neighbor's rights as plainly, and love them as dearly, as he sees and loves his own. The mistake of the great writers mentioned, was that they derived civil society from a condition which is the goal of its progress—the assigned man's political paradise to the past, instead of the future. But it is a mistake which only noble souls would be likely to make, in their day.

We agree with our correspondent, then, that rights are not alienable by compact; but we do not admit that human legislation is wrongful. Our reason is, in brief, that Society has the right to keep individuals within the limits of their special rights; and this right is not derived to Society by transfer, but is inherent in it as a corporate body, just as ductility belongs to gold.

For the Herald of Progress.

Land Monopoly.

LA PORTE, Ind., Feb. 25th, 1861.

A. J. DAVIS, SIR: I frequently see in your paper articles in regard to what is called "Land Monopoly." I can hardly understand what is meant by the words. Do they who use them mean to be understood that our government is speculating in the lands they buy of the Aborigines? If so, I cannot see the matter in that light. We have always recognized in the aborigines of the country a title to all the public domain. Millions of dollars have been paid them for it. Add to that the surveying of the land and keeping up land offices, and the maintenance of a military force on the borders to keep them from plundering and murdering the pioneer settlers, have been attended with an immense expense. How are all these expenses to be borne unless the lands are sold to those who want them? No one would think of paying these expenses by a direct tax or by the revenue from a high tariff. If put to a vote, every man would say: Let the land pay for itself; put on such a price as will cover all expenses. This, I believe, has been the policy adopted. Statistics do not show that there has been a great speculation by the Government out of the lands. I therefore contend that the land, at the prices at which they have been sold, is a present to the occupant. If \$1 25 is too high, if the government is deriving too much revenue from that price, it would be well to reduce it. The land should pay for itself.

What do the opponents of Land Monopoly desire? It cannot be that they wish laws passed, dividing all landed property equally, as some have suggested. That cannot be done in this enlightened age. It is too evident that such a policy would tend to demor-

alize rather than improve society. To an Irishman who expressed a wish that all the property of community might be divided equally among the people, a gentleman said: "And what would you do, Pat, with your share?" "Spend it gently," was the answer. "And what then, Pat?" "Why, sure, divide again." And so it would ever be: divide again.

I am unable to comprehend what one of your correspondents means by a "proper distribution." The industrious, prudent man, upon starting in the world, should lay up something (and he can do it) every year. More is yearly expended for cigars, lager beer, oysters, &c., by our young men, than would purchase sufficient land to support an ordinary family. This money is worse than thrown away. Let young men commence life aright, and be economical, and we should hear but little about "Land Monopoly." There is land enough to yield a good living for all.

Yours, for Prudence, Industry, and Equal Rights. B. M. NEWKIRK.

EXPLANATION EDITORIAL.

For some fourteen years now the idea has been spreading among the honest, economical, prudent, and industrious poor, that it would be vastly convenient to be able to possess a home; or, if not a home, at least six feet of earth for a decent grave after a life of hard labor. It is undoubtedly a very wicked and presumptuous thing for laboring men to aspire to so magnificent privileges. They ought to be content to pay rent during life, and leave the chances of a decent burial to the tender compassion of their landlords. For if laboring men generally owned freeholds, and were masters of homes, the spread of "equal rights," and the wide diffusion of the means of comfortable subsistence, would generate a manly independence and spirit of fraternal kindness among all classes, that would be fearful to contemplate!

The hankering of poor laborers for independent homes, for a pleasant fireside for the loved wife, and good bread and "plenty of it" for the children, is probably the root of this agitation of the land question. The illusion under which they labor, that these blessings are attainable, has led them to look into the tenure by which land is held, and to study the rates at which it is passing irrevocably from their grasp. They learned by the United States census of 1850 that all the lands of the country, (not public,) even then were held by but a third of the population, and that they were accumulating in the hands of a few with such rapidity as would soon reduce the number of landholders to but a fifth of the whole people. The liberty of buying all the land you can get is what is meant by Land Monopoly.

Now many of the laboring poor, who neither drink lager beer, nor indulge extensively in "isters," are of the belief that a general scramble for this sort of liberty must end at last in no liberty at all, at least for them. So they infer that like the liberty of strangling and choking your neighbor, it should be limited a bit, for the convenience of all parties. As some persons think, that if a community tolerates the principle that one man may hold another as property, the liberties of all will soon be strangled by a tyrant, or an oligarchy, so many laborers imagine, that the toleration of the principle that you may buy all the land you can get, will soon render the masses of the toiling classes a great tenantry, begging first for the shelter of a home, then for the permission to labor, and at last for bread. The process by which this is accomplished, is to their minds the following:

- 1. Money is constantly withdrawing from the many to the few.
- 2. It is constantly invested as net capital in land.
- 3. Land is not distributed by the death of landholders with anything like the rapidity with which it accumulates in the hands of a few.

Conclusion: The heads of families are constantly swelling the ranks of those who are destined never to own a home. In other words, Land Monopoly, as a practical principle, renders a state of things permanent in which Perpetual Tenantry is the rule, and Freeholding (excuse the term) is an exception.

It is not proposed by the opponents of Land Monopoly to remedy the evil by an agrarian division. The remedy would not reach the case, if tried. The only sufficient remedy would be to limit the amount of land that may be held by one person, just as we limit the amount of collectible interest on money. A very efficient device that would go far to accomplish this limitation, would be to exempt a small homestead, in rural districts from taxation, and in cities, a single dwelling house with the lot upon which it stands, in favor of one owner. This policy would make land-holding, for the sake of rent, a very unprofitable business, and divert unemployed capital into the channels of productive industry.

The policy of land-limitation can be better applied to the unsold public lands than to those already occupied; and if Land Monopoly is what the laboring classes imagine it to be, that policy cannot be too soon adopted. The donation of a small amount to actual settlers is one phase of it, and is deservedly popular. The bare expense of settling the unoccupied lands of the West, is price enough for the poor laborer to pay, if he takes his land as a gift, with the expense of surveying it, and of recording his title thrown in. And if the wealth of a country is valuable for something else than merely to fill a treasury

for public officers to feed at, the vast augmentation of its amount by the grain, cattle, and mineral products, that would, in a few years, be brought to market from the donated farms, should make free homesteads popular. A free and independent yeomanry should be of more value, even to a democracy, than corn and oxen. But to raise these, all possible means should be taken to prevent the tillers of the soil from becoming mere tenants on the land they cultivate. A noble yeomanry are hard to raise under the most favorable circumstances. We are of the opinion that Land Monopoly does not greatly encourage the product. At all events, we trust our correspondent will now understand what is generally meant by the words; and, if himself a freeholder, will not be jealous of the strenuous efforts of the homeless to become his peers. We heartily sympathize with him in his regard for Prudence, Industry, and Equal Rights. May we include an extension of Equal Rights to those who do not enjoy them, in the catalogue of those good things for which we have a common regard?

Philosophical Department.

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

For the Herald of Progress.

Of Spiritual Objectivities.

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

[Owing to a delay in the reception of M. J. W.'s reply to "Philadelphia's" last (see HERALD Vol. 1, No. 45,) a variety of other matter was promised and subsequently published, in compliance whereof our correspondent addresses himself to us as follows, which we print in order to refresh the public memory on the question yet unsettled.—Ed.]

PHILADELPHIA, March 20, 1861. A. J. DAVIS, SIR: I hoped to find in the HERALD of this week the reply of "M. J. W." of which notice was given some weeks since. Without claiming any right whatever to determine what shall or shall not appear in your columns, I beg permission to say this much, that very many of your readers feel far more interest in the discussion of mooted points involved in spiritual communications, than in literary tales of fiction, and respectfully submit that the interest taken in such discussions is much abated by great delays in according the authors a hearing.

It is a fact patent to all observing Spiritualists that the existence and the non-existence of spirit animals, birds, &c., in the inner world, is equally affirmed by spirits through trance mediums, and this direct conflict in these statements of fact challenges much criticism and doubt. I feel very confident that if you will encourage the discussion opened between "M. J. W." and myself we will be able to clear up this difficulty, and in doing so aid others in reaching more satisfactory conclusions on this and kindred points of difficulty and doubt.

Respectfully yours, PHILADELPHIA. [We shall continue most cheerfully to accord a reasonable amount of our space to this discussion, and do therefore request that the debaters will not delay their replies.—Ed.]

THE ETERNAL DURATION OF ALL ENTITIES.

AFFIRMED BY M. J. W. IN REPLY TO "PHILADELPHIA."

"In its sublime research, philosophy may measure out the ocean deep, may count the sands, or the sun's rays; but God! for Thee there is no weight nor measure: none can mount Up to thy mysteries. Reason's brightest spark, Though kindled by thy light, in vain would try To trace thy counsels, infinite and dark; And though its lost ere thought can soar so high, E'en like past moments in eternity."

DERZHAVIN. Admitting myself to be an inspirational medium, according to the common application of the term, I still retain my individuality, and speak for myself. In the expression of ideas I am continually aided by a power which is seemingly not my own, but when I speak of spiritual existences, I speak confidently, from personal observation and experience. Consequently this is to me positive evidence which no amount of negative affirmation can overthrow. It is universally admitted among the adherents of our faith, and certainly provable by facts, that the faculty of clairvoyance or spiritual sight, is one possessed in a high degree by certain organizations—more or less reliable, according to the development of the gift in different individuals.

Now, if such an individual can so perfectly and correctly describe the personal appearance of a departed spirit as to prove identity in numerous cases, I would ask, is not this gift to be regarded as equally reliable in regard to the objectivities of spirit-life?

In my lucid moments, I have as plainly seen animals in spirit-life, as human spirits, though these views are not frequent. I have seen little children in the various attitudes of childish recreation, while domestic animals mingled in their sports, with all the apparent joyousness which the animal can so mutely and yet so perfectly express. One little girl hugged a kitten to her bosom, another led a pet lamb, while a boy of noble aspect bounded away in a foot-race with a frolicsome dog.

On one occasion, an elevation presented itself to my view; rocks seemed piled together till they kissed the skies; an opening near their base was carpeted with the most luxuriant green, delicate flowers fringing its borders, and in this opening a beautiful leopard stretched himself, while at a convenient distance lay a lion. As I gazed upon the scene, a marvellous beauty seemed to per-

vade the whole picture; the fleecy clouds hung in mellowed softness around the mountain's brow, every object was touched with an ethereal light corresponding to its colors; even the spots of the leopard seemed fascinating in their beauty, and as my emotions thrilled to the breath of some deep spiritual influence, I saw from behind an intervening rock, a little child which crept confidingly to the side of the leopard, and laid itself down to sleep. The huge beast spread its paws, yawned sleepily, and the twain slept, even as a mother sleeps in sweet security beneath the watch of angels when she knows her loved one is safe.

This vision made my soul better, for I saw how the fierce nature was to be quenched in the light of supernal love, and I had more hope for man, more hope for myself. Still, I thought the picture a representation, but it lingered before me, and chiseled itself upon the tablet of my inmost affections. It touched a secret spring in my nature, and multiplied harmonies rang out upon my life. I saw the gorgeous pageantry of countless forms mounting up even to the throne of Deity. Inspired with the breath divine, they gave back to Mother Nature the full tide of obedience. Reciprocal action strengthened and harmonized the attractions of life. Man was not lost, but found, filling his part in the drama—gathering knowledge from every department of Nature, including all the various and diverse forms of life; a knowledge of the laws and principles thereof constituting the grand object of existence, as the basis of all true and harmonic action.

