

# THE HERALD OF PROGRESS.

LOVE. WISDOM. LIBERTY.

Devoted to the Discovery and Application of Truth.

Vol. 3, No. 26.]

{ A. J. DAVIS & CO., }  
274 Canal St.

NEW YORK, WEEK ENDING AUGUST 16, 1862.

{ TWO DOLLARS }  
per Year.

[WHOLE No. 130.]

## 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, and that he is invited promptly to renew it, to insure the uninterrupted mailing of the paper, and save extra labor at this office. Renewals will in all cases be dated and receipted for from the expiring 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 Saturday, at the publication office, a few doors east of Broadway.

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

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

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."

COL. J. L. S., N. Y.—"The Broken Heart," also "The Bull-light," are received.

T. W. F., SALEM, MICH.—Baths the "ring-worm" with a weak tea of fine-cut tobacco.

C. B. P., NEWPORT, R. I.—No. 50, "Ancient Glimpses," is received.

P. R., NEW ORLEANS.—The time has hardly arrived for the successful taking of spirit-likes by sun-light and the camera.

J. D., SPRINGFIELD, ILL.—Your request has been conveyed direct, and the money is credited on your subscription account.

J. S., PONTIAC, MICH.—Thanks for your friendly Acrostic. We will remember your name and mission.

A. L. B., STOCKBRIDGE, WIS.—We shall gladly welcome your record of incidents in the life of a departed child.

MR. EDITOR: Please say to that "friend" who wishes my address, that H. B. Hamilton is Homer Brown, Hamilton, Hancock Co., Ill.

B. P. S., BRIDGEPORT, CONN.—You can gain access to "The Old Ladies' Home" by addressing the Superintendent, Washington Avenue, Brooklyn, L. I.

"RETTIE," NEW YORK.—"Theodora" blesses her sister-spirit for the poem, "By the Window near the Roses." Several little gems are in waiting from thy pen.

MRS. W. AND BROTHER, POWELSON, PHOTOGRAPHER, ROCHESTER, N. Y., will please receive our thanks for the fine *carte de visites* of "Little Nellie" and our own "Editress."

MISS D. E. C., BEDFORD.—The chapter on Scrofula, to which allusion is made in the "Harbinger," may be found in Vol. 1 "Harmonia." It is a large and valuable work. Price \$1.

D. H. W., LAPORTE, IND.—There is no such medium in England, nor in Europe anywhere. Your friend would do well to visit England on his mission. The present address of the Davenport is not in our possession.

POEMS DECLINED.—"A Birth-day Gift;" "She has Gone;" "Love Sonnets;" "Man;" "A Battle-song."

POEMS ACCEPTED.—"Jesus Wept," and "Birth-day Lines," by J. L. S.; "Hush, Don't Wake Them," by B. B.; "The Battle-fields of To-day," by Mrs. H. A. J.; "Flowers," by "Amazo;" "Dew-drops of Wisdom," "Life," and "The Cloud with a Silver Lining," by D. V.

W. S. W. writes: "For the first time, we were favored on Sunday last, in Greenville, Ill., with a discourse on Spiritualism from an impressionable speaker, Mrs. Wall, a beautiful orator, who was well received by a full audience, and who promises to visit us again. The Valley of the Mississippi is to be the stronghold of Spiritualism!"

B. S., of TRENTON, N. J., speaking of the failure of No. 128 to reach him, whispers thus: "Disappointments, like other events in life, have their teachings, and to subscribers of the HERALD OF PROGRESS, who may sometimes fail to receive their numbers, or where there may be some delay in coming to hand, I would say, Take your family Bible, open at the Apocrypha, and read the 2d Book of Esdras, from chap. ii, verse 33, to the end of the last chapter, same book, and if your satisfaction in the perusal should be equal to mine, you will not regret the reading."

H. C., ALGONA, WIS.—"Can you inform me whether the Oneida Community is yet in existence? If so, what are its condition and prospects?" ANSWER.—Yes. For the answer to your second question, send to them for a circular.

