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The Publishers of the FRIEND OF PROGRESS take pleasure in announcing that arrangements have been made to secure frequent contributions from the pen of REV. O. B. FROTHINGHAM, whose Address before the Cambridge Alumni appears in this number.

The December number will contain an article by ROBERT T. HALLOCK, M. D., who is engaged to furnish regular contributions.

Contributions from competent writers are solicited, and will be accepted or rejected upon their real merit, adjudged in the spirit of the purposes of the Magazine, as expressed in the Prospectus.

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THE
FRIEND OF PROGRESS.

Vol. 1.]

New York, November, 1864.

[No. 1.

The New Religion of Nature.

Octavius Brooks
A DISCOURSE BY REV. O. B. FROTHINGHAM.

*Delivered before the Alumni of the Cambridge
Divinity School, July 19.*

It is our privilege, gentlemen, as we meet from year to year, to feel that we meet for a purpose: that there is something to be said, and something new to be said, each time we greet. We do not come to repeat truisms; or revive the memory of traditions; or measure ourselves by accepted standards of thought; or take comfort in the assurance of our intellectual and spiritual stability. We believe, I think, that we have, in the twelve months gone, learned something in regard to our past, and received more light on our future. We look for contributions to our fund of Truth, and are disappointed if we must part, with no fresh conviction, promise, or comfort. We know that the world has been moving, and that we have been moving with it: that time has not stood still—nor the soul; that God has been working hitherto, in the realm of spirits no less than in the realm of matter; and the purport of that working for ourselves we would know. The age, we are sure, yields to the spirit, which is of all ages. And we would place ourselves for a moment at a point which commands its drift, and shows us how we stand adjusted to it: whether in antagonism or in sympathy—whether in advance of it, or abreast of it, or behind it.

For it is admitted truth now, that the thought of a period represents the life of the period, and affects that life by its reaction on it; and therefore, they who would move

strongly straightforward must move with its providential current. It is not ours to remold the age—to recast it, to regenerate it, to cross it or struggle with it, but to penetrate its meaning, enter into its temper, sympathize with its hopes, blend with its endeavors—helping it by helping its development and saving it by fostering the best elements of its growth. The interior spirit of any age is the spirit of God; and no faith can be living that has that spirit against it: no Church can be strong except in that alliance. The Life of the time appoints the creed of the time and modifies the establishment of the time.

Let me, friends, according to my light, indicate the position in which we have come to stand and the work that is set for us to do. In studying the characteristics of the age we live in, it is not possible that precisely the same features should strike all eyes, or that any one observer should touch the essential peculiarity in a way to satisfy all. But as you have requested me to give my judgment to-day, you will find no fault with me for giving mine, and will kindly weigh its worth or its worthlessness in scales of candid criticism.

Among those who are counted prophets in the new dispensation, none is greater than Chemistry. It is a Natural Science, taking Nature in its largest sense. For while in the lower material sphere it pulverizes the solid substances of the earth—reduces adamant to vapor, and behind the vapor touches the imponderable creative and regenerating forces—in the upper intellectual sphere it grinds to powder the mountainous institutions of man, resolves establishments into ideas, and behind the bodiless thought feels the movement of that Universal Mind whose action we call the Holy Spirit.

Our generation is distinguished above preceding generations by its instinctive faith in this discovery, and by its persistent efforts to avail itself of these fine vital forces. Not precisely a *return* to Nature, for we never went to her, but an *approach* to Nature, is the general tendency of things. Faith in natural powers is the modern faith—often unconfessed, sometimes disavowed, not seldom indignantly rejected, but constant still—the only constant faith. Medicine says, "Lend the physical system a helping hand, and if cure is possible she will cure herself. Open door and window; gratify the love for light and air; put Dr. Sangrado out of doors; get rid of splint and bandage as soon as you can, that the joint may regain its own suppleness and the splinters of the bone may work themselves into their own places; water the physic and reduce drugs to a minimum; meddle not with the recuperative forces of the body.

In Education the new method consults the aptitudes of the mind, humors the natural bent of the genius, and tries to charm the faculties into exercise. The very word *education*—the mind's leading out, as into fresh fields and pastures new—in place of the old word, *instruction*—the mind's walling in, as with brick and stone—tells the whole story of our progress in this direction.

In Social Science the popular theories favor the largest play of the social forces—the most ~~unrestricted~~ intercourse, the most cordial concurrence among men: free competition, free trade, free government, free action of the people in their own affairs—the voluntary system. The community, it is felt, has a self-regulating power, which must not be obstructed by toll-gates, or diminished by friction, or fretted away by the impertinent interferences of officials. Ports must be open, custom-houses shut: over-legislation is the bane.