It cannot be that, after once having learned the alphabet of Nature here, in the study of her various characters, we are to be suddenly thrust out upon the great Unknown without even those appliances from which we have gathered our limited stock of knowledge. When it is remembered that each gradation of life has poured into the lap of Science and Philosophy its yearly offerings, not grudgingly or of necessity, but with unbounded exuberance and spontaneity, enhancing the rapid development of Art in every direction—when we consider how much the world of life with which we are linked here, has contributed to individual comfort and general culture—we may well pause, and lift the material curtain which shrouds our imperfect vision, ere we form conclusions founded on speculative theories or negative testimony.

I do not dispute the honesty of spirits, who are all entitled to a fair hearing, but it is not to be expected that any spirit can take in at a grasp the nature of the life beyond, in all its infinite variety of conditions. While I admit the difficulty of a complete and satisfactory explanation in the face of all this conflicting testimony on the part of our spirit friends, still, it appears to me, the difficulty is in a great measure overcome, when we reflect that there must be infinite grades of mind corresponding to the infinity of conditions. It does not follow that birds and animals inhabit the several spheres in common with man, nor do we know to what extent the mind is biased by the affectional and mental status of the individual spirit communicating. A cognizance of facts must in some sense be regulated by the spiritual development, even to the recognition of the external spirit world; for, if our knowledge of material objects depends upon the perfection of the material senses, this must be equally true in a spiritual sense. It will be seen that the doors of the spirit-world once thrown backward, there is disclosed an eternally widening range of thought, and a perpetually increasing means of knowledge, proportioned to the healthy use and development of our own powers. We are no longer harnessed to the gross material, for we find the realities of life beyond it.

Having admitted the honesty of spirits, let us consider more directly several propositions and objections. The fact is clear to me, that the citizens of the angel world do perfectly cognize their external surroundings, in exact proportion to their widely differing capacities, that they naturally gravitate to a sphere in exact accordance with their loves and attractions, and that their cognizance of facts is limited to the sphere they occupy for the time being. Also, that their spiritual vision is of necessity obscured in regard to the great world of facts which lie beyond their present range of vision. It is not to be supposed that life is less real there than here, but prejudices, misconceptions, &c., have much to do in giving character and direction to the mind in a future condition as well as this.

Admitting that every form of conscious life is an organized identity—that it is refined spirit substance—in order to make its existence manifest, it must take on an organization of the physico-spiritual elements which go to make up our physical powers of perception. Not confining the word "physical" to this world of gross matter alone, but using the word to designate those peculiar organic forms in which all life, in all stages of growth, and every form thereof, manifests itself to our sensuous perceptions, as we, too, mount the scale of being, I see nothing to support the doctrine of transmigration. Indeed, if this process of transmigration is to be continued indefinitely, or eternally, where is the progression, and how can the identity be preserved, especially if the living consciousness is to "lose all memory of its previous existence in a lower form?" This memory is the mainspring in the identity of the human spirit; without it we could not prove the immortality of the soul.

Again, a compound association of life-entities in one organism, as one identity, would of necessity strike out the individual iden-

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diversity of these associated entities, for the diverse traits of character would become so inter-fused and lost by combination as to defy detection. It is true, man is said to be "the epitome of all below him." In his physical, mental, and conscious nature, the laws and principles of life, as manifest in the lower orders of being, are found in full perfection. But this does not prove that any one order is lost in him, for,

"From Nature's chain whatever link you strike,
Tenth or ten thousandth breaks the chain alike."

The Russian poet, with whose profound inspirations this article is prefaced, touches a kindred chord within our souls, as he writes obedient to the muse within:

"Thy chains th' unmeasured universe surround,
Upheld by thee, by thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death."

I have no sympathy with a theory which denies the doctrine of the continued existence of every human soul, though supported by a strong array of what is termed "proof" in the form of material analogies; nor can I honestly accept the "development theory," which makes man the charnel-house for all the inferior orders of creation. The promulgators of these theories are all equally entitled to our attention and respect. They hold their true place in the world of action; they stimulate our noble powers; they quicken our aspirations, and, by seeking to establish their peculiar theories, their own spirits are unfolded and strengthened by the force of opposition their honestly-uttered sentiments call for. I say, give me the soul that dare be true to itself, and true to the world around it, for that soul possesses an Archimedean lever, which it wields to the moving of the world within; and the world without keeps its corresponding pace. Yet, while I admire their independence of thought, their opinions become authority to me, only inasmuch as they affirm with my own sense of truth.

I look upon Nature as holding in embrace the whole realm of universal being; and as containing within herself the sum and substance of all life; that every life force has an existence co-eternal with Deity; that all forms have been the result of active spirit powers which had a previous existence; that as conditions became favorable, each separate kingdom unfolded its powers, the several orders of animate and inanimate life becoming lost to our material perceptions so soon as conditions for their manifestation became unfavorable; that in all this change there is no "death," for the vital forces still exist, being indestructible.

"Philadelphia" (in the HERALD of Dec. 29th, No. 45,) insists upon "settling the Alpha before defining the Omega" of this question. Do it, my friend. Angels speed you in your work, and my feeble steps shall follow. Then we shall stand in the transcendent light of beatific wisdom; we shall tread holy ground which man hath not yet trodden. And, as "the beginning with the end is bound," in settling the Alpha we shall define the Omega. But we have an eternal work before us, for in following Nature we must walk wherever she leads; we must make use of the aids she gives us; we must acquaint ourselves with every known and unknown science, dive into the mysteries of the past, present, and future, and when we have done all this, we shall have compassed eternity to find that,

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

I am well aware that many minds will honestly reject the truth I as honestly accept, and it may be said my experience, even as a seer, proves nothing, inasmuch as these views may have been merely "psychological impressions," having no real existence. On this very point I held an interesting conversation with a well-known medium and lecturer while under influence; and in the course thereof, among other things, the intelligence maintained that "if the picture was 'representative' it must still be a reality with some spirit, or it could not be impressed upon my mind; for it was impossible to produce a likeness which had not its complete reality or counterpart somewhere."

It is only within the last twelve years that the Christian or civilized world has had tangible proof of the immortality of the human race. Modern Spiritualism has demonstrated the continued existence of one form of conscious life; it has not yet proved the annihilation of others, nor has material science done it. The human physical organization is as certainly subject to the disintegrating forces of nature, as is that of the plant and animal. The same laws which rule in the physical world beneath him, subject him, as a material being, to the same corresponding changes. If he possess within himself capacities which are found in no other order, the same may be said of each separate embodiment of life, each being the infallible exponent of a truth which can be expressed in no other way. That every order of life below man is ultimately here, and eventually loses its identity by becoming one of an "association of entities" in the human individual, is to me contrary to the deductions of reason and science, to say nothing of the world of reality which is unfolded to the interior gaze, where intuition with unerring fidelity opens the mystic realm all untrodden by material sense.

To me there is no finality, as regards any phase of life; even to the human spirit there can be no ultimatum, spiritually speaking. Were it possible for any one order of life to run its course, or merge into a separate and distinct species, the immutability of the law acting to this result would inevitably hold good through all the gradations of life up to

man, and continue the work of annihilation of individual entities even in him. Else law is not immutable. In the mineral, vegetable, and animal kingdoms, I behold Nature in all her fair and beautiful proportions; here, myriad forces march to the music of celestial spheres. The poisonous plant serves its purpose in the arts and sciences; the slimy serpent holds its place in Nature's chain as an important link; the wild beast of the forest has contributed to swell the treasury of knowledge, which is wealth; while the value of domesticated animals need not here be a subject of consideration.

"Every creature that hath breath" is capable of loving, and love is the most potent power on earth—in heaven. Man, with all his boasted superiority of intellect, is scarcely above the brute in the indulgence of his dark passions. Animals are capable of exercising some of those traits of character which we most prize in man—are sympathizing in nature, grateful for kindness, faithful even till death, non-resistant, except in self-defense, possess reasoning powers, and a sagacity unequalled in man. Children almost invariably detect these beautiful traits of character in the lower world, and wind themselves lovingly around these props, which serve as a means of growth and development to their youthful natures. "The fur that warms a monarch warmed a bear," and the soft cheek of infancy is pillowed in the elder-down.

Man is inseparably linked with all this world of life and beauty. He sustains eternal relations thereto. Transport him at once, and suddenly, as by "death," to some condition or locality where all the grand phenomena of life, as he here understands it, is lost sight of, and methinks he would lack exercise of his noblest, best powers; and, feeling an aching void within, would long for "the old, old home," where first he learned to love and worship. And especially, were he an ardent student of Nature, he would prefer the limited advantages of the lower sphere, to the desolate barrenness of his new home. But give him Nature as she is, and

"Every new and deep revealing,
In the fount of inner feeling,
Wakes the song of newer praise."

'Tis the knowing of Nature which makes her more worthy of man's eternal worship; and that soul only which can worship Nature, can truly love God, or be just to man. The law of Life and Love in man rests upon his divine relationship to Nature in all her parts. In Nature's book—the infallible record of God's love to man—are to be found the principles of Divine Harmony, and here alone is man to acquaint himself with the hidden laws of his own being.

Sight and Insight.

For the Herald of Progress.

Saints and Sinners.

NUMBER THREE.

PAUL AND NERO.

BY MRS. LOVE M. WILLIS.

Rome, with her magnificence and beauty, lies before our imagination as the city of our dreams. We hear of her as "Imperial Rome," "Rome the mistress of the world," and fancy represents her marble palaces, her fountains and her coliseum, but hides from us her misery and her defects.

On his way to Rome, at the beautiful Bay of Naples, landed Paul, twenty-nine years after the death of Jesus. He had appealed to Caesar or Nero, and had passed through his perilous voyage to be judged by that Emperor. As he sailed up to the seaport of Puteoli, he saw the Emperor's summer palace, at Baie, and the costly residences of the noblemen, and looked along that beautiful curve of the sea, with its gentle slopes, and its lovely beauty of palm and of vine.

At this time, Nero was staying at Baie, for he had sent for his beautiful mother, Agrippina, to come thither, professing a desire that their estrangement might be ended. At the same shore where Paul landed, and in the same month, the emperor's mother landed, and was met by her son with every demonstration of filial love. While he talked tenderly to her, he was revolving the feasibility of his plan for her destruction. The barge fitted up for her to bear her across Lake Baie, was so contrived that the heavily laden deck might fall, and thus, by a seeming accident, the murder be complete. But Agrippina escaped through the devotion and wit of her maid, who, crying out, "I am Nero's mother," was destroyed, while the intended victim escaped to be murdered by her son the next day.

At this same time, Paul traveled towards Rome, about one hundred miles distant, and was met on the journey at the "Appii Forum and the Three Taverns" by some Christians from Rome.

When he had his hearing before Nero, Seneca, the Philosopher, was present, serving as minister of State. Nero's heart was filled with the thoughts of his own dreadful matricide, and probably on that account his judgment of Paul was lenient. He was sent back to his "own hired house," and after two years, discharged. These two years gave him time to teach his new faith, and Paul, before governor and judge, at home and abroad, ever testified of the faith that was in him. He tells us that he converted some members of Nero's household.

He wrote from thence his epistles to the

Phillipians and to Philemon; in the former he says: "I would ye should understand that the things which happened unto me have fallen out rather unto the furtherance of the gospel." Thus revealing to us how circumstance can be made by a noble intent, to serve a noble end.

After Paul left Rome, Nero commenced those dreadful persecutions that make our blood chill to think of. Accusing the Christians of his own attempt to destroy Rome by fire, he dragged them forth to meet the martyr's death. Some were devoured by wild beasts, some crucified, some covered with pitch, and set on fire to light the streets of Rome by night. Yet truth gave them courage, and few denied their faith. In the gardens of Nero's palace at Rome, innocent human beings were consumed with slow agonies, while the emperor guided his chariot by the light of these burning martyrs. Paul had departed to Spain, but on his return was beheaded.

