

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

Vol. 3, No. 11.]

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

NEW YORK, WEEK ENDING MAY 3, 1862.

TWO DOLLARS
per Year.

[WHOLE No. 115.]

TO WRITERS AND READERS.

A letter X on the margin opposite this notice made to indicate to the subscriber that his subscription will soon 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 Wednesday, at the publication office, a few doors east of Broadway.

We are earnestly laboring to purvey all sects—man creeds and to fraternize the spiritual affections of mankind. Will you work with us?

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

J. M. M. HARTFORD, CONN.—Your doubts may be removed by removing your dyspepsia.

MYRELLA, LONE ROCK, WIS.—Your article is received and awaits examination.

C. B. P. NEWPORT, R. I.—"Ancient Glimpses, No. 41," is received. Thank you for the arrangement.

W. F. K.—The letter for Mr. Ambler was promptly mailed to his address.

A. W., SOUTH ROYALTON, VT.—There is no explanation in our mind for you. We would advise you to rely not much on such a promise.

L. M. G. HARVEYSBURGH, O.—Your article on the question of Education is received, and will soon appear.

H. A. R.—Your "Thoughts of the Past and Future" are good in sentiment, but the lines are incorrect rhetorically. Hence we shall be obliged to omit them.

P. A. S. CELINA, O.—The articles are discontinued, as you will perceive by referring to our last issue, but parts of your communication may be used.

"SUSAN," CARMEL, IND.—That which was presented to your spirit eyes, about eleven years ago, is pleasantly related in the sheets just received.

POEMS RECEIVED.—"Something Dear," and "In the Fires," by M. V.; "Present Needs," by C. S. L.; "One Year Ago," by N.; "The Dying Improvisatore," by M. A. J.; "Revolution," by C. N. K.

J. R. G. PLAINVIEW, MINN.—Thanks for your favor just received. The subject is of vital importance, and your excellent thoughts thereon will soon be given to the world.

J. P. ELBA, N. Y.—The enterprise to which your guides are calling your attention is a good and useful one, and there are those who have both leisure and inclination to give it thought and aid. The time of M. F. D. is, however, quite fully occupied with her present pursuits.

P. C. B., BOSTON.—The first intelligence of the unprincipled character of the itinerant lecturer named "Prof. Butler," reached our office through Mr. Garrison's Liberator. The editor says that he has seen a letter written by the "Professor," in which the basest conduct is acknowledged. Let Spiritualists be on their guard.

"CARRIE," NEW YORK.—Some kind and faithful soul has whispered the following lines to you:

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach.
It needs the overflow of heart
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

P. O. S., NEWARK, N. J.—"Forty years once seemed a long and weary pilgrimage to tread. It now seems but a step. And yet along the way are broken shrines where a thousand hopes have wasted into ashes; foot-prints sacred under their drifting dust; green mounds whose grass is fresh with the watering of tears; shadows even, which we could not forget. We will garner the sunshines of those years, and with chastened step and heavenward hopes, push on toward the evening where the signal lights will soon be seen swinging where the waters are still and the storms never beat."

W. S. W., GREENVILLE, ILL.—We believe that your suggestions were conceived in no unkind feelings toward any living soul. But you will doubtless admit that our Shaker friends have a real religious experience, that they are honest in their views, and should occasionally have an opportunity to express their thoughts and to give their reasons. We have thus far aimed to be just and impartial. A purely sectarian journal would exclude everything not in the line of its creed. The world seems hardly able to take the responsibility of indorsing a perfectly free journal. Rather than be obliged to publish a paper less catholic than the HERALD OF PROGRESS, we would retire from the Editorial chair and devote our time to Agriculture. Of one thing all may rest assured—so long as this paper is published, it will give every side of every question a fair and impartial hearing. But we shall decline articles whenever writers become pugnacious, repetitions, unjust, or manifestly absurd.

Pulpit and Rostrum.

"Every one's progress is through a succession of teachers, each of whom seems, at the time, to have a superlative influence, but it at last gives place to a new."

A Lecture on the Law of Eternal Justice.

THE CERTAINTY OF REWARDS AND PUNISHMENTS.

BY REV. E. G. HOLLAND.

It is only within the circle of human volition that injustice operates; and even here it may be said, that an involuntary retributive law brings under its judgment-sway all action and character. The real laws of our being are perfectly independent of the will; as much so, indeed, as are those which preside over the external creation. Man in his life may place himself in true and false relations to the former as well as to the latter, thereby receiving a different order of results; but change them he cannot. He did not create the retributive laws, neither can he arrest their legitimate action.

In the grand arrangements of material Nature, there seems to be a perfect physical justice. Each seed bears its proper stalk, blossom, and fruit. The thorn is nourished equally with the rose; and, if more might concentrates in the oak, the assault of the elements is also stronger. Over all changes and reproductions an equal law presides, whilst every world is justly balanced in space. All elective combination and decomposition of elements, as well as every harvest, preach that a harmonious justice flows through the material world; whilst it is certain that the human heart has ever yielded the belief, under the clouds of barbarism, as under a higher enlightenment, that a certain omnipotence attaches to moral right, and that its ultimate triumphs are certain. "No doubt," said the rude barbarians of Melita, "this man is a murderer, whom, though he hath escaped the sea, vengeance suffere'h not to live." Always in the great fears and hopes of mankind, the sentiment of certain justice lies unconsciously at the source.

One evidence of the goodness and greatness of the end for which man is, is discoverable in the order and extent of the retributive laws which he bears in his being. These appear to imply a wonderful care for his nature, or why should it be so skillfully and powerfully guarded? There must be something of immensity value where so many sentinels are stationed to keep watch. Within and without, these hold a sleepless vigil.

Justice, in descending from the Infinite, took general laws for the mode of its agency. It became silently omnipresent through such principles of matter and mind as are inlaid in the universe and in man; so that the great play of cause and consequence, through the long ages of time, is and must be the sublime drama of justice. Perhaps there is no greater service that philosophy may render to religion than by teaching the proper source of retribution, than by handing over to her the inductions to which her premises lead. Higher views than have usually prevailed widen and deepen the confidence of man in the divine rule, and tend to create a nobler virtue by giving it nobler motives.

But, in assigning to justice the agency of retributive laws, it must not be supposed that these are independent of God, or that they are anything more than modes of power; for law, neither in matter nor mind, is an actor, but a method through which the Creator acts for the accomplishment of his ends. The presence of God is an omnipresence, of the action of which the laws of the universe are but the modes. A law cannot act; but it measures the executive power that is back of it. Every mind must act from itself, and in acting must exhibit its perfection or imperfection in its modes. It is the dictate of natural religion, as well as the direct teaching of revelation, that God is a Perfect Mind, that in him is perfect order; whence it follows that all the modes of action becoming his Nature are marked by order and unity; so that the uniformity and order of the natural laws, instead of excluding divine agency from Nature, are the brightest proofs of its presence. The notion that has thrown much confusion into this subject is the conception that Deity cannot or will not act with as much regularity as the universe displays—that what marks the course of nature must be so, and that a divine action must be more personal and voluntary. This notion, so totally blind to all philosophical analysis, overlooks the conclusion, that if Nature sprung from God, all its order existed in his mind before it was embodied into visible form, and that the act of embodiment could not have diminished the Fountain of order whence it came. To treat of law as a Deity is to forget its meaning; and to speak of Nature as having more order and law than properly belong to a divine agency is to forget the lesson of childhood, that God made the world. Justice, therefore, is from God wherever dispensed; law being only a mode, and not a power. God is the life and power of the universe, and is as immediately present through law as any act or is present through his modes of doing.

The ignorance about to-morrow that overshadows mankind does not a little to modify the freedom of the human actor; for, were the eye to behold the certain picture of consequences flowing from particular conduct, there can be no doubt that conduct would be prompted by ends more selfish, inasmuch perhaps as to take from virtue its freedom and interest.

*Acts xviii: 4.

Could men know at once all the miseries that are to flow from a great vice, they would shrink from the act with horror; but this would be chiefly a horror at consequences, and not at the principle of wrong. Know as much as we may, there is a balance of the unknown that leaves the future somewhat as a twilight to the mind; and particularly there is an obscurity, in relation to the distant effects on character of present moral behavior, in the minds of most men, that contrasts strongly with their foresight on matters of secular consequences. But this limit to knowledge certainly leaves the actor more free: it gives opportunity to a higher virtue than if the overwhelming tide of fear were poured into the mind through a certain perception of all the results.

In the world, too, there appears to be a balance of influences. The sensual and moral nature of man seem to balance each other. Neither is to the other necessarily overwhelming. Neither vice nor virtue from this social world sends out an all-controlling power over any individual, which, could it occur, would indeed impair, if not destroy virtue; for what is virtue? It implies always an inward force and freedom of will so exercised as to evince a love of right as the spring of action. But the mere bowing to an overwhelming power of surrounding influence, however good its sources, does not imply or express it; no more, indeed, than the bowing of trees to the mighty winds. In the fact, therefore, that the influences of good and evil, mind and matter, are so balanced as not to overwhelm each other without the decisive action of the individual, the possibility and opportunity of a real virtue is given.

The same view is held forth in the balance of reward and punishment. If these were multiplied a thousand fold, and rendered more immediate and sensuous, so that all could witness them as they do outward objects, the selfish principle, gaining a great ascendancy, would so dictate conduct as to jeopardize and destroy a free, spontaneous action from the moral feelings, which is the very life and beauty of goodness. To flee from a sinking ship for safety in a life-boat, and to retreat from the path of an avalanche, argue no virtue; for every grade of character is impelled to the same earnest movement by the same fear. If all the justice that a life works out were sent suddenly into a moment of time, its appalling power would not leave the love of goodness as the fountain of action in the human breast. In the silence in which the law of justice is more commonly manifested, in the invisible nature that appertains to much of human retribution, and in the gradual development and maturity of its fruits, there is a happy adaptation of righteousness to the freedom of the will, and to the spontaneity of goodness. There is, therefore, a free sky bending over the ground of human volition; but, after one has acted, hills of granite are not so firm as the retributive principle that reigns over the life, till every legitimate result is accomplished.

No man or nation of men ever possessed a quality that did not yield its legitimate fruit in their retributive history. Rome falling beneath her effeminacy, and conquering the world through her chivalrous and indomitable courage; the Tartar holding China in conquest, and himself bowing to a civilization higher than his own; the Colonies bursting asunder a foreign yoke, and building on a wisdom not independent of, but superior to the English rule; the French Revolutions bursting forth from the pent-up fires of justice opposed and suppressed, are but national echoes of the fact that Prince Justice has reigned on earth, that he has dealt with nations and kingdoms with a masterly hand. When two merely physical forces meet, it is Nature's justice that the less should yield to the greater; nor is it otherwise in the higher and grander conflicts of time, in which the better elements do always finally predominate.

What man ever had an unrecompensed quality? What virtue is not able to reward itself? If there is one, it certainly is not worth retaining. It is a bad dollar that will not gain its equivalent. Howard loved man after an uncommon manner, and have not society loved him as much? Nero hated man, but did not as great a hatred return to himself? He who cares not for others is uncared for by others. Wise men and good, it is said, have been badly treated. This is granted. But was the wise man, therefore, unhappy in his wisdom, or the good man unhappy in his goodness? Galileo was happy in his truth; nor does the proper recompense of virtue lie very much in what society admits or denies. But, admitting that it did, nothing is plainer than that society always gratefully acknowledges its benefactors as soon as it has learned who they are.

Coleridge saw, in the case of the ignorant German girl, who repeated entire sentences of Hebrew when in a deranged state of health, (sentences which she had formerly heard read by a clergyman with whom she had lived,) an evidence of the indelibility of every impression the human mind receives, so that the record which Heaven makes of human deeds may all be written on the tablet of the human heart. Under this view, a ray of light dawns, not only on the possibility, but on the mode of a retribution through which nothing is so venial as to escape its notice and power. There can be no doubt that, if a perfect retribution was ever intended for man, the principles whose agency should secure it, were laid in the retributive plan; for the means precede the accomplishment of the end, and, in all perfect economy, are adapted to and connected with it.

It is very certain that a clear view of this subject can never obtain, whilst there is a

total absence of a just psychology. Some just science of mind is necessary to know a retribution that takes place in the mind. And perhaps there is no plainer proof that such a science either does not exist among the teachers of the age, or that they neglect to apply it, than the adventitious views which prevail. The language which more commonly expresses the popular idea implies the absence of a plan of justice in the nature and life of the soul, and that there are ways of escaping it, or at least of postponing all injury to an indefinite period.

The grand central fact around which reasoning should gather, appears to be this, that all the retributive laws, or the whole retributive plan, exists in the nature of the being who is the subject of the retribution. The whole system, man incarnates; for every law of his nature has a power to reward and punish. Not one is otherwise. The end—that is to say, the realization of justice—is in man; in him it is to take place; and would we connect the means with the end, these should be sought in him also. The analogy of other things indicates this. The laws through which God governs the solar system are established in that system. The laws through which he brings a plant to a tree, and the bud to a flower, repose in each. So, indeed, of every object, from the atom to the world. The system of social retributive enactment is founded in society; and, so far as concerns the physical nature of man, I opine that none would hesitate a moment before assenting to the proposition that the retributive laws of the body are established in it; that they are the laws of health; that man rises through obedience, and sinks through disobedience thereto. This is indeed a good point, not only for practical purposes, but as a suggestion and illustration of what is greater and higher. The retributive laws of the body, of course, must exist as long as the nature to which they belong.

But the soul is that which knows the sentiment of justice, that takes cognizance of recompense, that constitutes the immortal man. Here all moral retribution holds its courts; here are all its laws. As the elements of mind are complete and descended from God, it contains the whole system of spiritual recompense. The facts of experience substantiate this view; for every measure of remorse and degradation occurs through the laws of the soul; indeed, no mental fact can be but through them. Every faculty is retributive. Nothing fails to enter into judgment.

The universe of man is from the right, and is leagued against all wrong. The thief and robber are detected by the tracks they leave upon it. It is true, and only accords with such as are true. All, however, that it administers of good or evil to men, is realized, not through laws out of man, but through laws in man. The finger burned, and the eye filled with light, are facts whose possibility depended on the organization.

From the premises already gained, the idea of escape from justice resolves itself into the question, Can man escape from himself? Can he sever Nature from God and unite it to guilt?

But another truth, of the most solemn and benignant consequence, springs out of the premises. It is this: Retribution is as everlasting as the nature of man; for as the physical laws remain as long as the organism in which they have their source, so the spiritual laws must continue as long as the nature in which they inhere. Both are equally everlasting; and, if they exist, they act. Thus, retribution is perpetual and forever. Through obedience to these laws, humanity ascends; through disobedience, it descends.

