

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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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.

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 use) 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."

G. G. M., ST. LOUIS, MO.—There's no such Word as Fail!" is on file for publication.

F. T. L. MASS.—Thanks for "A Plea in Behalf of Little Children." It will soon appear.

LEVI K., FISHKILL, CT.—At present we do not see that we could accept the "Messages."

"MARY," MOSCOW, MICH.—The Medical Whispers contain a word for thee. Spiritual and eternal realities will give thee consolation and joy.

"E," BROOKLYN.—What Good has Spiritualism Accomplished?" will be published in this journal. Your secret is safe.

GEORGE S., WEST ACTON.—"Things as they are," numbers two and three, are most cordially welcome.

W. A. L., NEW YORK.—The idea running through your lines is welcome, as it is enduring. We shall try to give it space ere long.

N. H. M., VERMONT, N. Y.—We are indebted for several poetic contributions from thy pen, Brother, and they will receive attention at our earliest convenience.

M. LA RUE JR., BURLINGTON.—Yes, Brother, send us your photograph, in a gilt frame, and we will cheerfully forward our autograph, if we have one to spare.

FANNIE C. C., GALESBURG.—It will be hard to find that "leisure hour," and the wisdom suited to the case you describe, at the same time; but we know that no true, earnest worker, is ever lost. It is surely and most wisely answered.

W. K. T., FAIR HAVEN.—We think you have the powers of a "seeing medium" not yet developed; but this gift is not constitutional clairvoyance, to which we particularly referred in a previous whisper.

B. B., DUREQUE.—We think you would have great success in treating the sick during the months of autumn and winter. Other months of the year would not favor your healing process. Hence you may follow two kinds of business with advantage.

SALINA R., AUBURN, ME.—Send us thy word on "Freedom." We thought to publish the "Stanzas" ere this, but other matter has crowded them out, from time to time. Something of broader scope would perhaps interest the public more at present.

POEMS DECLINED.—"Eternity;" "How Shall I Pray?" "Where and What is Hell;" "Complaint of the Blustering Wind;" "Things to be Considered;" "The Dwelling-place of God;" "Progression;" "Prayer—Benediction;" "The Prophetic Slave;" "When Dearest Friends;" "Our Liberty and Union."

H. S. C., HARVEYSBURGH, O.—Open thy heart, dear friend, to the gentle influences of the Summer Land, and the angels will bring thee the sacred blessing of peace. Whether thy poetic invocation appears in these columns or not, those gone before have heard thy prayer and will answer. "Seek, and ye shall find; knock, and it shall be opened unto you."

J. C. F., NEW YORK.—We would like to answer all your questions, and more especially to prescribe a cure for your "stiff joints," but we shall wait for a more careful description of your actual condition. Riches or poverty do not influence our Medical Whispers. What we receive, that we freely give, but promise to prescribe for no individual, wishing to do all such work spontaneously.

JOHN SCOTT, OF CLARINGTON, O., writes us, that he had made up a club of subscribers to the HERALD, but is sadly moved to suspend brotherly efforts in our behalf because we have given "countenance to a War, the most unholiest and unwise ever entered into by mortal man." Our Brother expresses himself very kindly toward us. He thinks and says that "that charity and kindness, which once governed our actions, have left us," and we should judge by this letter that our friend's friendship, not being strong enough to stand a trial like this, is about to be withdrawn from us also, so that, in a short time, (if all men are like this man,) we shall be left friendless and alone on the pathway of PROGRESS. We shall not have "a follower"—not one to stand by our side to keep us from "falling"—not one to help us upward, if we "stumble"—no! but "fair-weather friends" only, who are very kind when kindness is no task. We would have our Brother ask his own soul whether he is justified in thus leaving us to Fate.

Physiological Department.

For the Herald of Progress.

The Dansville Water-Cure.

INTERESTING LETTER FROM DR. JACKSON.

DANSVILLE, LIVINGSTON CO., N. Y., 1861.

A. J. DAVIS, MY DEAR SIR: In the HERALD OF PROGRESS of March 9th, under the head of "Medical Miscellany," I find, at the close of a quotation from our circular (giving the statistics of the number of men and women who had taken various medicines) the following remarks: "We do not presume to call in question any portion of the foregoing statistics, but we do confess to a still ungratified desire for further information. We want to know how many cases Dr. Jackson's more rational system has failed to cure."

Had your eye fallen upon that part of the circular immediately preceding your quotation, you would have seen that, in succinct phrase, we stated the results of the failure of our practice as follows: "Out of five thousand persons, there were one thousand and eighty-one, who were treated by us who had been pronounced incurable by other physicians. Of those whom we pronounced incurable, whom we treated, there were one hundred and sixty-four. Of these, over two-thirds staid awhile on their own responsibility. Of deaths we have had, while under treatment, forty-six. Of the whole number of persons treated by us, who were benefited by the treatment but have since died, as far as we can learn, there are one hundred and ninety-two. In short, I may say, that, taking our sick ones as they run, we have either cured, or so far benefited as that the patients themselves have been satisfied with the results of the treatment, at least ninety-five per cent. of all who have been with us. And I do not hesitate to say, that, take the diseases of our people as you may find them (excepting only those which are the result of old age, or of most outrageous druggery,) and ninety in each hundred of the invalids in the United States might just as well be in good health as to be sick."

Knowing your great desire for truth, it would give me very great pleasure, at any time when you might wish to run away from the pressure and care attendant upon your duties, to show you the hospitalities of Our Home, and bring you within actual knowledge of our processes of treating human diseases, which I do say, in all candor, are as different from anything else practiced by anybody, as opposite things can well be. The largeness of our infirmary permits the gathering together of such numbers of invalids from different parts of our great country, as to furnish the observer with the very best means for judging of our methods, upon what may be called a basis of scientific generalization.

When it is remembered that we have treated many thousands of persons, both in and out of our cure, for diseases ranging in variety through the whole classification of morbid conditions of the human body known to our country, and chronic in form at that, and that we have never (one of us) in any instance, given a single particle of medicine, it seems to me that the fact itself should arrest the attention of all thoughtful, reflective, philanthropic minds, and lead to an investigation of the principles upon which such a course is predicated. I am as sure as that I am addressing you, that within the range of the lifetime of the coming generation, this whole question of treating disease will be settled substantially in the popular mind, upon the principles which I advocate. But I must not occupy your columns further. Meanwhile, I remain, sir,

Very truly yours,
JAMES C. JACKSON.

The Magnetic Sleep.

PROCESSES AND USES IN CASES OF DISEASE.

There are various methods practiced by different magnetizers; but (says Morley, in his pamphlet on the "Elements of Animal Magnetism") we think the following preferable:—

If you wish to put a person into the magnetic sleep, cause him to sit as easy as possible in an easy chair, with his head reclined back, and require him to be perfectly quiet; sit down before him, place your knees beside his; then take his thumbs in your hands, and the inside of your thumbs will touch the inside of his. Concentrate your attention, and will him to sleep; after holding him thus about ten minutes, slowly raise your hands with the palms turned outward to his head, then, turning the palms inward, let them descend to his shoulders, and let them remain there five minutes; then let your hands descend, with the fingers pointed towards the arms, at the distance of two or three inches from them to the extremities of his fingers; let your hands then ascend, sweeping them off to the right and to the left, to their extent, palms outward, as before; raise them as high as the head;

then descend as before; thus continue from five to ten minutes, and lastly, lay the right hand upon the pit of the stomach. Remember that unless you keep your attention fixed, your will steady and unwavering, your efforts will be in vain. The operation is principally intellectual; many make no use of the manipulations, and produce all the effects by the mere energy of the will, at a distance from the patient; but still, the movements of the hands give some assistance in producing the magnetic current; the downward motions are magnetic, the upward are not. Some persons are much more susceptible to the magnetic influence than others; hence some require a longer time in being put into the magnetic sleep than others; in some cases the processes are shortened, in others they must be lengthened. There are some persons upon whom magnetism has no sensible effects. Another very successful method is, to take the patient by one hand, and place the other hand on the head, and exert the will, as in the preceding case.

But a comparative few that are put into magnetic sleep become somnambulists. If a person in this sleep will answer the questions of his magnetizer, he is in somnambulism. To awaken the patient from magnetic sleep, make upward motions with your hands before his face, willing him to awake, and he immediately awakes.

The magnetic sleep is highly restorative, and always should be resorted to when the complaint is general; but when there is simply a local pain or disease, there is no necessity for it. For head-ache, place your hand upon the part affected, and exercise a constant and benevolent desire to relieve pain; and after holding it there a few minutes, pass it lightly over the head from right to left; if the pain is occasioned by the stomach, next place your hand on it, and proceed as with the head. If the head-ache is accompanied with cold feet, after holding the hand on the head for a short time, draw the hands slowly from the head downwards, along the sides, to the knees; soon the head will be relieved, and the feet become warm. If the pain has existed for years, it is chronic, and must have a prolonged treatment. In rheumatism, if local, place your hand where pain is felt, hold it for fifteen or twenty minutes, then pass your hand lightly to the extremity of the feet, and thus continue for ten minutes; but if the limbs are generally affected, make passes at a distance from them to their extremities, for an hour or more; if the disease is chronic, repeat the operation daily until the relief is complete; and so of every chronic disease. Says Deleuze, "I have seen a fit of the gout, so violent that the patient could not put his foot to the earth, relieved by one sitting and cured by three, and the pains have not returned for eighteen months. I have also seen a somnambulist in fifteen days cure her magnetizer, who for a long time suffered with the gout in the knees and feet. For this purpose she merely employed passes along the legs, continuing them each day for a quarter of an hour. When the gout has mounted to the head or chest, magnetism readily brings it down to the feet, and then draws it off at the extremities."

We mean by pass, simply passing the hands or moving them as we have stated.

For toothache, hold the hand on the part affected for a few minutes, then pass the ends of the fingers slightly over the cheek from right to left.

In bilis, magnetize when the inflammation begins.

For a felon, make passes along the arm as far as the extremity of the finger, and then concentrate the action, and then draw it off from the end.

It is not pretended that magnetism cures all diseases; some are beyond its reach; but it is a valuable auxiliary of medicine, and every physician should be familiar with its principles; and a general knowledge of them would relieve many of the ills of life, and preserve multitudes from untimely graves. Says Baron Dupotet, "The value of such a discovery as animal magnetism is to be estimated, not by the evils to which its unskillful application may give rise, but by the positive good which may be derived from it. Already we have seen that during the state of magnetic insensibility the most painful surgical operations may be performed, and the patient remain the whole time in a state of perfect unconsciousness. Is this not a boon to suffering humanity? This is not all; the most obstinate and painful chronic diseases have been relieved and perfectly cured, by its application. It was the successful treatment and cure of diseases which had notoriously resisted every other remedy, which compelled the rudest and most inveterate of our antagonists to recognize the influence of magnetism; and when these facts were demonstrated beyond all reasonable controversy, it remained for them to seek in the umbrage of their imagination the solution of the mystery. In epilepsy, hysteria, neuralgia, chronic rheumatism, headache, I know of no remedy so immediate and availing. How often have I seen the victim of pain writhing in the most acute agony, sink under its influence into a state of the most placid composure! How often have I heard thanksgivings and prayers breathed in gratitude to the Creator for the relief which the afflicted have hereby experienced!"

At Grounigen, a girl nineteen years old was suffering under hysterical spasms, which sometimes continued forty-eight hours; after being magnetized half an hour a day for three weeks, she recovered." "A lady residing in London, after a violent attack of fever, under which she was suffering in December and January last, was affected by convulsions of every kind, but mostly by fainting, which often lasted two hours and it was difficult to bring her to herself. I was present one day when the fainting was coming on, and tried to make application of magnetism; I had scarcely begun to oper-

ate, when she quickly recovered from the fainting, as though she had been awakened from a dream, and from that moment she gradually recovered." Says Dr. Elliotson of London, one of the most eminent physicians in the British empire, "I know of no certain cure for epilepsy but magnetism; I have cured several by it." Says Baron Dupotet, "In many acute diseases, medicine should be used with magnetism."

To cure a person of any bad habit, as intemperance, he must be put into the magnetic sleep, and then the magnetizer must wait, with energy that the least participation in intoxicating drinks, snuff, tobacco, opium, or whatever it may be, should cause nausea, and he will be forever unable to partake of the interdicted articles; unless, in another magnetic sleep, the magnetizer should remove the interdiction. It may be equally well applied to anger, revenge, and every evil passion. Hence, the philanthropist, by a practical knowledge of this agent, has his means for relieving suffering humanity increased a thousand fold; and many frightful maladies, and infidelity, will take their flight, before its bright rays, from our globe.

Note. A person cannot be magnetized when under the influence of any stimulating drink, food, or any excitement.

CAUTIONS FOR OPERATORS.