Oh, Justice! how serenely yet how perfectly thou doest thy work. The memory of these martyrs for truth's and conscience' sake comes like a sweet incense from the past, while that of Nero sends a shudder to the ages since.

To destroy Christianity, this Emperor's power filled Rome with death groans; but Christianity lived and grew, as the earth brings forth its fruits—because it was one of the inevitable results of life and of progress. Persecution and cruelty, contempt and hate, set their heel on truth; but, sending forth its sweet aroma, it rises, blooms, and gives place only to the higher and more perfect growth of the coming time. What though a thousand Neros should at this day seek to drag our faith in the dust, unto death, yet to-morrow shall behold it enthroned by the might of the All-wise and true.

Brotherhood.

"Let no man call God his Father
Who calls not man his brother."

For the Herald of Progress.

Shakers and a Jubilee.

FRIEND HERALD: The accounts from the sufferers by famine in Kansas have excited the sympathies of the whole country, not excepting those of our Shaker population, who are making up contributions in money and garden seeds for their relief.

But we cannot refrain from asking, Why are those poor people so scattered that "half the grain or flour sent is consumed by the teams while conveying it from the termini of the public thoroughfares to the more distant settlements"?

When will our rulers commence to apply the straight edge of Divine Revelation, or of Natural Law, even, to their constitutional laws? that thereby they may learn how crooked they are. In New York State alone, there is sufficient area of land to support all the inhabitants of several of the new States. Why then are they not on it, rather than where they are? It is because the legislation of New York State permits individuals to hold this land in unlimited quantities for the purpose of speculation, to the exclusion of others who would gladly settle upon, cultivate, and own it.

What right have any human beings to frame laws of this character? Certainly, no natural right; for, naturally, land is common property. And certainly no religious right; for all legislation under Divine Revelation has been in accordance with natural right, that the land is common property. See the declaration of the God of the Hebrew nation, that the land belonged to him, not to the Hebrews, and that, therefore, they should not own it at all. "The land is mine, saith the Lord"—not yours! Accordingly he did not permit them to buy and sell it; and hold it as bona fide property. They held it in usufruct only; and if they transferred the possession thereof for use to another, it could be held only until the year of Jubilee; the title to it inhered in the person to whom the God of Israel had leased it during the lifetime of the occupant. It then, at his death, reverted back to its proper owner—Israel's God.

Certainly they had no Christian right. For the first Christian (Jesus) did not own as much land as a fox occupies with his hole! and the "twelve" passed not one title-deed to posterity of a single acre of land. [But Martin Luther did leave such a deed.] The Apostolic Holy Ghost Church was composed wholly of individuals who had sold their farms and possessions—persons who owned neither land nor anything else to call their "own." And that Church continued for about four hundred years.

Wherefore, friend HERALD, should not the population of that great monstrosity, called New York City, spread themselves over the

* Robertson, in his History of Charles V., vol. 3, p. 314, gives the following extract from the last will and testament of that great Reformation Christian:

"I am known in heaven, in earth, and in hell, and possess consequence sufficient for this demand, that my single testimony be believed, seeing that God, of his fatherly compassion, hath entrusted to me, though a damnable man and a miserable sinner, the gospel of his Son, and hath granted that I should be so true and faithful in it that many in the world have received it by me as a doctor of the truth, while they condemn with detestation the bans of the Pope, of Caesar, of kings, of princes, and of priests; yea, of all devils. Why, then, may it not suffice for this disposal of a small estate, if the testimony of my hand be fixed, and it can be said DR. MARTIN LUTHER, God's notary, and witness of his Gospel, wrote these things?"

surface of this State; each one of them, like the children of Israel when they entered the land of Canaan, taking possession of the portion which their God had given them by lot, and all uniting to drive off the Canaanite landlords?

Or, as at the year of Jubilee, when whosoever had by any means lost possession of his or her portion of land, it was again restored by the organic law of the nation, and each man returned to his inheritance. Give us then a Jubilee—thus put an end to Slavery, and let each one return to the soil.

Blackstone, Bacon, Jefferson, and an innumerable host of the best hearts and the brightest intellects of our race, have united in this important truth, that man's right to land was to what he could use properly and righteously. The holding of land as bona fide property is the true and inevitable cause of Slavery in all its phases—from the free Slavery of New York to the chattel Slavery of Charleston.

In the city of New York there are probably fifty thousand persons who are perfectly free to starve, for want of food, clothing, and shelter; or to labor at just such kind of employment and for such compensation as suits their owners—masters—capitalists—who hold from them their portion of the earth's surface, to which they have the same natural and inalienable right that the Southern slave has to the freedom which the poor of the North are already in possession of; but which freedom, to thousands, is as null and void as food would be to the people of Kansas, if, when it reaches them, it should be kept locked up in the railroad cars because they have not the means to pay the freightage thereof. Send Kansas food, but pay the freightage. Emancipate the Slave, but give him what he requires to make freedom a blessing—land. Free the slaves of the South, and cause freedom to be a blessing to the poor of the North by proclaiming a Jubilee. Break the shackles from the slave, and settle the account between him and his master in like manner as David arranged the affair between Mephibosheth and his slave, Ziba. "I have said thou and Ziba divide the land."

Repeat the laws by which his Christian master or mistress now holds the negro as property. Impinge upon the rights of property in favor of abstract right. Slave property is the creature of law, which man has made. Let man unmake it.

This the men of Hayti did, adding thereto all the horrors of war, (which, conjoined to Slavery, is "the sum of all villainies,") but which the slaves of the British isles had no occasion to do, because the slaveholders gracefully yielded that to which the slaves had a natural right—liberty.

Slavery had been enacted by the Imperial Parliament of Great Britain, and was sanctioned by the religious element of the empire, Quakers included, many of whom were slave traders to Africa. And thus did the civil rulers build a wall whose foundations were bad, and the clerical hierarchy "daubed it with untempered mortar;" just as, at this day, they do at the North and at the South. Look and see! Do the clergy of the Episcopal, of the Catholic, of the Presbyterian, or of the Methodist, or of the Baptist Church, or of any other body professing the Christian religion at the South, denounce Slavery? Or do any of those at the North denounce unlimited property, in land, as sinful and wrong? Not in the least. In both sections the priests "daub the walls (which the civil rulers have built) with untempered mortar"—with a religion that is not founded in God, in Nature, in Right; but in circumstances, to which principles are subservient.

These accommodating religions compromise with evil in any form that the civil rulers choose to enact. The same denomination will be abolitionists at the North, and slaveholders at the South. Are not the clergy of these religions the "dumb dogs that cannot (will not) bark" at wrong? Having no faith in a present Divine Revelation, they cannot receive the Word of God; nor hear it, for their ears are stopped; nor can they see it, for their eyes are shut; nor feel it, for their hearts are fat with selfishness, pride, and lust of power combined. "Woe, woe unto them,"—unfaithful sentinels upon the walls of Zion. Truly the blind lead the blind in sinful ways and evil practices; so that it is "like priest like people;" like builder, and like dauber.

"And when the wall shall fall, which the people, in their wickedness, have built, what will they do who have daubed it with untempered mortar?" All history shows, that when a government that had enacted unrighteous, injurious laws, fell, the false religion to which it was conjoined, and by which it was supported, also fell with it, to rise no more forever.

Let this Gentile nation "do, by nature, the things contained in the Law"—the Jewish Law—so far as that was an expression of natural law. Let them impinge upon the right of property in land as well as upon the right of property in human beings. And let the pent up poor in our cities go freely to their rightful homes in the country, where they can bring up their children in the fear of God, and not in the fear of the police, of the pauper institutions, or of the Tombs. How easy it would be to accomplish this, if there was but the will.

Repeat all laws giving title to land except in usufruct, as operative in the future. Begin by enacting a law that, henceforth, no person shall come into permanent possession of more than one hundred acres of land, allowing a

short time for those who now inherit more, to sell the overplus to persons who own no land, or less than one hundred acres. Let them sell it for the market price. This would not touch any vested right, nor injure any human being. Then let all legislation be in the same direction; and the blessing of God, "which alone maketh rich," would begin to rest upon the nation, and our much beloved country would soon rival the happy condition of the people of Japan where (it is said) almost every man is a freholder. They sit under their own vine and fig tree, and war is known only in history.

Or, still better, we might begin to learn the "song of Moses and the Lamb"—unite the Law and the Gospel together: the former, instructing those who choose to be of the world, marry and be married, and do their part in peopling the globe, how to live as parents and neighbors, enjoying the common elements "in common," so far as to secure to all a homestead, houses and land for themselves, wives, husbands, and children.

This, when it comes, will be the Millennium, "every man under his vine and under his fig tree," and no law, and no war, to make them afraid, for the nations shall beat into plowshares their swords, and into pruning-hooks their spears, and they shall learn to kill each other no more. No longer shall the arts and sciences be prostituted to build immense war ships and columbiads, with which to battle with each other, as at present. The infernal pursuits of war will be abandoned for the peaceful farm and mechanics' shop.

Man must do this. But never will war cease until land first ceases to become property. All wars are for land; that is the "material guarantee" in which it terminates.

The whole landed system of England and America came down from William the Conqueror, who divided the land among himself and his officers, employing the soldiers to work it for a bare subsistence. Let this all be changed; and while those who may choose the world and its order of reproduction may own their little farms, and live in peace, Christians, forsaking their all of personal property, can hold their goods, their labor, their joys, and their sorrows, "in common;" each one seeking another's wealth, and not his own; thus leaving the process of generation, with its wives and children, its houses and land, its brothers and sisters (after the flesh) to the children of Esau, as their natural birthright; while the children of Jacob, who have wrestled with the angelic spheres until they have become blessed with a permanent inheritance therein, though still in the body, are quite satisfied with this as "the Resurrection."

Yours for progression,
F. W. EVANS.
SHAKER VILLAGE, New Lebanon, Col. }
Co., N. Y., March 4th, 1861.

The Teachings of Nature.

Perfection and truthfulness of mind are the secret intentions of Nature."

For the Herald of Progress.

Orbits of Planets and Satellites.

AN OPEN LETTER ON THE ASTRONOMICAL CONTROVERSY,

ADDRESSED TO MR. DAVID TROWBRIDGE.

FRIEND TROWBRIDGE: In number 49 of the HERALD you ask me some questions, and as the Editor has politely promised space in his columns for a reply, I take this occasion to comply with your wish, hoping to do so to your satisfaction.

I say, that epicycloidal orbits exist in our solar system; and assert that the ORBITS OF THE SATELLITES AND PLANETS FORM WAVING CURVES.

Let us begin with the orbit of the moon, and to illustrate our demonstration, take a round table and two lead pencils. Assume a point in the middle of the table to be the sun; and place the earth at another point, say two feet distant; and lastly make another little point near the latter at a proportionate distance, which may be considered the moon.

I say in a proportionate distance, for the success of the experiment wholly depends upon accuracy. Now, you know that both bodies—the earth and the moon—mutually turn around each other; the moon not only around the earth, but the earth also around the moon, so that both form, so to say, a double star, of which the smaller one—the moon, of course—describes the largest curves.

Do not forget that the earth and the moon must perform twelve revolutions; therefore, let us divide the earth's orbit around the sun into twelve equal parts (giving one to each month), and then trace upon the table with both hands (a lead-pencil in each hand) twelve revolutions of the moon following the earth's orbit once around the sun. If we execute the movement accurately, we shall not find an epicycloidal orbit upon the table, but two WAVING LINES, crossing each other twenty-four times during the annual revolution of the earth. The one with twenty-four single slight curves is the annual orbit of the earth; the other, with twenty-four single large curves, is the annual orbit of the moon.