The whole general philosophy of this matter is contained in that immortal utterance of St. Paul, "Whatsoever a man soweth, that shall he also reap." An endless series of ages could do no more than to exhibit a continual development of this fact. Justice is over all. It compasses the universe, and the endless time is its day. And however uniform and permanent may be the retributive laws, law is not God. It is but the mode of his power; although, in common discourse, we may at times only name the mode, inasmuch as it implies the power for which it exists. Under this view, the Deity is contemplated as immediate and universal in all the dispensations of order and justice; whilst every other hypothesis borders on the frozen clime of a practical atheism, and leaves you destitute of anything like a sacred philosophy.

Spirit Voices.

We are all of us going through life as a kind of winter. We are, as we go toward age, dropping our hair, and dropping, one by one, our senses. We are, as it were, drifting toward autumn. But ah! there come the vacuous days of the winter of uselessness, there come declines, which men dread. How many hate age. This is the winter of human life, to be sure; but just beyond is the rising of that bright, immortal spring, where the birds of heaven sing, and which, when it has once begun, shall never be followed by winter, and shall never be visited by storms. We are all of us coming near to the sweet spring of resurrection. Some, have gone. Methinks I hear, to-day, strange sounds. My mother, my brother, my children, and my friends many, have gone before; but their voices come back, and by faith I hear them to-day. The time of the singing of birds is come. Our spring is not far away. Our summer is near. Let every one of us look up, and in the light and the glory of the eternal world, take cheer.—Henry Ward Beecher.

The Spirit's Mysteries.

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

For the Herald of Progress.

A Spiritual Experience.

During my college life, I became warmly attached to a fellow-student, and our intimacy was as perfect and sincere as perhaps is ever formed among young men animated by common hopes, and those cheerful aspirations which the experience of the world is apt so bitterly to disappoint. We were together a year, when, at the commencement of the spring session of 1837, (in W. R. C., Ohio,) the health of my friend S— failed, and he was obliged to give up his course and return to his home in Cleveland. As my collegiate career was but half completed, I still remained in H— two years longer, keeping up a steady correspondence with S—. I graduated in August, 1839, and in the fall afterward made my first acquaintance with the great world by wandering into Eastern Virginia, a few miles above Manassas, and teaching a small school in that region. The novelty of my situation, and the seclusion of the neighborhood, combined to make me rather neglectful of my correspondence, and I never even wrote to my friend in Cleveland, though I heard from a sister that he was well at mid-winter.

In March, 1840, I left Virginia and traveled northward to Connecticut, making a stay of some weeks in Hartford, with an uncle then residing there. On the morning of April 11, (in that year,) I rode about the city for a few hours, and on returning to my uncle's, purchased a paper containing some happy *bon mots*. It occurred to me very strangely that these witticisms would greatly delight my friend, and I resolved to send him the paper. Reaching my uncle's house, I enveloped it nicely, and with pen in hand was just about to write my friend's name, when I was arrested by a painful impression that the witticisms in the paper would come amiss, if sent to him. The impression was unaccountable, and seemed to me a ridiculous whim. But it was too disagreeable to be resisted, and with a mingled sensation of wonder and vexation, I superscribed it with the name of a brother living in Ohio, and sent it away. No qualms nor crotchets troubled me in writing his name.

Being at Yale College a few days afterward, I was unexpectedly presented with a Cleveland paper. What was my surprise and grief to see among the obituary notices the name of my friend S—! He died on the 11th of April. It was nearly eleven o'clock on the morning of that day that I tried to direct to him the paper; at about daybreak, in the morning of the same day, he had already taken flight in spirit to that land where the sun never sets, and the mountain shadows never grow long! Readers of the HERALD will pardon me this little memento of my departed friend—whom I still hope to meet again. For never does the anniversary of his departure recur, that I do not remember it, as if he stood by my shoulder and whispered in my ear: I am not dead! and to-day is April 11th, 1862.

D. L.

For the Herald of Progress.

Important Communications from five Representative Spirits,

ON THE LAWS OF EXISTENCE, LIFE, AND IMMORTALITY.

THE RELATIONSHIP OF BODY, SOUL, AND SPIRIT.

THROUGH THE MEDIUMSHIP OF JOHN C. GREENELL.

The following is the third of a series of communications, purporting to come from a band of spirits, before alluded to, that the writer took down as it was pronounced by John C. Greenell, whilst in an unconscious trance state (into which he passed from a mesmeric sleep) in the spring of the year 1860. "Sincerity" is the *nom de plume* of a female spirit, who is a member of the band communicating.

THOMAS R. HAZARD.
NEWPORT, R. I., 2d. mo. 1, 1862.

NUMBER THREE.

"SINCERITY!"

MAY 10, 1860.—Both man and woman are composed of masculine and feminine elements. The feminine element in man is like, as it were, the surrounding light, or, in other words, a shroud that holds the masculine from degradation. The feminine principle in both male and female is a restraining principle, the masculine being the passionate; and hence, as a general rule, the moral and feminine holds, as it is meant to hold in subjection, the masculine and passionate, which is ever inclined to overrule or demonstrate itself beyond the moral faculties; the moral and feminine being the true and sincere principle of the divine nature. The soul being the negative principle, necessarily absorbs the life-principle and

influx. Hence the feminine absorbs the masculine. This makes a union of the two elements of each individual's magnetisms. The masculine is carried to the feminine by its electrical elements vibrating thereto. All elements whatever, including water, air, &c., always vibrate backward and forward. Nothing can breathe or live without the electrical element which thus constantly vibrates backward and forward, giving and receiving, flows out and flows in, flows out to receive again—gives out the coarser magnetisms and receives finer. On this principle, wherever the feminine comes in conjugal affinity with the masculine it produces the principle of the individuality. The feminine principle rules the masculine and that causes a blending of the two principles into the love principle, united in what is termed marriage by the laws of man, which affinity is sanctioned by a true divine authority. This affinity is in accordance with Nature's laws, but is to be regulated by the moral and spiritual laws, which should overrule the passions; just being the passionate, the true love being the spiritual and divine.

In spirit life man is a companion for woman and woman for man. Throughout the whole realms of spirit life each individual has its conjugal companion after a time, although they may not meet with each other immediately. There is a great difference in life, and the principle of the divine essence that is embodied in man. Every individual being has a spirit within them. That spirit may be divine, inasmuch as it has the whole divine nature within it. The truth of divinity depends much upon the quality of the spirits.

A spirit may be purely divine and purely truthful, and yet not know what God is, for divinity does not outreach the individual soul. As individual soul cannot comprehend divinity, so individual spirit cannot comprehend any more than it can express through the soul. That makes the soul a receptacle of what the spirit does express. When the mutual reflection of the soul and spirit gives the true condition of the soul it emanates upon the soul, and the soul again upon the spirit, as a yellowish illumination. I mean yellow is significant of love and true principle of the spirit, as sunshine in like manner is the love illumination of the magnetism of the sun, which warms into life as it were, in expression of love.

The illumination of the silvery and crystal light of the spirit signifies judgment and wisdom or wisdom alone. The love or yellowish illumination on spirits of this class is not so affectional as the other class named. The soul refracts or reflects back these yellowish emanations from the spirit, in like manner as the earth refracts the rays of the sun, making the emanations mutual. I will explain how the affectional spirit and wisdom spirit mingle together. As the divine essence of every individual is the wisdom spirit, so is the soul the love spirit. The soul principle is the sympathetic principle. The spirit principle is the supplying or wisdom principle of which the soul's affectional and sympathetic principles are the absorbents or recipients. Both the soul and the spirit principles embody masculine and feminine elements. The masculine being the passionate, and the feminine the divine or restraining principle, as before said, in both sexes, the feminine being the true moral principle and the origin of both animal and divine life. The masculine and feminine are alike divine, but the feminine is of a finer quality of spirit than the masculine; all true sympathy corresponds to attraction of spirit, that shows that soul magnetism of earth blends with the soul's magnetisms of the spirit world, and brings into rapport the earth spirit and the immortal spirit.

When you communicate with inharmonious spirits who are not in sympathy with you, it gives what you call evil communications, because the inharmonious magnetism reflects upon the medium from the individual that is communicating with the unsought for messenger or spirit. As spirit has no particular favorite, neither in this nor in the immortal world, hence it is an unselfish and divine principle or magnetism giving out its light to every individual that wants and desires its soul to become receptive, that it, the spirit, may enter in. (I am now speaking of the individual spirits.) As inspiration is within, it has to come through the soul first to reflect upon the spirit, like, as it were, a looking-glass, in order that the spirit may reflect upon the soul and give its expression of truth or the true condition of its inspiration, change and progress. The reflection and counter-reflection is by vibration of soul and spirit magnetism, giving the soul an understanding of what is truth and love towards a higher and more divine condition. As truth ever gives a longing after light, so spirit always helps that longing and fills it with its own inspiring, and even onward desire of progress in its eternal life. I speak of life as eternity—eternity as life. We speak of soul as existence. Life is eternity. Soul is existence in everything that exists or that has existed from the beginning of time to eternity; time being soul matter, eternity the divine essence. Why I speak of eternity and life as two things, is to show that life without eternity would be death—and hence in life we have eternity; hence again, all being is existence, all life is God. Man has a part of the divine essence in him, but is still a separate individual soul being, apart from the great author, of all things, whom you call God. God is in all things to each of which a part is given, making a personality in the aggregate.

May 13, 1860.—The feminine principle is more affectionate and sympathetic, and rules more in the female than in the male, as a general rule throughout creation, although there are exceptions; because in these cases the female stimulates and lives more in the masculine. As before said, the masculine is the wisdom principle, the feminine the love principle; the masculine ruling more in man, the feminine more in woman. The masculine becomes passionate, when over-influenced or excited in either sex, but is strongest and easiest excited in man, because man's vitality is stronger than woman's, as a general rule, and so with all animals. Although man's passions are more quickly acted upon than woman's, still by stimulation woman may become equally passionate and immoral in sexual propensities as man. But as truth and divine love rules both sexes, so long as both conform to the spirit of the divine and moral principle, there will be a natural assimilation in both, without the immorality, whilst the pleasurable sensations will be equally ardent and joyous, and even superior, under the discipline and moral control of the spirit in its

individuality. As all spirit communicates its divine sympathy to the individuality or individuality of every being, so that being communicates to its soul instinct, its true and harmonious sympathy is turned—that is, the masculine and feminine communicate—the feminine receiving first from the spirit, then the spirit revealing vibrating and blending harmoniously in both the feminine and masculine, which makes up individuality in both mundane and spirit life. Individuality may be properly termed the instrument through which spirit communicates. Hence, to communicate truth, we must first understand what the spirit communicates; for in communicating a thing without consulting with the spirit we are liable to error.

If we communicate with the normal world, we receive the magnetism of the mundane sphere. But if we communicate with the spirit, we receive the magnetisms of the spirit's internal sphere. That internal sphere is the true and divine sphere. Hence, in communicating with that we communicate with the divine influence, or God. That influence inspires our external or individual condition, or external memory. We see from this that the spirit gives the truth, and that what we then speak must correspond with the truth. If we speak from the spirit, of course we speak the highest inspiration of the divine will. But if we speak in the wisdom of man—that is, from his literary or acquired knowledge, derived from other men's teachings—we may merely reiterate speculations, not according to the pure and unadulterated revelation of the spirit.

QUESTION: "How are we to know whether communications received from spirits are true or false?"

ANSWER: Only by observation and experience. To illustrate: A spirit says that a friend of yours has broken his arm, and you go to your friend and find his arm unbroken and well. Of course you say the spirit has willfully deceived you, and that it must have been a lying spirit. Now, the intentions of the spirit communicating may have been perverted by the conditions of the outer magnetism that encircled the medium. Many times, when a spirit communicates, he may say certain person is sick (for instance) and it will come through the medium that his arm is broken. The influence of the spirit is daggered upon the brain of the medium, who is not a clairvoyant, the same as if he was, and it is written the same as if he could clairvoyantly see the person in that state—that is, the spirit may say your friend is so or so, and write it on the medium's brain, and convey the influence through the arm, so that it may be read. The brain of a medium is not always in a condition to receive truth, and then, when the spirit communicates upon that brain, it makes a division of the influence, truth and falsehood, because the brain of the medium is not in a truthful state, and then the spirit's communications mingle with the magnetism of the brain. If the medium is sufficiently susceptible to be a medium at all, he is also susceptible to the magnetisms of all persons he approaches, and he may come to a circle loaded, as it were, with magnetisms of both true and false individuals whom he may have been with or passed on his way to the circle. Now, there are spirits as much opposed to communicating the truth as there are others in favor of it, both in your world and ours. So one spirit may mingle with the brain of the medium and say a man has broken his arm, whilst another might come and say that the assertion was false, or he might make a different assertion, without the first spirit being aware of it, by shutting off the magnetism of the first spirit from the brain of the medium, and then throw a magnetism of his own between him and the other spirit or medium, or both, so as to prevent detection.

Again: Some one may teach that the advent is to come to-morrow. Now there is a spirit of absurdity, which shows it came from a false spirit. No man can tell whether what he receives, either through impression on his own, or through another's organs, is purely spiritual or truthful, but by observation and experience. He must, in the language of Paul, "try the spirits," to know which is truthful and which is not.

Deity is the great wheel of time, and life is the great motive of electric or perpetual action. As action works through Nature, or Deity, it daggered types upon that all the lessons of universal knowledge—but each man, of himself, is a part of Deity in as far as the finite can be of the infinite. Hence, he is a small book, as it were, compared to the great book of Nature. The action of his individual spirit prints or communicates upon his book the same as the great Universal Spirit prints or communicates upon the great universal book, of which man is, as it were, but a page, and man's spirit that writes upon this page draws its life and inspiration solely from the great Universal Spirit, whom you call God. In the same way the spirit writes upon the page in the spirit life, because his individuality is the page, and the spirit is that which imprints them in the spirit land as well as on earth—or, in other words, everything the spirit flows upon the page in spirit life is full of an ocean of thought, knowledge, or inspiration.