In the training of the young the doctrine comes into fair repute at last, that the disposition must be a natural growth, not a manufactured article; that each character has its own proper style, which must be considered, its own law of development, which must be consulted. If you have a lily in your garden you will not deal with it as you would with a sun-flower. The old system decreed uniformity—repression: the same treatment for every individual, and that a harsh one. Eradicate the special taste; shock the natural sensibili-

ties; cross the working of the spontaneous being; break the disposition in. Now we consult our children's dispositions: favor them and work with them as much as possible—substitute encouragement for rebukes and love for law. If the child goes wrong we throw the blame not on its nature, but on something by which its nature is limited, fretted and hampered. We do not know what it needs, or knowing, cannot supply it. The child is to be pitied for the misfortunes of its parentage or its environment, not punished for its depravity. Solomon's rod is burned to ashes.

In the discipline of personal character, again, the great mark of our generation is a deep faith in the soul's power to take care of itself, and a desire that it may exercise that power to the utmost. The curer of souls learns a lesson from the physician of the body. Formerly, was one tormented by a doubt, he stopped thinking; now, he thinks harder. Formerly, was one saddened by a disbelief, he shut the skeleton in a closet under lock and key, and made useless from the haunting horror some of the most capacious chambers of his mind; now, he drags it out into the day, and sees it decompose under the action of the light and air. Formerly, had one a sorrow, he rushed into his private room, darkened the windows, abstained from food, dressed in black, refused to see his friends, stocked his mind with melancholy thoughts, cherished repining, swallowed cup after cup of his own tears, and by blunting every natural instinct fancied he could, with the aid of a ghostly man, obtain supernatural grace; now, he takes more than common pains to keep his mind wholesome: he seeks the breeze and the sunshine, travels, calls in his friends, reads cheerful books, collects the most brilliant pieces of thought, opens his heart to the dayspring, sets himself some loving task that will make the fountains of charity and duty flow; would rather not see the priest, unless the priest can meet him, man-fashion, and give him, instead of ghostly consolations, the honest sympathy of a brave and hopeful heart. Formerly, was one afflicted with remorse of conscience, he stopped all the passages of self-recovery, sealed every fountain of joy, and set himself to brooding with all his might on hell and the judgment; if a cheerful view of his case came up, he shut his eyes, that he might not see it; if one suggested that he was not quite so bad

as he seemed, he exclaimed, "Get thee behind me, Satan, with your intimations that I am not hell-begotten and hell-doomed;" if a gleam of hope in regard to the future found its way to him through a chink in the shutter, he stuffed cotton in the chink; he made it his business to muse on his sin, to vilify his nature, to anticipate his ruin, to drape his Deltly in black. Now, if one has a sin, he does his best to forget it—to outgrow it—to cover it up with new and better life; he adopts a wholesome moral diet, and keeps his conscience in robust condition. The tacit assumption is that men forgive themselves, and are by men and God forgiven, when they rally to do better. So they put *heaven* before them in place of *hell*, and use their fault as a spur, not as a clog. Away with fears! away with despairs! away with devils! away with perdition! away with doom! "In the name of Jesus of Nazareth, rise, take up thy bed, and walk!"

This familiar faith in the recuperative forces of Nature, and the regenerating power of the organic elements of the human constitution, holding thus in the highest departments of the mind, is disintegrating the old beliefs of mankind. The primeval faiths are decomposing under the chemical influence of this quick and subtle Naturalism. Walking the other day through a Roman Catholic convent with a priest of the New Catholic Church—the Catholic Church of Young America—I spied a confessional in a corner of the chapel. So I said to my companion—the New Church keeps the old box. "Oh yes, he solemnly replied; "oh yes, there is great significance in that. There a man kneels face to face before the majesty of his conscience, and owns up squarely to his wrong-doing. It is a manly thing to do, and an education in manliness." Not a word, you observe, about confession as a sacrament; not a word about penance or priestly absolution; not a word about supernatural aid; not an idea suggested that might not suggest itself to a Protestant of the most heretical school. I seemed to see the old Mephistopheles sitting in the confessor's robes, behind the grate, and listening with a leer to the penitent's guilty tale.

Protestantism has the poison in its heart. Dr. Bushnell complacently merges the supernatural in the natural, thus making over to natural causes the work of grace; and then, by deifying the *Will*, tries to reinstate the supernatural in the flesh. But while he care-

fully keeps open that little overgrown postern-gate for the lurking Deltly, he does not perceive that through every door and window the Prince of this World marches in with his legion, and takes possession of the whole theological castle. The old flag may fly from the walls, but the guards are slain and the citadel is in possession of the foe. Regeneration resolves itself straightway into Christian nurture, and the scheme of salvation is a process of home training.