If the earth and the moon revolved fifty, sixty, or more times a year around each other, both, to be sure, would form epicycloidal lines, but that is impossible; the revolutions of the heavenly globes being always proportional to their respective masses and distances. Every secondary body consequently always possesses a slower motion in its infe-

Persons and Events.

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

PERSONAL ITEMS.

Mrs. S. E. Warner and Miss Belle Schougal have recently been lecturing at Maple Rapids, Mich., through the enterprise of H. P. Lansing, of that place. As a result, he sends us a number of subscribers, where a few months ago there was but one Spiritualist. Miss Mills, of Oswego, N. Y., a test medium, has been giving convincing tests at Pultneyville, says the Commercial Press. She will probably visit England in June. Jas. G. Clark is concerting in central New York. The Hutchinssons in the vicinity of Philadelphia. Rev. Mr. Willis, of Cold-water, we observe is delivering a course of lectures upon "Representative Women." He is also advertising in the local papers to give a "Reading from the Poets" for the benefit of the Ladies' Union. Mrs. Winans, wife of the owner of the cigar steamship, died in Baltimore a few days since. She was distinguished for her benevolence and philanthropy. A. B. Whiting recently held a discussion upon the reliability of the Spiritual phenomena with Rev. Mr. Jones, at Decatur, Mich. The debate continued three days, and we learn from the Chicago Democrat, a report of the discussion is soon to be published. Mrs. Bloomer has, it is said, become one of the Editors of the Waupun (Wis.) City Item. If so, a lively sheet has made a valuable acquisition. Mrs. Maria Farley Emerson, author of "Woman in America," was married on the 18th of March to Mr. J. L. Adams, at Canton, Pa. They advertise the union to be based on the equal rights of the sexes. Mr. and Mrs. Adams are lecturing in Penn., the one on Infidelity, the other on "Woman's Position in American Society."

BRIEF ITEMS.

The value of iron cars was pretty thoroughly tested recently by an accident on the New York & Erie railroad. In crossing the Hackensack, the draw was open, and the engine and one car went over. Had the cars been made of wood, probably every passenger would have been killed, whereas not one of the twenty was seriously injured. The American ship Sam Danning, Capt. Skofield, master, cleared at the custom-house, yesterday, for Liverpool, by M. S. Charlock & Co., with 5,620 bales cotton, weighing 2,902,156 lbs., valued at \$388,049 32; also 132 sacks cotton seed, valued at \$198. Total value of cargo, \$388,247 32.—Mobile Register, 14th. The World's Crisis, of last week, devotes six columns to articles opposed to the truths of Spiritualism. If it persists in this course, we shall feel compelled to recommend the paper to our readers. Miss Prescott, the popular magazine writer, is about to be married to Mr. Richard Spoonford, a Boston lawyer. Some of the most active churchmen of different sects, in Chicago, have agreed to "form a more perfect Union," for the promotion of religious knowledge, and the furtherance of charitable works. In this union, all denominations are to stand upon an equal footing. When Mr. Dickens wrote one of his Christmas books, he shut himself up for six weeks to do it; he "put his whole heart into it, and came out again looking as haggard as a murderer."

FOREIGN ITEMS.

The arrival of the steamer City of Baltimore, brings us European news to the 14th inst. In the English House of Commons a Mr. Gregory had given notice of his intention on an early day to call the attention of Government to the expediency of a prompt recognition of the Southern Confederacy of America. Sir Charles Wyke had been appointed British Minister to Mexico, and was soon to sail for that country. English papers still discuss at great length the affairs of this country; great dissatisfaction is expressed in them, as well as in the leading French journals, with the Morrill Tariff. The amount of gold dispatched to America from England since the end of November, is about \$20,400,000. The debate on the Address still occupied the attention of the French Legislative Corps. Prince Napoleon delivered a speech of four hours duration, in which he took strong grounds against the temporal power of the Pope in Italy. He was complimented for his successful effort by the Emperor. The Italian Question has been the chief subject of the debate. In Italy, an elaborate system of opposition against the new Government had come to light, in the shape of a long series of instructions to Confessors, in which almost every form of opposition to Victor Emmanuel's rule is insisted upon as a religious duty. In the Italian Chamber of Deputies the President, Zanolini, in a speech, expressed the hope that Rome was to be made the capital of Italy, and that the deliverance of Venice was approaching. Cardinal Antonelli, in a dispatch to the Pontifical Chargé d' Affaires, at Paris, boldly charges the Emperor with being the cause of all the troubles which beset the Government of the Holy See. The Citadel of Messina, the last stronghold of the late Neapolitan Government in Sicily, surrendered to the Sardinian troops on March 13th. Funeral ceremonies took place in all the churches of Warsaw, (Poland) on March 9th, in honor of those who fell in the outbreak of the 27th of February. A general movement was progressing throughout Poland for reconstituting the nationality of that people; and a petition to that effect, forwarded to Alexander of Russia, had been so far favorably received, that a separate Council of State for the kingdom of Poland had been granted, and one Zomolsky appointed President. This movement had excited in Austria great animosity toward Russia. The treaty of the English and French with the Chinese was working successfully. Lord Elgin had left for England. In Japan, affairs are peaceful.

The Physician.

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

MEDICAL WHISPERS.

BY THE EDITOR.

ELIZABETH W. T., of New Brighton, will try the citric acid for her sick headaches.

"Vaccination."—We expect to answer several correspondents on this question in our next issue.

Mrs. BLACKMAN, ADRIAN. We do not deem apple wine or cider good as a beverage; at times it is both anti-bilious and cathartic; in general it is the reverse in effect.

G. W. K., DE RUTTER, N. Y. Nothing has as yet appeared for your little daughter. We shall be very happy when a ray of light penetrates our sight in her behalf.

ANNA J., CAYUGA CO., N. Y. Not a word yet for thee. Will you report, if there should occur any change in your symptoms? You are not forgotten.

"Hard of Hearing."—NEWTON ENO, of INDIANA, can get relief by smoking dried hops, and then forcing the vapor from his mouth into the throat passages leading to the ear-chambers.

"Weak Eyes."—LOUISA L. B., BOSTON, Mass. We cannot reach the causes of your eye-infirmities without volatilizing the fluids of your general system. Will you, therefore, take freely of the "Spring Beverage"? Let every person, whether sick or well, appropriate this Whisper.

J. H. BLOOD, ST. LOUIS. The patient, to whom you referred in your brotherly note, may be greatly benefited by adopting the prescription to "Amelia" given in this number. Your friend does not need the pills every night; not more frequent than twice a week for a month or two. Should be glad to get a word from either yourself or the patient. Angels dwell with you always!

"Sick Head."—MRS. M. R. I. ADRIAN, Mich. Have you not yet found any remedy in our Journal adapted to your husband's symptoms? Does he eat an orange early every morning? When his headaches come on tell him to dissolve a small powder of citric acid (acid of lemon) in a tumbler of water and drink it. This will check sick headache in almost every instance.

"Sore Eyes."—H. G. SPENCER, of ROCK CO., Wis., complaineth that his eyes have been sore for nearly two years. The affliction began with inflammation and the result is granulations upon the lids.

REMEDY: Take equal parts of table salt and citric acid, say half a tea-spoonful of each, and mix them in the white of an egg. Bandage your eyes with this every night. Never use the same mixture twice. Make it fresh just before applying.

"Lusus Nature."—The French Academy has received from Dr. Larrey, Surgeon-General of the French Army, the likeness of a child, fourteen years of age, in possession of three legs and in the enjoyment of excellent health. The thigh of one side bifurcates at the knee; one branch curves nearly at right angles, and terminates in a foot bearing four toes, the other branch follows the normal course of a leg, and ends in a foot bearing two toes.

"Nocturnal Emissions."—A. O. BLOOMINGTON, ILL. Stop the use of cane sugar in every form. Take no drinks, cakes, or puddings, which are sweetened with sugar or treacle. Grape or rose saccharine is good. Hence honey is not injurious in this disease. But the surest way to restore the seminal vessels to their original strength, is to chew plentifully of the leaves and flowers of camomile, only swallowing the wine and saliva, which, by the process of mastication, you extract from the quid.

The fifty young men who have addressed us, on this unhappy subject, will consider themselves prescribed for in this Whisper. Still, as long since promised, we have much to write to the husbands, fathers, and sons of earth, and we hope that we may redeem all our promises on this head.

"Diphtheria and Sore Throat."—SOPHIA H., NORTFIELD, MASS. "BROTHER DAVIS: Will you please give your opinion of the cause and cure of the disease called 'Diphtheria'? Is it what is known as the putrid sore throat? Can one who has had the canker-rash have this disease also?"

ANSWER: Diphtheria, as was stated in an early number of this journal, owes its origin to certain atmospheric influences, which are generated and widely diffused in some localities, while other and adjoining regions are wholly untaunted by the poisonous vapor. Any one is liable to an attack of this subtle inflammation, and there is no condition save that of sound health, which may be considered a harbinger of safety.

SYMPTOMS: The most prominent symptoms are that of weariness through the joints, and the sensation of a cold in the head, and throat, and lungs. Sometimes, however, the throat is not sensitive even when the diphtheritic exudation has commenced. A fetid odor in the breath, and some slight redness and enlargement of one of the tonsils, are among the incipient symptoms.

REMEDY: Stop all food, even when your appetite is good, except gruels, porridges, and panadas. Drink not a spoonful of cold water. Bandage your entire throat in early stages of the disease, with several folds of flannel. Keep this cravat on both day and night without changing. Be very quiet, and do not fear the progress of your disease. Gargle your mouth and throat every half hour with a strong gargle made of vinegar, honey, red pepper and salt, mixed in a tumblerful of warm water. Do not go out of a warm room for several successive days. Breathe the vapor of hops occasionally; also sleep on a pillow filled with them. Take no physic or emetics. Keep the bowels open by warm water enemata. (This course, accompanied with some gentle magnetic passes to quiet the nervous excitement, will check almost every form of throat disease.) Putrid and diphtheritic inflammations of the throat, although resembling croup in many symptoms, should

not be treated like the latter, but invariably as you would attempt to prevent an attack of yellow fever, viz: By bathing the extremities in hot mustard water, rubbing them until the skin becomes very tender, and then enveloping them in many folds of flannel. Just balance the system in regard to temperature, give it plenty of rest for several successive days, and you will escape almost every form of putrid inflammations and eruptive fevers. (For treatment of Diphtheria in its most threatening stages, see a back number of our first volume.) We think this disease will soon disappear from its present localities.

"Care for Fluor Albus."—MISS AMELIA W., of Pine Grove, writes as follows:—"BROTHER DAVIS: I wish to trouble you before asking assistance from any other source, having more faith in your simple and natural remedies than in those prescribed by our M.D.'s. For nearly a year past I have been troubled with Leucorrhoea or Fluor Albus, attended by a great deal of pain in the back and across the lower bowels, and at times a very distressing bearing down, which is now becoming very exhausting. What shall I do for it? Please answer in your Medical Whispers."

ANSWER: In prescribing for you, which we cheerfully do, with the full expectation of healing your unfortunately disordered system, we hope to meet and cure a number of like cases scattered through the land. It is not necessary here to enumerate the primitive causes that ultimate in Leucorrhoea. Every intelligent young lady is sufficiently enlightened on physiology to know that the increased discharge of a white secretion from the internal membranes is certain to result unhappily in the after years, which should be full of joy and beautiful health.