Says Baron Dupotet: I am anxious to impress on the minds of those who may feel inclined to try the experiment, that the operation is not always unattended with danger; for I have known instances of many who, in endeavoring to induce the magnetic phenomena, have placed themselves in a very painful position, and the person operated on in a very alarming state. Of course, animal magnetism, like every other science, has its own laws, and these should be diligently studied, before any individual attempts to practice it. M. de S. C., a retired officer, having heard a vague report of animal magnetism, attempted to make the experiment upon his own daughter, although she complained of no illness. He merely wished to ascertain whether he could make her feel the magnetic sensations. With this view, and without being aware of the extent of the mischief he was provoking, he laid his hand on the stomach of his daughter and obeyed the magnetic injunctions. After a few moments of magnetization, she experienced spasmodic attacks, and shortly was seized with violent convulsions; and her father, not knowing how to calm them, only increased their intensity, and she thus remained for a week."

Says M. de Puységur: "A young lady of Nantes, of distinguished birth, when on a visit to her relative, the Marquis de B., was indulging, with the rest of the company, in passing sundry jokes upon magnetism. Her uncle, M. de B., who outstepped, by his sarcastic remarks, every one present, and was gesticulating with great freedom, began to direct his pretended influence upon his niece, when they both set about magnetizing each other as fast as they could. At first the young lady laughed very heartily, but it was soon discovered that this laughter was anything but natural; and she was gradually losing her reason; she followed her magnetizer everywhere, and yielded to his sole influence. The spectators attempted to separate them, but this only provoked dreadful convulsions. Her magnetizer felt extraordinary sensations; the lady remained in that alarming state several days."

But if convulsions do occur, the magnetizer, by being calm and firm, can soon quell them, by making passes at a short distance from the patient, and directing the energy of his will to soothe or calming them. An experienced magnetizer rarely ever induces convulsions, and if he should, he can speedily remove them. In magnetizing for the relief of any local pain, there is no danger; so that any one can attempt it with impunity. In nearly all cases where there have been convulsions, they have occurred when attempts were made, through mere curiosity, to excite the magnetic phenomena. Women can magnetize equally as well as men; all nurses should be magnetizers.

MAGNETIC TREATMENT OF INSANITY.

The following statements on insanity were made on the evening of June 11th, 1848, by S. G. Grooms, of Troy, N. Y., while in the clairvoyant state:

INSANITY, OR DISEASE OF THE MIND.

Physicians are often ignorant of its cause. There are portions of the brain that cannot bear the least pressure without derangement or fits. The organs of destructiveness and combativeness are most easily affected. When there is an equilibrium of the circulation of the blood, there will be no derangement. Lack of circulation is the first cause of insanity; then a portion of the serum does not become blood. A bruise becomes bad blood, and pleurisy is produced by thick blood.

Different organs become deranged, as eventuality, constructiveness, secretiveness, and acquisitiveness—when the last-named organ and color are deranged, the person thus affected will steal articles of a certain color. The physician's first object should be to ascertain what organ is affected. If mirthfulness is disordered, excite veneration. Try to draw the surplus blood from the brain toward the extremities by magnetic passes.

Insane persons ought never to be opposed. Follow them in their views, as if they were sane, by small portions, in due season. Examine the patient's hands and feet; when they are warm, and animal heat is equalized with moderate perspiration, and the system is open, the health of the person is good.

TREATMENT FOR MENTAL DERANGEMENT.

Reduce the patient by dieting, and not permit him to eat food that makes blood. The

following articles are appropriate, namely: crackers, rice, and molasses, and avoid stimulants. A person of strong, robust constitution, and red face, needs bleeding. Palsy is produced by a similar cause as insanity. Never let the insane know that you think them insane, as it makes them worse; and also eyeing them with suspicion does the same. The reason why their best friends prove their worst enemies is, because they eye them closely, which horrifies the insane, and increases their malady, and begets in them extreme hatred toward their friends. Insane persons should be talked with as if they were sane and rational. They ought to see frequent change of scenery, the officer the better; and, in extreme cases, let pictures in the room be changed hourly.

Persons that become insane by fixing their thoughts constantly on one thing, are hard to cure. Any person confined in a white glass globe would become insane in six hours. Long and intense thinking on one subject will render any person more or less insane.

The doctrine of Election causes more insanity than any other one subject, because it leads its believers to doubt and melancholy, and finally to despair. Universalists are rarely insane, as they are buoyed up by hope, and are often cheerful. All insane persons are sensitive. Typhus fever is a species of insanity. The nerves of voluntary and involuntary motion are opposite; if the one class are unusually active, the others are proportionally inactive.

In addition to the other remedies, give a tincture of Cayenne pepper and alcohol, and use the warm bath, with friction, by rubbing the patient with a wet woolen cloth.

If the foregoing treatment was observed in the insane hospitals, in one week three-fourths of the patients would be cured.

The Spirit's Mysteries.

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

For the Herald of Progress.

Zoroaster a Spiritualist.

Zoroaster, the Indian sage and philosopher, lived and flourished about 600 years before the Christian Era. Cyrus, afterwards king of Persia, paid the magus a visit, at his retreat upon the borders of the Persian Gulf, for the purpose of receiving religious instruction from the venerable sage. The result of that interview I will give in the language of the historian:

"The philosopher at length conducted the prince into a gloomy and solitary forest, where perpetual silence reigned, and where the attention could not be diverted by any sensible object, and then said: 'It is not to enjoy the pleasures of solitude that we thus forsake the society of men; to retire from the world in that view would be only to gratify a trifling indolence unworthy the character of wisdom. But the aim of the magi in this retreat is to disengage themselves from matter, rise to the contemplation of celestial things, and commence an intercourse with the pure spirits, who discover to them all the secrets of Nature. When mortals have gained a complete victory over all the passions, they are thus favored by the great Oromazes. It is, however, but a very small number of the most purified sages who have enjoyed this privilege. Impose silence upon your senses, raise your mind above all visible objects, and listen to what the gymnosophists have learned by their commerce with the genii.' Here he was silent for some time, seemed to collect himself inwardly, and then continued: 'In the spaces of the empyreum, a pure and divine fire expands itself; by means of which not only bodies but spirits become visible. In the midst of this immensity is the great Oromazes, first principle of all things. He diffuses himself everywhere, but it is there that he is manifested in a more glorious manner. Near him is seated the god Myhras, or the second spirit, and under him Psyche, or the goddess Mythra; around their throne, in the first rank, are the Jyngas, the most sublime intelligences; in the lower spheres are an endless number of all the different orders. They are subject to the magi, whose call they obey, and discover to them all the secrets of Nature. * * *

The evil principle will confound everything for nine thousand years; but at length there will come a time, fixed by destiny, when Arimanius will be totally destroyed and exterminated, the earth will change its form, universal harmony will be restored, and men will live happy without any bodily want. Until that time, Oromazes reposes himself, and Myhras combats; this interval seems long to mortals, but to God it is only as a moment of sleep."

Such are the teachings of Zoroaster.

Yours,
W. SAMSON.

For the Herald of Progress.

More about Spirit Photography.

REPLY TO "P. B." OF SPRINGFIELD.

MAGUON, KNOX CO., ILL., May, 1861.

A. J. DAVIS & CO., SIRS: I have just been reading a communication in the HERALD, from "P. B.," a brother photographer, of Springfield, Ill. I trust our friend does not consider himself the only artist who knows that when a daguerreotype plate is well cleaned, the image of a precious picture will appear upon a sec-

and sitting. This is a fact well known in our art, and is known to be as true in taking megalotypes as daguerotypes. Though I have myself had but four years' experience as an artist, I learned in three weeks the liability of the reappearing of old pictures upon a second use of the plates.

But I have yet to learn that an old image will again appear on an *ambrotype*, especially if sufficiently cleaned to allow the production of a second picture. It seems to me much less probable that a second picture should appear when photograph negatives are taken.

I have myself detected images upon my plates besides those of the objects presented for pictures, though I have been unable to discover whether they were the outlines of hands, faces, or the body, and have therefore forbore to speak of the matter publicly. I have discovered these images on plates never previously immersed in the chemical bath—upon glass plates.

But so many facts go to show that our spirit friends are familiar with chemical principles, of which we are ignorant, that it would be well to try experiments in photography in the presence of mediums. The aura that issues from a medium enables a spirit to raise a table—why may not a spirit use it in connection with the sensitive chemicals of the photographic art to project unseen faces upon a plate? The experiment at least would be no more ludicrous than Franklin's flying of a kite to ascertain whether a charged thunder-cloud is anything more than a celestial Leyden jar.

I will myself offer to experiment with any medium whose "gifts" render it probable that even the faintest results in this direction might be reached. It would be a great triumph to extend the sphere of our art "beyond Jordan," and to blend the solar ray with beams from the spirit land in one picture. Every new thing is impossible till it is accomplished, if it is nothing more wonderful than to make an egg stand on end.

Yours, for Progress,

P. B. JONES.

(From the Berkshire Post.)

Argument on Immortality.

BY J. B. DEAN, IN THE CHESHIRE LYCEUM.

It is said by scientific men that there are more individuals now who question man's personal immortality than at any time in the world's history, much of which is attributed to the doubts entertained as to the infallibility of the Bible; and the doubts in relation to both are on the increase. However that may be, our spiritual teachers have assumed the ground that man *was* immortal, and pictured his future destiny on the ground assumed; but when we ask them for light, or evidence of such an existence, we find them almost as weak as ourselves, and will give us the opinion of men in ancient times—that we shall live again—which we cannot see to be any more *proof* than men's opinions of our day. They also tell us that science or nature reveals only change—one form changing into a new phase of life—and that in each change the identity is lost. It is doubtless true that the study of nature leads many minds into materialism and leaves them there. But is it not true that when man studies nature to learn her design, that there is revealed to the mind a purpose in all her workings, and all tending to some great end, which end must be the highest that she produces—*she is never satisfied*?

Such being the ultimatum and crown-work of infinite wisdom, who can believe it destructible or designed by its Creator to be thrown back into chaotic matter for the purpose, and only purpose, of building it up again. We believe that all matter below or except the human mind may lose its identity at each change or new birth, from the fact that all is composed of parted matter. But when we reach the ultimate, an organization adapted by the God of Nature for it, it becomes an *unparticled, eternal identity*.

The question will now come up, What is the proof that the human mind is unparticled matter, and holds its personality after the dissolution of the organization? which we will endeavor to give when we come to the proof of man's immortality. The argument that mind is matter, is that matter only can move matter, and that the human mind is the highest of matter, because it is capable of the control of all matter. Man's body could not be moved by his mind were not his mind superior to it. The beast has an organization perfectly adapted for the amount of mind he possesses, and no more. Death is kindly hidden from him, consequently he has no thought or aspiration for another life, as his organization forbids it; having no religious element in his nature, renders him incapable in his highest state of perfection, of thinking himself immortal, consequently is not. The human organization has the religious element—found nowhere else. Consequently man feels himself immortal, simply because he is immortal. So it is the element of immortality in man that teaches him he shall continue to live, and were it not in his nature he could have no such thought or desire.

Again, the drowning man, or one who sees earth's life fast closing with him, whether he be infidel or Christian, will call at once into the unknown for aid, which again is the language of the divine element within him, which links him to his Creator. It will not be like the beast, a struggle for animal life, but for a life beyond. This closes our argument on the evidence of immortality. Now we come to the *proof*, which is found in what I shall term the mental law, or law of mind, one which we use in all our daily associations in life; claiming that the law of association remains unbroken when the change, termed death, occurs with us, it being wholly mental, is not effected by the change of the physical. It is too well authenticated to doubt the fact, that under right conditions of mind and body, one person may cause another to feel the influence of their cause while absent. We have most of us seen somewhat of this mind power in instances of mesmerism. The mesmerizer controlling the mesmerized wholly, mentally, and thus physically, to write the mesmerizer's thoughts, through the one mesmerized, almost as perfectly as he himself could do it.

A step further you see this impressive per-

son controlled mentally by some intelligence other than the mesmerizer, to speak or write thoughts and facts no more known to them than were those which the mesmerizer caused to be written. This controlling power or intelligence claims a personality that has once lived in a physical form on earth; tells name, place of residence, the time they left the earth form, and many circumstances which go to prove their personality as clearly as anything can be proved, unseen by the natural sight, remembering the mental controlling power is not seen in either case, and all the difference is, one is held in a physical form that can be seen, and the other is not; which we claim is all the proof the world has of man's personal immortality, which also proves the mind to be an unparticled identity, as it holds its personality after the dissolution of the organization. The account of the reappearance and recognition of Moses, Elias, and Christ, do not make me believe the present like manifestations are true—but the like manifestations of our day make me believe the facts there recorded are true.

And, friends, I believe when our world has a little older grown, we shall have knowledge without faith, instead of faith without knowledge.

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.

A Peep into the Canon of Inspiration.

BY A "STUDENT."

"The reliance of error must be shaken, or truth must remain silent."

NUMBER TWO.