As the social and religious impression, or inspiration, imprints itself upon the individual in its progress, in the same proportion flows out the divine nature to that individual being, which responds and corresponds to the spiritual and divine action that is within the individual soul. And hence the qualification of the communication, and the truth of it, depends upon the development or unfolding of the individual. There is no one individual capable of communicating all truth. It takes a generality of individuals to communicate even a small portion of truth. For many times, from causes before narrated, when truth flows to an individuality, that individuality communicates it erroneously. The error originates in man's soul, or individuality, which reflects on the spirit and causes the spirit's otherwise truthful revelation to diverge from a straight line, the truth being turned aside, as it were, by the grosser magnetisms of the soul, or individual. Now you may see how truth may really come, and yet be made an error, through man's instrumentality. As Ezekiel says, (xiv. 9.) "If a prophet be deceived," &c. Now, the spirit of divinity, or divine influence, had here communicated truth, but the individuality of the prophet had made it a lie, and he, in his ignorance, laid it to the Lord, or Divine Spirit. Throughout the Scriptures "the Lord" is used to denote the author of spirit inspiration, the same as you now say the

spirits say so and so—"thus saith the Lord" and "thus saith the spirits" being synonymous terms. The wreath of Jacob was probably merely a symbol between the internal divine spirit and the soul, or individualism, for mastery—as it were, the external and internal being engaged in conflict, as is the case under all temptation—the internal seeking to convey the truth, and the external, or passionate, resisting the same, even in some instances, as figuratively expressed in Scripture, to blood.

[This spirit often complained of being unable to fully control the organs of the medium, and found great difficulty in expressing itself in appropriate terms, both on that account and because of the deficiency in the organ of language in the medium's brain. At this stage, "Personality," another of the spirit circle, made the following explanatory remarks, in which he compares the ideas that remain in the medium's brain after being entranced, to "dead water." Frequently we have to flow off the medium's brain the dead water, as it were, before we can flow in the crystal stream of spirit truth. Hence impressions received from the external world are often given seemingly as spiritual. Even after this dead water is flowed out of the medium's brain, spirit impressions always partake more or less of the medium's ideas, and must, unless he could become perfectly passive and unconscious under our control. In all cases, even when most passive, the most prominent ideas of the medium have to be flowed out before the more spiritual can come or follow. The spirit of the individual may impress ideas on the consciousness of the soul or individual, without its coming to the thinking principle of the soul's memory; and it is possible when man is in a trance state, for spirits out of the flesh to discern and give utterance to these imperfect ideas through the organs of the medium, without his knowledge either at the time or before; and hence the ideas there conveyed may emanate from the medium's own mind, as really as those sometimes do—that he was conscious of or had before given expression to in his normal state.]

May 16.—Spirit fashions itself and daggered types its expression upon the soul. Soul cannot speak of itself, but the spirit must speak within it. The quality of that speech depends upon how much the spirits act upon it. The spirit can give its utterance through the soul only in proportion as the soul is unfolded. In order to understand the utterance of the spirit through the soul, we must know the qualifications of the soul's organization; because some men's organizations are not sufficiently receptive to receive the full impressions of the spirit. Such, in giving utterance to spirit impression, dwell together on the material. The spirit is the entire life of the soul, body, and individual, and without the spirit, nothing whatever can be uttered. But although the dictates of the spirit are ever truthful, still the same power that is conferred on the soul to give forth the truth, may be, and is in countless cases directed through the coarser magnetisms or desires of the soul in its expression into false communications, and used for sinister purposes and ends.

In expressing itself through the soul organization, spirit has many counteracting influences to contend with, which cause many unreliable communications both in the material and spirit world. We find individuality in the spirit world as much addicted to falsifying the truth as you do in the mundane sphere; whatever the inclination of the soul is, so is its expression in both worlds. In passing from the material or mundane to the spirit world—the soul in reality undergoes no change. In both spheres alike the spirit is ever desirous to give utterance to the truth, and prompts the soul accordingly. But often the soul rebels against the promptings and reproofs of the spirit, and thus exerts an antagonistic influence, inventing and practicing all kinds of deception and falsehood to deceive man both in the body on earth, and out of the body in the spirit world. Spirits are by nature or mutual attraction open to each other, and the most inmost thoughts stand revealed and transparent to each other. For instance, it is impossible that any two spirits, whether high or low, should be present or communicating at a circle, and not be conscious of each other's presence, although they have the power of surrounding the soul or individuality with magnetism that completely shuts out the spirit vision of each other; and in this way spirits may deceive each other in the spirit world by taking, for instance, the aspect of angels of light, when in reality they are low and degraded spirits. Higher or more developed spirits can, by examination, always detect the deception, by coming in contact with the communication either in the spirit or mundane world.

When a good spirit thus comes in communication, through a medium, he is able through his organs of instrumentality to discern the nature of the spirit influence, of the less or higher qualified spirit that is present, and can perceive and tell that a spirit of such and such qualities has been or is then present; and then, with their strong illuminating magnetism or light, they can throw off and disperse the grosser soul magnetism, in like manner as the strong light of the sun dispels the clouds, although at times it is impossible to expel or dispel these grosser soul magnetisms, especially when conditions are favorable to their holding control of the medium, as they can then often draw heavy sulphurous magnetisms around them, highly offensive to higher developed spirits, and which they cannot dispel, any more than the sun can dispel the heavy clouds that often intervene between it and the earth.

Trance speaking mediums who lecture in public, have organizations that fit them for the purpose, and which afford facilities for higher or more developed spirits to encircle with finer magnetisms, in order to protect to the needful extent, and such are so surrounded and protected from the outside and grosser influences, by spirits of the higher order, to the extent and conditions which the time being requires. For instance, if a trance medium is about to address an audience, and his or her spirit friends perceive that the medium is surrounded by gross soul magnetisms, either from the spirit or the mundane world, the guardian or controlling spirit of such a medium, by a power of telegraphing as quick as thought, can summon to their aid legions of spirits if necessary, to harmonize the surroundings. No qualified public medium can speak without a number of different circles of spirits being around them.

The quality of these circles mainly depends upon the organization of the medium, all other things being equal. A poetic organiza-

tion attracts or draws a poetic circle of spirits; a metaphysical organization, a metaphysical circle, and so on. Mediums must have the elementary grounds demonstrated in their organizations, necessary to use in discussing any given subject, or they cannot attract the order of spirits qualified to discuss it. The necessary organs may be unknowingly inherited, and may not have been developed or cultivated by education, but still they must exist in the proper state or form. Mediums may possess these qualifications interiorly, which spirits may perceive and use, although they themselves may be unaware of their existence. Thus those mediums who improvise readily are well developed in the organs of ideality, romance, language, construction, shape, and form, all of which must be large to enable the medium to rhyme well and readily. The circles of spirits that improvise are poetic circles, that were of the same nature when on earth, the whole circle combining its power with the organs of the medium, giving it more ready expression than any one mortal or spirit could give. Spirits could only convey the language and vigor of a Shakespeare through the brain of a Shakespeare, whilst the spirits, to impress it, must themselves be Shakespeares. Most mediums are rather feeble in body (which, of itself, is favorable to mediumship), as well as of moderate mental organization, as a general rule. Hence a Shakespeare himself could not speak from the spirit world through the brains of such mediums as Shakespeares did on earth, and hence, also, the cause why so much of the poetry and composition given through mediums, lack energy and terseness, although the ideas may be good and beautifully expressed. Now Mrs. Spence, for instance, had a poetic organization, her strength of intellect might furnish organs through which even a Shakespeare in the spirit world might daggered type his thoughts and pour forth language and ideas with all that vigor and terseness that characterized his productions whilst on earth, the same as such spirits as Plato, Socrates, Patrick Henry, &c., flow their strong and metaphysical ideas through her organization, it, together with her intellect, being adapted to such subjects rather than to poetry, and capable of sustaining the influx of powerful spirit influences. And such are those of the spirits alluded to. They being energetic, powerful spirit influences, an immense tide of magnetic influx emanates from them, and pours in torrents, as it were, on the brain of the medium, that would crush a weaker vessel, and which could not therefore be used by them to do the required work, but would be overpowered and torn to pieces, as it were, by the powerful influx, which would, therefore, necessarily have to be given to such mediums in a diluted and weak state, that would sound vapid to the hearers, and inconsistent with its reputed source, although something of the same ideas and reasoning might be detected amid the redundancy of words.

[NOTE, BY "HARMONY."—All magnetisms mingle on the same plane, and cover, as it were, the same firmament. It has been said that finer magnetisms or higher developed spirits, cannot always dispel grosser magnetisms, or lower developed spirits, from circles, any more than the sun can always dispel the clouds that shut its light, or finer magnetism, from earth. But it should be remembered that these clouds, or grosser magnetisms of earth, are essential and necessary to the vegetable growth of the body, and that, in like manner, the laws of the universe have provided that the grosser magnetisms of the less developed, or unfolded soul-individualities, should be alike essential to the harmony and full development of spirit life.]

May 17, 1860.—[The medium has been in contact with many persons to-day, and is surrounded by many cold magnetisms which he has received from them. Your mesmerizing him, by throwing negative magnetisms (because you sympathize with him) opens the pores of the medium, and allows the cold magnetisms that surround him to enter with yours—this causes the medium to shiver as he does.]

Whatever is demonstrated to the intuition, or soul's growth, or internal memory, (which are all the same thing) is the truth of the spirit inspiration—because the true growth of the soul depends entirely upon the inspiration of the spirit. Without life there can be no soul growth, because the life of the spirit demonstrates the truth upon the soul. When the soul rebels against the spirit, it retrogrades rather than progresses, and of course there can be no soul growth but by progress. The spirit may be continually striving to act upon the soul, and yet fail in illuminating it into truth, in which case there may be no growth, and even retrogression; but spirit never retrogrades, nor, strictly speaking, does it ever progress, it being always the same—a divine and perfect essence. The memory, or soul, may become, from small illuminations of the spirit, self-wise or self-conceited, and hence think it may know more than the spirit that is giving it inspiration. In such a case the spirit does not supply the self-will, memory, because it cannot supply until it becomes willing to learn and accept the knowledge the spirit is ever willing and ready to give to those who desire it. The desire of the memory becomes the measure and a receptacle of the supply of the spirit—the supply, or interchange, being mutual between the soul and the spirit. The soul can give agitation to the spirit, which causes it to reflect stronger on that which has not yet received it. In this you see that the spirit supplies the two principles of growth and progress to the soul, growth, which is expansion, and progress, which is refinement of soul.

When the soul is willing and desirous to learn of the spirit, it merely gives or coincides with the representation that out of the mouths of babes and sucklings comes divine knowledge and inspiration. For the spirit, in its simplicity, is childlike, and gladly imparteth to the soul the light it has not yet received, as soon as it becomes desirous of receiving it. That makes good the saying of Christ, "that of such are the kingdom of heaven"—as all spirit is of the kingdom of heaven. It is the spirit within the soul that makes an immortal individual being; and, as matter of course, that makes the two (soul and spirit) of the kingdom of heaven. This makes another saying good—"the kingdom of heaven is within you"—that is, within the soul, or individual man.

When we speak of the inner kingdom, or individuality, we speak of that which the spirit daggered types its true inspiration upon, in letters of living and divine wisdom

and knowledge; for it is the knowledge of the soul that has acquired the wisdom of the spirit, and in this has conformed to or acted upon the divine principle which ever supplies the light of that inspired beauty that pervades spirit life. For without that inspiration of divine love, we have not attained to the true or best portion of our progress. In this we see how the divine harmony accomplishes our development and unfolding in spirit life, pointing our affections and attractions upward and onward towards a more celestial and ethereal expansion, rising in an anthem of divine praise of our God-Father, and of that love which he supplies from the great fountain of infinity of his being, and through the spirit of his love communicating all that is useful and good from spirit and for man.

QUESTION: "What is truth?"
How must we live to seek truth? We must ever live in harmony with our outer and inner existences—the outer world of sense and the inner world of mind. The mind is a world of itself, and in that world dwelleth the love and divine will of truth. God is truth, and the will of God is being—or, in other words, all that is truth is God. In that life, in that is being, in that is light, and in that is creation demonstrated to the highest and truest sense of God.

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

For the Herald of Progress.
Human Labor and its Rewards.
(Continued from No. 107 of this Journal.)

PART THIRD.
Premising that no intelligent working man or woman will question the leading proposition put forward in my last article, namely, that the first steps toward securing for Labor its merited rewards, consists in prevailing upon an overwhelming majority of all physical laborers to unitedly assent to, boldly and manfully contend for, and when achieved, to persistently maintain the sacred right of determining for themselves the position which they may choose to occupy in both the social and political polity of their country—I now propose penning a few words in connection with the clearly defined possibility for the working classes to speedily obtain full possession of an advantage, the real value of which now seems almost inestimable.

Now, mere party politics—or those disturbing questions which have so long kept the nation in a senseless ferment—must remain in abeyance for a time; or, in other words, the unreasoning and impracticable radicals inesting all political parties to a greater or less extent, must nobly consent to occupy middle ground, and work in harmony with their equally intelligent, patriotic, and Christian Brothers, who believe that all genuine reforms prosper best beneath the leadership of ardent and fearless friends of all that is right, just, and proper, and that fanatical bigots are always a serious detriment to any cause. By magnanimously yielding up a few long-cherished prejudices, and earnestly adopting the course named above, the great army of workers will succeed in gaining—through the ballot-box—complete ascendancy over capital and capitalists: while care, honesty, capability, and a liberalized tolerance for the opinions and prejudices of their late task-masters, would prevent all hasty legislation, or the enactment of laws in which a spirit of revenge for past wrongs would take the place of justice and practical utility!

Indeed, after having suffered for ages under the galling chains which soulless capitalists have ever deemed just rewards for poverty, it will require the most ennobling moral courage on the part of disinherited and regenerated physical laborers, to prevent all excesses. And yet, were they to abuse their newly acquired power, and commit ill-natured excesses upon or against the property and persons of their old enemies (the capitalists,) they would forever disgrace themselves by practically proving that Might may, under the mad or intoxicated sway of the popular will, take the place of Right—an accursed dogma, which has entailed full nine-tenths of all the misery, all the wrongs and cruel oppressions upon mankind that they have ever groaned under!

But I am strongly in the belief that, when the working masses become so truly regenerated from moral wrong and mental apathy, as to harmoniously unite upon one common platform of self-preservation from the longer endurance of that old canker-worm, inadequate rewards for Labor, they will also be too permanently indoctrinated with the spirit of truth, of justice, and honor, to commit any excesses. Now, the first great practical benefit resulting from this new plan for ameliorating the condition of all working people, will be found to consist in equalizing Labor.