"Is Pope's 'Essay on Man' procurable? If so, where, and at what price?" ANS.—Cheap edition, twenty-five cents and postage. It may be ordered through A. J. Davis & Co.

"I am informed there is a work by Dr. Darwin (I don't know the title). Can you inform me where I can get it, and the price?" ANS.—Darwin on the Origin and Development of the Species. Published by Appleton; \$1.25 and postage. This work may also be obtained at this office.

## The Fear of Atheism.

A TRUE FRIEND, writing from the land of practice, puts the following propositions and question: "The great mass of the human family believe, or most anxiously desire to believe, that there is a God who loves them, and who would promote their happiness. Atheism blasts this hope forever, and throws a dead pall over the future. To most human minds the bare conception of atheism is horrible. Is it not very desirable, is it not a solemn duty even, that the Spiritualist believe owes to the whole human family, whose happiness he would promote, to dissever, so far as possible, our blessed doctrine and its beloved teachers from all connection or implied connection with atheism and its avowed disciples?"

ANSWER: True principles and positions are never in danger, except from those who would close the gates to independent thinking. It is more important that "the Spiritualist" should be true to himself than that he should believe in One God, in Three, or in Fifty. We belong to the Spiritual Church of humanity. Neither the atheist nor polytheist can be excluded from the human family. It does not harm the Great Positive Mind if earth's children do disbelieve in Trinity, Unity, or Personality. An honest-minded man, if he be an atheist, is more acceptable than the hypocritical worshiper. Let Spiritualists rally around this motto: FOR THE DISCOVERY AND APPLICATION OF TRUTH. Let your perfect love of TRUTH cast out all fear of Error.—Ed.]

## The Nicaragua Association.

J. R. T., HAMILTON, ILL.—"MR. EDITOR: Please inform me why you discontinue the advertisement of the 'New York and Nicaragua Colonization Association'? Is it from an idea that the said Association is on a wrong basis or composed of unprincipled men for leaders?"

[ANSWER: We published the prospectus of the "New York and Nicaragua Colonization Association," simply because the information it conveyed, relative to a comparatively unknown region, was interesting and instructive. We are now satisfied that no intelligent and self-sustaining man will embark in that enterprise without regretting the adventure. The parties connected with the movement are closely allied to the "Sacred Order of Unionists." The Association will no doubt accomplish about as much for humanity as the "Order" itself—that is, just nothing at all. Better form companies of several families, with all the advantages of civilization, and make new settlements under the "Homestead Act." See the letter of J. K. Ingalls in our last issue.—Ed.]

## Corrections.

CHICAGO, Ill., Aug., 1862.  
MR. DAVIS, DEAR SIR: There are three or four typographical errors in my thoughts on "The Human," which appeared in your last paper. One of them is so bad that I beg you to correct it in some prominent niche of your next issue. It occurs in the second column, fifteenth line from the top of the page; instead of *brains*, as the printer has it, read *laws*. The sentence should read: "who have made our one-sided laws." *Brains* instead of *laws* makes very bad nonsense. About the middle of the first column read *man* instead of *more*—man they are starving. In the complement just above it, read *Love* instead of *Love*, as the printer has it. Yours, E. G. W.

P. S.—I cannot help thinking that the substitution of *brains* for *laws* was intended by the printer (or his devil) as a wicked little joke upon woman.

[NOTE.—The foreman and printers of the HERALD OF PROGRESS beg leave to assure the public that the errors complained of are wholly referable to the very blind "copy" furnished by the author of the excellent article on "The Human." There is no "devil" in this establishment. If you would prevent mistakes, write plainly, and thus also benefit THE PRINTERS.]

## The Force of Example.

BRO. DAVIS:—Asking a friend to abandon a useless habit to which he was addicted, I received from him the following impromptu lines, which so well picture the worth of example that I would like that others should read them:

"Give me for a 'chum,' associate, or friend,  
One who invariably suggests some improvement;  
Habits just commenced we can easily mend  
If our 'right-hand supporter' suggest such a movement.