Regarding the origin and use of rainbows, there is an *illegitimate* one at Niagara, that takes occasion to make a display when the sun shines, just as though it were of some account, as an *antidote* to floods, like its prototype of Old Testament notoriety. The captain of a privateering craft, once, after having an engagement with an enemy, wrote home to a superior officer "that he had experienced no damage, except that one of his hands had been wounded in the war." It might be supposed that he was a lineal descendant from the author of Genesis, who makes Jehovah require the blood of the Jews "at the hand of every beast," as set forth in chapter viii and xth. From this it would appear that the anatomical structure of the animal creation had undergone a considerable change since the time of Noah, as "hands" have become an extinct appendage in the brute organization, as well also as the *feet* and *legs* originally belonging to the "serpent," which he must have possessed, (or else have walked on his tail,) as his punishment consisted in his "going upon his belly" and dieting upon "dust all the days of his life," after his confab in the garden with Eve. Some species of serpents at the present day exhibit a most unbecoming disregard of this sentence to their sire of old, in betraying a preference for frogs and young chickens for a bill of fare, to the more primitive diet of the "dust" prescribed to their ancestor; being "wise" and "subtle," they have doubtless become aware, that, in diet, *variety* is not only "the spice of life," but contributes to the health of the animal economy as established by physiological data.

The next point we note is, this paragon of a Noah, in a fit of intoxication, "cursing" his son Canaan; which the advocates of African Slavery affirm was a doom sanctioned by Jehovah, consigning the race—as the supposed descendants of Canaan—to perpetual bondage under the workings of the "peculiar institution." Of this we have but to say, if the Jewish God (Jehovah) was driven to the extremity of promulgating a prophecy through which to reveal his decrees; and if, for the sake of a case, we admit its truth, the *channel* of the prophecy, and the unjust doom affixed by it upon an unborn race, were *worthy of each other*, and deserve the abhorrence of every human being who lays claim to a particle of fraternal love.

HISTORY OF ABRAHAM.

"The father of the faithful" and Jehovah "were on terms of the most easy and confidential familiarity; the latter making promises of increasing the seed of the former to vie in numbers with the sands of the sea, besides proffering him guidance and protection under all circumstances of trial. Nearly the first instance of Abraham's faith in the protection of Jehovah was displayed in his flying to Pharaoh, by calling his wife his sister. The question which naturally suggests itself here is, if Abraham had such *unbounded faith* in the protection of the Jewish God, why did he not tell the truth to Pharaoh—that Sarai was his wife—and trust to the intervention of Jehovah to protect him from any supposed harm that might arise from it?

In the 20th chapter we find him again resorting to the same course, for fear of the designs of Abimelech upon Sarai, and that too at a period of life (see chap. 18: 11, 12), when the charms of "sweet sixteen" must have been left considerably in the distance by old age and decay. This chapter, (18th), as well as that of Exodus 33 and 23, shows conclusively that the imaginary God of the Jews—called Jehovah—was no other than a Sampson, Goliath, or a species of giant, with a visible physical body like an ordinary human being. In company with two other traveling companions, we find him visiting Abraham in the plains of Mamre, having his feet washed, and partaking of his hospitalities in the shape of a *veal pot-pie*, which was "washed down" with milk. (xviii

and xth.) It was during dinner that Jehovah promised Abraham a legitimate son, which, being overheard by Sarai, so wrought upon her risibilities as to cause her to "laugh;" which, being chided by Jehovah, she, in imitation of her "lord" when before Pharaoh and Abimelech, endeavored to conceal by an innocent (?) denial; but the denial did not pass with Jehovah, who replied: "Nay; but thou *didst laugh*." We are not to infer, however, from this slight instance of irreverence on the part of Sarai, that she had not, on the whole, many other redeeming traits of character—for instance, she was not a *jealous wife*—she was not like the "dog in the manger" in regard to any ambition "her lord" might have in becoming a patriarch.

To Abraham she says, (Gen. 16: 2) "I pray thee go in unto my maid; it may be that I may obtain children by her. And Abraham hearkened unto the voice of Sarai." It subsequently appears, however, that the practical working of Sarai's liberality ultimately in a slight household disturbance, poor Hagar receiving permission from her compassionate master and mistress to seek an asylum for herself and unborn offspring in the romance of the wilderness. We do not light upon any evidence that "the father of the faithful" was at all afflicted with any qualms of conscience, either in the form of fits of *weak despondency* or *nightmare*—in consequence of the summary and *easy* manner in which he relieved himself of the future support of Hagar, his "faith" being remarkable, (except when he and his consort paid a social visit to Pharaoh and Abimelech,) he probably anticipated the kindly intervention of *various*, as subsequently in the case of Elijah, to furnish to Hagar the means of keeping soul and body together during her sojourn amid the attractions of the "wilderness." Further along, in chapter 21, Hagar and her son are set adrift again; this time Abraham is grieved in consequence, yet dares not resist the will of his amiable consort, who instigates the act.

After the festivities of Abraham's dinner-party were over, (chap. 18,) his principal guest (Jehovah) informs him of his designs upon Sodom. He says, (21st verse) "I will go down now and see whether they have done altogether according to the cry of it which is come unto me; and if not, I will know."

Reader! the theology of the day tells you that this same chimerical Being, whose omniscience, it is claimed, extends to a knowledge of all things, but who still was obliged to "go down and see" whether the sin of Sodom was as great as had been represented—is identical with our heavenly Father, the Supreme Ruler of the universe. It is a consoling thought, in view of such a gross imputation, that God is *above* being affected in character by the follies and absurdities which man may be guilty of in attributing to him—*as God*—the follies and imperfections of a human potentate. It is no part of the design of this inquiry to attempt to determine who or what God is; for we do not believe that the most *exalted intelligence* between man on earth and the *SCRYGALL THROSE*, has, or ever will have, an idea *worthy* of the true character of God. We therefore would not attempt such an impossibility; we can however easily tell what or who God is *not*. He is not the being called God in the Old Testament.

The next point we invite attention to is, that Lot, when he had two angels in his house, to protect him from the fury of a mob, should offer to compromise for the safety of his household by yielding his daughters to violation by the men of Sodom. The story is incredible and immoral.

So the narrative of the incestuous practices of the daughters of Lot with their father, is in the last degree revolting, and the relation of such facts is no encouragement to true morality or religion. Moreover, the production of offspring under circumstances so horrible is a physiological impossibility.

But let us now pause for a moment to contemplate the characters of the trio—Noah, Abraham, and Lot: three of the *lights* of the book of Genesis. All of them, it has been seen, (according to Bible statement,) had witnessed the most astounding displays of miraculous power, had seen and conversed with Jehovah, or his angels, and what, now, is the portraiture that their respective characters present? Directly after the drying up of the "flood," Noah becomes intoxicated, lies in a condition of indecent exposure, and curses an innocent son, consigning his descendants to perpetual slavery because *seen* by that son in the condition which his bearded negligence had occasioned: Abraham *lies* about his wife, commits adultery with his housemaid, and turns her out of doors. Lot offers to prostitute his daughters by giving them over to a crowd of miscreants; and, following in the footsteps of his "illustrious predecessor," Noah, drinks to intoxication, and ends by violating his daughters himself!

Alas! alas! benighted, hoodwinked reason; will the scales *never* fall from your eyes, that you may see in its true light the character of this book, that you worship as the Word of God? Must your better instincts and human sensibilities *forever* be besmeared by the debasing effects of a perverted and false morality, the legitimate offspring of the book which is its source?

There is no extreme of fanaticism to which a perverted religious sentiment will not carry its possessor: the most atrocious crimes, the most lewd and obscene practices that can be conceived of, but gild them with the prestige of religious rites, of a Bible "thus saith the Lord," and the subject of a blind faith yields to them *implicit assent*.

TRIAL OF ABRAHAM'S FAITH.

We come now to the trial of Abraham's faith. Here is a theme on which apostles have descanted, preachers have harped, laymen have ranted, and the Church has expended more

cant, than upon any other topic in the catalogue of Biblical virtues; would that there was an *apology*, at least in some action of our hero's history, for all the ado that has been made on the subject. But, alas! the partition of the "mountain in labor" was prolific of *heroes and gods* compared with that of the patriarch's faith.

Let us scrutinize for a moment the account. In the first place, it is apparent on its face that it was not a trial of Abraham's faith at all, but of that of the Jewish God (by *proxy*—through one of his angels). For when Abraham was about to *quarter* his son, an angel forbade him to proceed, assigning as a reason of his interruption of the performance: "For now I know that thou *fearest God*;" which was equivalent to saying: "If I had not put you to this trial, I should not have known."

But let us see how Abraham stood affected in the matter. Arriving near the place of execution, "Abraham said unto his young man, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." He promises here to return *with* his son; he does not say, "Abide here until we go yonder, and I return"; but, "I and the lad will go yonder and worship, and come again to you";—meaning that both he and his son would return. Now, as Abraham promised to bring back his son, he, of course, knew he was not going to *kill* him, and if he knew he was not going to *kill* him, wherein was his faith tried?

The next incident we note in our progress, is, Rebekah, by *lying*, securing a blessing from blind Isaac for Jacob, her son; which, it would seem, the Jewish God was as unscrupulous in fulfilling as he was the *curse* of drunken Noah upon his son, Canaan. Secure in his "blessing," Jacob sets out, like the hero in "Mother Goose," "to buy him a wife," he reasons that, "if a little is good, more is better" of a thing, and he thus becomes an illustrious example for Brigham Young, by trying the plurality system. One becomes a prolific mother, while the other is barren. In chapter 30, Jacob gives way to a burst of righteous indignation, on account of this barrenness of his favorite Rachel, his anger, however, is allayed by her giving over to him her handmaid—*à la* Sarah, Hagar and Abraham—when his results are more satisfactory.

The next remarkable action of Jacob is, (chap. xxxii: 24, 25,) his wrestling all night with an angel, which theology construes into "praying"; but the prayer must indeed have been a *feverent effort* (if it threw his "thigh out of joint,") to say nothing of the unlawfulness of praying to an angel.

HARDENING OF PHARAOH'S HEART.

If it were not that the Jewish God were as much a myth as Saturn, or any other of the gods of antiquity, the imputation here made against him, of "hardening the heart of Pharaoh," would be a libel and blasphemy, which should cover the name of its perpetrator with unmitigated execration and abhorrence. The humanity of the believers in Bible-theology has, at the present day, so far outgrown the morality of the Bible narrations upon which it is founded, that this disgusting and detestable statement is disposed of by saying: "It simply means, that the lord left Pharaoh to carry out the promptings of his own *wicked and perverted* nature." This is a species of *constrained mendacity*, to relieve the supporters of the story from a desperate dilemma. If the language in Exodus ix: 12, and x: 1, admits of any other than a literal construction in the most *definite sense*, then it is not, nor can it be a medium of intelligence; it is only what Talleyrand said language should be—namely: "a medium of *dissembling*, instead of *expressing* one's thought." Take the passage: "And these shall go away into everlasting fire," and say that it means anything less definite and explicit than what its language imports, and what would be the result with Bible believers? There would be no end to the charges of wresting the Scriptures—Universalism, Infidelity, and similar abusive epithets.

For the Herald of Progress.

Organization of Labor.

IS IT NOT POSSIBLE TO ACCOMPLISH THIS RESULT IN AMERICA?

In my late dream, published last week, I was told I should learn more about the communities for associative labor in Dream-land. So I have been there again, and became somewhat acquainted with one of those organizations.

Intelligent and philanthropic people had long felt that there was an urgent necessity for harmonizing society, if the word society can be applied to the system of discord and antagonism that curses the whole civilized world. Our statesmen praise free competition and free trade as the greatest blessings of modern times. But if we look a little closer at free competition, we shall see that it is nothing else than a merciless war—a war to the hilt—of individual against individual. And in this contest victory will, of course, be on that side that brings the most ample means for competition to the battlefield, that commands large establishments, ingenious machinery, and the like; it will be the great capitalist. In manufactures, this warfare will pretty soon have "done up" enterprises on a smaller scale. How long before it will be the same in agriculture? Of what account are political rights and liberties to the poorer classes, if it is in the power of some individuals to withhold from them their daily bread? There is no escape from this dilemma but this: The laborers must become proprietors of the ground they cultivate; the establishments and machinery they work; and this again is only possible, if the problem of associative labor can be solved.

So our friends of Progress resolved to make

an attempt at it. They raised sufficient funds to buy about nine sections of land, jointly, issuing shares representing this property, bearing a certain per centage of interest. The whole property was then fenced in, drained where necessary, and grounds for common forests laid out.

"Common forests? For what purpose? Could not every one provide for his own fuel?"

"My friend, we do not look on forests as mere supplies of wood. Their importance is just as great, or greater, by their influence on the climate of a country. A densely wooded country will never be subject to such droughts as sometimes smite denuded lands with dearth and famine, nor will the rain pour down in such destructive torrents."

This reminded me of what I had read about Spain, Southern France, and Northern Africa, etc., the climates of which countries have deteriorated so much since the almost total destruction of their proud forests. Nearer home we have a good illustration of the same thing in Texas. About twenty or thirty years ago, when her forests were yet almost untouched by the devastating ax, her grass sward not yet trampled down and destroyed by innumerable herds of cattle, showers fell quite regularly, or, at least, the dews were so heavy that every night vegetation was refreshed. And now, drought and dearth are likely to drive population out of the country.