By thus depriving capital and capitalists of the exorbitant profits heretofore rolling into their coffers, they will force countless hordes of drones, or hangers-on about the establishments of the wealthy, to earn their own living, or, in other words, to become producers of wealth as well as consumers. Thus relieved from the no insignificant task of supporting this vast army of non-producers, the old stock, or original class of workers, would find that an enormous burden has been removed from their shoulders. Therefore, the awarding to Labor its rightful per centage—a percentage now withheld from the sons and daughters of toil by the wicked combinations of unprincipled and despicably avaricious capitalists and their lick-spittles—and the furring of large numbers of non-producers to become self-supporters, would so equalize Labor, that all working people would then find themselves amply supplied with the necessaries and comforts of life, while only laboring about half the

number of hours now rendered necessary by the great wrongs under which they are suffering. This great reduction in the hours of toil would at once relieve labor from its wearing irksomeness. Indeed, the change would be so great as to effectually destroy that deep-seated aversion for physical labor now so prevalent; an aversion that has already filled the ranks of all useful and honorable professions, as well as the numerous do-nothing callings, to excess. Then again, were the working classes so materially improved in their moral and political views as to enable them to unitedly and harmoniously stand upon one common platform long enough to remedy the most prominent and glaring wrongs, privations, and too discouraging prospects, under which they have so long suffered—they would thereby be so far elevated and regenerated as to prevent them from ever again lapsing into those petty cabals, wrangling factions, and dark-age intolerant partisan cliques, which have at all times not only disgraced them, but have ever kept them in complete subjection to their life-long and inveterate enemies, the capitalists. So, too, in uniting for the sublime purposes named in these articles, the working classes would learn that their most vital interests must be far, far better served by esteeming each fellow laborer as a friend, as a Brother, as an equal co-assistant in every project designed to disinherit Labor from its present too numerous and wholly unnecessary shackles, while elevating the great laboring classes to such social and political positions as would ever afterwards put to rest the debasing, the entirely false and infamously insulting twaddle—so long indulged in by all drones and non-producers of wealth—about "the mental inferiority of physical laborers," and their "total unfitness for all social or political stations," together with volumes on volumes of alike vile, unmanly, and disgusting gossip, all designed purposely to prevent the objects of all this derision from ever esteeming themselves and their calling in any light except that of the most degrading and inferior nature.

But let us hope these ignoble detractors and base calumniators have seen their best days! Now, all those who have paid any attention whatever to that truly momentous question of "Human Labor and its Rewards," cannot fail of being aware that, to do the subject anything like justice, requires far more space than even the most generously disposed editor of a hebdomadal paper would feel justified in awarding; therefore, I have not felt at liberty to occupy more space in friend Davis' invaluable HERALD OF PROGRESS than would barely suffice to earnestly call the attention of my Brother and Sister industrialists to this all-important subject, while cursorily, and, alas! quite too impotently, aiming to bring forward a plan for effectually curing the numerous and sadly odious grievances now surrounding our entire class. I have sought to impress upon the minds of all concerned the vital importance of effecting a unity among all physical laborers. I have aimed to briefly demonstrate that, without a perfect unity of action among all workers, the permanent social and political elevation, coupled with their effectual disenthralment from the present despicable tyranny of employers and capital, can never be effected. I have wished to show that the divisions, cabals, factions, and too senseless antagonisms existing among the working classes, is mainly the work of their great enemies, viz.: the capitalists and their sycophantical aids; and that those enemies are fully aware of their power over Labor just as long as these ridiculous dissensions can be maintained throughout the ranks of the toiling millions; hence, the unwearied and dastardly shifts of employers and their paid satellites, to keep the working classes divided and estranged from each other, through the agency of interminable disputations and bootless quarrels.

That no "plan or plans" will correct these terrible evils except a united movement wherein the laboring classes shall become the *de facto* social and political rulers of the country, is too apparent to admit of argument. That a unity of action, however, among the interested parties, is perfectly feasible, admits of no sort of doubt, providing a majority of said industrialists were once convinced that such measures present the shortest and most effectual remedy for present wrongs. Therefore, my hope has been to awaken inquiry, and if possible, induce more competent persons than myself to grapple boldly and manfully with this all-essential question. I had hoped to secure the hearty cooperation of all true reformers, believing that a large majority of all physical laborers can be induced to throw aside their petty disputes, their too groundless prejudices, and not only ignoble, but wholly unprofitable wranglings, and unite upon one common platform, all for the sake of themselves, or rather, for the express purpose of saving themselves from a further repetition of the multifarious and life-destroying wrongs under which they have so long suffered.

And now, while regretting that the want of space prevents a more extended detail of my ingenious plan for accomplishing a reform so grand in its inception and so signally needed, I would earnestly solicit the zealous cooperation of such Brother and Sister friends of Labor as may deem my premises based upon not only right principles, but the immutable laws of true progress. All those who believe that to elevate, purify, and socially reform the working classes, followed by prevailing upon them to permanently secure their political rights by making good use of their overwhelming numerical strength, constitutes a sacred duty, are respectfully urged to come forward and aid in giving to this project an impetus which would soon result in such promising fruits as to conclusively prove that

the great world of physical labor has at last found out the mighty secret that has been commissioned to wholly regenerate the entire class, and place its members in possession of such rights, privileges, and broadcast immunities as heaven's just Ruler designed them to occupy from the first. Then, and not till then, will be solved the vexatious problem of "Human Labor and its Rewards." Then, and not before, will Labor receive its just rewards, inasmuch as a unity of action will then enable the working classes to circumvent, or, more properly speaking, to overmatch the wily machinations of their wonderfully interested enemies, viz., employers, capitalists, and their paid parasites. Then, an honest, purified, happy and capable majority of physical workers, will administer the affairs of their country in accordance with the laws of love, truth, and strict economy.

In short, mankind will then have become a united Brotherhood, wherein the laws of equality—as far as this is practicable—strict integrity and unselfishness, have taken the place of all fraud, chicanery, parsimoniousness, and unwarrantable usurpation of power; and furthermore, where a general unity of sentiment has taken the place of those Janus-faced friendships, which not long before rendered the world one vast theater of duplicity, treachery, and money-worshipping greeds!—all these grand, ennobling, and even sublime achievements, are susceptible of accomplishment by working men and women—providing they simply resolve upon doing their whole duty!

Brothers and Sisters—you who have already embarked in the holy cause of Human Progress—let us try the experiment, and if we succeed in initiating this great reform, a regenerated, happy, and harmonious world of peoples will bless our names during all time.

FORWARD.

QUINCY, ILL., March 20, 1862.

Instinct of Immortality.
In the beautiful drama of "Ion," the instinct of immortality, eloquently clothed in language by the death of a devoted one, finds a deep response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate, the beloved Clemanthe asks Ion if they shall meet again; to which he replies: "I have asked that dreadful question of the hills that look eternal; of the clear streams that flow forever; of the stars, whose fields of azure my raised spirit hath walked in glory. All was dumb. But while I gaze upon thy living face, I feel that there is something in the love that mantles through this beauty that cannot wholly perish. We shall meet again, Clemanthe!" J. B. CHAMPNEY. *New Covenant.*

Philosophical Department.

"Let truth no more be gagged, nor conscience dumbed, nor science be impeached of godlessness."
For the Herald of Progress.

Philosophical Essays on Christianity.

Translated by MRS. EDWIN JAMES from *Etudes Philosophiques sur le Christianisme*, par AUGUSTE NICHOLAS.

NUMBER FIVE.
We have until now wandered, like the Magi, on the faith of a star. We have seen it rise over the cradle of the world, shining brilliantly upon the Jews, sparking through the clouds of Paganism, and we have followed its path, and perceived that it has concentrated the attention of the entire earth. This star stopped suddenly in its course eighteen hundred years ago. At that period the hope of the nations terminated, their traditions faded away, their sacrifices were abolished, and their oracles became silent.* Was this because the expectation of the nations had proved a chimera? or was it not, rather, because the object of their expectation actually appeared? How earnestly ought we to desire to solve this great alternative!

Without aiming to penetrate the decrees of Providence, we may still say that it was necessary, in order that man should feel his own importance, that the Rehabilitation should not be the immediate consequence of the Fall. In our first number, the translator slightly glanced at the state into which the world had fallen previous to the coming of Christ, as in the original work the subject is too fully treated of to admit of more than a casual notice. Man had, in fact, sunk in immorality and in ignorance to the bottom of an abyss, and to the first Fall had succeeded a series of falls—the lamentable prolongation of the first—from which God's mercy could alone elevate them. Such was the moral state of the human species during the reign of the first Caesars, and what was their external state? Bossuet, in his "Discourse on Universal History," speaks of the manner in which God's providence, through the revolutions of nations, first by the conquest of Alexander, and then by the Romans, had united at the time of which we are now speaking, the whole known world into one empire, so that the Divine Shepherd had only to come to his flock and take them to himself. The prophet Daniel—chap. ii—has spoken wonderfully of this great movement. The image, in the king's dream, had a head of gold—"Asia." The kingdom which came after was of silver—"Greece"; the third was of brass, and to "command all the earth"—"that of Alexander"; the fourth was of iron, and was to break all the others—"Rome"; and the following verses speak of the "Kingdom of Christ," which should become a "great mountain and fill all the earth." We recommend our readers to look to this in their

* See Plutarch's work entitled: "Why have Oracles Ceased?"
* Josephus' Antiq. Book XI, ch. 8.
† Titus Livius, Book I, v. 4 and 55; Cicero's Orations; Plutarch on the Fortune of the Romans; Polybius' Hist., Book I—and many others.
‡ Note di Divinitat, Book II, ch. 54. See also Virgil's 4th Eclogue.
§ Macrobius, Book II, ch. 4; Book 6, ch. 31.
¶ Josephus' Wars.

Bibles, and let them remember that the Jews (though unbelievers themselves,) guarantee to us the truth of the letter of the prophecy which was shown to Alexander when he paid a visit to the Temple of Jerusalem.* The Pagan authors, too, were struck with the witnessing of the hand of God in the formation of the grand unity of the Roman world.† In fact, the barriers which separated the nationalities were broken down. The same language was heard everywhere. The Alexanders and the Caesars had, indeed, as Isaiah said, "prepared the way of the Lord," by lowering the mountains, raising the valleys, and making "the rough places plain." At this time, too, there was a universal presentment that, at that time, and from Judea, should arise the expected governor. Tacitus, in his history, speaks of this (Book V, chapter 13.) Suetonius says the same thing and in the same terms. Cicero tells us that the oracles had announced, for a time he believed to be that in which he lived, the arrival of a king, whom he who would be saved must acknowledge.‡

It was, however, in Judea, that this expectation was strongest, and Macrobius, a Pagan historian, says that Augustus heard that Herod, in his fear of a rival, "had actually murdered his own son, with the other male children."§ Joseph also says: "They," the Jews, interpreted "all the prophecies according to their own idea, which was, that there would arise at that time a man of their country, who would command all the earth."¶ The same history is full of false Christs who attempted to personify the true Messiah, so that no former age had ever been like it; and let us also add that the expectation has since ceased in the entire universe, and the Jews, in the Talmud, have actually laid a curse on those who ever again try to calculate the advent of Messiah. It was in the midst of all these circumstances, of the greatest moral decomposition of humanity, of its greatest material unity, of the rumors which resounded from east to west, and of its false Christs, that the true Messiah entered into the world—not, however, as a prince and a conqueror—no! He deceived the universal hope, the better to fulfill it in the end. But let us enter directly into this mystery, and ask: What did Jesus come to do on the earth? He came to raise a world from sensuality, and pride, and vice, by showing an example of humility, gentleness, and virtue; to render suffering sublime, as the world had before made a divinity of pleasure; and as a God, humbles himself infinitely to become man. He descended even to be the lowest of mankind. In his office of Mediator he became a man of ignominy and grief—what a type of our poor nature!—when, as it were, to parody our illusions, Jesus was crowned, but with thorns; draped, but with rags; armed with a reed as a scepter; saluted king, and at the same time covered with opprobrium. At the same time, however, we behold him as God when we perceive goodness, justice, innocence, patience, humility, courage, resignation, love, all united and shown in his most unmerited suffering.

Truly he was a king—"but not of this world!" Yet in the bosom of this world has Jesus raised a kingdom—that of truth and virtue. The universe was Polytheistic and idolatrous—since eighteen hundred years, it is no longer so. Jesus has not only vanquished evil, but he has made us participators of his victory. "I am the vine and you are the branches." The sap, communicated to the old vine, of which Adam was the root, renews, sanctifies, and renders it strong. The Christian, in fact, (not in name,) receives through prayer and the sacraments a fecundity for good which causes him to perform prodigies of virtue. We do not say that there are not virtuous men of all creeds, but there is this difference: Men in other religions may be naturally good, but the true Christian is good notwithstanding and contrary to his nature. It was not the worship of Venus which rendered the Roman matrons chaste, and it was by despising the false religions of his time that Socrates became wise; but Christianity has made the St. Vincent de Pauls, the Fenelons, the Bossuets, the Holy Sisters of Mercy! Ask those angelic maids whence comes their superior nature? They will point to the little wooden cross that hangs from their waist. Where Philosophy could form, perhaps, one of these benefactors of their kind, Christianity has formed legions, whose glances reflect the grace of Jesus Christ, which shines in their souls, and induces them perpetually to sacrifice themselves for others, without display and without pusillanimity. Between human morality and that of the true Christian there is a total difference. The former is an abstention from evil, and the latter is a tendance towards good. The one is like a flower which grows only in the sun of prosperity; the other, on the contrary, flourishes equally in storm as in sunshine; the former is only the reflection from the light of the gospel—the latter its burning influence felt in the soul. Such, in brief, is the grand revolution operated by Jesus Christ in the moral world, such the immense succor he has brought to fallen man! True it is that the world has called Christianity the enemy of the human species, while she has in return styled the world the enemy of heaven and of truth. The struggle has continued and will continue, till "the kingdoms of this world be made the kingdoms of our God and his Christ"—or till the stone spoken of by the prophet Daniel shall become a "mountain which shall fill all the earth."—Dan. ii: 35, 44.

Assuming that religion and morality relate to man as a spiritual being, even as natural science and the laws of matter have respect to his physical structure, let us consider the natural tests of religious and moral doctrine. You know the common standard—you know the answer Bishop Hughes or Bishop Potter or the evangelical D. D.'s would make to any such question; but as they agree in nothing except in referring us to a book, concerning the import of which they are in perpetual warfare among themselves, for us to accept their reference as the ultimate test, is simply to join in the battle and prolong it to the end of time.

Now, I take this very warfare of the sects concerning their standard, as sure evidence of its weakness; while at the same time it indicates a certain property necessarily inherent to a genuine system of doctrine concerning religion and morals—which is, that it must be self-commendatory in all its parts; that is to say, it must contain no just ground of offense to any natural faculty or power in the healthy mind of any individual. The natural sciences are of this peaceful character. They offend nothing in man, nor are they cause of offense among men. All natural truths are accepted as a blessing whenever and wherever they are understood. In the line of its natural activity, each department of the illimitable complex is seen to be the best thing; and each successive discovery is welcomed as an added joy. It makes free. Be it so little as in the improved method of putting the head upon a pin, it lightens a burden, and adds to freedom. Were it not so, were these laws in their natural order, at war with the instincts or needs of the body, the physical life could not be.