## PER CONTRA.

"One who is constantly pulling us under  
By that silent, though powerful motor—Example.  
Though the 'still small voice' spoke louder than  
thunder,  
Would have our necks where the *cloven mple*."

## Physiological Department.

For the Herald of Progress.

### Homeopathy and Spiritualism.

MR. EDITOR: I have frequently had occasion to notice that Spiritualists were Homeopaths, and was amused at their being coupled under the same head by Mr. Sunderland in an article on "Drugs and Drugging," which appeared a short time since in the HERALD.

Being myself accounted a believer in both of these alarming innovations upon the established order of things, I was gratified that one of so large experience should consider them twin systems of faith and practice, although it would seem a believer in neither of them himself.

I confess that my own experience in both has been limited, and I have nothing to offer which may be supposed worthy the attention of the well-informed mind that has bestowed much reflection on these subjects.

I laughed at Homeopathy as old-fashioned people generally do, but having some unaccountable predilections for such matters, fell somewhat more readily into the snare of Spiritualism. I will however, for the present, leave Spiritualism to take care of itself, and beg only to say a few words in behalf of Homeopathy.

It is now about seventeen years since this practice was introduced into my family, and, entirely surpassing my hopes and expectations, it has proved a blessing for which I can never be too thankful.

There is, no doubt, much pretense and quackery in this practice. We frequently magnify its virtues, and profess to cure what we cannot cure. Nevertheless, it has some curative power, and the theory of Hahnemann may be substantially correct.

The sweeping declaration that *similia similibus curantur* is fallacious, is possibly made without due reflection. The more obvious symptoms of a disease are improperly considered the malady itself. We find in a patient an accelerated pulse and a general inflammatory action supervening. This inflammatory action is not the disease, but an effort of Nature to throw off the malady. We prescribe as a remedy that substance which is known to produce the like inflammatory action when administered to a person in good health; the object being not to check, but to aid the effort of Nature in throwing off the disease. So of other symptoms.

This is undoubtedly a most important discovery of Hahnemann; but a discovery which is even more valuable exists in the fact that the merit of the prescription is rendered more efficient by its administration in infinitesimal quantities.

It is this discovery—that it is the quality and not the quantity, upon which the curative energy of the medicine depends—which gives to homeopathic practice its crowning excellence. It is safe! There is no drugging to death, which every honest practitioner of the old school will confess is too frequently the case under many other reputed systems of cure.

A plain and abstemious diet is an express and indispensable requisition of homeopathic treatment, and this alone, if attentively observed, will, in all ordinary cases of disease, effect a cure. And so far as Homeopathy has aided in establishing the fact, that, under a rigid and persevering abstinence, the natural action of the stomach and digestive organs (the *vis medicatrix nature*) will restore health to the diseased system, it has been and continues to be a blessing to all who believe in it and conform their practice to its teaching.

The merit of Homeopathy, however, is not merely negative, as some intelligent observers are disposed to believe. I have known cases of an obstinate and unremitting type, and of several years' duration, which no allopathic remedies could remove or alleviate, to be thoroughly and permanently cured by one dose of the little tasteless and odorless pills.

We all have our favorite systems of cure, yet I would respectfully urge those afflicted ones who have failed to obtain relief from other sources to give Homeopathy a trial and a fair one. It has proved a blessing to me and mine that no inducement could now persuade us to relinquish. Still, let me confess that I have more than ordinary motives for the exercise of charity toward those who reject this system of cure, having myself obstinately turned my back upon it for more than ten years after it was urged upon my attention.

A sick man taking drugs to escape death is often like a person under the influence of nightmare; he finds himself nearing the dreaded object by his very struggles to escape from it.