From our own Liberal Theology, the elements of unnaturalism, preternaturalism, supranaturalism, have disappeared almost as completely as they have from the systems of Science. Our fathers admitted naturalism into the understanding and the affections, but left the reason, the conscience, and the soul, under the dominion of traditional beliefs and instituted forms. They confessed the divine authority of custom and creed. They inhaled the ecclesiastical spirit and bent the head to the majesty of established law. They wore the clerical dress of the ancient régime. They were conservatives of the existing order of thought and practice. They dreaded impulse, and distrusted intuition, and feared the devouring appetite of the soul. The understanding was permitted to nibble at the Scripture, and the heart was allowed to eat away a portion of the creed; but the core of neither could be touched. Their appeal was to the common persuasions of Christendom, and the appeal conceded the divine character of the main beliefs of the Christian world; antiquity was the test of truth; the miracle proved the doctrine; revelation, regeneration, redemption, salvation, were still weighty with something like the old accredited sense. Unconscious—as pioneers always are, of the idea involved in their own positions—allowing inconsistent elements to lie side by side among the first principles of its thought; external in its method of viewing truths, empirical in its mode of acquiring spiritual knowledge, dreading individualism, delighting in harmony of usage and form, judging rules of action by their consequences, satisfied with the outward appearances of order and excellence, magnifying good behavior—prophet of the moral and becoming; confessing a radical tendency to evil in man, which called for repression by all the ancient appliances of the criminal code, and made necessary a stringent doctrine of future retribution—the old Unitarian system struggled between

the upper and nether millstones of Nature and Grace.

We are far enough from that now: Naturalism has struck into the roots of the mind. One of our most revered men, occupying a position on the extreme right, writes a book entitled, "Christianity the Religion of Nature." It is becoming a subtle and a deep conviction that the spirit of God has its working *in and through human nature*. The inspiration of the moral sentiments, the divine character of the heart's affections, the heavenly illumination of the reason, the truth of the soul's intuitions of spiritual things, are taking their place among the axioms of theological thought. The natural in every department quietly usurps the place and function of the supernatural. Revelation is the disclosure of truth to the active and simple reason; Inspiration, the drawing of a deep breath in the atmosphere of serene ideas; Regeneration, the bursting of the moral consciousness into flower; Salvation, spiritual health and sanity. Miracle is not a suspension or violation of law, but the fulfillment of an untraced law: the doctrine establishes the wonder; the humanity of Christ proves his divinity; the child of human nature is the true son of God; the guarantee of immortality is the feeling of immortal desires: the pledge of the kingdom is the undying hope of the kingdom—all the soul's books are sacred scriptures:

"Out from the heart of Nature rolled
The burdens of the Bible old."

The creeds are man believing; the churches are man organizing his beliefs for work; the liturgies are man praying; the holy books are man recording his experiences; the psalms are man's expression in words of his pious feelings; the rites and ceremonies are man expressing his feelings in symbols.

The new Liberal Church understands itself, and triumphantly avows what the older Liberal Church sadly suspected. It has a perfectly consistent scheme of thought; it goes into the mind for its ideas; it admits the claim of spontaneity; its method of obtaining truth is rational; the harmony it demands is harmony of principles—the orderly sequence of laws. "Show me *causes*," it cries. "Let me into the motives of things; for issues and results I care not. Reveal to me the creative powers of goodness—the genesis of all excellence—that I may bring the semblances of goodness to judgment." It is radi-

cal, disintegrating, anarchical, revolutionizing. It demands freedom for the individual, and for every part of him—from the part of him that touches the ground to the part of him that touches the heavens; subjects the ancient order to criticism and change and overturning; scorns the notion of inherent evil or sin or depravity, and looks forward with immeasurable hope to the greatening magnificence of the coming time.

The extent to which Liberal Christianity has succumbed to this devouring spirit of Naturalism is indicated forcibly in the part it has played in the great drama now enacting in our country. Feeling the pulse of the age in every nerve, having faith in democratic institutions, because it has confidence in the human nature that is in man—the word Liberty always on its lips—thrilling instinctively to the popular tendencies—it was by no accident, or whim, or impulse of circumstance, that it brought the whole power of the moral sentiment to act against that institution which set every moral sentiment at defiance—that oldest and most tenaciously cherished institution of the earth—strong in ancient prescription, sanctioned by the authority of the greatest names, hallowed by holy Scriptures, dear to all conservative minds as a piece of the primitive rock of society. It has been distinguished for the natural earnestness of its protest against that great obstruction to the spontaneous movement and free play of man's organic powers. It had no words strong enough to enunciate its verdict on that crime against human nature. In the terrific agitation which inflamed the southern mind to frenzy, and lashed the Northern mind to indignation—agitation which from the field of sentiment passed to the field of party polemics, and from the field of party polemics stepped out at length, armed for deadly duel, on the plain of war—this liberal Faith of ours has been known of all men as bearing a distinguished part. From Church, and Bible, and Government, and Society, and Organic Law, its children have appealed directly to natural justice, natural pity, natural sympathy, assuming that all saving grace was in the normal man. Its pulpits poured volley after volley into the consecrated inhumanity, and many a pulpit lost its brave soldier in the fight: the preacher abdicating or yielding to expulsion rather than strike humanity's flag.