Apply this single test of Nature to the prevailing doctrine concerning spiritual laws, and it proves great errors. The doctrine does not answer the needs of the spirit because it offends the spirit and "sows discord among brethren;" whereas, truth tends to peace, within and without. The natural laws harmonize and mutually support each other. There is a brotherly relation between them. The hospitable entertainment of one of these gives you a letter of credit (on the same terms) with the whole family.

The Demonstrably True in Religion and Morals.

For the Herald of Progress.
NUMBER SIXTEEN.
NATURAL TESTS APPLIED.

Now, this brotherhood of natural law must be in sympathy with a like brotherhood of spiritual law; because, the latter applies to man in his present compound relation, and therefore, spiritual law must be alike thoughtful of the natural interests of the body, as of the soul—of this life, as of the next. And this furnishes another test of doctrine. Ascertain, for example, what is any physiological, social, political, affectional, or intellectual need, belonging to this life, and the grand brotherhood of law settles it, that spiritual law can never prohibit its natural supply. The reason is obvious. The body is a growth of the spirit. Spiritual law, therefore, must preside over it with tender regard to all its needs, every one of which has its rise in the eternal necessities of the spiritual individuality.

You may deny this, you may still hold that primeval man was a lump of clay, with a spirit puffed into him after being molded into form. But you hold that notion only by authority of tradition, with all the facts of Nature against it. Consult your garden and you will see that anterior and interior to each and every growth is an intelligent power which determines the form thereof. Search for this formative power—use the knife, the microscope, or chemical analysis, and you find it in nothing that these can reveal; so, as a logical necessity, you refer it to—to what, my cautious philosopher? Why, to life. So then it is life that does it, and its present partipale is the building of a specific body in space and time. Very well, then we are agreed as to the fact that it is something other than the substances which enter into the form that determines the form. The name is nothing; I call it spirit; in the last analysis, it is an idea, like your plan of a house. But if, from its power of outworking, or what is called living, you choose to spell it l-i-f-e, I shall not quarrel with your orthography.

What I wish to show is, that the laws of this spiritual or inner life must of necessity accord with the needs of the outer or physical life. If this is true, (and it seems to me beyond rational dispute,) then have we a mighty instrument wherewith to weed out error. Apply it to any creed, whether Hebrew, Heathen, Mohammedan, or Christian, and there is but little left of it. Instead of recognizing the divine endeavor of the spiritual laws to fraternize with the physical for the benefit of the spirit in the building of its body; each of these creeds, to a greater or less extent, insists that the work shall stop. One makes mutilation, and another starvation, and a third flagellation, and the entire set, mortification in some form, a holy requirement of spiritual law. One saint holds that the devil lives in a violin, and another finds it good to hoist himself upon one leg by way of compliment to God for giving him two.

This unity of purpose and brotherly relation of law, once understood, puts an end to a most dismal catalogue of human suffering for conscience sake. It ends at the same time a long list of hypocrisies and mean compromises between conscience and supposed spiritual requirement. As I write, we are drawing near the end of the quadragesimal fast. Consult the annual bulls regulating its

observance, and judge how it is being observed this year. To keep these laws as interpreted by the creeds, to the letter, is to commit suicide. Hence the growing universality of compromises. The zealous disciple of Fox, deeming a violin a device of the devil, compounds with his godly fear of hell and his bellish love for music, by singing through his nose. The Presbyterian compounds for the plunge bath which Jesus patronized and his conscience recommends, by sprinkling; while the Episcopalian eases the duty of supplication by purchasing his prayers ready made.

Another test of truth is, it bears the light. Its colors are all fast. They will not wash out, neither do they fade by the handling. It grows under inspection, and becomes more consequential the more it is put to the question. That this is so with respect to what we call truths of Nature, all natural science is proof. Apply this universal attribute of known truth to the prominent systems of spiritual doctrine, and how much will stand? They all shrink under observation. The result of analysis is precisely opposite to what is witnessed when a physical law or fact is being examined. The latter, when first seen appear insignificant, incapable of great results. Soon they grow on the attention, and begin to take on a practical air as if about to do something for us, and this, ever-growing, until at length the mind confesses itself inadequate to measure the resultant consequences.

Let the history of the steam engine, as a familiar example, represent the power of natural fact and law to grow under rational question and scrutiny of science, while we take "the plan of salvation" as set forth in the creeds, as an illustration of the inevitable tendency of error, to shrink. Exactly the opposite of the first appearance of natural truth, that "plan" at first, has an all consequential look. The weep-over-a-novel element in humanity dissolves itself in its own warm water at the thought of its infinite compassion. 'Twas so romantic in Jesus to shoulder a world's sins and give the believers free tickets to the New Jerusalem, with his compliments. The justice's court side of human nature licks its lips at its prospective display of "law calf" at the general judgment, when the entire Blackwell's Island type of mankind, together with all the merely good people, will be sentenced to imprisonment at hard work for the remainder of their eternal lives, while the believing spectators and all the respectable witnesses retire to dine with the court and jury, to the everlasting praise and glory of legal formality and legislative justice.

Thus, like a mighty balloon, this theological scheme has floated in the ambient air of scholasticism above whole generations of men, the observed of all observers, the theme of every pulpit, the standing invitation to the painter's genius, and the inspiring energy of the poet's loftiest song; when, lo! the moment it touches a solid fact in Nature, the instant it is exposed to a single shaft of the divine electricity of reason, it collapses, and in place of its many-hued and imposing grandeur, we have but some scraps of shriveled parchment and a disagreeable smell.

Courage, friends. Truth is a labor-saving machine. It will take the dried peas out of the shoes of the pilgrim, and restore the ascetic to the use of both feet with the privilege of locomotion. It will relieve the Quaker's nose, by allowing him a more perfect wind-instrument, and enable the churchman to eat his meat with a quiet conscience. It is an omnipotent trip-hammer; and every blow breaks a fetter. 'Tis the River Penens to a shovel in the Augean stable of medieval scholasticism; where its waters flow there is sudden dislodgment of ecclesiastical filth, and in their path is perennial sweetness.

R. T. H.

Voices from the People.
"Let every man have due liberty to speak an honest mind in every land."
For the Herald of Progress.

A False Prophet.

MR. EDITOR: There is a preacher of the old theology in your city by the name of George Storrs, a sectarian of the "strictest sect," a good man, I doubt not, but very much befogged in antiquated notions about God and hell fire. Some years ago we were associates in the cause of anti-slavery, and dining with me one day, at my residence, 72 Greene St., New York, Mr. Storrs uttered and put his name to the following prediction, the record of which I have kept, and I now publish it, as I told Mr. Storrs I would do, in the process of time:
"I predict that slavery will be abolished in the District of Columbia within three years, and probably within two years of this day. March 20, 1858. GEO. STORRS."
Well, twenty-one years have demonstrated Mr. Storrs, not indeed a bad man, but a false prophet, and, I doubt not, as much in error in respect to the final destiny of the human race (a part of whom he thinks will be annihilated) as he has been in respect to the abolition of slavery in the District of Columbia.
Mr. Storrs has done simply what we are all very apt to do, until we learn better. He takes many things for granted in respect to God, the Bible, and another world, of which we know nothing at all. This habit (once confirmed) of taking things for granted, is very apt to make false prophets of us, as in the case it has done with my old friend, the Rev. George Storrs. LAROC SUNDERLAND.
Boston, April 18, 1862.

True friendship increases as life's end approaches—just as the shadow lengthens every degree the sun declines towards setting.

Poetry.

"The truly beautiful ever breathe a living voice of beauty in the soul."

For the Herald of Progress. MINISTERING SPIRITS.

WRITTEN BY A MEDIUM.

To sweet to think that spirits, pure and holy, Are often hovering round the pilgrim's beam, To hush thoughts of grief and wretchedness, And bid the trembling heart forget to fear...

THE TWO VILLAGES.

BY ROSE TERRY

Over the river, on the hill, Lieth a village, white and still; All around it the forest trees Shiver and whisper in the breeze...

IN MEMORIAM.

AN ACROSTIC.

This grave of hers is green with moss new-grown; Her memory, still too fresh for graven stone, Endures as written on our hearts alone...

[Independent. Theologia, in the Greek, signifying, Given by God.

OLD AGE.

(The following description of extreme age is taken from a play written in the year 1680 by Nathaniel Lee): "Of no distemper, of no blast he died, But fell like autumn fruit that mellowed long..."

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, MAY 3, 1884.

TERMS OF SUBSCRIPTION:

Table with 2 columns: Description and Price. Includes Single Copies, 100 Copies, 1 Year, 2 Years, 3 Years.

And any larger number sent to Post Office at the rate of \$1.00 each. For all large sums, drafts on New York should be presented, if possible. Advertisements are received at the usual rates, only when sent from the name Post office.

The communications of "Forward," on Human Labor, are completed in this issue.

"SINCERITY," a lady spirit, speaks through Mr. Grennell, in this number.

"SAVING SAVED," and a variety of interesting inspirations, are crowded out this week.

ALTHOUGH our esteemed collaborator, "D. L.," is at present sojourning in Washington, D. C., he does not forget to furnish our readers with "A Spiritual Experience."

"THE CERTAINTY OF REWARDS AND PUNISHMENTS," on page first, teaches the poet's lesson, that "ever the Right comes uppermost and ever is Justice done."

PHILOSOPHICAL ESSAYS ON CHRISTIANITY, translated by Mrs. James, approach a conclusion. They will probably be followed by a series of essays in response.

THE PROGRESSIVE ANNUAL thus far meets with a hearty reception from all friendly to the cause of human progress. Its comprehensive breadth and fraternal purpose cannot fail to be largely promotive of human brotherhood.

We invite the cooperation of all friends of Progress in making this ANNUAL absolutely invaluable.

QUESTIONS AND ANSWERS.

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

Brief Answers to our Correspondents.

BY THE EDITOR.

What is the Human Heart? MR. EDITOR.—Is the human heart capable of any mental emotion, impulse, passion, or desire? If not, why is the word so frequently used by our best writers and speakers. Physiologists and Spiritualists not excepted, with almost any adjective or participle prefixed?"

ANSWER: As we have many times explained, the spirit is connected with the body by and through the soul. The blood and the nervous system are the channels and media in and upon which the soul lives, circulates, energizes, and acts. The heart is the organ through which all the blood flows, as the brain is the organ for the centralization and distribution of the neuro-dynamics. The blood could not flow a moment without the presence and influence of the brain's energies. Whatever disturbs the brain disturbs the flow of the blood; and whatever disturbs the flow of the blood, disturbs the heart as its regulating and distributing organ. Hence, it is natural to speak of the "heart" when alluding to whatever affects deeply and vitally the feelings, affections, emotions, or sentiments—not that it is intelligently conscious of emotion, but because it is the recipient and center of the quickest and deepest disturbance of the soul.

The Change of Heart. S. P. S., FRANKTON, IND.—"FRIEND DAVIS: Will you give a 'seeker for truth' an abridged but explicit definition of what is called the change of heart, which is witnessed in Methodist religious excitement? I have read considerable on the subject, but am yet at a loss to account for that electric thrill which pervades the whole being, and that joy and happiness, and love for all mankind, which is felt at this change."

ANSWER: A religious excitement is an excitement of faculties and feelings in the upper departments of the mind, or brain. At such times the intellect is almost asleep. Indeed, an active and well-informed mind, in a healthy body, is never converted at a religious revival. The social feelings are frequently appealed to by the propagandist—such as the awful agony of mothers being parted from their beloved children at the "Judgment-seat of Christ"—and in connection therewith the religious sensibilities, which are exceedingly impressive in some persons, become extremely anxious for the friendship of God.

As soon as the conviction that such divine love is felt in heaven for you, that moment you are exalted to a high state of unselfish joy and praise. Instantly, or when the feeling that heaven has adopted you, has fully possessed your affections and imagination, your whole soul is lifted and bathed by the magnetism of spiritual enthusiasm.

In some natures such a "change" is as rapid as the influence of magnetism. Others, not easily magnetized in their religious faculties, remain incorrigible and "unconverted." The influence of magnetism on the religious organs is spiritualizing. The faculties sometimes become semi-clairvoyant, and sometimes the "convert" is rendered mediumistic—so much so as to attract spirits to superintend and augment the "change of heart."

We do not object to these magnetic changes

of heart, but to the superstitious of reason, which is too common among new converts. The conversion is nothing but a temporary exaltation of the religious faculties. We advocate a like elevation of reason and intuition.

Second question, whether the "marriage ceremony has anything to do with the righteousness or sinfulness of sexual intercourse?" We answer briefly:

Society, finding that individual sovereignty is often practiced at the cost of the happiness of the whole. One of the rights and liberties of the whole. The ceremony cannot affect the nature of the relation between the sexes. Virtue does not consist in the marriage certificate, neither is the marriage certificate a protection against vice between husband and wife, but the ceremony and record serve to fix the individuals in a responsible relation to each other and society. For these general reasons, and to regulate the ownership of property, as between parents and children, by will, legacies, &c., the marriage service was instituted. We can see no objection, in the present state of society, to the faithful recognition of the legal ceremony. For further reasons, see fourth volume "Harmonia."

QUESTIONS CONCERNING BODY, SOUL, AND SPIRIT. L. L. R., EAST TOLEDO, O.—"FRIEND DAVIS: Will you please answer the three following questions: 1. Does the 'vital magnetism' connecting the soul with the spirit ever dissolve, leaving the spirit without a body, and could the spirit exist thus disembodied? 2. Is the organization of the soul—from the chaotic and discordant elements composing it in this life—ever possible with any human being after throwing off the mortal body? 3. You say, 'In common with the animals, each man has a soul,' but has each human soul a spirit, which, in conjunction with the soul, is to be rocked 'in the downy cradle of eternity'?"

ANSWER: 1. It is impossible that the magnetic connection, which links the soul to the spirit, should ever be dissipated or rendered ineffective. The vital magnetism is an enveloping ethereal emanation—a perpetual atmosphere—and is not only generated and renewed every moment, but its intimacy and agency are every moment made more chemically perfect and organically indissoluble. Spirit, without a body, is not individualized. Spirit is the impersonal essence of the omnipresent Father and Mother. It is personalized and secreted from the universal ocean of divine principles by means of the forming and containing soul. Hence spirit cannot exist disembodied. It would be swallowed up, like a drop of water, in the common sea of infinite principles.