The residue of the land was divided into forty-acre lots, or smaller portions to suit purchasers, or sold to actual settlers; the center section, however, being reserved as public ground, to carry on, in time, experiments in associative labor. No one was allowed to take possession of more than forty acres. Lands—that had been purchased by individuals—and left uncultivated, were, after a certain time, to be given up again to the association, or were assessed with an extra tax, that rendered speculation in uncultivated lands a very precarious business. The surplus money derived from the sale of lands, over the original costs, made a fine common fund with which the community could support schools, or any other public institutions the people might establish. Of course, the settlers were not slow to establish a Commercial Hall, such as you visited when you were last here. All these public funds and institutions were administered by a board elected by the members of the community. As the settlement advanced, the price of lands increased, but the proceeds going to the common fund, this sort of land-speculation was something quite different from what is found among old-fashioned speculators.

As already stated, we set apart the center-section as public property. Actuated by the conviction that the present system of society—where our mother Earth is meted out to some individuals, so that others cannot call a spot of it their own—is wrong, that the soil, which is to nourish us, ought to be as free as air, sunlight, and rain, our community has declared this section common ground to all who took shares in the original stock of capital, and thereby made it possible to start our Land and Farm Association. As we cannot "jump out" of the old system, we at least try to leave it gradually.

Without some such regulations, many of our members would have rushed pell-mell to the spot. To avoid this, the starting of the enterprise was confined to a committee. These, with some funds at their disposition, had to commence operations by hiring the laborers at first, taking care to select such as had ardently espoused the idea of associative labor. As soon as their number had reached a given figure, they were at liberty, if they wished, to emancipate themselves from the committee, and carry on affairs on their own account. But, as they were not the only proprietors of the common territory, their resolutions were subject to the veto of the committee representing the other partners. You will perceive that it was the interest of this Labor Association to carry on the business jointly, for under this condition they had the *free use* of their lands, all fenced in, and had only to provide for the buildings, implements, and stock. These liberal inducements did a good deal toward keeping among them a good spirit. If you can demonstrate to a man, in a quarter of an hour, that it is to his advantage to love his neighbor and to keep on good terms with him, you will have done more to win him to humanitarian principles, than twenty centuries spent in mere preaching have done heretofore."

"But what motive actuated the Land and Farm Association to give these pioneers of associative labor such liberal inducements?"

"Oh, nothing but sheer egotism—not blind, but enlightened egotism. The problem of associative labor is one of so vast importance to everybody, that the society that first solves it will deserve the hearty cooperation of every philanthropist, and if once set on foot, its benefits will spread over the world."

"You say the soil is common property. How is it with the improvements?"

"These are assessed and paid to the parties interested in shares, bearing their stipulated interest. Should the parties engaged in making the improvements set too high a price on them, the committee has its right to 'veto,' to watch for the interests of the members as yet unable to join the association."

"Should this association prosper, as everybody wishes them to do, it is easily to be foreseen that they would gradually absorb the little farms around them. But that's a subject for another conversation."

"But don't it seem to you a little too sanguine to hope that, with such a small beginning, you will be able to revolutionize the now prevailing system of gross, near-sighted egotism?"

"Great streams from little fountains flow,
Tall oaks from little acorns grow."

was the laconic reply; and I awoke with these words still ringing in my ears, and my own recollections concurred to convince me of their truth.

These recollections date back about ten years. I was then in Switzerland, at Zurich. Many years since the laboring classes had begun to complain that they were constantly victimized by the frauds of the dealers in provisions, especially the retailers. But complaining was of no use, and the government, to whom many looked for relief, could do nothing in the matter. At last the idea of helping themselves took possession of some minds. Some members of a society of working men (*Grätli Verein*), contrived to form a new society, the object of which should be to buy at wholesale prices such articles as were most needed by families and single men, and to retail them among the members at cost, etc. The society was styled, "*Consumm-Verein*." I had the pleasure of being secretary of the society for some months, until I left the place, and, as such, had to reduce all the records to order from the beginning, which had been left by my predecessors in a confused state. I thus had the best opportunity to become familiar with the history and development of the society. It consisted at the outset of eight members, all told, who had at their disposal, at first, the enormous sum of fourteen francs (not quite three dollars).

Undismayed by so unpromising a prospect, they concluded to commence operations, and bought a box of cigars and a piece of unbleached domestic, as a beginning. They continued on this small scale several months, adding from time to time other articles to their stock. At last they resolved to make an effort to increase their members. An appeal was made to the workmen of the city and surrounding country. About one hundred and fifty responded, and came to the convention. A second convention was called, and three hundred responded. The society now organized, and chose a committee to draw up a constitution. At the same time a resolution was passed, that every member should take a share of three francs, and be held responsible only to that amount. At the next session the constitution was adopted, and a committee elected to begin operations. They first made a contract with a baker to furnish them with bread at a somewhat lower price. But as it was not at all the baker's interest to see the society fairly started, he deceived them as much as possible. The bread was often so bad, that it scarcely could have been worse, and to bake the society's bread was no pecuniary advantage at all. The groceries sold, however, were better. But the beginners were men of the right stamp, and declared that, even if forced to eat bread, the enterprise must be carried through, and, headed by an able and active leader, they carried their purpose, in spite of all difficulties, opposition, and fraud.

As soon as matters began to grow a little easier with them, and the public saw the firm determination of the founders, ridicule and opposition ceased, others began to rally around the banner, and for a time there was quite a rush to the several places of deposit to be entered as members. I remember that in one week the number increased from 700 to 1,500. In short, when, six years ago, I left Switzerland for this country, the society numbered about 2,500 members, had perfected their organization, had six stores for the sale of their merchandise, owned a large bakery, had already made up a reserve fund of 15,000 francs, and their regular monthly sales amounted to 50,000 francs. In short, they had become a formidable commercial power, regulating the prices of the retail business. It was wonderful, too, what credit the society had acquired within a few years, though it was mostly composed of men in needy circumstances—the richer classes keeping aloof in aristocratic contempt.

The society still exists, in an even more consolidated form, and others had sprung up throughout the country, in almost every large town and city of Switzerland. In France, organizations for associative labor had been formed, but were suppressed by the government. Just now, Germany is in the midst of these social movements, which are more important for humanity, than all the political strife and impending wars that now threaten the old continent.

Should not we, in America, favored by the freest institutions of the world, take the lead in these movements? H. S.

For the Herald of Progress.

A Series of Timely Movements.

NUMBER ONE.

A WORD ON LAND MONOPOLY.

Let me "harp" a little on that "string," too. This theme will, indeed, become the dance of coming days, and so it may be well that some preludes be played beforehand.

Land Monopoly! It is difficult for a man, whose tower of observation is but moderately elevated, to imagine that there can be others who in the least favor this monster.

Let me take the map of my home, of my own country. How thickly filled is it with little squares and names, but how poorly settled with efficient people. I have painted all the cultivated spots green, for amusement, and left the uncultivated tracts white. I may sometime perhaps take the fancy to paint these a disgraceful black.

Now, behold! but about one-third of all the arable land is in the hands of farmers. The other two-thirds are taken, it is true, but

by whom? By speculators, who deal with it as brokers with their cash and paper money. They hold it in their hands, till it has risen in value as much as they are disposed to ask, in order to sell it to the highest bidder.

Consider the injury caused by such proceedings to our country, to our State, and to the whole Union. We citizens of the country are thus constrained to live isolated, and lead a wretched social life, to put up with bad schools, to travel on rough roads, and enjoy but slender means of intercourse and culture. We are, so to speak, condemned to a low, rude, solitary life, not much superior to that of the wild beasts of our uninhabited woods and prairies. And this state of things will continue as long as it shall please speculators to keep these lands and pay taxes thereon by money wrung from the half-paid labor of their needy fellow citizens.

Who is so very blind as not to see the bitter truth of these facts?

But not only is this monopoly an impediment to the advancement of a country, it also injures the State at large. More than two hundred persons, for example, came here last year from other States and from Europe, all good, honest, working people, but unhappily with limited resources. They were obliged to look for other situations, other homes far to the North and West, to penetrate the solitary prairies and woods, though well pleased with the land and climate of our country. Sad was it for us to see those robust men and women leave us old settlers, when we so much needed society. And why were they constrained to leave? Because the land was held at a factitious price, thirty, forty, even fifty dollars being demanded on an acre for wild prairie land! Is not this a shame? Or perhaps the owner repelled purchasers with the courteous words: "I'm able to keep the land, and keep it well." Or the possessor may have lived with his title deeds far away in the happy East—in Boston, New York, or Philadelphia.

Is there much wit required to comprehend that this is a loss—a physical and spiritual loss—for a State? On what, in Heaven's name, is the welfare of a nation founded, if not on the dense population of the country, and the comfort, wealth, and culture of all the citizens. And if this be the case with a State, must it not be so in respect to the Union? How can it be otherwise?

As long as our people do not perceive that Land Monopoly is hostile to all culture, all physical and spiritual progress, they are still hoodwinked, and just so long, too, will they be lashed with the whip of this subtle tyranny.

I would appeal, therefore, not to Congress, but in true democratic style, to the sovereign people, that they enforce this principle: *that in every State throughout the Union, no man shall in future possess more land than he is able to cultivate with the hands of his family and his laborers.*

JEREMY CRAFT.

Judgment for Plaintiff.

BIBLICAL CLAIMS IN OPEN COURT.

"Between the ultra-conservative theologian on the one side, and the skeptical critic on the other, an assumption is allowed to pass as good which is not in fact maintainable in the sense in which it is admitted on either side. The assumption is this: That the Bible, claiming, as it does, to be, or to contain, a revelation of the mind of God, attested as such by supernatural interpositions, ought not to be found to affirm doctrines or principles that are at variance with our instinctive beliefs or convictions as to the Divine Nature and attributes."

"On the part of the skeptical objector, or, just now, call him the Plaintiff, it is urged that, in accordance with this canon, he finds much in the Bible which contradicts his Theistic intuitions, and which, therefore, forbids his accepting this book as from God in any peculiar sense, and which, therefore, compels him to reject its supernatural attestations, even apart from or anterior to a critical examination of the evidence in detail."

"The Defendant in this suit replies, and properly replies to this plea, that we—neither plaintiffs nor defendants—are competent to give judgment in this case *a priori*. We do not possess the knowledge requisite for such a judgment; and, besides, we are interested parties, and ought to be conscious of a bias this way, and that way, in relation to the Divine attributes, and to what is fitting in the Divine administration of human affairs. On this ground, no issue will ever be obtained, no verdict agreed to; the parties must leave the court as they entered it."

[ISAAC TAYLOR in the *North British Review*. May it please the Court, the Plaintiff in this suit demands judgment, and will give his reasons why the Judge should not dismiss the cause on account of incompetency to entertain it.

Plaintiff avers that the Defendant claims to have possession of a certain Book, every statement of fact and doctrine in which he insists to have been inscribed therein under Divine superintendence, and to have lawful authority over the human mind to such an extent as that as soon as the sense of the book upon any given topic is ascertained, it is to be received as truth without the privilege of denying or questioning the same.

This Book asserts of God, that he, at divers and sundry times, favored and even commanded deception, fraud, polygamy, slavery, murder, circumcision, revenge, and persecution of man by man for the sake of religion, and also affirms of God that he subjected the race to a fall involving its ruin, and has continually treated it since that event as if it were fallen.

Now Plaintiff avers that the only idea of God which he entertains, that is of any value to himself as an incentive to goodness and excellence, involves the attributes of Truth, Love, Mercy, and Wisdom; that indeed he can know nothing of God except as the impersonation of these ideal qualities combined with Omnipotence; that he does not claim, furthermore, as Plaintiff, to know what befits the Deity to do or say absolutely *a priori*—that is, antecedent to all experience—but only antecedent to

his acquaintance with the Book; and that as the Book is not an omnipresent natural gift to man, it is amenable to criticism, to censure or approval, by the natural action of the human mind and those intuitions which everywhere manifest themselves as soon as man rises a little above the brute. Plaintiff admits that he can know nothing of God till he reveals himself, but that his first revelation is in human nature and external nature, conjointly, and he, therefore, maintains that if God has revealed himself in a Book—which is an artificial and not a natural thing—it must be tested by the prior and the oldest of all Divine revelations, the intuitions of the human mind and the voices of the external world. The Plaintiff, therefore, asserts, that he has a right to determine whether a Book is from God, by the congruity or incongruity of its contents with the ideal standard of Truth, Love, and Wisdom, latent in the human soul, and developed by the discipline of life; and that, judged by this standard, the Book before the Court, on account of the blemishes before mentioned, cannot be considered the *unmixed Word of God*, and cannot lawfully claim an authority over the human mind, *from which there is no appeal*, for any statements on its pages, unless those statements chance to be self-evident truths.

That the Plaintiff, moreover, is right in his declaration, will more clearly appear, if by any process known to the Court, the Defendant can be compelled to make *perfect* of the reasons why he wishes this suit dismissed, when it would be seen that he, the Defendant, is conscious of the *undivine* qualities in the alleged Divine Book, and wished to shield the authority of the same by impugning the capacity of the human mind to determine whether such blemishes may not be exhibited by God! As he, therefore, holds the authority of his idolized Book of higher estimation than the attributes of God, Plaintiff prays that the Court will entertain the suit, and craves judgment, with costs, against said Defendant.