REMEDY: Use a syringe every morning of white of an egg thoroughly amalgamated with a table-spoonful of liquid honey. Pour this mixture into sufficient blood-warm water to make over half a pint, for injection. At night take a one grain pill of the extract of camomile. After one month, if your symptoms are not removed, substitute for the above injection one pint of blood-warm water containing from three to six drops of diluted sulphuric acid. In a few weeks get your druggist to make you an hundred pills, of two grains each, composed of equal parts of extracts camomile and dandelion. Take one every other night. Obey all the laws of Nature, and so realize a full unity with the Spirit of your Father God.

"Adipose Swelling."—"MR. DAVIS, DEAR SIR: I am a little boy, eight years old. I live in Weston, Mass. I have a bunch on my right side. It has been nearly five years coming. The doctors say it is a fatty tumor, and must be cut out. Will you please examine it and tell me if it must be taken out, or whether it cannot be cured some other way, and I will thank you many times.

"With much love,
"IRA E. C. . . ."

ANSWER: We find our eyes almost blinded by the many obstructions that becloud the way between your fleshy swelling and the anti-surgical means which might possibly cure it. The doctors have decided by the doubtful twilight of a long experience. They are taught that adipose sarcoma (as fatty tumors are scientifically called) are scarcely ever removed, or in the least diminished, by any external appliances, except the knife. The reason is, such tumors, if not tuberculated and knitted by cellular membranes, are usually composed of insensate lymph secreted from the blood, by means of vessels which grow in every direction through the swelling; and thus the tumor, becoming a kind of independent or foreign body, seems to resist all efforts to coax it back into the circulation by absorption, and says that it will yield only to the skill of the surgeon. And yet, Ira, there is a chance for you without resorting to the instrument that "wounds to heal." We'll whisper a plan in your ear, and into your understanding also, so that, if you are a faithful and truth-loving boy, the divine spirit of Mother Nature may overshadow your body and remove the excrescence.

REMEDY: We want to refine and electrify the fluids of your entire body to begin with, so that all tendency to fatty depositions and indurations will be overcome. In order to do this you must drink freely of the "Spring Beverage," (See No. 54 of this journal,) omitting the red pepper, and adding as much more wild cherry bark. And, Ira, do not eat any salted butter, or rich cakes, or fashionable puddings. Get a plate or sheet of lead, large enough to cover your tumor. Bend and fashion the sheet so that it will sit snugly over the swelling and touch the flesh on every side. Wear this every day, secured to its place as tight as you can possibly bear it without causing pain, with an india rubber bandage or girdle. At night you should exchange the lead for a similar covering of thin copper, which may be fastened to its place by the same wide, elastic, rubber bandage. After a while the surface of the tumor will become very tender and sensitive. Then have it gently pounded and magnetized by some neighborly hand once a day. Keep the skin clean, wear the plates constantly, and drink the beverage when thirsty. Angels watch and guard you, little Ira! But sometimes the divine guides may not be able to reach you; therefore you should always take the very best care of yourself.

"Hydrophobia."—"MRS. MARY Y. . . . OF DUMFRIES, CANADA WEST, writes as follows:—"A. J. DAVIS, MY DEAR SIR: Please inform me through the Herald of Progress just as soon as you possibly can, what is the best medicine for preventing or curing Hydrophobia. Mad dogs have been lately very numerous through this neighborhood. Do for humanity's sake inform the readers of your journal what is the most efficacious treatment of hydrophobia, and you will, I assure you, be instrumental in saving many of your fellow beings from misery and an untimely grave."

ANSWER: The best known natural prevention of the disease called "Hydrophobia" is a wholesale destruction of all dogs in Christendom. But the pound of "cure" is more popular. Of the symptoms of Rabies in the human being we need not say anything. They are, unhappily, familiar to thousands. The poison may remain latent in the human body for days, weeks, months, and even years, and then break forth with all

its terrible symptoms of paroxysmal destruction.

TREATMENT: The wound just made by the bite of a rabid animal should be thoroughly and instantly cut open, so that the vessels will bleed freely, and all the parts should be immediately syringed or soaked with diluted aqua ammonia (spirits of hartshorn). This remedy will give much pain, but it is of utmost importance. It is a good precaution to bind the upper portion of the wounded limb firmly with a strong ligature, in order to prevent the absorption of the subtle vapor into the circulatory system. This bandage may be safely removed in a few hours. After thoroughly drenching the wound with weak spirits of hartshorn (spirits of camphor will sometimes act as substitute), the parts may be drawn together, and then carefully covered with arnica court plaster. This plaster can be obtained of any homeopathic physician, and of most druggists. (Better get the ammonia and the plaster at once, for 'tis said that "a wise man foreseeth an evil and hideth himself.") One thing is necessary—i. e., a free discharge of venous blood from the parts bitten. If there is tardiness in this respect, apply a suction force to the wound without delay. All this will act as a preventive.

REMEDY IN LAST STAGES: In case the system is contaminated with the Rabies, and the premonitory symptoms of the culmination begin to appear, then have nothing whatever to do with drugs. Tinctures of scull cap, musk, cleophrane, chick weed, &c., &c., ad infinitum, are worse than nothing; let calomel, and all the myriad forms of recommended drugs entirely alone; and instead, put the sufferer into a very hot vapor bath, as near 150° Fahrenheit as possible, and continue the sweating process for nearly twenty minutes. After which astonish the patient with a shower of cold water, and immediately cover him with blankets in bed. This will be followed by a desire to drink some cold fluid. Instead, give a tumblerful of strong red-pepper tea containing one tea-spoonful of tincture lobelia. (Procure a bottle of this tincture now.) Perhaps a prooxym will immediately come on; if so, more repeat the sweating process, with even more heat, if possible, for ten minutes; then, as before, give the tumbler of cayenne tea and the tincture of lobelia.

It may be necessary to put the patient four times through this terrible ordeal. But as soon as the system is excessively weakened by the steam process, and the sickness at the stomach is succeeded with copious vomiting, the crisis is passed and all danger of a fatal termination is removed. While vomiting, it is well to give a little sparmint or sage tea. If, however, the paroxysmal indications reappear, let nothing deter you from administering, still more vigorously, complete repetitions of the course above prescribed.

In some incorrigible temperaments the virus of the animal Rabies resists the most energetic remedies for several hours, and even days, especially after the final symptoms have been fully developed. The snake-stone of most countries, and the mad-stone also, will neutralize the psychological vapor of Rabies, but not unless the individual is aware that the charm is within his possession. For it should be borne in mind that two-thirds of the deaths by hydrophobia, as by cholera, owe their origin to the erroneous belief of the patient that death is inevitable.

The Organization at Coldwater

A WORD IN JUSTICE TO MR. WILLIS.

COLDWATER, MARCH 24, 1861.

MR. DAVIS, DEAR SIR: In the HERALD OF PROGRESS, March 23, is a note from S. P. Leland, which does the organization at this place such injustice that I copy for you the articles of the association:

"We, the undersigned, feeling desirous of attaining to a higher and better condition of life, through the cultivation of our intellectual, moral and religious natures, do hereby associate ourselves with the view of becoming a body corporate, to the end that we may devise the ways and provide the means for individual and social improvement and elevation, and for the welfare of the human race.

"Our creed is: The Fatherhood of God and the Brotherhood of Man.

"Our covenant: An earnest effort to live a true, virtuous and religious life.

"Our religion: A perfected and sanctified Humanity.

"Our aim: To be Right."

The articles were drawn by Joel Tiffany, July 18, 1858, and compose the only platform of the society.

The mode of conducting the exercises on Sunday is not ordered or regulated by the society, but is left to the speaker. Mr. Willis is alone responsible for his own method, and not the organization. He presumes preliminary exercises before commencing his lecture. He reads from Emerson, Parker, Channing, Brahminical writers, as well as from Paul, John, and David. He believes in the aspiration of the spirit and the descent of spiritual influences; therefore, he endeavors to unite the sympathies of his congregation in an aspiration or prayer. He loves music, and therefore he requests singing.

The order of these preliminary exercises varies as the spirit or intuition moves. If they did not suit Mr. Leland, he should make Mr. Willis bear his disapprobation, and not the "organization," which demands, as you see, no form or ceremony. It is probable, that when we behold nature, with her suns and planets, her families and associations, her order and law, her spring after winter, her day after night, taking some disorderly or inorganic method, that the world will be converted to Mr. Leland's ideas. Until that time, I would suggest to him, that no fulsome praise can smooth the roughness of the imputation of cringing servility and cowardly conservatism for any reformer, much less for one who has taken the brunt of a contest for truth against Professors and Doctors, and who willingly gave the choicest treasures of life to serve the cause of Liberty and Truth.

"FIAT, JUSTITIA, QUAT OBLIQUUM."

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 signatures; and every object covered with hints, which speak to the intelligent."

PICTURES OF MEMORY.

BY ALICE CARY.

Among the beautiful pictures
That hang on Memory's wall
Is one of a dim old forest,
That seemeth best of all;
Not for its gnarled oaks olden,
Dark with the mistletoe;
Not for the violets golden
That sprinkle the vale below;
Not for the milk-white lilies
That lead from the fragrant hedge,
Coquetting all day with the sunbeams,
And stealing their golden edge;
Not for the vines on the upland,
Where the bright red berries rest,
Nor the pinks, nor the pale, sweet cowslip,
It seemeth to me the best.

I once had a little brother,
With eyes that were dark and deep—
In the lap of that dim old forest
He lieth in peace asleep:
Light as the down of the thistle,
Free as the winds that blow,
We roved there the beautiful summers,
The summers of long ago;
But his feet on the hills grew weary,
And, one of the autumn eves,
I made for my little brother
A bed of the yellow leaves.
Sweetly his pale arms folded
My neck in a meek embrace,
As the light of immortal beauty
Silently covered his face:
And when the arrows of sunset
Lodged in the tree-tops bright,
He fell, in his saint-like beauty,
Asleep by the gates of light.
Therefore, of all the pictures
That hang on Memory's wall,
The one of the dim old forest
Seemeth the best of all.

The Nightingale Ensnared;

OR,
THE LIBERTINE RECLAIMED.

FROM THE FRENCH OF X. B. SAINTINE.

Translated for the HERALD OF PROGRESS.

IV.—YOUNG FRANCE IN THE TIME OF THE REGENCY.

Louis Francis Dauvet, viscount de Rupeureux, had until his twentieth year lived at Beauvois, where his father the count of Marets, performed the duties of the king's lieutenant general, at the same time filling the post of grand falconer of France, an office at that time little more than nominal, and which did not imperiously require his presence at court.

Having never known the kind care of a mother—a good and excellent woman whom the lieutenant general had raised to his rank by a misalliance—flattered and caressed by valets and menials, who spoke to him only of his fortune, his birth, and the high stations he was one day destined to fill, young Rupeureux, though naturally gifted with good qualities, had at last come to think himself the first man in the world. Possessed of a fine exterior and an attractive presence, and not deficient in mental endowments, he grew strong in the excellent opinion he had of himself, by the ingenious way in which he habitually compared himself with others, if at any time he found others deserving such a comparison.

If a young man of his own age excelled in personal beauty: "My rank is superior to his," he was wont to say, surveying his rival with a scornful air. If a Montmorency, or a Rohan came in his way, he tried him by his figure and bearing; and always influenced by this same sentiment of just appreciation, he ever reserved the palm to himself; and so with others. And how many there are who pass judgments in no other way! Dorat and the marquis de Plessy considered Corneille deficient in grace, and how many poet grammarians in our day have in a contemptuous tone declared Lamartine incorrect!

Our young gentleman, then, modestly ranked himself among the incomparables, carried his head high, assumed lofty airs, expiated his budding graces to the sun, and year after year became more and more possessed with the idea of his incontestable and constantly growing merits. Beauvois had already ceased to be a theater worthy of his presence. Paris, Versailles, and the court were his proper place, and he needed marchionesses and duchesses with whom to flirt, and gay sparks to eclipse.