2. It is impossible for a spirit identity to be formed and established independently of the physical organization and its psychical energies. The material organism is designed specifically and fundamentally to perform the function of giving individuality to the spiritual elements. The body is a mill. It puts air, water, light, heat, vegetables, fruits, animal substances, and chemicals, into its hopper, and pulverizes them by digestion. The soul is fed and manufactured out of the finest elements and essences extracted from the above-named substances. No body but man's can elaborate the soul of a man; and no soul but man's can ever subserve the eternal ends of the indwelling spirit. If it were possible for any spirit to be clothed upon for immortal life, without the aid of the physical body, it would then be absurd for any human being to be born into this world. The fact that every inhabitant of supernal lands was once born of woman, on this planet, or on some other like this, in material development, demonstrates the absolute indispensableness of the corporeal organism to a future individualized existence. Therefore, we answer that it is never possible for a new soul to be organized about the spirit after death, except in the manner heretofore explained. The spirit, after leaving the mortal body, is always clothed upon with that particular soul which was manufactured for it by the physical mechanism.

3. We do most distinctly affirm that every human soul has a spirit adapted to an eternal life. But we do not say that every form in human shape is necessarily human in its internal organism. Sometimes it happens that human parents produce false progeny, such as idiots and phrenological monstrosities, who do not possess the functions adequate to the manufacturing of the psychical organism. And sometimes, also, among the inferior tribes of earth, we observe bodies in human shape, possessing souls in common with the animal world, but who do not reach sufficiently high in the phrenological scale to take in and clothe a spirit for eternity. Among all races of men these exceptions exist. The farther back we investigate the physical history of mankind, the more frequent the exceptions, until we reach a point in far past, where the animal world was brought in its fetal development to the inception of the imperfect human type in shape merely, when the exception was on the side of immortality, and the rule in harmony with mortal destiny of the brute creation. Now it is rare, among the so-called civilized races, that a child is born on the strictly mortal side of life. But that there are such cases is as certain as that there are counterfeit coins in daily circulation in trade. Every peach blossom does not produce a peach; nor is every peach capable of reproducing its kind.

PROVIDENTIAL INTERPOSITIONS. DR. J. J. W., MILWAUKEE.—"MR. DAVIS: Will you do me the favor to explain whether God himself directly operates upon conditions surrounding persons, or upon the persons themselves, in cases where great dangers are escaped, or fatal consequences prevented? There are incidents in history going to show that pious persons, by prayer to God in faith, seem to save the lives of their relatives. In the present war more than one instance of miraculous escape from death has occurred, by the bullet striking a pocket Bible, which the soldier carried as a gift from his pious mother, with her prayer that God would support and protect her son. The churches all teach that God hears and answers the prayers of faith. If this doctrine is true, for humanity's sake let everybody believe it. Will you be so kind as to turn your attention to these divine mysteries?"

ANSWER: These "divine mysteries" have frequently occupied our thoughts, and we think that, by experience and philosophy combined, we have fathomed them.

Students of the New Philosophy have met with our principal explanations in the "Magic Staff," and in the little work styled "The Philosophy of Special Providences." But for our new readers' sake it may be wisdom to explain

further and add somewhat to things already published.

Our correspondent asks his question from the standpoint of old theology. This theology is a huge superstructure, built upon the ancient doctrine of Anthropomorphism. This is the dogmatic assumption that God is a man. It is yet a popular doctrine, teaching by means of educational institutions, that the system of Creation is regulated by forces as much outside of and disconnected from God, as the energies of a steam engine are distinct and independent of the engineer. All who believe that God is an almighty man, separate from the organization of Nature—that he is a local personality, having hands, feet, form, weight, senses, and passions, like human beings—all who adopt this phase of religious faith, are Anthropomorphists, and are the most superstitious and the most ignorant of Christians.

This doctrine is great-uncle to Polytheism, and the great-grandfather of Dualism, or dualism, and is the source of the popular superstition that God is personally interested in the affairs of men. Polytheism is the doctrine of the ancients, teaching that there are a multiplicity of deities, who take special interest in human actions, having their favorites and their foes, and who are supposed to have the power to arrest the laws of matter in their course, and do other equally mighty works, for the benefit of friends and the destruction of enemies.

All the germs of truth in this doctrine are quickened into life by the facts of modern Spiritualism. Polytheism is the first and crudest statement of Spiritualism. Under the sway of science and philosophy, the extravagances and absurdities of the ancient faith are modified or displaced by the reasonable and rational doctrine of special angel ministrations. All special providences hitherto supposed to be from God, receive an ample explanation beneath the vast temple of modern spiritual experience. Violations, infringements, or suspensions of Nature's laws, are simply impossible. The genius of scientific discovery has forever refuted the professions of Anthropomorphism. Polytheism is lost in the all-explaining verities of modern Spiritualism, and Dualism (or the doctrine of a big God in one place and a big devil in another) is destroyed by the truths of that divine Philosophy which reveals to all souls the unerring principles of the infinite Father and Mother.

Christianity, when seen in its best light, is Pantheism. It teaches that "God is a spirit"—that, being a spirit, "he seeketh such to worship him." He is universal, in all matter and in all space, hence is universal in his providential operations, which are, in common phraseology, the active forces and established "Laws of Nature." One of the grand perfections of this universal and unerring providence is the particularity and specificity. It works as perfectly and as unmistakably in the minutest particle as in the vast operations of the immeasurable universe. It is man's limited comprehension that stops to question whether God is in the storm, the earthquake, the deluge, the catastrophe. The large-minded mind "sees God in clouds and hears him in the wind." In war, as in peace, the Infinite speaks! In falling sparrows, as in the revolution of the heavenly constellations, the omnipresent is never absent. All temporary afflictions are subservient to final and universal ends. The bursting of a bombshell is as providential—as much under the administration of divine, unerring law—as the bursting of a rose-bud. If we take Christianity separate from its theology (which latter is all a speculation, a mere fabrication of learned ignorance,) we shall find it to be spiritual Pantheism—the doctrine that "God is all in all," as defined by Paul in his epistles, or by Pope in his poetry.

But our correspondent quotes a case where the Bible, given to a son by a pious mother, saved the young soldier's life. The incident is called "providential." Hundreds imagine that, in some unexplainable manner, the great God thus answered the mother's prayer. Very respectable religious journals quote such instances to illustrate the power of God. Leaders of Bible-classes, and smooth-headed parsons in fashionable pulpits, refer to such cases to enforce honest superstitions. "The finger of God," they say, "was in it." And they will utter the same sentiments in order to bring on revivals of religion, to induce or produce conversions, &c., while the intuitions and the reasoning faculties arise in lofty opposition to the utterance. The least whisper of skepticism is met by a "Satan tempts you," and thus the mind of youth and the intellect of uneducated men and enfeebled women are "converted" to Anthropomorphism, to Polytheism, (or the Trinity,) and to Dualism, which is the popular form of theological ignorance and superstition.

Now and then there is a Spiritualist who has not recovered from a bad theological bite of years ago. Such will incline to believe that, if God himself did not keep the bullet from penetrating the Holy Bible, the result was accomplished by the interposition of spirits.

We have no such explanation to offer. While we know that persons, when sufficiently impressive, are many times saved from injury and accident, and otherwise aided and befriended by spirits, we also know that they do not preserve individuals and aid them on each special occasion. The prayer-laden Bible was no more of a safeguard than would have been any other equally compact physical substance. The bullet did not enter the son's body because it struck an intervening substance which it could not penetrate, and that is all the "Providence" there is in the premises. In further illustration of how life in war is sometimes "miraculously" preserved, we will quote two incidents at the recent battle of Pea Ridge. The first case is thus related: "A private of the Twelfth Missouri was advancing toward the head of the Hillows on Saturday with his regiment, under a heavy fire from the enemy on a hill above, when he was struck by a musket-ball near the heart, and thrown heavily to the ground. The poor fellow thought no doubt his last minute had come; but after lying some minutes on the ground, and feeling no pain, he thought he would see, if possible, where he was hit. He rose, and opened his vest, and discovered a large bullet half imbedded in a large, thick, moist layer of tobacco, which he had stolen the day before and placed under his garment for concealment. The moist condition of the tobacco had prevented the leaden messenger from fulfilling its fatal mission."

ANSWER: These "divine mysteries" have frequently occupied our thoughts, and we think that, by experience and philosophy combined, we have fathomed them.

Students of the New Philosophy have met with our principal explanations in the "Magic Staff," and in the little work styled "The Philosophy of Special Providences." But for our new readers' sake it may be wisdom to explain

No. 115.

But our correspondent may object to the tobacco as not parallel to the Bible case. As the word Bible means "book," there can be no objection in relating an instance where "a" book saved the possessor's life. It occurred at the same battle.

"One of the 36th Illinois troops carried a comic song book in his cap, and a small rifle-ball passed through the cloth and stunned him. He afterwards found the bullet had gone through one of the covers of the book, and when he removed it, the metallic fate fell from the leaves. I can only account for this phenomenon, that the verse of the song was so execrable, that the ball, like any reader of good taste, could not, by any possibility, get more than half way through the extremely stupid contents."

In conclusion, we urge the reader to analyze the elements of every instance which is styled "providential." Spiritual beings do often work wonders in the midst of human affairs; so also do "coincidences." These coincidences have all the semblance of "providences," and a loose-minded person (that is, one who thinks loosely and illogically) may confound one with the other. If you wish to know what is truth, you must think honestly and legitimately, not take any religious doctrine on "hearsay;" but ponder well, for the time will come when you may be called upon to give a reason for the faith within you.

War Movements.

We have to record this week no important operations of the army, but signs of general progress in many quarters. The gradual advance, in all directions, upon the rebel forces, and their withdrawal to narrower limits, indicates a time in the future when the entire territory of the Confederacy will be reclaimed. Still, the formidable defenses at Yorktown, and the concentrating of large forces at Corinth, lead us to fear that at these two points the success of Federal arms will only be purchased at a heavy cost of life.

The evident disposition of Congress to aid the work of putting down the rebellion by an act of confiscation of rebel property, gives promise of most important aid to the cause of the Union. Whispers, too, are heard of initial movements to enable the border state slaveholders to avail themselves of the means suggested by the President's proclamation to insure pecuniary reward for what is fast becoming very uncertain property. Each day the cause of freedom advances!

Personal.

We have had the pleasure within the past week of welcoming our Brother, J. M. Peebles, of Battle Creek, Mich., on his return from a year's absence in California. He returns with greatly improved health, and will resume his labors in behalf of Free Thought and Spiritual Progress at Battle Creek.

Frank L. Wadsworth, who has for six months so acceptably filled Mr. Peebles' place, also gave us a call on his way East. He will now labor in New England, as will be seen by a notice elsewhere.

Dark Shadows.

The World's Crisis thinks evidences are continually accumulating which go to prove that "the end of all things is at hand," and adds: "When we candidly reflect on the great events which are about to transpire, their mere shadows are enough to make the stoutest hearts quail and melt with fear; but who will be able to stand when the great day of the Lord opens to the astonished vision of a wicked world?"

Did the editor ever "candidly reflect" on the fact that the "shadows" which so afflict his waking dreams, fall the wrong way to be very portentous? We have studied the laws of "light and shade"—truth and error—enough to know that shadows from the rear—grim specters erected by past superstition—indicate no obstructions to a progressive march. Hence the world's crisis don't trouble us. We are not over "stout of heart," but experience no signs of "melting" at present. Can't the excited editor of the Boston Crisis keep cool! C. Empe.

The Vision of Victory.

On the side of a mountain, near its base, stood an unhappy youth—alone, and in deep meditation. A cloud rested on his spirit as dark vapors overhang and obscure the morning in spring-time. His own wayward fortune was between him and the bright center of his hopes, and the cold shadows fell athwart the soul like the eclipse that puts out the light of the world.

Suddenly a wild scream broke his reverie, and as he raised his eyes toward the summit, a young eagle fell from his nest. He was but half fledged. The youth observed the movements of the bird with peculiar interest, and when he saw that its attempts to rise were ineffectual, he was filled with strange emotions. "Ah," said he "have I not struggled thus with my cruel fortune, and have not my efforts to rise been equally vain? My condition is but too clearly symbolized in the fate of the unhappy bird." And he went sorrowfully to his home.

But the young eagle lived, and found a shelter among the rudest crags and loftiest peaks. His pinions were unfolded, and gradually they became strong as the wings of the tempests which came to brood over him.

Many days had transpired when the youth again sought the scene of his first meditation. The sides of the mountain appeared less steep and rugged than the way which destiny had marked out for him. He was lost in contemplation, when the spirit of storms came and veiled the summit. Again he was aroused—the voices of the elements—hoarse and threatening as the shouts of an angry multitude rent the air. The lofty pinnacles were smitten; the lightnings shivered the tall oaks, and

the startled rocks came thundering down the plain! And when there was no more safety in the mountain, the eagle rose from his eyrie, and mounting upward through the cloudy veil, was lost to the vision, and the eternal sunlight gilded his plumage, in a region above the storms. Then the desire to meet and conquer the wrongs of the world took possession of the youth, and it was to him the revelation of a new power just waking to life in the soul; and with a mysterious vision he began to read the prophecy of final triumph. Forget not, that, amid the severest trials and the rudest conflicts of life, the spirit develops its noblest faculties.

If thou art faithful and endure, a crown of victory shall be thine. S. B. B.

Source of Superstition.

We extract the following from "John Brent," a novel by the late Theodore Winthrop—a choice book, without a line of cant, and overflowing with fine pictures of natural scenery and character, introducing as here a noble horse, Don Fulano, martyred, alas, like poor Winthrop himself, in the cause of freedom! "How little our genial author thought, when he pictured the dying throes of the noble animal, whose last blood was spilt to save a panting fugitive slave, that he would himself be slain in the deep waters of American revolution, with no sure glimpse of the 'other shore' of peace and liberty vouchsafed to his mortal vision.

The conversation of Richard Wade and John Brent, respecting Mormonism, gives a glimpse of the author's spirit.

"It is a shame to all churches that they have not trained men to judge of evidence, and so rendered such a delusion [as Mormonism] impossible."

"But Christianity tolerates, and even reveres myths and mythic histories; and such toleration and reverence offer premiums on the invention of new mythologies like this."

"We, in our churches, teach that phenomena can add authority to truth; we necessarily invite miracle-mongers, Joe Smiths, Pio Minos, to produce miracles to sustain lies."

"I suppose," said Brent, "that superstition must be the handmaid of religion, except in minds very holy, or very brave, and thorough in study. By and by, when mankind is educated to know that theology is a science, to be investigated and tested like a science, Mormonism and every like juggler will become forever impossible."