Voices from the People.

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

(From the Banner of Light.)

Analysis of the Performances of H. Melville Fay,

IN THE CITY OF NEW YORK.

The *Banner* of May the 18th contained a report of the proceedings of a circle held by Mr. H. Melville Fay, in the city of New York. My name among others was signed to the report, which closed with the following expression of opinion: "We are satisfied that the manifestations were not produced either by Mr. Fay or any member of the circle." Subsequently, more thorough investigations of the manifestations through Mr. Fay have brought to light many facts which have compelled me to reverse that opinion. I am now satisfied that everything which was done at that circle, as well as at all the other circles held by Mr. Fay in New York, was done by Mr. Fay himself. I feel compelled, therefore, in justice to the truth, but with no vindictive or unkind feelings toward Mr. Fay, to make a public withdrawal of my former testimony in favor of his mediocrity, and, at the same time, to give the public the benefit of all the facts which have compelled me, in spite of my own wishes, to pronounce judgment against all his performances in the city of New York. Let the contrary might be inferred, I will state that I commenced my analysis of Mr. Fay and his manifestations without any prejudice against him. On the contrary, my inclinations and partialities were, from the outset, all strongly enlisted in his favor; so much so, that I did all in my power to introduce him to the Spiritualists of this city, assisted in getting up circles, and was so well pleased with the manifestations which I witnessed at his second circle in New York, that I wrote out the report of it, to which reference has already been made, and urged upon the editors of the *Banner* the importance of its immediate publication, in order that Mr. Fay, while in New York, might have the full benefit of its influence.

I would further remark, that my final conclusion upon the subject has not been reached as hastily as my first one; but it is the result of a patient investigation, continued through three or four private sittings with him, and six or seven of his public circles.

With these preliminary remarks, I will now proceed to demonstrate the truth of my present opinion, namely, that everything which was done at all the circles held by Mr. Fay, in New York, was done by Mr. Fay himself.

The following five classes embrace all the performances of Mr. Fay in this city.

A.—Tying himself in the dark; handling horns, bells, violins, &c., in the dark, when apparently thus tied; then untie himself in the dark.

B.—Untie himself in the dark after having been tied by a committee chosen by the circle.

C.—Handling members of the circle when it was apparently out of Mr. Fay's power to do it without being detected.

D.—The apparent transportation of objects from a distance to the circle, without human agency.

E.—The turning of water into wine, without human agency.

CLASS A.—My reasons for believing that Mr. Fay himself did everything embraced in this class of his manifestations, are the following:

1st. I have discovered that I can tie myself up in the same positions in which he was tied, and with just as imposing looking knots between my wrists as those between his; also, that while thus apparently tied, tightly and securely, I can, in five seconds, loosen the loop which surrounds one or both wrists, and handle the instrument, and then, in five seconds more, put my wrist or wrists back into the loops, and tighten them up so tightly as to puzzle the most scrutinizing committee to detect the trick, unless they understand the secret of the loops. This tie I exhibited to the Sunday Conference at Dodworth's Hall, in this city. There learned that Mr. Wm. P. Coles, whose

name is also signed to the report above referred to, had discovered a similar process by which to tie and untie himself, which he also explained to the Conference.

2d. One of the most common performances in the dark, when Mr. Fay was thus tied up, was the talking through the horn. Now, at one circle at which I was present, a dim light was unexpectedly and unintentionally let into the room where the circle was in session, and Mr. Fay was distinctly seen holding the horn up to his mouth talking through it. On another occasion, when I was present, some marking-ink was smeared around the mouth of the horn, and when the light was struck, after the usual talking through the horn in the dark, the marking-ink was found upon Mr. Fay's mouth. In both these cases, then, when he was seen holding the horn up to his mouth, and also when he got his mouth spotted, he was untied; but the voice which spoke through the horn, and which in these instances was his, was precisely the same as that which came through the horn on all other occasions, whether he was tied or untied. Therefore, it must have been Mr. Fay talking through the horn when he was supposed to be tied, and he must have made use of the loop tie already described, by which he could liberate one hand in a few seconds after the light was put out, handle the horn as freely as he pleased, then slip his hand back into the loop, tighten up in a few seconds, call for the light, and exhibits himself tied just as he was before the light was put out.

3d. Mr. Fay was always found tied in the same way—that is, his hands, which were placed either before or behind him, were always crossed at the wrists, with the same kind of knots between the wrists. His hands were never found separated, and tied one before and one behind, or one on one side and one on the other. This shows that some studied form of a tie was used, which admitted of a quick liberation of the wrists, and a quick tying of them up again, and also which being between the wrists, prevented a satisfactory examination of it.

4th. All the handling of instruments, talking through the horn, evaporation of water, &c., was done when thus tied by himself. In no instance were the instruments handled, the horn talked through, or the water evaporated when he was tied by a committee.

5th. His hands were never found tied up closely and firmly against anything; but there was always a certain amount of slack rope between his wrists and the object to which they were tied. Without that slack rope the loops around the wrists could not be opened so as to permit the withdrawal of the hands. I also noticed that when committees were examining him, he always pulled upon that part of the rope, so as to keep it taut, and keep the loops tight around his wrists, thus avoiding detection.

6th. He always prevented a close examination of the knots between his wrists by holding his arms and wrists stiff, and complaining of pain if any one attempted to part the wrists in such a way as to get a fair view of the knots.

7th. He declined letting me cut the rope from his wrists, leaving the knots entire, so that I might examine them more satisfactorily.

8th. He and his pretended spirits promised, but failed to allow me to apply the simplest tests, by which I might have determined whether he did or did not remove his hands from the loops in the manner indicated, such as putting a slip of paper between his wrists, and then have the instruments handled, or having the instruments played upon, or handled when there were no ropes on him, his hands being merely strapped down to a table by means of strips of paper coated with a solution of gum.

9th. The wrist furthest from the table on which the instruments were placed, generally bore a distinct deep mold of the rope, indicating, in such cases, that that wrist had not been taken from its loop during the performance of the experiment; but the wrist next to the table was always marked with a more diffused redness caused by the repeated withdrawal and introduction of that hand in order to handle the instruments.

10th. If he happened to be provided with a rickety, squeaky chair (which he always tried to prevent beforehand) then, just before he called for a light to exhibit himself, with his hands tied behind him, considerable squeaking of the chair was always heard, and also that peculiar snapping, or cracking of the rope, caused by its slipping when tightly drawn over certain parts of the chair. These noises were heard just before the light was called for, because, with the loop-ties referred to, the tightening of the loops around the wrists is, of course, the last thing that is done before the light is called for. These noises were also heard only when he was tied with his hands behind him; for when his hands were tied in front, they were tied to his thigh, and, of course, the tightening of the loops were not necessarily occasion either the squeaking or the snapping sounds. Furthermore, if spirits tied him, there was no necessity for either of those noises.

With regard to the alleged dissipation of water, which comes under this class of the manifestations, there was nothing to prevent Mr. Fay from drinking it. When papers were put between his lips, he could, of course, remove them.

CLASS B.—My reasons for believing that Mr. Fay untied himself when tied by committees, are these:

1st. I have discovered, to my surprise, that the process of untying oneself after having been tied by another person, is not as difficult as I at first supposed, especially when a common-sized bed-cord, which long service has rendered smooth and flexible, is used, as was the case with the ropes used by Mr. Fay. On one occasion I allowed Mr. Fay himself to tie me with all three of his ropes. As the secret of his art was in question, he tied me as securely, I presume, as committees generally tie him; at any rate, he pronounced me safe; but in less than five minutes, according to his own acknowledgment, I untied every knot. I will acknowledge that he tied me again, so that I could not untie myself, but he drew the rope tighter, and pressed it deeper into my wrists than I had ever seen done on him by a committee. In fact, the tie was so painful, that I was compelled to call upon him to release me at once. When I explained this to the conference at Dodworth's Hall, I found that Mr. Wm. P. Coles had also solved this mystery in the same manner that I had, he having on several occasions submitted to some of the same kind of ties which he had seen put upon

Mr. Fay, and having untied himself without much trouble.

2d. In some cases, where committees are careless, the knots about the wrists can easily be reached with the fingers and untied. Generally, however, the main difficulty is in starting the first loop of a knot on one of the wrists, so as to liberate one hand. To do this, it is generally necessary to pull back and forth on the rope, first to one side, then to the other; and where the knots are tight, great effort is required. Hence, the first sound which I would hear, after the light was put out, would not be the drawing of ropes through loops, over chair rounds, &c., which ought to have been the case if he was being untied in the ordinary way; but I would first hear the creaking of the chair, and the snapping of tense ropes, as they slipped over different parts of the chair, indicating that the medium was writhing and struggling to loosen the knots about his wrists. When those sounds ceased, I knew that the feat was accomplished, one or both hands were free, and very soon I would hear what ought to have been heard in the beginning—that is, the drawing of ropes through loops, and over chair rounds, and their flapping back and forth in the air. In a little while the medium would be untied, and the light ordered.

3d. Whenever the untying was a long and difficult process, Mr. Fay always perspired very profusely, and seemed tired, evidently having struggled hard.

4th. In such cases, I observed that one or both of his wrists were very much chafed, not simply being red from the pressure of the rope, but the skin was rubbed up in scales, and in one instance raw and almost bleeding, caused by the friction of the rope in the struggle to loosen the knots on the wrist.

5th. Mr. Fay always tested his chair, so as to get one that would creak as little as possible.

6th. He required all the members of the circle to join in the singing, evidently to drown his own noise.

CLASS C.—In this class of experiments the experimenter is made to believe that he is touched and handled by spirits. The following is the position of the parties: A member of the circle sits near and facing Mr. Fay, the experimenter placing one foot upon Mr. Fay's feet, and one hand upon Mr. Fay's head, and his other foot upon the other party's feet, and his other hand upon that party's head. Mr. Fay then clasps, with his two hands, each in a different place, one arm of the experimenter, while the other party clasps the other arm of the experimenter in the same way. The light is put out, and the experimenter feels hands touching his face or body; yet he is not conscious that Mr. Fay removes either hand from his arm. I am sure, however, that Mr. Fay did, in all cases, remove one hand from its position, manipulate the experimenter, and then replace it again. My reasons are these:

1st. I find, upon trial in the dark, that one of the hands can be removed from the arm of the experimenter, be brought in contact with different parts of his face and body, and then be replaced on the arm, without the experimenter being aware of either the removal or the replacement.

2d. In some cases, however, the experimenters declared that they felt Mr. Fay remove one of his hands.

3d. Mr. Fay, though I often requested him to do so, did not allow the application of such means as would have removed all doubt from this class of the manifestations—such as tying his hands to the arm of the experimenter, or laying a strip of paper, coated with gum, across both of his hands.

4th. Dr. Hallock, myself, and others, observed, in this experiment, that just before the supposed spirit hand touched our faces, we felt the approach of a peculiar, dense, warm, and slightly suffocating vapor, with a peculiar smell, somewhat between that of sulphur and phosphorus. This we thought very remarkable and very spiritual, and we deemed it a very striking evidence that there was something unearthly around and at work. But when I began to get suspicious, I went into a private room with Mr. Fay, shut my eyes, and told him to bring his hand slowly up to my face. He commenced, and as his hand approached there came to my face and nose the same "dense, warm, and slightly suffocating vapor, with a peculiar smell, somewhat between that of sulphur and phosphorus," which I had smelt before in the dark circle. It was surely Fay's hand on all occasions.

In this class of performances, myself and others declared that we felt different sized hands touch our faces. This, however, was all delusion. I have since learned, by experiment, that if the fingers of the hand are pressed and rubbed pretty firmly against the face of the experimenter, he will think that the hand is large and rough; whereas, if the same fingers are thumb or rubbed very lightly and delicately over his face, he will think the hand is very small, soft, and delicate.

CLASS D.—The apparent transportation of an object from a distance was attempted only once by Mr. Fay, in New York. It was under these circumstances: The circle had closed, and we were in the street, on our way home. Suddenly Mr. Fay, under the appearance of an influence, ordered us all back into the house, leaving him alone in the street. We went in. Presently he came in, and, after talking a good deal about an effort which was then being made to bring a letter from a great distance through the window to the circle, at last declared that the spirits could bring it no further, and were compelled to drop it on the doorstep. One of the circle went out and found a letter at the place designated. Now the following were my reasons for believing that Mr. Fay himself wrote that letter, and placed it where it was found:

1st. There are unmistakable points of resemblance between his handwriting and that of the letter.

2d. Mr. Fay came into the house last, and could easily have dropped the letter on the doorstep.

3d. It was stated by him, when in the state of apparent influence, that the letter had been transported from the woods to the house, which would be at least two or three miles. A power which could carry it that far, could certainly have carried it five feet farther and put it in at the window, which Mr. Fay had opened for that purpose, as he said.

CLASS E.—The sham of turning water into wine was attempted but once in New York. The circumstances were these: At the close of the circle Mr. Fay ordered all of us into one room, and himself into a separate one. We went to our room, and he to his, alone. We were, in a few minutes, called by him into a

The Irrepressible Conflict.