Opportunity was soon to offer for him to enter on a contest with that conquering tribe, which, in a state of incubation during the austere old age of Louis XIV, was to break from the shell of itself under the wings of the Regency.

After the death of the king, the lieutenant general, anxious to keep on a good footing at court, had taken up his residence at a castle which he held at Chambourcy, near Saint Germain-en-Laye. Thence he went from time to time to do homage, not before the rising sun, then veiled in a cloud, but before its substitute, which then enjoyed alone the entire wealth of its rays. By virtue of his position as courtier, the lieutenant general succeeded in obtaining a nomination as one of the king's counselors, and in securing for his son the succession to the dignity of grand falconer of France.

Presented at the court of the Palais Royal, the young gentleman soon became a member of that band of nobles and scape-graces whom the Regent styled his *roués*, and to whom the duke de Richelieu, hardly one and twenty years of age, already gave consideration and importance. It was, however, not without difficulty that Rupeureux was admitted to the honor of figuring in so distinguished a company; but he so readily and quickly assumed the airs of insolence and impertinence, made

* Entered according to Act of Congress, in the year 1861, by A. J. Davis & Co., in the Clerk's Office of the District Court of the United States, for the Southern District of New York.

so bold a display of the merits he had, and even those he had not, that Noe and Char-

Among them all, the viscount de Rupereux particularly affected the society of the count de Blom, a younger son of the house of Dabois, and grand-nephew of the duke de Lorraine.

An acknowledged suitor to the eldest daughter of the Regent, the duchess de Berry, in whose guards he was lieutenant, the count de Blom was omnipotent at the Luxembourg, and reigned tyrannically over the heart of the princess, in the very palace where his grand-uncle had exercised his seductive sway over the high and royal Mademoiselle de Montpensier.

The resemblance between the career of the uncle and that of the nephew went further still; for the duchess de Berry, fascinated by a charm all the more inexplicable inasmuch as her short, thick, chubby cheeks, and pimply gallant, had no seducing exterior, ended by marrying him secretly.

The viscount de Rupereux, admitted to the confidence and intimate society of the semi-royal couple, experiences the growth of an ambition worthy of his pride, but whose end could not but be perilous.

According to his custom while at Beauvois, he compares himself with the count, and the advantage being necessarily all on his side, he asks himself why he should not try for a good fortune similar to that of the count.

From that time forth, countesses and marchionesses are no longer a quarry worthy of him. Two daughters still remain to the Regent; in that direction he makes his attack. Blom had secured an introduction to the Luxembourg by the aid of his kinswoman, Madam de Pons, string-maid to the duchess de Berry; but has not he also for cousin Madam de Chiverny, governess to the princesses? Admission to the most private apartments of the Palais Royal may then be secured for him. His plan is formed; he audaciously enters upon its execution.

Madam de Chiverny observed with no great apprehension, that her young relative was frequent in his visits to her. But she saw in them only the skillful management of a courtier attempting to secure position at the seat of power. The etiquette of the court was not at that time rigorously observed; far from it! The viscount had found opportunity more than once to visit Mademoiselle de Chartres and Mademoiselle de Valois. The thoughtless gallant, without reflecting how different the position of Madam de Berry, a widow and free, was from that of her sisters, considered his cause as gained.

He intended first to pay his addresses to Mademoiselle de Chartres, when he learned that the young princess had just entered a convent. A few months later, she took the vows at the abbey of Chelles.

Mademoiselle de Valois still remained; he was not discouraged. This time, he would not have to do with a devotee, but with a young and sprightly girl, who was fond of pleasure.

Invited by special favor to take part in a ballet at court, he took advantage of the time of rehearsal to push his suit with the princess, who seemed to take more pleasure in listening to him than any other. The matter was observed; Rupereux was bantered about it; he stood his ground, and opened fire upon his assailants with so much presence of mind, that the victory turned in his favor.

A moment after, while dancing a figure, his hand met that of Mademoiselle de Valois, he clasped it tenderly and continued the dance. She looked at him, smiled, and was not irritated. The wind was in his favor; far from coming to a stop on a road so fair, he spoke of his love in ambiguous terms, but with more courtliness than freedom. The royal dancer did not smile this time; she cast down her eyes; then reflecting that that was the ordinary language of all men when in the society of all women, she asked herself why princesses alone should be an exception, and resumed her usual expression, without exhibiting the least ill humor. The viscount took care not to let this favorable mood die away, and to perfect his work thoroughly, when the rehearsal of the ballet was drawing to a close.

"To-morrow at two o'clock in Madam de Chiverny's apartments," said he, in a low voice.

Mademoiselle de Valois then cast at him an angry glance, but she was punctual to the rendezvous.

One morning, the viscount, lazily stretched on his bed, although it was long since broad day, was thinking of his future triumph; his imagination warming up by degrees, and connecting the past with the future, he vaguely saw, as in a dream, defile beautifully and gracefully before him, hand in hand, all the women and girls of the Opera, citizens' wives, baronesses, countesses, and marchionesses, to whom he had paid his attentions, and whom, with or without reason, he had inscribed on his lists; this ravishing train of beauties, thanks to his imagination, was soon to be closed by a noble and majestic princess of the blood royal. All at once his door opens without his having rung; he prepares to upbraid his insolent and ill-mannered valet for thus interrupting his dreams, when he sees before him his father, with face all aglow, his eye sparkling, and forehead radiant with such an ecstasy of delight, that he can hardly speak.

As soon as he has a little recovered from his excessive and joyous emotion, the grand falconer of France takes a seat, draws up to the viscount's bed, and with an effort to speak without agitation:

"Rejoice, Louis, my dear son," said he; "rejoice that you have a father who rises at a better hour than you. I have just come to see you in behalf of the Regent."

"Of the Regent!" cries the young man, who, with his head still full of wild fancies, imagines that all his dreams are to be realized at once.

"I have had the honor to be present at the rising of His Royal Highness this morning," continues the grand falconer; "the reception I have met with from him, surpasses all possible expectation. The Regent—the Regent of France—at first graciously asked me to aid him to put on his vest—which not a little annoyed M. de Confans and the mar-

quis de Simiane, his gentlemen of the chamber; and when I approached him, with a gesture he kept the other visitors at a distance. And notice, my son, that among those present were the cardinal de Rohan, the abbe Dubois, and M. d'Argenson!"

"Very well, my father—finish," said the young man, with a slight anxiety.

"His Royal Highness then, taking me a little aside—while I was just about to put on his vest, which could not but take some time, for my hand trembled, and the prince besides, doubtless preoccupied with what he was about to say to me, did not speedily get ready for it—"

"At last! at last!" repeated the impatient auditor.

"Monsieur the count," said the Regent to me in a low voice, 'I am always very glad to see you, but particularly to day.' Louis, observe that I report to you the exact words of His Royal Highness: 'I have to announce to you some good news which particularly concerns my family, and which I wish to communicate to none but my friends.' Judge, my son, of the delight I experienced on hearing him thus express himself!"

"Vivah!" cried the viscount; "but this great news—can you tell me what it is?"

"How? have I not told you that His Royal Highness not only authorized me to do it, but even deigned to make me promise to do so? It is then in the name of Philip Orleans, grandson of France, Regent of the kingdom, that I have the honor to inform you of the marriage of the very high and honorable princess, Charlotte Aglae d'Orleans, styled Mademoiselle de Valois, with the noble and puissant hereditary prince of the States of Modena!"

Having said this, the good-natured father in a rapture returns to his castle of Chambois, under the full persuasion that he leaves his son in an ecstasy of pleasure.

At the usual hour, Rupereux presented himself in the apartments of Madam de Chiverny; he could not obtain admission. The next day, the same attempt; the same refusal. He then understood that the Regent had been informed of his attentions to his daughter, and it became clear why the prince had done Monsieur, the grand falconer, the honor of making him a confidant in the matter of the marriage of Mademoiselle de Valois.

Moreover, this great secret which Rupereux and his father were to keep so faithfully was already public at court. The rumor was current, likewise, that at the news of this marriage project between herself and the heir of Modena, the young princess had burst into tears; her despair became publicly known. Perhaps there was no other cause than regret at the expectation of leaving her family, her mother, and her country. The modest Rupereux regarded himself as the sole occasion of this great grief. Carried away, not by his love—for he felt but feeble touches of passion for the princess—but by his pride, which was moreover of a very vigorous quality, his good sense abandoned him, and he so far forgot himself as to write to her and propose a secret marriage, without giving himself even the trouble of devising the means to bring it about. A valet of the marchioness of Chiverny, gained over to his purpose, took upon him to transmit his epistle.

He was walking his room with great strides, thinking of the duke of Lauzan and the count of Riom, his audacious predecessors in the race, when his door again opened quickly without call from him, and his father entered, his countenance no longer aglow with hope and joy, but pale, and dejected, like a man at whose side a thunderbolt has just fallen.

Taking his stand before his son, with his arms crossed, in an attitude of despondency rather than anger, and gazing sternly in his eye:

"What have you done, sir?" said he. "But no; you may be a scapegrace, a knave, a scoundrel, even a libertine as they call you, but you are not a fool! This letter—you did not write it—your hand has been forged! Let us see, let us see, Louis," he continued, softening in his manner all at once, and falling into a chair; "is it not true? you were not capable of such a deed—it was that of a fool!"

"But of what action and of what letter are you speaking?" asked Rupereux, not without some agitation.

"I was sure of it!" cried the poor father; "he is really ignorant of what I want to tell him! It is some idle trick of his worthy boon companions! you see what it is, Louis, to be a debauchee! You have friends who, not content with destroying your reputation, and your health, by making you a companion of their orgies, likewise jeopardize your interest with the prince by their trickery! For this letter, addressed to Mademoiselle de Valois, and in which they have counterfeited your writing, has just been sent to the Regent."

"Who sent it?" said Rupereux, with a very dejected air.

"That good Marchioness de Chiverny, our cousin—it was her duty, but she warned me of it beforehand."

"A plague upon Chiverny! the cousin of the devil, and not mine!" cried the young viscount.

"How?" said the old nobleman, growing paler and paler, "this letter—it is you then who had the audacity to write it?"

"Suppose it were?" answered Rupereux, with a confident air; "the princess loves me. Moreover, the letter is not signed. As you were just saying, my writing has been counterfeited."

"Fool! you would then destroy and dishonor us?"

"A great dishonor for you truly!" answered the viscount, with a sneer, "to ally yourself with the royal family! What a disgrace!"

"But this marriage was impossible! Think who you are! a mad-cap, a frequenter of low alleys and gaming-tables! It was infatuation and lunacy! Even had she been free to dispose of her hand, would the princess have consented to such a misalliance?"

"Misalliance let it be!" interrupted Rupereux haughtily; "but would it have been the first? Have not worse matches been seen! Was not Louis XIV the husband of Madame de Maintenon? And yourself, sir, count, did you not take for a wife the daughter of a farmer of the revenue?"

he was about to strike him; but suddenly stopping, he sank into his chair as if overwhelmed, and covered his face with both hands. Then, after a moment's silence, he arose, and with a firm and calm voice said:

"Viscount de Rupereux, you are a scoundrel! From this day I forbid you forever to appear again in my presence; may the Regent chastise you as you deserve—I will not defend you; I swear it by the memory of my worthy and honored wife, Maria Robert, daughter of a revenue farmer, and to whom you owe not only your birth, but the fortune you enjoy. All is at an end between us; adieu!"

The viscount, alarmed and affected, made an effort to detain him; but the old man kept him at a distance with the end of his staff, and went out repeating:

"All is at an end between us!"

And, in fact, the father and son met again but once, a year afterward, and in very singular circumstances, as I shall relate at the proper time.