## Theological Investigation.

"Fair Truth" for thee alone we seek!  
Friend to the wise, supporter to the weak,  
From thee we learn whate'er is wise and just,  
Creeds to reject, professions to distrust,  
Forms to despise, pretensions to deride,  
And, following thee, to follow naught beside."

For the Herald of Progress.

### Guizot on the Supernatural.

[We translate the following article from Guizot's recent work, entitled: *L'Eglise et la Société Chrétienne en 1861* (The Church and Christian Society in 1861.) We know no work in which the orthodox conception of the supernatural is expressed with more clearness and precision, or more winningly set forth.]

"All the attacks directed against Christianity in our day, however different in their nature and strength, set out from the same point and tend to the same end—the denial of the supernatural in the destinies of man and the world, the annihilation of the supernatural element in the Christian religion, as in all religion, in its history as well as in its dogmas.

"Materialists, pantheists, rationalists, skeptics, critics, scholars, some boldly and others cautiously, all think and speak under the influence of this conviction, that the world and man, moral as well as physical nature, are governed solely by general laws, which are permanent and necessary, the course of which has never been suspended or modified by any special volition, and never can be so suspended or modified.

"It is not my intention here to enter into a thorough discussion of this question, which is the fundamental question in all religion; I desire merely to submit to the declared or secret adversaries of the supernatural two observations, or, to speak with more precision, two facts, which, in my view, are decisive of the question:

"Every religion is founded upon a natural faith in the supernatural, upon an instinct for the supernatural which is innate. I do not say that every religious idea is so founded, but every positive religion which is practical, powerful, durable, and popular.

"In all places, in all climates, in all ages of history, in all stages of civilization, man bears within him this feeling—I would rather say, this presentiment—that the world which he sees, in the bosom of whose order he lives, the facts which succeed so constantly and regularly around him, are not all. In vain does he make discoveries and conquests in this system; in vain does he observe and learnedly establish the permanent laws which bear sway in it; his thought is not imprisoned in the universe open to his science; this spectacle does not suffice for his soul; it takes flight to other regions; it seeks and obtains glimpses of other things; it aspires to other destinies for itself and the universe, and to another master—

"The God of heaven beyond the heavens dwells."

even Voltaire has declared, and the God who dwells beyond the heavens is not Nature personified, it is the supernatural in person. To him it is that religions direct their aspirations, and it is to bring man into intercourse with him that they are founded. Without an instinctive faith in the supernatural, without their spontaneous and invincible impulse toward the supernatural, religion were an impossibility.

"Among all the beings of this world, man alone prays. Among all his natural instincts, there is none more natural, more universal, more invincible than prayer. The child inclines to it with a ready docility. The old man falls back upon it as upon a refuge against decrepitude and isolation. Prayer rises spontaneously to young lips that can hardly lip the name of God, and to the lips of the dying that have hardly the strength to utter it. Among all nations, whether famous or obscure, civilized or barbarian, we meet at every step the ceremonies and the formulas of invocation. Wherever human beings are found, in certain circumstances, at certain hours, under the influence of certain impressions of the soul, the eyes are raised heavenward, hands are joined, and knees bend to petition or to return thanks, to adore or to propitiate. With transport or with trembling, publicly or in the privacy of the heart, it is to prayer that man turns in the last resort, to fill the voids of the soul or to bear up under the burdens of life; it is in prayer that he seeks, when everything fails him, support for his weakness, solace for woes, and hope for his virtue.

"No one is insensible to the interior and moral worth of prayer, independently of its efficacy in obtaining the object sought. In the simple fact that it prays, the soul finds solace, relief, peace, and strength; in turning toward God, it experiences that feeling of return to health and repose which comes to the body when it emerges from a heavy and tempestuous atmosphere into one which is pure and serene. God comes to the assistance of those who implore him, before and without their knowing whether he will listen to their prayer.