It is not of the conflict itself, but rather of the conditions resulting from it, that we offer the few thoughts and facts here presented.

At the present time, there are under arms and in pay of the United States Government, 220,000 men, the equipment and maintenance of which for one year, cannot cost a less sum than \$250,000,000. The requirements of the Navy for the same time will be at least \$100,000,000, and to this add 75,000,000 for the ordinary expenses of the Government, and we have a total of \$425,000,000 to be met within the current twelve months. In addition to this, the families of the volunteers, to a great extent, are dependent upon the public purse, in one form or another, for their support. The body of men called into the field have for the most part been active producers, but now they become consumers only. The manufacturing interest of the country is paralyzed, and the many who have been thrown out of employment are now dependent upon their friends, or they rely upon such balance as they may have in the Savings Bank, for their daily support. The seas are infested with pirates, and insurance companies have advanced the rates of insurance to a point which checks, if it does not entirely stop, the exportation of our products. Importers have ceased sending orders to foreign countries for merchandise, and commerce generally is, comparatively speaking, at an end. We are in debt to Europe, and it is more than probable that, as we are exporting no cotton, and shipments of produce are checked, the exportation of gold must soon revive.

A recent act of the "Congress" (?) at Montgomery prohibits remittances to the North in payment of debts; these debts are variously estimated at from seventy-five to two hundred millions of dollars. Collections in the West are blockaded by the crisis in the currency, and western men are only able to pay in the currency of their banks, which, even at Chicago, is at a discount of from 40 to 60 per cent. This amounts to a suspension of collections, and without the business of the South and West, to support the commercial houses in our Eastern cities, where will the means come from with which to meet bank indebtedness? In other words, what is the value of bank assets at the present time? And we have to add to this the circumstance that the banks are to a considerable extent, prevented from adopting the note renewal system which was entered into in the crisis of 1857, because they are loaning their funds to Government instead of to private individuals.

Business credits are rapidly being swept away. Insolvency must become the rule rather than the exception. Bankruptcy must become practically universal.

Society must return to its industrial elements, and must begin anew its pursuits. The agricultural interests of the country are in a position to be least affected by these momentous changes, because they are provided with food and homes. It is generally estimated that one-fourth more land has been cultivated this season, than at any previous period since the settlement of our country, and if the season is a propitious one, we shall have an amount of food in the country which will far exceed the capacity for consumption. The question arises by what means is food to be distributed and exchanged? Old things are indeed now fast passing away, and it is time to more than invent what shall be the new which are to take their place. It is especially to those who read the columns of this journal that this query comes directly home.

It belongs to those who are the first to grow out of old conditions, to inaugurate new ones to take their place.

The press is the great medium of communication between mind and mind; and the HERALD OF PROGRESS is the proper organ through whose columns new lines of action should be laid out.

We place these thoughts before its readers, and await the many responses which we are confident will come to us from all parts of the country.

RECONSTRUCTION.

The present crisis in our national affairs is attracting wide attention in Europe. A volume entitled "The Actual Crisis," by M. De Gasparin, recently published in France, has the following:

"Justice never can do harm. I love to recall this maxim as I consider the present situation of America. In escaping from certain and shameful death, she will certainly not escape struggles and difficulties; in her reëxtant life she will encounter, for a longer time than may be imagined, both peril and battle, of these is life composed. It is a laborious trade, this living; and nations who would hold their place upon the globe had better learn that they shall have their share of suffering. Perchance it enters into the plans of God that the United States should suffer for a while some diminution of their grandeur, that in the meantime it may learn its flag to be one less respected, none the less glorious, for the loss of a few of its stars. Those which it has lost will some day reappear there, and how many others, now in waiting, will run to swell the federal constellation! With what acclamation shall Europe hail the future progress of the United States, when it shall have ceased forever to be that of slavery!"

"At present America is engaged in the liquidation of a bad business. The day of liquidation is always disagreeable; but, at its close, credit revives. Still shall it be with America. Often has she boasted the energetic cool-headedness of her business men; when they are ruined, they waste no time in lamentations or despondency, they have their fortunes to rebuild. In the same way, if things come to their worst—and we must suppose the present crisis comparable to a ruin—there is a nation to rebuild; they will rebuild it."

"Gentlemen," said Mr. Seward, recently, at the close of a great speech in Congress, "were

this Union to-day shattered by the spirit of faction, it would to-morrow reconstruct itself with the former majestic proportions!"

ROBERT DALE OWEN IN EUROPE.

The *State Journal* says that the selection by the Governor of Robert Dale Owen, to purchase arms in Europe, will be universally pronounced eminently "fit to be made." It says:

"Mr. Owen is a man whose integrity has never been questioned in thirty years of partisan strife, and his ability is attested by a world-wide reputation in literature and philosophy. He is widely acquainted in Europe, speaks nearly all the tongues spoken there, is familiar with European life and business, and is a man of untiring energy. To our mind he is the very man for the duty, and he enters upon it with all the zeal for which he is so well known."

This may all be true. Mr. Owen is certainly a very clever and genial gentleman, a polished scholar of "world-wide reputation in literature and philosophy." He may, too, be "the very man for the duty." We hope he is. Time will tell. We fear, however, that it will be found that Mr. Owen is much better fitted for tracing out "footprints on the boundary of another world," than buying guns for this. We cannot exactly see how hunting up ghost stories in Europe has qualified him for purchasing rifles for America. He may be familiar with Kant, but what does he know of Colt? He doubtless speaks pure Italian, with but little of the broad Gaelic accent, but will that benefit him with the artisans of Enfield or Birmingham, who never heard of Tasso, and care not a groat for Boccaccio or Ariosto? In other words, is not Mr. Owen polished down to too fine a point, too keen an edge, for this plain, practical, common-sense business? Is there not some danger that, when about concluding some important contract for arms in Germany, he may suddenly break off the negotiation to chase some ghost through the ancient castles and chateaus of the Rhine? Is there not some reason to fear that he may be interrupted in his search for the most effective arm by the report that a new duality is dancing in the moonlight on the banks of the Guadalquivir, or playing hide-and-seek among the ancient halls of the Alhambra. We hope that Mr. Owen may be successful in his mission—that he may not be lost in the mystic realms of romance, or become befogged in the shadowy regions of the spirit land—that no rascally rebel, traveling in Europe, will tell him of new spirits or old ghosts until his work is accomplished. If he returns with an abundance of effective rifles instead of air-guns—with the best modern ammunition, instead of incantation powders—with a full supply of Prussian guns, instead of a full volume of legendary lore and ghost stories, we shall be gratified, and hail him as one of the few men who delight to trace "footprints on the boundaries of another world," and yet take equal pleasure in attending to the practical duties of this. So go in, oh, Robert Dale!

[Lafayette (Ind.) Journal.]

TEMPERANCE IN THE ARMY.

We find in the *Westminster Review* a valuable contribution upon the use of spirituous liquors during campaigns in a warm climate. The testimony of several qualified authorities is given to the effect that those regiments which abstained from the use of spirits, possessed the better health, and were in all respects in better condition.

It is important that the attention of officers and others in our army be directed to this subject, as evidently too many soldiers are proceeding upon the supposition that stimulating drinks will enable them to withstand the heat of a warm climate.

Aside from the question of health, the morals of the troops would unquestionably be improved by abstinence from liquor.

A CONFESSION.

The *Independent* has recently made this confession respecting the views of Calvin:

"We concede the iron severity of his system, its unadaptedness to timid consciences and weak nerves. We believe that his unrelenting logic misrepresents the fullness and freeness of Divine grace—bars up with unnecessary obstacles, the repenting sinner's access to the loving Father; that in the day of its power it cast down many in discouragement, and drove some to despair, who ought to have walked joyfully in the light of God's presence. Too often it has broken the bruised reed, and quenched the smoking flax."

PRAYERS WITH FOOT NOTES.

A little volume entitled "Soldiers' Health," by Dr. W. W. Hall, contains, among a variety of matters for soldiers' use, sundry forms of prayer. Among them we observe a novel feature, being no less than an explanatory foot note in a Sunday prayer.

It is well that this "note," which is quite long, occurs only in the Sunday petition, as it would be a little awkward if a soldier, in offering up a hurried prayer on the eve of battle, should omit an important note in explanation of some special object of supplication.

Would it not be well for our Episcopal friends to heed this example of Dr. Hall, and in future volumes of ready-made prayers, attach complete illustrative and explanatory foot notes? An appendix, with the names of authors quoted in the prayers, would render the book still more complete.

If a minute and studied repetition each day of our real and fancied needs, is essential, is it not equally so for us to memorize "illustrative extracts" going to show the reasonableness of our petitions. We are in favor of prayers with foot notes and quotation marks!

Ce Empe.

LIBERTY OF SPEECH.

The following bold and clear declaration of an important principle, from Geo. W. Curtis, is appropriate at this time:

"While everybody acts at his peril, there should be no peril whatever in the extreme liberty of thought and speech; and the man in this country or any other, who, directly or indirectly, strikes at any man's opinion or word, however unsavory, or untrue, or untimely, is *not* to him, that man is the deadliest foe to our prosperity and progress, and

when he hits the mouth of a solitary citizen, he strikes at the heart of the Commonwealth. For the progress and development of society is dependent upon that of the individual, which is itself dependent upon honesty, and not rightfulness of thought. To say that a man should be not only honest but right, is to say that he should not go into the water until he can swim."

FRATERNITY.

BRO. DAVIS: Will you allow me a word, in appreciative response to your remarks in the HERALD of a few numbers ago, relative to the Philadelphia Spiritual Discussion last winter?

The past is past, and is hardly worthy of a record; even history is almost an impertinence. I bury last winter out of mind; and though there was another side to the discussion (likewise detailed in the journal from which your account was taken,) I as cheerfully entomb that.

But, still differing sincerely and greatly from Spiritualists (and only every day seeing fresh occasion to do so,) I shall be glad when the appropriate season shall return, to co-operate with them in holding whatever discussions they may deem likely to be of service to their cause, freely adopting their own suggestion of question, points of debate, limitations, &c. &c. If I have been particular in any of these matters before, I never shall be again; but the salience of the point, and the directness of the issue, shall both be at the mercy of the other side—as, is not there *truth* enough for either and for each? I already have an engagement with S. P. Leland, and likewise expect one with H. Melville Fay. Let the Truth have invitation to freedom.

Yours, for Brotherhood,
BOSTON, June 11, 1861. JOSEPH TREAT.

GROVE MEETING.

The Spiritualists and Reformers of Hastings, N. Y., cordially invite the friends of Human Progress to meet with them, at a two days' meeting, to be held on Saturday and Sunday, the 29th and 30th of June, 1861. If the weather should not be favorable, the meeting will be held in a hall. Let the friends in this section unite with us, and we shall make two days' progress in the right. Ira S. Hitchcock, A. G. Donnelly, Sophia L. Chappel, George M. Jackson, A. Wolcott, and others, have been invited, and may be with us as speakers.

H. M. Morse, J. Clute, A. H. Prescott, I. Douglas, Committee of Arrangements.

SUNDAY CONFERENCE.

The Sunday afternoon Conferences, heretofore held at Doolittle's Hall, now convene at No. 19, Cooper Institute, at three o'clock every Sunday. A general invitation is extended to the public to be present.

TRAVELERS AND OTHERS, who wish to stop in Boston a few hours, or days, or weeks, will find a home at Mrs. Denham's, No. 75 Beach street, near the Worcester Railroad depot, and *convenient* to the heart of the city.

Good and pleasant fare and furnishings, and a homelike air, especially for those of liberal sentiments. G. B. S.

The friends of freedom in Western New York will celebrate the coming anniversary of American Independence by a picnic, at Rochester.

Brief Items.

—Four Whitworth Cannon, a present to the Government from Americans abroad, have recently arrived.

—Gen. Butler, in his letter to Gen. Scott, for instructions as to the course to adopt with respect to fugitive slaves, says, respecting their retention: "As a military question, it would seem to be a measure of necessity, and deprives their masters of their services. How can this be done?" As a political question and a question of humanity, can I receive the services of a father and a mother and not take the children? Of the humanitarian aspect I have no doubt, of the political one I have no right to judge."

—Malakoff, the N. Y. Times Paris correspondent, says that England rejoices at the possible dismemberment of this country, and only wants the two portions to destroy each other, indifferent alike to each, but that if the present contest becomes a struggle for and against slavery, then her sympathies are with the North.

—The Boston Transcript says: "Miss Spafford, to whom Col. Ellsworth was engaged to be married, is the great-grand-niece of Gen. Joseph Warren, who fell on Bunker Hill. She is the great-granddaughter of the late Dr. John Warren, of Boston, the father of the late Dr. John C. Warren. It is a remarkable circumstance that this young lady should be connected with the first prominent martyr of the American Revolution, and with the first commissioned officer slain in the conflict of 1861."

—In New Orleans a scarcity of Lager Beer is beginning to be felt. If the blockade only deprives the Gulf States of "Lager," it will prove a blessing.