On a certain day the grand falconer of France was sent for to the Palais Royal.

Admitted to the apartments of the Regent, he found the latter alone in his cabinet, and holding in his hand an open letter. The poor father recognized the lines written by his son, and fell on his knees before the prince, but without uttering a word, for he remembered his oath.

"What are you doing, Count of Marets, and why do you gaze in such amazement upon this writing? Do you know, then, who is the author of it?"

The grand falconer dropped his head.

"Bless my soul! it would much oblige me if you were to give his name; for, my part I have no knowledge of him—this paper is not signed," said the prince, so like his grandfather, Henry IV, in his characteristic traits, his virtues, and particularly in his faults.

Then he added, smiling:

"This masterly performance doubtless comes to us directly from Charenton; let us say nothing more about it! But I have to speak to you of a more serious matter. Your son, they say, has composed ditties on the Company and the Scheme of our worthy Scotchman, Law. That cannot be tolerated, for this affects public credit and the fortunes of the king's subjects. For this deed alone—you understand me—the Viscount de Rupereux will leave Paris. Let him take up his residence on your estates, and not leave them."

"I will not receive him! I have sworn it. Permit me, sire, to say nothing of my reasons," said the father, affected to tears by the clemency of the Regent; "but M. de Rupereux possesses, at Marly-le-Roi, an estate to which he has just fallen heir by the decease of his maternal uncle, Fagon—"

"How? That fine park with which the late king gratified old Fagon, at the expense of the forest of Marly? My compliments to you on your son upon his inheritance; but let him hasten to take up his residence at the earliest moment," said the prince, all at once laying aside his serious tone. "The house of a physician is what best suits his case for the nonce; the Esculapius is gone from it, it is true, but the patient doubtless will be all the sooner restored. Go, my dear count; on the first opportunity for an amnesty we will perhaps discharge M. de Rupereux from his arrears—on the marriage, for example, of the future princess of Modena."

An officer of the police called at the dwelling of the viscount to make known to him the orders of the Regent; but the roost was empty. Many days before, Rupereux, to relieve his mortification, had taken to his old habits of a roue and a gamester. With Canillac, Nocé, Fargis, Marivats, and the rest of the band, he passed his days in intrigue. The reign of the marchionesses had returned, as he himself said. Finally, learning the kind of exile which the Regent had inflicted upon him, and the reason assigned for his disgrace, he was unwilling it should be said that this equitable prince had ever struck without cause, and so forthwith composed against Law's Scheme a satirical ditty, which all Paris sang in chorus.

The Duke of Orleans was the first to laugh at this piece of impertinence.

"See," said he to d'Argenson, the lieutenant of police, who reported it to him, "how fortunate it is for the grand falconer that I did not accuse Rupereux of having killed his father; he was capable of doing the deed, or anything that would justify me for having made the charge!"

However, now that he was to leave Paris, the viscount made it a point of honor to go off with colors flying—to leave some souvenir behind him, and give one pledge more to the honorable society that had admitted him to its bosom. He resolved therefore to put his affairs in order, which does not absolutely mean that he paid his debts; but he settled the wagers he had lost, gave the companions of his games and pleasures the retaliation he owed them, brought his last intrigue to an end, and sent back to the fair ladies, who had honored him with their favors, the letters, portraits, and locks of hair of all colors he had received from them; though making some mistakes in the matter of addresses, restoring to one what had come from another, sending to a countess the package belonging to a danseuse, and vice versa; which did not fail to cause a great commotion behind the scenes and in private circles. Then, to close with an explosion, he sent word by a gentleman usher to all the husbands whose wives he had borrowed, that they must take them back at once, as he, the viscount de Rupereux, made them over in full, by an extra-judicial act, desiring to be quit of all responsibility for what might happen during his absence.

Among these husbands there were some few—ill-mannered, without doubt—who did not relish as they ought this charming and delightful libertinism, and so it was with three sword-cutts, and his arm in a sling, that Louis Francis Dauvet set out for his exile at Marly-le-Roi, or, as it was formerly styled, Marly-le-Chatel.

(To be continued.)

ALWAYS be at work for the attainment of an object. If the object itself is not important, the pursuit is. The fox, when caught, is worth nothing; he is followed for the pleasure of the following.

Apotheosis.

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

"DIVINITY leapt up full-statured, when His life burst its tabernacle of clay. And wore God's splendor 'round it like a raiment, Throbbing with glory like a midnight star: All Heaven was hushed to hear the joyful 'Well done!'"

The shining hosts and quiring orbs sang "Welcome,"

And angels crowned him in their Capitol, For in his heart he kept God's image bright."

Departed: From Bonton, N. J., March 16, 1861, GEORGE M. ELY, aged 35 years, 4 months, and 19 days.

Thus, in the prime of life, this great, true, generous-hearted son of Nature, and lover of her truths, beauties, and harmonies, has left the realm of the external senses to experience the peace and joy of the beautiful Spirit Land. He was unshackled by creeds, superstition, or fear, and, in the dignity of his nature, stood forth before the world a virtuous, heroic, enterprising, kind, courteous, upright man, possessing a character and bearing that not only won the regard and admiration of all who knew him, but which will make his departure deeply felt and regretted by the entire community. He heartily maintained the progressive truths of the Harmonical Philosophy, and was ever found in the front ranks of Philanthropic and Reformatory movements, being invested with important positions of trust and honor. His sympathies and activities were always with Freedom, the dignity and rights of Labor, and the vindication of man as superior to institutions.

A highly intelligent and affectionate nature gave him a strong hold on a large circle of friends and relatives, who will recall with pride and satisfaction his exemplary life, and will endeavor to emulate it. His gentle and affectionate wife, will, in her struggles through life in this sphere, feel his presence as a source of strength and consolation, and while holding sweet communion with his loving spirit, through her tear-dimmed eyes, she will behold him standing on the shores of the glorious Spirit Land, inviting her to "come up hither," and receive the joyous welcome that awaits her. May the consolations of the angel world soothe, comfort, and cheer his large circle of mourning friends, and make us worthy of his loving ministrations.

P. D. M.

Departed: From her earthly form, Clyde, O., March 14th, EMILY, daughter of George and Mercia Stewart, in the 25th year of her age. Beautiful indeed is the philosophy of death to the true Spiritualist. We only lay aside the body that has become irksome to the spirit, in consequence of its disease or maturity, take to ourselves one more beautiful and symmetrical, and journey on towards the ever-receding summit of perfection.

Our departed friend was a young lady of much promise, and respected by all who knew her. She was devoted to every reform that sought to better the condition of humanity, and early learned to love and prize the Harmonical Philosophy. The family will miss her earthly presence, yet they do not "mourn as those without hope." Being conscious that death has not severed the golden cords which bound them together, they look forward with bright anticipations to a happy reunion when the "battle of life is o'er."

The funeral discourse was given by your correspondent, and the large audience of neighbors and friends clearly demonstrated the regard they felt for the deceased.

A. B. FRENCH.

CLYDE, O., March, 1861.

Of Writers and Speakers.

"Our Philosophy is affirmative, and readily accepts of testimony of negative facts, as every shadow points to the sun.... No man need be deceived.... When a man speaks the truth in the spirit of truth, his eye is as clear as the heavens."

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

Dr. J. L. Berthollet, East New York, will answer calls to lecture.

L. Judd Pardee may be addressed, care of I. G. Atwood, 88 East Sixteenth Street, New York City.

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

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

Mrs. C. M. Stowe may be addressed, Vandalia, Cass Co., Mich.

Mrs. M. B. Kenny will speak at Gloucester, Mass., March 31. Address Lawrence, Mass.

Dr. James Cooper, of Bellefontaine, O., answers calls to lecture in the trance state.

A. B. French, Clyde, Sandusky Co., O., will answer calls to lecture.

Rebecca C. Anderson will answer calls to lecture, addressed Xenia, O.

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

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

J. H. Randall, Inspirational Speaker, may be addressed care of Charles Merritt, Esq., Battle Creek, Mich.

A. W. Curtis will respond to calls to lecture in Southern Minnesota. Address Marion, Olmsted Co., Minn.

Miss Martha F. Hullett (Post-office address, Rockford, Ill.) will speak during April, and May in the East.

Geo. M. Jackson, Inspirational Speaker, may be addressed by friends wishing his services, at DeWittsburg, Schuyler Co., N. Y.

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

Mrs. S. L. Chappell, Inspirational Speaker, will receive invitations to lecture, addressed, Phoenix, N. Y.

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

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

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

Dr. W. L. F. Von Vleck will answer calls to lecture in the Middle or North-western States. Address care Dr. Allen Pence, Terre Haute, Ind.

Rev. J. D. Lawyer will attend to any invitations to deliver six or more lectures on Doctrina Christianitatis, directed to Coxsack, N. Y.

Leo Miller speaks in Philadelphia the four Sundays of May. Calls to lecture week evenings should be addressed, Hartford, Conn., or as above.

H. B. Storer will lecture at Providence, R. I., April 7th and 14th. Will speak three evenings per week at places near these towns.

William Denton intends to explore the lead regions of Illinois, Wisconsin, and Iowa, this Spring. Friends desiring his services as a lecturer on Geology and General Reform can direct to Painesville, Ohio.

Mrs. S. E. Warner will lecture the third and fourth Sundays of April in Battle Creek. Those who wish to secure her services for the summer will address her as above.

H. P. Fairfield will speak at Toledo, Ohio, two first Sundays of April; Adrian, Mich., the two last Sundays. For engagements at the West and South, address care Lemuel Martin, Esq., Adrian, Mich.

Cleveland, O.—Meetings at Chapin's Hall 2 P.M. and evening. Mrs. A. A. Currier will speak during April. For engagements during the week, near Cleveland, address Mrs. H. F. M. Brown.

Frank L. Wadsworth lectures April 7th and 14th at Elkhart, Ind.; 21st and 28th, Sturgis, Mich.; May 5th and 12th, Adrian, Mich.; May 19th and 26th, Toledo, Ohio; June, Detroit, Mich.; July, Lyons, Mich. Address accordingly.

R. P. Ambler will speak at Attica, Ind., three first Sundays of April, after which he will return to the East and accept engagements in the vicinity of Boston or Lowell during May, June, and August. Address care C. W. Bateman, Attica, Ind.

Mrs. Augusta A. Currier will lecture in St. Louis the three first Sundays of April; Beardstown, Ill., the fourth Sunday. She will speak in the East until November, when she will again visit the West, lecturing through November in Oswego, N. Y. Address J. W. Currier, Box 515, Lowell, Mass., or as above.

N. Frank White will lecture at Battle Creek, Mich., two first Sundays of April; Toledo, Ohio, two last; Detroit, Mich., four Sundays of May; Oswego, N. Y., the five Sundays of June; Seymour, Conn., through July. All calls for the year following in the East. Address soon as above.

Miss Emma Hardinge will lecture in Philadelphia during April. Address care Mr. B. Dyott, 114 South Second Street. In Providence in May. Address care of Capt. H. Simons, Providence, R. I. In Worcester and Bangor, Me., in June. In Oswego in July. Post-office address care of Bela Marsh, Publisher, 14 Bromfield Street, Boston, Mass.

Miss Laura DeForce will speak in Decorah and Davenport, Iowa, the Sundays of the month of April; Plymouth, Mass., during May; Providence, R. I., in July; Quincy, Mass., Aug. 4, 11, and 18; Saratoga Springs, Aug. 25 and Sept. 1; Putnam Corners, Sept. 8 and 15; Concord, N. H., Sept. 29; Portland, Me., October. Applications for week evenings addressed as above will be received.