"Certainly; false religions always pretend to a supernatural origin and a fresh batch of mysteries. Let Christianity discard its mysteries, and impostors will have no educated credulity to aid them."

Angels! More Wanted.

Western papers state that the Sanitary Committees, Physicians and Nurses who flocked to Pittsburgh Landing to aid the wounded, are styled "Angels of Mercy." At that point the supply has been fully equal to the demand. A Rhode Island woman engaged as nurse in the Patent Office Hospital at Washington, writes the Providence Journal in favor of a larger "angelic" element to attend our armies as they march. She says: "Several months' experience in a general receiving-hospital has enabled me to judge fully of woman's value there. This is Florence Nightingale's limit. She does not see the practicability of working beyond. With the standing armies of Europe, whose men are born to the camp and bred to war, it may be so; but for American women I must claim a larger sphere. Their place is by the sufferer, no matter where. Hardships and privations, fatigue, scanty fare and broken rest, all experience proves them able to bear. The men that have been brought to us from regimental hospitals show how great this need. Many lives might have been saved by her ready expediency and practical skill in preparing food and other necessary articles, if she had been permitted there. For every woman that works now we need twenty more, following close on our armies and standing on the verge of battle-fields."

Another Widow's Mite.

In the city records of contributions in aid of the wounded soldiers of the West, we find this statement: "Yesterday a ragged little girl came to Mr. Roosevelt's office in this city, bringing a message from her bed-ridden father, to the effect that he wished to add his mite to the contributions for our wounded soldiers in Tennessee, and deposited a roll of coppers amounting to two dollars and fifty cents."

Our Losses at Pittsburg.

A correspondent of the Philadelphia Press, writing from the Tennessee battle-field, gives this estimate of the casualties of the action: "No accurate list of the killed and wounded can be made for some time. From the best authority I can gather, I judge our killed will amount to two thousand, and our wounded and missing to eight thousand more, of whom four thousand or five thousand are prisoners. Some of the regiments which were badly cut up at Donelson will have to be disbanded. In one (the Eleventh Illinois) there are only one hundred men left. In others, all the field officers and most of the captains are killed. The Eighteenth Wisconsin was a raw regiment—recruited from the pinneries, and composed of the hardiest and best of that celebrated locality—men who hunt and trap all winter, and work in lumber-mills all summer.

"They went into battle less than two weeks after leaving Milwaukee 960 strong. Their colonel and major were killed, and their lieutenant-colonel desperately wounded. Out of seven captains who went into the fight, only one remains, and 580 men, sick and well, are all that now occupy their camp. The rest are killed, wounded, or prisoners. They were on the extreme left, and their great loss is owing to the fact that they would not fall back.

Their field officers were brave even to rashness, and the men would not fall them. Out of a company of seventy odd men in one of the Illinois regiments, only five men are left fit for duty. There are many such instances, all of which go to show the unflinching bravery and unconquerable determination of our men."

One of the Signs.

Believers in the near approach of the great day of the Lord, find proof of their belief in facts like the following, which we extract from a religious paper: "The leading Roman Catholic journal of Europe says a belief in Spiritualism extends to every part of Italy, and is rapidly increasing. This statement will apply to nearly all parts of the civilized world. Now many are departing from the faith, giving heed to seducing spirits and doctrines of devils."

We will put the fact on record. What it is a "sign" of can be considered at our leisure. The fact is ceasing to be a "wonder," and may perchance fail to be a "sign." If so, how badly some people will feel!

Mrs. Lincoln.

The Home Journal puts on record a painfully touching story of the poignancy of Mrs. Lincoln's grief at the loss of her son.

We extract simply the excuse given by the porter for her non-appearance at the call of a friend: "I'm afraid you'll not see madam to-night. She was all dressed to come down, sir, and was thinking she was all well again—and, just as she was coming out of her room, she got a chance sight of his little chair, that he used to sit in—little Willie's favorite chair, sir—and it's all come right back upon her! It seems as if her heart would break now again, sir, and you'll excuse her to-night. He was a dear boy, and she takes it hard. Excuse me, sir! Another time, perhaps!" And so the faithful and kind Edward apologized for a mother's excess of grief, and shut his palace-door once more upon the heart-breaking within!

Not for Boys.

From the recently published memoirs of Washington Irving, we glean the following statement touching his youthful tastes, which we copy for the benefit, not of youth, but of parents, who may take a hint as to the true methods of treating the normal and legitimate tendencies of their children: "As his father prohibited all theatrical amusements, Washington and his brothers used to visit the theater—then on the north side of John street, between Broadway and Nassau—by stealth. Indeed, he did not recoil from duplicity, really reprehensible, to enjoy this stolen pleasure. He would go early to the theater, then hurry home to prayers—for the rule was inexorable that required all the children to be at the family worship at nine o'clock—then retire, as if for the night, to his own room, and by getting out of a back window to a wood-shed, leap down into an alley, and thus find his way again to the theater. He would get into the house in the same way. About this time he also fortivally took lessons in dancing, an accomplishment his stern father frowned upon."

Plain Truth.

Harriet Martineau, in her book entitled "Health, Husbandry, and Handicraft," says: "If half the thought and sentiment that are spent on the subject of death were bestowed on the practical duty of strengthening, lengthening, and ennobling life, we should be more fit to live worthily and die contentedly."

MISCELLANEOUS ITEMS.

—Mr. Conway's brilliant and irresistible little book, "The Rejected Stone," is about to reappear in a new edition, for wide circulation, a number of the friends of the cause having combined to give the volume to thousands who ought to read it, but who would not be likely to fall in with it otherwise.

—In the south of France it is believed that not less than two and a half millions of pounds weight of flower leaves are gathered every year. The sales amount to one and a quarter million dollars.

—A printer's hand, in setting type, travels about nine miles a day—setting 8,000 ems—or 3,000 miles a year.

—During sixty-two years of the history of our government, the South had the Presidency fifty years, the North twelve.

—We have exceedingly important news from Mexico. After an unsatisfactory conference between the Allied Commanders, the French General had decided to march his division against Mexico City, taking upon himself all the responsibility of the act. The English and Spanish Plenipotentiaries thereupon decided to withdraw their troops. The reactionary party had made preparations to make a final campaign against the Juarez government.

—While the steamer Empress was on her way to Cairo with the wounded from the battle-field at Pittsburg Landing, the wife of a missing soldier who was in the fight, gave birth to a female infant. The woman accompanied or closely followed her husband to Pittsburg, and on the second day of the fight, while the conflict was raging around her, was engaged in searching for him on the battle-field. While thus employed, she received a gunshot wound—a flesh wound only—in the breast. Fading at last to find her husband, in despair she took passage on the Empress. Her child received the name of the steamer.

—Universal satisfaction will be felt at the authorized announcement that the appointment of Col. Corcoran as Harbor Master is not an empty compliment. The party now holding the office will discharge the duties until the Colonel's return, and pay over ALL the earnings to Mrs. Corcoran.

—Our state tax last year was 3 1/2 mills on the dollar. This year it would have been three mills, but for the Federal direct tax imposed at the last session of Congress, which requires two mills, making the entire state tax for this year five mills.

—The faithful wife who clung to the alleged murderer Jumpert, at Chicago, in 1857, and by whose evidence he was acquitted, has now been deserted by him, and with her child left to starve.

—The Senate has ratified a treaty with Great Britain for the more effectual suppression of the slave trade. It is believed to be another great step in the interest of Liberty, and calculated to sweep every slave trader from the seas.

—The French Minister, M. Mercier, has recently paid a visit to Richmond. The object and result of the visit are unknown.

—The reports from the teachers and superintendents among the blacks at Port Royal are most encouraging. The colored people are industrious, and quick to learn.

—The New York Legislature has voted an annuity of \$10,000 for two years to the People's College, and directed the establishment of Military and Teachers' Departments. The college will be ready for students in a few months.

—The revival of the scheme of an Atlantic Telegraph at this time suggests the importance of having one termination of the wire on American soil. Without this, our capital is not likely to be largely invested.

—An Iowa regiment has a rule that any man who utters an oath shall read a chapter in the Bible.

—Eighteen Philadelphians have opened business establishments at Alexandria, Va. Seven of them have bought the properties they now occupy, and intend to become permanent residents.

—A Brooklyn Justice has imposed a fine of fifty dollars for an attempt on the part of the offender to outrage a young woman. Is this the tariff by which virtue is protected in the City of Churches?

—Prentice says that Wendell Phillips came out to learn something of Western manners, and Cincinnati gave him an egg-sample.

—Blind Tom, the negro pianist, of whom the papers over the country spoke so highly, is performing in Norfolk, and the Day Book says he is drawing good houses.

—A German 89 years of age, recently arrived on the steamer Bavaria, was met on board by two or three of his daughters, and died soon after a most affectionate greeting, from overjoy.

—The amount of deposits in Savings Banks in this State on the 1st of January, 1862, was \$64,083,150, or \$3,367,247 less than January 1861.

—At Seville, Spain, relics of the Inquisition have been found in a vaulted room, which was discovered by workmen who were digging a well. In this room were four mummified human bodies attached by chains to pillars. The clothes were in the style of the last century, one of the bodies being dressed in silk.

—The Washington Republican says: "The blacks have been our friends at all points at the South. In no single instance have they been treacherous or acted a false part. Their information has not always been accurate, and it could not be expected to be, from their position and ignorance, but has always been given in good faith, and has frequently been invaluable. This is the truth of the case, and nobody can gainsay it."

—The Cincinnati Catholic Telegraph has the following excellent motto at the head of the paper: "In essentials, unity; in non-essentials, liberty; in all things, charity." Will our Protestant contemporaries join us in "going to school" to our Catholic brethren?

—The Catholic, of Pittsburg, Pa., utters the following, which we hope may become a cardinal doctrine: "Negro Slavery, as it exists in this country, has no rights: for a wrong can have no rights."

—We observe from Maryland papers that property in human beings fluctuates in value. A lot of "likely hands" that two years ago would have brought \$2,500, sold the other day for \$400!

—As Utah is not, under official construction, on the Pacific coast, letters from the East, and to and from that Territory, are chargeable with only the three-cent rate of postage.

—The present circulation of the Tribune is given as Daily, 53,000; Semi-weekly, 18,000; Weekly, 150,700.

—The papers relating to Mexican affairs transmitted to Congress will make a larger volume than that containing the state papers which accompanied the President's annual message. They comprise the correspondence between Secretary Seward and Minister Corwin—28 dispatches, 9 notes from Sr. Romero, the Mexican Minister here, accompanied by 60 documents.

—There are twelve daily papers in Turin, a city of not more than 160,000 inhabitants. At Naples, Milan, and Florence, the same mania for newspapers is exhibited. Parma, a town of 40,000 inhabitants, has three dailies, and Modena four.

—A contraband, who came into Washington lately, as servant to an officer of the 3d N. Y. Cavalry, on receiving money to buy him a supper out of camp, went without the meal, bought a spelling-book, "moved at once upon its works," and in one week learned his letters.

—A slaveholder of Prince George County, Md., who has some forty slaves, expresses himself in favor of the immediate abolition of slavery throughout the whole country since the signature of the District Abolition Act by the President.

—A friend of the prisoners taken at Fort Donelson, and now at Camp Butler, Springfield, Illinois, who has just returned from said camp, informs us that they are generally willing to take the oath of allegiance to the United States government in good faith. They acknowledge that they were deceived by political demagogues, that they now see their error, and many of them say that the United States government treats them better as prisoners of war than the so-called Confederacy did as soldiers.—Nashville Union.

—Governor Harvey, of Wisconsin, who lost his life at Savannah, Tenn., was as truly a martyr to his country as any of the brave men who have fallen on the battle-field. He was at the time of his death engaged in ministering to the wounded at Pittsburg Landing. At home he had been active in collecting hospital stores, which he conveyed himself to the place of their destination, and attended to their distribution. While stepping from one boat to another, he missed his footing, fell into the river, and was drowned.

—Forty-five ladies are now employed in Washington in clipping treasury notes. Among them is one whose musical education cost \$60,000.

—Whittier's song, "We wait beneath the furnace blast," which the Hutchinsons were not allowed to sing on the Potomac, has been printed in almost all the English papers.

—Messrs. J. F. Rowland & Co., at the Continental Iron Works, Greenpoint, have already laid the keels for three more marine batteries similar in construction to the Monitor, though much larger. Each battery will be furnished with two turrets, each to bear guns of the heaviest caliber. They will be of much greater power than the Monitor, and calculated for ocean service.

—Colonel Corcoran writes from Richmond, April 19, to Captain Kirker, of this city, that his health is good and his spirits buoyant, and that he hopes to profit hereafter by his present experience. He entertains no idea of a speedy release from the hands of the rebels.

—Illinois has fifty-five regiments now in the field. Of these, twenty-eight are with Halleck, five at Pea Ridge with Curtis, two with Mitchell and one with Banks. Four other regiments are ready to march. Of cavalry the state has thirteen full regiments in service.

Popular Amusements.

A NEW ENTERPRISE.

The legislative and police efforts to suppress the Broadway concert saloons—those recruiting stations for the lower dens of shame—seem likely to meet with at least temporary success. We have little hope, however, for permanent escape from dangerous places of cheap amusement, until the people of New York inaugurate and sustain something better to take their place. There is little value in efforts to suppress an evil, unless accompanied by means to remove the source.

A cheap and popular concert hall, or place of amusement on Broadway, always open (at evening) with a varied and lively entertainment, where idlers, strangers, and uneasy youth may be entertained—and, if possible, benefited—is a necessity. The very excess of the score of shameless "concert saloons," with "bars" and "pretty waiters," demonstrates the need, and, at the same time, points to difficulties in the way of really innocent and worthy substitutes.

Still, an honest attempt, though a failure, will lead to ultimate success. We are glad to learn that a movement is on foot to inaugurate something of this kind, adding the character of a perpetual benefit for the benevolent and charitable organizations of the city.

Mr. B. M. Lawrence, formerly of Kansas, proposes to establish an entertainment—probably at Hope Chapel—consisting of vocal and instrumental music, ballads, recitations, and readings of an unexceptionable character, on a basis which will enlist the cooperation of all the benevolent institutions of the city. It is proposed to interest all these by allowing each to sell tickets and reserve one half the proceeds, the remainder to be appropriated to the expenses of the hall and artists who appear.

As far as possible, volunteer services from well-known troupes will be secured. The following persons are known to sympathize in the movement and promise assistance:

Miss Hattie Brown and Frederick Miller, (of Parodi's opera troupe); Miss Nina Foster; Master Dudley Waller; Le Grande Cushman and Miss Louie Bennett, (the Kansas Aid Singers); James G. Clark; Augustus Watters and others.