The Metropolitan Record, Archbishop Hughes' organ, says of the effect of the war upon Ireland: "The want of American orders has thrown all the fine linen looms of Antrim idle, and on the 8th of May, every weaver in a single district was in want of employment, and living on a weekly stipend doled out from a charity 'relief fund' collected for the purpose."

We find the following credited to the *Appeal* (either Memphis or New Orleans): "A negro preacher belonging to Mrs. Haden, Pine Bluff, indulged in violent language to his mistress last Sunday afternoon, remarking, 'among other things, that he would be free in three weeks, and could raise a thousand men himself for the purpose. His case was reported to the authorities the same evening, and he was taken out and hung on Monday afternoon.'—Senator Douglas, previous to dissolution, repeatedly declined the services of the city clergy. When asked if he wished religious attentions," he replied: "No, I have no time to discuss those things now." He seemed to experience no fear of the change.

—The New Jersey Railroad Company, in their annual report, say that upward of three millions of passengers have been transported safely since the last enumeration, making more than thirty-six millions since the organization of the company.

—It is said that there are upwards of four hundred Jesuit missionaries in the United States.

—The *Pine and Palm* gives the present locality of the five John Brown's men, who escaped from Harper's Ferry. Owen Brown is at his home in Ohio, Tidd is at the North, Merriam in Hayti, Coppie in Iowa, and Anderson in Canada, preparing to emigrate to Africa.

—A new army order issued in Miss Dix's department prescribes a regulation dress which each nurse will be required to adopt, and prohibits the use of hoops in the service.

—One item of the "talk" respecting Queen Victoria's health is to this effect: that the sight of her mother's lifeless form was the queen's first face to face experience of death; that she took the hand of the corpse, which *was* *set* *down*, an event which produced the most unhappy effect upon her majesty.

—In a recent ordination charge to the Rev. Mr. Post, who has been appointed chaplain to a regiment of volunteers—the Rev. Mr. Adams, of Madison avenue church, declared his conviction that every man who died in defense of the Union would go straight to heaven, whether he had previously been a professing Christian or not. That every act alone would prove his salvation, his redemption, his passport to a better world!

—The wife of Henry A. Bills, of Winsted, died at the Hartford Insane Retreat, a few days ago—the result of an attack of insanity produced by the execrations and threats against her husband in the community where he lived, because of his sympathy with the Southern rebellion.

—A little girl five years old, who has a brother in one of the companies of the Troy regiment, and who has been taught by her mother to say her prayers on going to bed at night, was told that she ought to remember her brother in her prayers; but nothing further was suggested. The next night, on retiring, the little one, in her prayers, said: "Oh, Lord, let brother John shoot the others, but don't let the others shoot *me*!" A great deal of human nature, as well as patriotism, in that prayer!—*Troy Times*.

—Mr. Sandison, of Peru, relates that "a few years ago a German got out a few hives of bees, an insect formerly unknown here. The first year he obtained a plentiful supply of honey, but year by year it decreased, until now the animals will hardly collect any. And why? Our climate is so equable that flowers can be had all the year round, and the sagacious animals having discovered this fact, have evidently lost the instinct of hoarding honey for a winter that never comes."

—Horse-flesh for the table has become so common in Germany and France, that it is now regularly quoted in the price-current column of local newspapers. A Frenchman, who has taken the trouble to analyze horse-flesh, speaks highly of horse soup, but pronounces horse beef black, stringy, and indigestible.—*Exchange*.

—Observatory Maury, "once, alas! we called our nation's glory. But now, with pitying shrug the word we pass: 'Observe—a very Maury!' (*Sunday Times*).

FOREIGN ITEMS.

The steamship Adriatic arrived at St. John's, N. F., June 10, with news from Europe to the 6th inst.

—Lord John Russell had announced in Parliament that the Government had determined to prohibit privateers and armed vessels from bringing prizes into British ports, and that France intended to abide by its law, which prohibits privateers remaining in port over twenty-four hours, or to dispose of prizes when there. He also said that England and France had sent propositions to Washington, based on the declaration of the Paris Congress, and that an answer was expected every mail.

—The tone of the English press is gradually becoming more and more in favor of the North. Even the *Times* is less Southern than in its issues of a few weeks back.

—In the House of Lords, in a discussion on the India supply of cotton, Earl Grey pledged the Government to do all in its power to advance the growth of the staple in India.

—It is rumored that the Great Powers will guarantee the integrity of the Papal territory. The conditions stipulated are not known, but it is said they include, on the part of Piedmont, neither recognition of the Holy See over the Patrimony of St. Peter, nor any cession of territory.

—Eighteen horses contended for the cup at the Derby races. A horse called Kettledrum, a light chestnut, was the winner, against whom the betting was sixteen to one.

—The American citizens in Paris favorable to the Union, breakfasted together in the Hotel du Louvre, on the 29th ult. About 150 attended, one-third being ladies, including the wife of Gen. Scott. Speeches were made by Mr. Dayton, C. M. Clay, Amos Burlingame, Col. Fremont, and the Rev. Dr. McClintock.

A resolution was adopted, pledging the meeting to maintain the Union under any circumstances.

—The *Monitor* has published a decree warning public writers to exercise more moderation in their discussions against the Catholic clergy.

—It is asserted that the Emperor sent an autograph letter to Turin, in which the Roman question was fully stated; that it was formally received at Turin, and that Victor Emmanuel sent a reply to it on the 27th of May.

—Count Cavour had been seriously ill, but was recovering.

—The Italian House of Deputies had unanimously agreed to the organization of 220 battalions of National Guards, to be composed of all men between thirty-five and forty years of age.

—The Italian National Fête was celebrated on the 23d of June with great splendor.

—A procession took place at Warsaw on the 3d, which was not disturbed. Russian troops were still encamped in the streets.

—It is said that an International Conference has decided to establish in the Lebanon a Christian Government, the chief of which shall be of the religion of the majority of the inhabitants, and directly dependent on the Porte.

—The sales of cotton in Liverpool on June 3d amounted to 10,000 bales, the market closing quiet and steady. The breadstuff market was generally dull.

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"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."

For the Herald of Progress.

A TRIBUTE

To the memory of Col. E. E. Ellsworth.

BY DE VERN VINING.

And is he dead, the young and brave,
Who late in Freedom's sacred van,
To battle for the rights of man,
His life and fortune freely gave?

Has he, whose sun with cloudless ray
Was rising up the heights of fame,
And lighting with its brilliant flame
The hosts of Freedom's bright array—

Has he been stricken from the field
Of usefulness, by traitor's hand,
A martyr for that glorious land
Which ne'er to tyranny could yield?

Alas! we deeply feel the truth
Of our great loss, and sadly weep
That one so young and brave should sleep,
Struck down even in the bloom of youth.

Weep, Freedom! for thy champion low—
He fell a bloody sacrifice
Upon thine altar; bid arise
In mournful song thy notes of woe.

He's fallen, but the spirit lives
Which urged him onward to the fight,
And still to justice, truth, and right,
A never-dying impulse gives.

He's fallen, but his name shall be
The war-cry of his gallant band,
When they march forward, hand in hand,
To strike for human liberty.

And every crimson drop of life
That from his noble heart was poured,
Will prove to Slavery's hosts a sword,
And nerve a freeman's arm for strife.

Farewell, brave Ellsworth! thou art gone,
Yet freemen shall thy worth proclaim
And crown thee with a martyr's fame
When years and centuries have flown.

And while one human heart is found,
Lighted by Freedom's hallowed flame,
So long, young soldier, shall thy name
Upon the lips of men resound.

PULASKI, Jackson County, Mich.

Too Fast vs. Too Slow,

A DIALOGUE ADAPTED TO THE TIMES.

Enter Mr. Foggy, walking backward and forward in the parlor of the paragon.

Oh, this crazy world! this crazy world! everything goes by steam, except what runs by lightning. Hark! there is a scream, as if a hundred devils screamed at once, and then a roar, and the rattle of wheels, and a train of cars rush by like a comet endowed with life. Everything is on the high-pressure system. I verily believe that the earth is a locomotive, with volcanoes for smoke-pipes, and the celestial have built a railroad to "eternal smash," and we are all aboard the train, with a crazy devil for engineer, with the brakemen all drunk or asleep! How can a respectable old gentleman live on this planet? Everything is in a whirl. Business men, politicians, lawyers—everybody but clergymen—seem in brain fever, and even a few of the clergy are forever talking about progress! progress! until life has become a great scramble to get ahead. What shall I do? I wish I could get into one of those planets that only turn round once in seven years! Wouldn't that be a fine place for a conservative old gentleman? One year of calm twilight; two years and a half of twilight! Think of the long evenings, lasting six months—then a year and a half of sleep; six months from daylight to sunrise—a month to eat breakfast in; then a year and a half to sundown again, with a six months' siesta on a sofa at noon, and so on to the end! Ah! that would be a life of the sort for me. But if one dies here he cannot rest. The Spiritualists will have him knocking about in no time. He must tip tables, make speeches for Judge Edmonds, and turn Professor Hare's spirit-catcher.

What on earth shall I do?

There! ding-dong goes the door-bell, as if the house was on fire. Some man of progress, I'll be bound, with some new idea in his head! Bridget! Bridget! where on earth is the Irish huzzy?

(Bridget, from the top of the stairs): Here! what do you want?

Go to the door—the bell rings.

Yes, in a minute. But I've got me hoops on, and can't get down stairs, the way is so narrow. Wait till I get on a chair to climb out of me new dress!

Wait, you huzzy! There goes the bell again. I must go to the door myself, or the bell-wire will be broken.

(Mr. Foggy goes to the door, where a young man of eighteen with patent-leather boots, with a patent hat on his patent head, turned out by Fowler & Wells, practical phrenologists, stands at the door, looking like a live fashion-plate of Genio Scott's.)

Ah! my boy, what do you want?

Boy!—I am not a boy, sir! (twirling his patent goatee.) I am general agent for the Society for Improving the Condition of the Race, and I have come to lay our plans before you, and get your patronage.

Ah! yes (with a groan.) walk in, sir. I have just ten minutes and three-quarters to spare before the lightning train leaves for the city of Go-it-while-you're-Young, and I can develop the grandest scheme for regenerating men that has ever been discovered in that time.

Regenerating men? Why, sir, I have been preaching gospel regeneration these forty years. The only way I know of is for men to repent and live pure lives.

Oh! that's all out of date. Why, now—a days a man can become a Christian in thirty seconds by the watch. It don't change his seconds by the watch. He can cheat and gamble in poli-tics and lotteries, buy and sell negroes, and lie himself into office, just as well. The parties does up the party now-a-days, and all the fashionable sinners has to do is to sign the paper (creeds, I believe, they call them) pay

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After my hair was completely restored, I continued its use by applying two or three times per month. My hair has ever continued healthy, soft, and glossy, and my scalp perfectly free from dandruff. I do not imagine the facts above mentioned will be of any particular advantage to you, or even flatter your vanity at this late day, as I am well aware they are all well known already, and even more wonderful ones, throughout the Union. I have occupied my time in traveling the greater part of the time the past three years, and have taken pride and pleasure in recommending your Restorative, and exhibiting its effects in my own case. In several instances I have met with people that have pronounced it a humbug, saying they have used it, and without effect. In every instance, however, it proved, by probing the matter, that they had not used your article at all, but had used some other article, said to be as good as yours, and selling at about half the price. I have noticed two or three articles myself advertised as above, which I have no doubt are humbly. It is astonishing that people will patronize an article of no reputation, when there is one at hand that has been proved beyond a doubt.

Apparently some of these Christians have not brains enough to write an advertisement, and I notice that they have copied yours, word for word, in several instances, merely inserting some other name in place of yours.

I have, within the past five years, seen and talked with more than two thousand persons that have used your preparation with perfect success—some for baldness, gray hair, scald head, dandruff, and every disease the scalp and head are subject to.

I called to see you personally at your original place of business here, but learned you were now living in New York.

You are at liberty to publish this, or to refer parties to me. Any communication addressed to me, care Box No. 1293, will be promptly answered.

Yours, truly, JAMES WHITE, M. D.

PROF. WOOD'S HAIR RESTORATIVE.

In another column will be found an advertisement of this well-known and excellent preparation for restoring gray hair to its original color. The Hair Restorative also cures scalp eruptions, and prevents the hair falling off. We have seen many authentic testimonials in proof of these assertions, some of which are from gentlemen whom we have known for many years as persons of the most reliable character. Don't let all this have been tried this Restorative.—Boston Office Branch.

WOOD'S HAIR RESTORATIVE.

We are not in the habit of puffing every new discovery, for in nine cases out of ten they are quack nostrums; but we take great pleasure in recommending Prof. Wood's article to all whose hair is falling out. Our well-known contributor, Finley Johnson, Esq., has experienced the benefit of its application, and joins with us in speaking of its virtues. Let all try it, and bald heads will be as rare as snow in summer.—Baltimore Patriot.

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A GENUINE BOON.