Mrs. Laura McAlpin will speak at Cleveland, O., the two first Sundays of April; third Sunday in Elkhart, Ind.; fourth Sunday will attend Speakers' Convention at Sturgis, Mich. Will lecture the Sundays of May in Elkhart and Goshen, Ind.; three last Sundays in June in Toledo, O. Will answer calls to lecture week evenings in the vicinity of her Sunday appointments. Address care Mrs. H. F. M. Brown, Cleveland, O.; C. North, Elkhart, Ind.; E. Cole, Goshen, Ind.; Henry Breed, Toledo, O.

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

Recent progress in Theology, by eminent English Churchmen; being "Essays and Reviews," Second American Edition, from the Second London Edition. With an Appendix. Edited, with an Introduction, by Rev. FRANCIS H. HARRIS, D.D. Boston: Walker, Wise & Company.

Perhaps most of our readers can recall instances in their experience, of a sad want of adaptation in the garments of their youthful mates to the bodies they were designed to cover. The vigorous growth of the younger sons of village families often exceeds the resources applied to purposes of apparel, and the young Hampdens, Cromwells, and Miltons, who honor the rude school-house with their presence, not infrequently exhibit in their dress, a profusion of leg and arm which bids defiance to any attempt to reconcile economy of means with suitable length in sleeve and jacket. This is particularly the case when lusty youngsters are dressed in last year's clothes. In vain, in these conditions, do jacket and pantaloons essay to keep up a close connection; nether and lower garments call to each other to no purpose; and all efforts to force a unity, result only in unseemly rents, to be made whole by still more unseemly patches. The only remedy is an entirely new suit of clothes.

This homely simile aptly illustrates the relation of the scientific intelligence of the age to the theological apparel in which the so-called Christian Church is determined to keep it attired. The garments do not fit; and strenuous efforts are constantly made by scientific men to make them do so. The result is, that they are torn asunder in most inconvenient places, and the theological tailors have their hands full in covering the back and sides of growing Science with parti-colored patches of all sorts of material. This whole process is becoming so ridiculous, that the more honest and intelligent of the clergy, who are not constrained by their sectarian position to remain fanatics, are openly arraying themselves on the side of Science in its naked simplicity, even though compelled to a certain extent to disown the popular Christian Theology.

Of this tendency in the religious world, the work before us is a most marked exemplification, and from recent indications is as likely to be productive of great commotion in the theological world, as the appearance nearly twenty-five years ago, of Strauss's "Life of Jesus." It is a collection of essays by seven eminent English Churchmen, in which the liberalizing influences of the modern physical sciences on the one hand, and of recent Biblical Criticism on the other, are displayed in the most remarkable manner. Their general drift—for we can go into no labored analysis of them—is to exhibit the Scriptures as human compositions, tinged with human errors, but written for the most part under exalted religious aspirations; and to present the accepted Theology as requiring great modification in its cardinal tenets by Reason and Nature.

The themes which serve as occasions—and perhaps as veils—for these revolutionary doctrines, are "The Education of the World"; "Bunson's Biblical Researches"; "The Study of the Evidence of Christianity"; "Sciences Historiques de Genéve—The National Church"; "The Mosaic Cosmogony"; "Tendencies of Religious Thought in England"; "The Interpretation of Scripture." Under the guise of these modest titles, there is served up the most piquant dish of heresy and "infidelity" to which English readers have been invited for many a long day. We see by recent notices of the press, that the higher dignitaries of the English Church are making very wry faces over it, while many in a lower station take to it with much gusto. As a fair specimen of the spirit of the book, we cannot refrain from quoting a passage from the essay on the Mosaic Cosmogony, (by C. W. Goodwin, M.A.) in which the writer briefly interprets the first chapter of Genesis:

"We pass to the account of the creation contained in the Hebrew record. And it must be observed, that, in reality, two distinct accounts are given in the book of Genesis—one being comprised in the first chapter and the three first verses of the second; the other commencing at the fourth verse of the second chapter, and continuing till the end. This is so philologically certain, that it were useless to ignore it. But even those who may be inclined to contest the fact that we have here the productions of two different writers, will admit that the account beginning at the first verse of the first chapter, and ending at the third verse of the second, is a complete whole in itself. And to this narrative, in order not to complicate the subject unnecessarily, we intend to confine ourselves. It will be sufficient for our purpose to inquire, whether this account can be shown to be in accordance with our astronomical and geological knowledge; and for the right understanding of it, the whole must be set out, so that the various parts may be taken in connection with one another.

"We are told that 'in the beginning God created the heaven and the earth.' It has been matter of discussion amongst theologians, whether the word 'created' (Heb. bara), here means simply shaped or formed, or shaped or formed out of nothing. From the use of the verb bara in other passages, it appears that it does not necessarily mean to make out of nothing; but it certainly might imply mean this in a case so peculiar as the present. The phrase, 'the heaven and the earth,' is evidently used to signify the universe of things; inasmuch as the heaven,

in its proper signification, has no existence until the second day. It is asserted that God shaped the whole material universe, whether out of nothing, or out of pre-existing matter. But which sense the writer really intended is not material for our present purpose to inquire, since neither astronomical nor geological science affects to state anything concerning the first origin of matter.

"In the second verse, the earliest state of things is described; according to the received translation, 'The earth was without form and void.' The prophet Jeremiah uses the same expression to describe the desolation of the earth's surface occasioned by God's wrath; and perhaps the words 'empty and waste' would convey to us at present something more nearly approaching the meaning of *tohu* and *bohu* than those which the translators have used.

"The earth itself is supposed to be submerged under the waters of the deep, over which the breath of God—the air, or wind—flutters while all is involved in darkness. The first special creative command is that which bids the light appear; whereupon daylight breaks over the two primal elements of earth and water—the one lying still enveloped by the other; and the space of time occupied by the original darkness and the light which succeeded, is described as the first day. Thus light and the measurement of time are represented as existing before the manifestation of the sun; and this idea, although repugnant to our modern knowledge, has not in former times appeared absurd. Thus we find Ambrase ('Hexameron,' lib. 4, cap. 3,) remarking, 'We must recollect that the light of day is one thing; the light of the sun, moon, and stars, another—the sun by his rays appearing to add luster to the daylight, for before sunrise the day dawns, but is not in full fulgescence; for the midday sun adds still further to its splendor.' We quote this passage to show how a mind unprejudiced by astronomical knowledge understood the Mosaic statement; and we may boldly affirm, that those for whom it was first penned could have taken it in no other sense than that light existed before and independently of the sun; nor do we misrepresent it, when we affirm this to be its natural and primary meaning.

"How far we are entitled to give to the writer's words an enigmatical and secondary meaning, as contended by those who attempt to conciliate them with our present knowledge, must be considered further on.

"The work of the second day of creation, is to erect the vault of heaven (Heb. *raquia*; Greek, *stereoma*; Latin, *firmamentum*), which is represented as supporting an ocean of water above it. The waters are said to be divided; so that some are below, some above the vault. That the Hebrews understood the sky, firmament, or heaven, to be a permanent, solid vault, as it appears to the ordinary observer, is evident enough from various expressions made use of concerning it. It is said to have pillars (Job xxxvi: 11); foundations (2 Sam. xxii: 8); doors, (Psalms lxxviii: 23); and windows (Gen. vii: 11.) No quibbling about the derivation of the word *raquia*, which is literally something beaten out, can affect the explicit description of the Mosaic writer, contained in the words, 'the waters that are above the firmament,' or avail to show that he was aware that the sky is but transparent space.

"On the third day, at the command of God, the waters which have hitherto concealed the earth, are gathered together in one place—the sea; and the dry land emerges. Upon the same day, the earth brings forth grass, herbs yielding seed, and fruit trees, the destined food of the animals and of man (ver. 29). Nothing is said of herbs and trees which are not serviceable to this purpose; and perhaps it may be contended, since there is no vegetable production which may not possibly be useful to man, or which is not preyed upon by some animal, that in this description the whole terrestrial flora is implied. We wish, however, to call the attention of the reader to the fact, that trees and plants destined for food are those which are particularly singled out here as the earliest productions of the earth, as we shall have occasion to refer to this again presently.

"On the fourth day, the two great lights—the sun and moon—are made (Heb. *haah*), and set in the firmament of heaven to give light to the earth, but more particularly to serve as the means of measuring time, and of marking out years, days, and seasons. This is the most prominent office assigned to them (ver. 14 to 18). The formation of the stars is mentioned in the most cursory manner. It is not said out of what materials all these bodies were made; and whether the writer regarded them as already existing and only waiting to have a proper place assigned them, may be open to question. At any rate, their allotted receptacle—the firmament—was not made until the second day, nor were they set in it till the fourth; vegetation, be it observed, having already commenced on the third, and therefore independently of the warming influence of the sun.

"On the fifth day, the waters are called into productive activity, and bring forth fishes and marine animals, as also the birds of the air. It is also said that God created or formed (*bara*) great whales, and other creatures of the water and air.

"On the sixth day, the earth brings forth living creatures, cattle, and reptiles, and also 'the beasts of the field'; that is, the wild beasts. And here also it is added that God made (*bara*) these creatures after their several kinds. The formation of man is distinguished by a variation of the creative fiat, 'Let us make man in our image, after our likeness.' Accordingly, man is made and formed (*bara*) in the image and likeness of God—a phrase which has been explained away to mean merely 'perfect, sinless'; although the Pentateuch abounds in passages showing that the Hebrews contemplated the Divine Being in the visible form of a man. Modern Spiritualism [not what we understand by Spiritualism.—Eos.] has so entirely banished this idea, that probably many may not without an effort be able to accept the plain language of the Hebrew writer in its obvious sense in the twenty-sixth verse of the first chapter of Genesis; though they will have no difficulty in doing so in the third verse of the fifth chapter, where the same words, 'image' and 'likeness,' are used. Man is said to have been created male and female; and the narrative contains nothing to show that a single pair only is intended. [The writer does not seem to per-

ceive that the resemblance of man to the Deity, as taught in this chapter, was in *likeness*—thus implying that the Deity is male and female.—Eos.] He is commanded to increase and multiply, and to assume dominion over all the other tribes of beings. The whole of the works of creation being completed, God gives to man, beast, fowl, and creeping thing, the vegetable productions of the earth as their appointed food. And when we compare the verses (Gen. i: 29, 30) with Gen. ix: 3, in which, after the flood, animals are given to man for food in addition to the green herb, it is difficult not to come to the conclusion, that in the earliest view taken of creation, man and animal were supposed to have been in their original condition, not carnivorous. It is needless to say that this has been for the most part the construction put upon the words of the Mosaic writer, until a clear perception of the creative design which destined the tiger and lion for flesh-eaters, and latterly the geological proof of flesh-eating monsters having existed among the pre-Adamite inhabitants of the globe, rendered it necessary to ignore this meaning.

"The first, second, and third verses of the second chapter of Genesis, which have been most assiduously divided from their context, conclude the narrative. On the seventh day God rests from his work and blesses the day of rest, a fact which is referred to in the commandment given from Sinai, as the ground of the observance of Sabbath rest imposed upon the Hebrews."

The account given by this writer, of the actual geological development of the earth as contrasted with the story in Genesis, is as brief and clear an exposition of this topic as we remember to have seen. But we have no space for it at present, and must refer the reader to the work itself, which, on many other topics, will vindicate its own claims to be regarded as an interesting and instructive volume. For an interpretation of the creative process presented in Genesis, similar to the one above given, we would also refer him to No. 32 of the HERALD OF PROGRESS.

IT ISN'T ALL RIGHT. By CYNTHIA TEMPLE. Published by the New England Reform Association, Boston. S. T. Munson, Agent, 143 Fulton St., N. Y.

This little pamphlet is suggestive of its title. We quote one sentence, using our own italics:

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