Miss Kellogg

AS DAUGHTER OF THE REGIMENT.

In the Opera of La Figlia del Regimento, Miss Kellogg has certainly achieved a new, and to her friends, most gratifying, though not unexpected triumph. The Opera itself is deservedly a favorite—comprising many fine operatic gems, with a life, variety, and pleasant mingling of the humorous element, which with most listeners must render a musical representation attractive.

The Daughter of the Regiment is emphatically the soul of the Opera, as she is the pride of her "regiment of fathers," and every action and strain of the rest seem but a framework in which to represent more favorably, because more prominently, the bewitching grace and abandon, the charming simplicity and purity, and the clear bird-like voice of Maria the Vivandiere.

In voice alone did Signor Brignoli, as Tonio, support the leading character, since his dull, heavy, unresponsive coldness, was most chilling to the clinging tender affection of Maria. Yet these unmistakable faults of the lover serve but to more clearly reveal how perfectly Miss Kellogg loses herself in the character she represents, for she betrayed no consciousness of what must have been a powerfully repellent force. Her utter self-forgetfulness and entire child-like abandonment to the work of the moment, is seen when she leads the regiment to the tap of the drum. To us the success of this pleasant portion of the Opera—so enthusiastically endorsed by the audience—lay not simply in Miss Kellogg's skill in the novel part of drummer, but in the strength of the impression her countenance and attitude gave that she was a drummer, and nothing else! Here we have the highest achievement of stage representation.

In the second act, when in the saloon of her aunt, Maria, at her music, responds so quickly and heartily to the familiar "rattapan" of Salpitrino—a part admirably sustained by Signor Susini—she scarcely anticipates the response of her hearers, who have also come into complete sympathy with the regimental step and time.

But we have not space or musical education to justify a critical analysis. We can only unhesitatingly pronounce this last rôle of Miss Kellogg, a complete popular success, and to recommend all who love the Opera, and especially that other large class who, like the writer, fail in enthusiasm over tragic operatic representations, to hear Miss Kellogg in the Daughter of the Regiment, and thereby learn to love the Opera.

C. M. P.

Of Writers and Speakers.

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

- H. B. Stever may be addressed New Haven, Ct.
Miss L. E. A. DeForce may be addressed at Xenia, Ohio, till further notice.
Mrs. M. D. Kenney will make engagements for lecturing. Address Lawrence, Mass.
W. F. Jamieson, Trance Speaker, Paw Paw, Mich.
Mrs. Frances Lord Hand will respond to calls to lecture, addressed box 878, Cleveland, O.
Mrs. C. M. Stowe may be addressed, till further notice, at Sturgis, Mich.

Mrs. H. J. Katz will answer calls to lecture addressed Laplanville, Kent Co., Mich.
Geo. M. Jackson, Inspirational Speaker, may be addressed at Frankfort, Steuben Co., N. Y.

Mrs. J. A. Banks will answer calls to lecture addressed Newtown, Conn.
J. H. Randall will respond to calls to lecture at the East, addressed Stamford, Conn.

Frank Chase, Impassioned Medium, may be addressed, South Sutton, N. H.
Rev. H. S. Marble will answer invitations to lecture, addressed Iowa City, Iowa.

Mrs. Cora L. V. Scott Hatch speaks at Dordrecht's Hall, 506 Broadway, every Sunday. Conventional Matinee 10 1/2 A. M., Lectures, 7 1/2 P. M.

Herman Shaw, formerly Unitarian minister, will address Spiritualists and Friends of Progress not too remote from his residence, Rockford, Ill.
Rev. M. Taylor speaks every other Sunday at Stockton, Me., and for other engagements may be addressed at Stockton or Bradford, Me.

Mrs. A. F. Patterson, (formerly A. F. Penno), will respond to calls to lecture. Residence, Springfield, Ill.
Mrs. S. L. Chappell speaks at Lyle, Broome Co., N. Y. and at Binghamton, 18 and 25, Horseheads, June 1 and 8.

Rev. J. D. Lawyer will attend to any invitations to deliver lectures on Doctrinal Christianity, directed to Coxsackie, N. Y.

William Bailey Pester, M. D., will lecture on Scientific Spiritualism in New York and New England. Address care of C. S. Hoag, Medina, N. Y.

Mrs. S. E. Warner speaks once in four weeks at Berlin, Princeton, Spring Vale, and Oswego, Wis. Address Berlin, Wis.

Miss Emma Hardinge will lecture in Boston in May, Toronto, Quebec, etc., during June. Address care of Bela Marsh, 14 Bromfield Street, Boston, Mass.

Mrs. Augusta A. Carrier will lecture in Philadelphia during May; Chicago, two first Sundays of June. Address box 815, Lowell, Mass.

Miss Emma Houston will lecture during May, June, and July, in Bangor, Me.; Aug. 24th, 31st, and Sept. 7th and 14th, in Boston, N. H.; 21st and 28th in New Bedford, Mass.

EW. K. Ripley will speak in New Gloucester, May 4; Minot, 11th; Norway, 18th; Bangor, 25th; Oldtown, June 1; Lincoln, 8th and 15th; Bangor, 22d. Address as above, or Bangor, Me.

Mr. and Mrs. H. M. Miller will receive calls to lecture on the Principles of General Reform, through Central and Eastern New York. Will attend furever, if desired. Mrs. M. is an inspirational speaker. Address Eaton, N. Y., care W. H. Johnston.

F. L. Wadsworth speaks in Providence, R. I., the four Sundays of May; Taunton, Mass., first two Sundays of June; Marlborough, Mass., last three Sundays of June; New Bedford, Mass., four Sundays of July; Quincy, Mass., four Sundays of September. He will answer calls to lecture in the East until further notice. Address as above.

Dr. James Cooper will speak at Morrilton and Windsor, Randolph county, Ind., on the evenings of the 6th, 7th, 8th, and 9th of May. At Chesterfield, Madison county, on Saturday and Sunday, 19th and 11th. Anderson and neighborhood, from 12th to 18th inclusive. At Mechanicsburg, Henry county, 19th, 26th, and 21st. Cadiz, 22d and 23d. Greensboro, Saturday and Sunday, 24th and 25th. The Doctor will take subscriptions for the Herald of Progress, and have our books and publications for sale.

AGENTS FOR THE HERALD OF PROGRESS.

GENERAL AGENTS.—Messrs. Ross & Torrey 121 Nassau street, New York. Are our regularly constituted Agents, and will supply new orders in all parts of the country with the HERALD OF PROGRESS on favorable terms.

BOSTON, MASS.—Bela Marsh, 14 Bromfield street, Boston, will fill all orders for this paper, or books on our list.
CLEVELAND, O.—Mrs. H. F. M. Brown, 288 Superior street, is duly authorized to act as our agent in Ohio and the West.

PHILADELPHIA.—RAMEL BARRY, southwest corner of Fourth and Chestnut streets.
LONDON, ENG.—The Herald of Progress and Books in our list may be ordered through the house of B. BAUMIER, 219 Regent street, London.

LOCAL AGENTS.
Akron, Ohio, J. Jennings.
Appleton, Wis., J. E. Harriman.
Amherst, N. Y., G. W. Hyatt.
Bellevue, O., James Cooper, M. D.
Buffalo, N. Y., T. E. Hawkes.
Clarkston, Mich., N. W. Clark.
Columbus, Wis., F. G. Randall.
Fond du Lac, Wis., N. H. Jorgensen.
Fort Madison, Iowa, George W. Douglas.
Gene's Falls, N. Y., E. W. Knight.
Iowa City, Hugh Smith.
Kalamazoo, Mich., G. D. Sessions.
Lowell, Mass., Benjamin Blood.
North Collins, Erie Co., Walter Wood.
Horseshoe, Cheasago Co., N. Y., G. L. Rider.
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Says an exchange: The invariable argument of slaveholders, when urged to emancipate their slaves, is: "They are unfit for freedom, and would not know how to take care of themselves. They are better off in slavery than if set free."

Although himself a slaveholder for many years, he could not feel that slavery was right, and when the colonization scheme was started, he entered heartily into it, hoping it would do away with the evil entirely; but soon satisfied it could never accomplish that for his country, he turned his attention to the duty of "immediate emancipation."

He called them together, he told them of his convictions of the sin of slavery, and that he had decided to give them their free papers. Their joy was unbounded, and he was overwhelmed with their vociferous exclamation of "Thank you, massa!"

"Old Isaac," as he was called, was a very stupid, careless, indolent fellow, who seldom did anything right, even when he was told. If sent to the barn to feed the horse, he was sure to leave the measure where the horse would kick it over, and everything that he undertook seemed to go wrong.

Soon after, the doctor began to reason with his neighbors on the sin of slaveholding and the duty of emancipation, appealing to his own example as evidence of his sincerity. They replied that he had not liberated all, as Isaac was still a slave.

Dr. Nelson said that it was very true, and that for conscientious reasons he did not think that it would be right to turn off such a stupid fellow, and he retained him out of pity for him.

"That is just the case with our negroes," they replied. "They cannot take care of themselves, so we keep them for their own good."

Dr. Nelson was in a quandary. He saw that he must liberate Isaac at all events, if he would have any influence with others in the matter. So he went to him as he sat in the kitchen one day, with the same leaden look upon his face, seeming more asleep than awake.

"Isaac," said Dr. N. "Yes, massa," drawled Isaac. "I have been thinking of giving you free papers," (Isaac looked up, wonderingly.) "But I am afraid if I do, you will suffer."

"I don't think you can take care of yourself; I have no idea you can." (Isaac looked anxious.) "But I have made up my mind to set you free."

"Oh, thank you, thank you, massa!" "And Isaac, if you ever get hungry, just remember there is enough in my kitchen, and come and help yourself."

Isaac no sooner realized that his master was in earnest, than his face lighted up, and he burst out: "Oh, thank you, thank you, massa! Freedom is de sweetest ting in de wide world, massa!"

He took his papers and left, and for some months Dr. Nelson heard nothing of him. But one day, as he was traveling, he saw some one approaching on horseback. As he drew near, the "ivory" began to shine, the eyes rolled about in an unusual manner, and who should the stranger be but "Old Isaac," not the slave, but Isaac the freeman, in a new suit of clothes, and with a face no longer stupid, but full of the consciousness, and importance, and happiness of his new life!

dom of heaven, will teach you to talk royally. Your guards, your people, and yourself, cannot compel a poor potter to bow down to an image of clay! That is talking royally."

THE ATLANTIC MONTHLY.—The May number of the Atlantic Monthly has the following articles: "Man under Sealed Orders," by Rev. J. Treadwell Walden, Norwich, Conn.; "My Garden," by Miss M. A. Dodge; "Lyrics of the Street—1. The Telegrams," by Mrs. Julia Ward Howe; "The South Breaker," by Mrs. Harriet E. Prescott; "Methods of Study in Natural History," by Professor Louis Agassiz; "Spirits," by Mrs. L. M. Child; "The Titmouse," by Ralph Waldo Emerson; "Salt-petre as a Source of Power," by Prof. A. A. Hayes; "Weather in War," by C. C. Hazewell; "Lines written under a Portrait of Theodore Winthrop," "Hindrances," by David A. Wasson; "The Statesmanship of Richelieu," by Prof. A. D. White, of the University of Michigan; "Under the Snow," by the late Gen. F. W. Lander; "Slavery," "The Volunteer," by Elbridge J. Cutler; "Speech of Hon. Preserved Doe in Secret Caucus," by James Russell Lowell; Reviews and Literary Notices.

The number is an excellent one, varied in the subjects treated, as a magazine should be, and with several articles of uncommon merit.

Apotheosis.

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

For the Herald of Progress.

Departed: To higher spheres, on Monday, March 31, after a short and painful illness, from her residence in Chagrin Falls, O., in her 49th year, Mrs. ALMEDA M., wife of John Goodell.

Mrs. G. was a lady possessing those rare moral and social qualities calculated to endear her to all who knew her. Her loss is sadly felt and deeply deplored by a wide circle of relatives and friends. She early embraced the Spiritual theory, and most beautifully exemplified the principles of the Harmonical Philosophy in her amiable disposition and upright walk.

About one year before her demise, she became devoted, under the direction of the writer of this, as a Dial Medium, and many a time has it been our fortune to sit and enjoy sweet communion with spirit friends who through her mediumistic powers.

Soon after she was taken sick, her husband was informed by the angels that she could not recover, and was admonished to put his house in order for the visitation of the Angel of Death. When this news was gently broken to her, it produced no alarm or agitation. She replied that she had been expecting the summons, and was not afraid to die, having always endeavored to do right; she believed it would be well with her. To her weeping friends she said that she had found Spiritualism good to live by, and now she found it good to die by.

Before her failing strength was too far gone, she sat up, supported by her husband, for her picture to be taken, and after posing for a short time seemed to rally, and with her remaining strength gave directions about the disposition of her clothing, &c., told where she wished her body laid, and what kind of a tomb-stone and sentiment she wished to have mark the spot.

A few hours before she breathed her last, between intervals of rest, she bade her friends individually farewell, she gave each in turn some kind token of affectionate remembrance, and said she would soon communicate from her spirit home.

Just as the fading day seemed hushed to stillness by the setting sun sinking behind the western hills, she requested to be raised up and borne to an open window, that she might look out and behold the beauties of Nature once more with her physical eyes, as she should soon behold them spiritually. After looking on objects and scenes with which she had long been familiar, she was laid upon her dying pillow, smoothed by angel hands, and without a groan or struggle closed her eyes, and the portals of the celestial paradise opened to her enraptured vision. Thus ended the earthly career of her we love and honor.

A. HARLOW, M. D. CHAGRIN FALLS, O., April 13, 1862.

For the Herald of Progress. Departed: Our Brother, L. P. RAND, of Orono, received his crown of triumph on Monday last, at the residence of Brother A. Blackman, in Bradley, after a sickness of ten days. From Brother and Sister B. he received every attention that kindness could suggest, and his looks of thankful appreciation will reward them. He was one of the few fearless exponents of our faith who have dared to leave the church and its concomitants, for the open platform of a free religion.

He passed through many severe trials, from which he learned that reconciliation so often expressed by him when speaking upon the subject: "I can afford to wait." He leaves a wife and two lovely little girls, and many other relatives and friends to mourn his departure. He died with the "Promised Land" in his own soul, therefore defeat was impossible. "For light like this, Who would not dare to die?" May we all realize the faith he so fully possessed, by communion with his free spirit. W. K. R.

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