In our capacity as conductor of a public Journal, we are called upon to advertise the cure-alls of the day, each of which claims to be unadulterated in its composition and infallible in its curative effects, with what justice we leave our readers to determine. In one instance, however, Prof. Wood's Hair Restorative—we are so well assured of the notable qualities of the article, that we give it our indorsement as all that the inventor and vendor claim it to be. Its effect upon a falling head of hair is universally known to be magical. Like lime or quack on exhausted land, it brings its crop wherever applied. Our own batch is fortunately healthy, but we advise our friends with sparsely growing hair to try the Restorative.—Columbia Spy.

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Proprietor Pearl Street House, Boston, Mass.

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Pearl Street House, Boston, Mass.

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Sing Sing train, 9 50 A. M., and 3 45 and 4 30 P. M.
Fishkill train, 6 40 P. M.

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Express, 7 25 and 11 25 A. M., and 3 50 and 5 25 P. M.
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Peekskill train, 5 55 P. M.
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Fishkill train, 7 35 P. M.

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ON THE STUDY OF WORDS. Lectures by RICHARD CHURCHILL TRENCH, D.D. 224 American Edition. New York: W. J. Widdleton, 1861.

We have never been more forcibly struck with the living power there is in Words, than in the perusal of this little volume by Dean Trench. It consists of a series of lectures delivered before the Diocesan Training-School, Winchester, (England), in which the Poetry, Morality, and History, lying latent in Words, is considered. It is quite impossible to the ordinary reader to conjecture how much may be made of a theme apparently so dry, till he sees it treated as it has been in these lectures. And we cannot better illustrate this assertion than by a few quotations.

"With how lively an interest shall we discover words to be of closest kin, which we have never considered till now but as entire strangers to one another; that a real increase will be in our acquaintance with and mastery of English to become aware of such relationship. Thus 'heaven' is only the perfect of 'to have,' and so called because it is 'heaved' or 'heaven' up, being properly the sky as it is raised aloft; while the 'earth' is that which is 'eared' or plowed; the 'smith' has his name from the sturdy blows that he smites upon the anvil; 'wrong' is the perfect participle of 'to wring,' that which one has 'wring' or wrested from the right; just as in French, 'tort,' or 'torque,' is that which is twisted; 'guilt,' or 'to torque,' to 'beguile,' to find 'guilt' in a man, is to find that he has been 'beguiled'; that is, by the devil—*instigante diabolo*, as it is inserted in all indictments for murder. The 'brunt' of the battle is the 'heat' of the battle, where it burns the most fiercely. 'Haft,' as of a knife, is properly only the participle perfect of 'to have,' that whereby you 'have' or hold it. Or take two or three nouns adjective: 'strong' is the participle past of 'to string,' a 'strong' man means no more than one whose sinews are firmly strung. The 'left' hand, as distinguished from the right, is the hand which we 'leave' inasmuch as for twenty times we use the right hand, we do not once employ it; and it obtains its name from being 'left' unused so often."

ORIGIN OF THE WORD "DUNCE."

"Certain theologians in the middle ages were termed Schoolmen, being so called because they were formed in the cloister and cathedral schools which Charlemagne and his immediate successors had founded—men not to be lightly spoken of, as they often are by those who never read a line of their works, and have not a title of their wit; who moreover little guess how many of the most familiar words which they employ, or mis-employ, have descended to them from these. 'Real,' 'virtual,' 'entity,' 'non-entity,' 'equivocation,' all these, with many more unknown to classical Latin, but which now have become almost necessities, were first coined by the Schoolmen; and, passing over from them into the speech of those more or less interested in their speculations, have gradually filtered through the successive strata of society, till now they have reached, some of them, to quite the lowest. At the Revival of Learning, however, their works fell out of favor—they were not written in classical Latin—the form in which their speculations were thrown was often unattractive; it was mainly in their authority that the Romish Church found support for its periled dogmas—on all which accounts it was considered a mark of intellectual progress and advance to have broken with them and altogether thrown off their yoke. Some, however, still clung to these Schoolmen, and to one in particular, *Duns Scotus*, the great teacher of the Franciscan order; and many times an adherent of the old learning would seek to strengthen his position by an appeal to its great doctor, familiarly called *Duns*; while the others would contemptuously rejoin, 'Oh, you are a *Dunsman*,' or, more briefly, 'You are a *Duns*,' or, 'This is a piece of *dunsery*,' and inasmuch as the new learning was ever enlisting more and more of the genius and scholarship of the age on its side, the title became more and more a term of scorn. 'Remember ye not,' says Tyndal, 'how within this thirty years, and far less, the old barking curs, *Duns*'s disciples, and like druff, called *Scotists*, the children of darkness, raged in every pulpit against Greek, Latin, and Hebrew? And thus, from that long extinct conflict between the old and the new learning, that strife between the mediæval and the modern theology, we inherit the words 'dunce' and 'dunsery.' Let us pause here for a moment to confess that the lot of poor *Duns* was certainly a hard one, who, whatever may have been his merits as a teacher of Christian truth, was certainly one of the keenest and most subtle-witted of men. He, the 'subtle Doctor,' by preeminence, for so his admirers called him, 'the wisest of the school divines,' as Hooker declares him, could hardly have anticipated, and as little as any man deserved, that his name should be turned into a by-word, expressive of stupidity and obstinate dullness."

DIFFERENCE BETWEEN GENUINE AND AUTHENTIC.

"Sometimes words have no right at all to be considered synonyms, and yet are constantly used, one for the other; having, in fact, more need than synonyms themselves, to be discriminated. Thus, what confusion is often made between 'genuine' and 'authentic.' How very commonly they are incorrectly used. And yet, the distinction is a very plain one. A 'genuine' work is one written by the author whose name it bears; an 'authentic' work is one which relates truthfully the matters of which it treats. For example, the Apocryphal Gospel of St. Thomas is neither 'genuine' nor 'authentic.' It is not 'genuine,' for St. Thomas did not write it; it is not 'authentic,' for its contents are mainly fables and lies. The history of the Alexandrine War, which goes under Caesar's name, is not 'genuine,' for he did not write it; it is 'authentic,' for in the main, a truthful record of the events which it professes to relate. Thiers' *History of the French Empire*, on the contrary, is 'genuine,' for he is certainly the author, but very far from 'authentic,' while Thucydides' *History of the Peloponnesian War* is 'authentic' and 'genuine' both."

The above citations will show, to some extent, the quality and value of the work, which

has already run through several editions. The edition by Mr. Widdleton contains the latest notes and emendations by the author, and is the best hitherto issued.

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ANTI-TABACCO JOURNAL for May and June, 1861.

CONTENTS: Dr. John C. Warren on the Pernicious Effects of Tobacco; The Discovery of Tobacco; Maize and Tobacco, by L. H. S. Hartford, Conn.; A Christian Triumph over Tobacco; Appeal to Wives, Mothers, and Sisters; Rev. Dr. Justin Edwards on Tobacco and Strong Drink; Testimony of Professional Men; To Rev. Dominic Spittle, Touch of Humor from Father Axlley; Life Assurance Companies and Tobacco; How Ladies South and West take Snuff; A Farmer's Testimony; The Street Smoker; The Pet Skunk; General Correspondence; Boys' Department.

We make the following extracts:

TOBACCO AS A NECESSITY.

PAUPERS AND CRIMINALS CAN SAFELY DROP IT.

About two years since, the Inspectors of the Philadelphia County Prison prohibited the use of tobacco in that institution. "It was feared," says the doctor, "by some philanthropic persons, that its sudden withdrawal would induce a mania similar to *mania-a-potu*, dyspepsia, and a large catalogue of nervous complaints. The sudden disuse of tobacco, opium, alcoholic stimulants, &c., especially when shut up in a cell, must of necessity make the prisoner feel the want of them as a great privation; but why give him tobacco, and refuse to others luxuries, the want of which is deemed as great a privation to them as tobacco is to the chequer and smoker? At one time large quantities of opium were given, under the erroneous idea that it was indispensable; as some now believe that *mania-a-potu* cannot be successfully treated without the administration of stimulants in the form of spirituous liquors." The doctor further states, "that, after having watched its effects carefully, he is strengthened in the opinion formerly given, that tobacco is simply a luxury, and its use a bad habit; and he knows of no good and substantial reason why it should be given in any case; and in this opinion many other physicians having penal and reformatory institutions under their care agree." He also concurs in the conclusions of Dr. Morat, that the mass of positive testimony accumulated in India and elsewhere, shows the absence of any ill effects from the cessation of the use of tobacco, and that its denial to convicts is a wise, sound, and judicious measure of prison discipline.

CLERGYMEN CAN SAFELY DROP IT.

THE REASONS WHICH MOVED FATHER HALLOCK TO DROP TOBACCO.

During the first thirty years of his ministry, my father (says Dr. Hallock) smoked and chewed daily. One morning, when about the age of sixty, he found the lady he was fitting for college, each with a long pipe, pleasing themselves with the curling smoke; he believed they were forming an injurious habit, and that duty to them and their parents required him to arrest it; but how could he do it while he smoked himself? He said to them: "Now, all quit smoking, and I will." It was done, and done effectually. A few months after this on returning home, I found he had quit chewing also. I asked him if it was not more self-denial than was necessary, at his years, and remarked that the aged often seemed to enjoy the moderate use of tobacco. "I will have no such habit, that I cannot master," was his reply. It was parental influence, early exerted, that, under God, guarded me from all these habits. I pity the slave of any one of them, and beg you to call on parents to guard their children against these evil habits.

TO REV. DOMINIC SPITTLE.

DEAR BROTHER:—
Sith Paul, "If eating meat shall cause my brother to offend,
No meat shall ever pass my lips till mortal life shall end."

Oh, what a blessing it would be, if gospel preachers all,
Who chew their quid and smoke cigars, would
think and act like Paul!

Man's chief end (you preach to us) is God to glorify;
And this to do, each Christian man avers he'll always try.

But who can glorify the Lord by breaking Nature's laws?
By poison sucked into his throat, or ground between his jaws?

All brandy, whisky, gin, and rum, with vengeance you pursue;
But chewing leads to drunkenness—and you both smoke and chew.

Forsake the weed—let reason reign—above this slavery rise;
Oh, try to be a gentleman your neighbors can't despise!

For sake of missions and the poor your appetite deny;
And what you lose thereby on earth, you'll gain above the sky.

But if you have not grace enough to let the "weed" alone,
Don't preach against your neighbors' sins till you forsake your own.

In a note the editor says: "I publish this journal quarterly, and as much *officer as funds enable me to do it*. Subscribers can have twelve

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This volume is the third of Mr. Graham's series of phonographic instruction books, and is brought out in his customary good style, elegantly engraved, and well bound. The illustrated title page, from an original design by the engraver, Mr. C. B. Thorne, is a model of good taste and phonographic significance. The phonographic text appears, if possible, better engraved than previous volumes, and the pages of the Key—which alone are clearly intelligible to us—furnish a most excellent variety of extracts, both as regards construction of language and character of thought.

We cannot better acquaint our readers, who are interested in phonography, with a true estimate of this work, than by quoting entire the opinion of the best Reporter of New England, Mr. J. M. W. Yerrington, which we find in the *Liberator*:

"We have received from the author a copy of this work, which he says is 'designed for reading and study, after the student has read and copied the First Reader, and studied the Compendium thoroughly, from section 255 to 289.' It makes, with the Index, a volume of 184 pages, fifty of which are Reporting Exercises, beautifully engraved in phonography, the balance comprising a Key to these Exercises, with copious notes, which are of exceeding value to the student, and from which even the practiced reporter, if he has not settled into the old ruts, may derive many profitable suggestions. Mr. Graham does not content himself with generalizations, but enters into all the minutiae of the system he lays down, and gives a thorough and comprehensive, and we might say, an exhaustive analysis of it. The book is gotten up in excellent taste throughout, and gives evidence of great care, skill, and patience, on the part of the author. Those who have any acquaintance with phonography, whether of the earlier or more recent systems, will find it highly useful and interesting."

PHONOGRAPHIC ODDS AND ENDS; or, the Phonographic Intelligencer. Embracing: An Outline History of the Old Stenographies; A General Account of the Phonetic Short-hand; A Detailed History of the Pitman Phonography and its Changes; An Account of the English and American Phonographic Periodicals and Books; A General Comparison of the Pitman Phonography and the System as "Greatly Improved, Perfected, and Americanized"—Systemized and placed beyond the chance of future change; An Account and Notices of Standard-Phonographic Works; Reasons for the Adoption of Standard Phonography by all Phonographers; A History of Phonography from 1856 to 1861. Answers to Numerous Natural Questions of Phonographers respecting Learning, Reading, and Writing Phonography, and respecting Reporting, Teaching, Paper, Ink, Pens, Pencils, etc.; Important Suggestions to Phonographic Teachers and Reporters as to Ways for Business; An Outline of Graham's Brief Longhand; Notes on Phonology, Etymology, etc.; Interesting and Useful Paragraphs, Articles, and Lectures, on Other Matters. By A. J. GRAHAM.

As the title indicates, this volume comprises sundry fragmentary items of interest and value to phonographers, or the friends of Standard Phonography, which they will find conveniently arranged in a neat volume for 75 cents.

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Miscellaneous.

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