"But will he listen? What is the real external efficacy of prayer? Here is the mystery,

the impenetrable mystery of the designs and of the action of God as respects us all. What we do know is, that as regards our exterior or interior life, it is not ourselves that have the sole control of it according to our own volitions and intentions. All the names we give to that part of our destiny which does not spring from ourselves—chance, fortune, star, nature, fatality—are so many veils thrown over our ignorant impety. When we thus speak, we refuse to see God where he is. Beyond the narrow sphere to which the power and action of men are confined, it is God who rules and acts. There is, in the natural and universal act of prayer, a natural and universal faith in that permanent and ever free action of God upon man and his destiny. 'We are co-workers with God,' said St. Paul—co-workers with God both in the work of the general destiny of humanity and in that of our individual destiny, present and future. By prayer we get a glimpse of that much of the tie which binds man to God; but that is the limit of our light. 'The ways of God are not our ways;' we move forward upon them without knowing them; to believe without seeing, and to pray without fore-seeing, is the condition which God has imposed upon man in this world as regards everything which transcends its limits. Faith and religious life consist in the knowledge and acceptance of this supernatural order.

"So M. Edward Scherer is right in his doubt whether 'Christian rationalism is or can ever be a religion.' And why has M. Jules Simon, who bends before God with a reverence so sincere, entitled his book *Natural Religion*? He should have called it *Religious Philosophy*. Philosophy seeks and reaches some few of the great ideas upon which religion is based; but from the nature of its methods and the limits of its domain it has never established and can never establish a religion. Or to speak accurately, there is no natural religion, because as soon as you do away with the supernatural, religion likewise disappears.

"That this instinctive faith in the supernatural, the source of religion, may be and is the source of countless errors and superstitions, which are, in their turn, the source of an infinity of ills, who dreams of denying? Here, as everywhere, it is the condition of man that good and evil should be incessantly blended in his destiny and in his works, as in himself; but in this incurable medley it does not follow that our great instincts shall be without meaning, and should only lead us astray when they inspire us. Whatever our errors in yielding to our aspirations, it remains certain that the supernatural is a part of the natural faith of man, and that it is the condition *sine qua non*, the true object, the essence of religion itself.

"Here is a second fact, which deserves, as I think, the profound attention of the adversaries of the supernatural:

"It is admitted and established by science that our globe has not always been in the state in which it now is, that at different and indeterminate epochs it has undergone revolutions and transformations which have changed its face, its physical order, and its population; that man, in particular, has not always existed upon it, and that in the several successive states through which the world has passed, man could not have existed upon it.

"How did he come here? In what way and by what power did the human race take its beginning upon earth?"

"There can be but two explanations of his origin: Either he was produced by the peculiar and essential labor of the natural forces of matter, or he was the work of a supernatural power, exterior and superior to matter. Spontaneous generation or creation—to one or the other of these causes must be attributed the appearance of man here below.

"But admitting—which, for my own part, I can by no means grant—the reality of spontaneous generation, such a mode of production never did, never could originate anything but infantile creatures, as they are in their natal hour in the very earliest state of developing life. No one has ever said, and no one, I imagine, will ever say, that by virtue of spontaneous generation, man (that is to say, man and woman, the human pair) could have issued, or that they did once issue from the bosom of matter fully formed and of adult size, in their full stature, in the full possession of their strength and of all their faculties, as Greek paganism feigned that Minerva issued from the brain of Jupiter.

"But by appearing in such a state alone for the first time upon earth, was it possible for man to live upon it, and upon it perpetuate and establish the human race? Imagine the first man originating in the condition of early infancy, alive, but helpless, unintelligent and impotent, incapable of relying upon his own strength for a single moment, trembling and mewling, with no mother to listen to his cries and nurse his weakness! Yet such a creature is the only *first man* that the system of spontaneous generation could give.

"Evidently the other origin of the human race is the only admissible, the only possible one. The fact of the creation alone explains the first appearance of man here below.

"Those, then, who deny and do away with the supernatural, abolish by the same blow all real religion; in vain do they triumph over the supernatural, so often wrongly appealed to in our world and in our history; they are