I think I am not wrong in saying that no

body of men, with such brave, hearty enthusiasm, accepted the civil war, at the first moment, as a struggle for the ultimate rights of universal man—a battle with the barbarism of the past—a life and death conflict between human nature, simple and free, and the unnatural, the preternatural, in the European systems. When others were deploring the sad necessity, and were dreading the disturbance of the old order of things, our men—our young men at least—and few of our men are old, or ever will be old—flung up their caps and hailed the judgment-day with hope. They went into the regiments as army chaplains; they went as privates into the ranks; they took rifle in hand and died at their posts of honor; they worked the associations which were organized for soldiers' relief; they urged the policy of emancipation; they went among the blacks as teachers. Their pulpits were draped with the flag and resounded with war sermons; their vestry-rooms buzzed with the laborers for the Sanitary Commission. They have been unwearied in their efforts and indomitable in their faith. They have believed in the divine decree of the crisis, and in the divine inspiration of the people. They saw no issue possible but liberty, and liberty was the mend-all and the cure-all—vindicator, consoler, regenerator, savior. They have never felt discouragement, save when the cause of liberty trembled in the scale of fortune; and that discouragement could not last, for they devoutly believed that at last servitude and servility must kick the beam. The army of the North was to them the church militant; and the leader of the army was the avenging Lord; and the reconstruction of a new order, on the basis of freedom for mankind, was the first installment of the Messianic kingdom.

There is Naturalism pure and simple. The axioms of the Liberal Faith rush to their inferences under the logic of events. In this card we show our whole hand. The sacramental Catholic Church has no interest in the war, and less than none, probably, in the destruction of slavery. The aristocratic Episcopal Church is lukewarm. The conservative portion of the Calvinistic Protestant Church cannot heartily support a struggle which involves so much of social, moral, and religious radicalism. Some of the honored fathers of the Unitarian Church, not yet drawn into the current of Naturalism, suffered from a divided mind. But young Liberalism, which is Lib-

eralism carrying out its principles, had no misgiving, but welcomed the grapple in the darkness between the old systems and the Word.

And now, friends, assuming the correctness of this description of the spirit and tendency of the time, and of our relation to it, shall we look forward to our immediate future as a religious body with hope, or with fear? Is this unquestionable, universal, all-absorbing and overruling tendency to Naturalism, rushing us into the pit, or impelling us toward the kingdom? It is doing one or the other. We are either all wrong or all right. The religious life and the secular life of the community go one way—the way of the *moral* life. If the times are out of joint spiritually they are out of joint politically, socially, and in every other respect.

Of course it is impossible in a few minutes or in many minutes, it is impossible at all, as yet, to say what are or what are likely to be the results of the tendencies so many dread and so many welcome with delight. They have not yet transpired in history, and are matters, thus far, of conjecture merely. But as far as conjecture will go, on the trail of a principle, our attitude, as it seems to me, is one of hope. The powers of Nature do their work well, and do it best the more they are emancipated. How self-sufficient is the constitution of things! How cheerful, and reliant, and self-sustaining, the elemental forces! With what matchless ease the organic laws preserve the unbroken order of the world, in the heavens above, the earth beneath, the waters under the earth! How enchanting the rhythm of their movement! What firm and exquisite grace as they urge the successive and infinite changes from the chaos to the cosmos! Unaided by forces outside of themselves, unassisted by the mechanism of rope, wheel, pulley, lever, they wear away primeval rock, lift mountains from their eternal base, convert forests into coal-beds, change gas into granite and granite back again into gas, take the cast-off shells of infusoria and metamorphose them into chalk and flint, shift the ocean margins, cut new channels for rivers, push up green continents from the bosom of the shoreless deep, and spread fields over the gloomy abyss; replace noxious plants, poisonous insects, destructive animals, with plants, insects, and animals, of higher form and greater usefulness. With the sweetest dignity and the most unerring judgment they

handle comets, planets, constellations, tossing the golden balls from center to circumference, and making the empyrean sparkle from bound to bound with the lively play of the flashing suns.

Working thus in the material world, will the same immanent force work nothing in the spiritual? May we confine our conception of Law to the recognized system of the material universe? Must we not suspect at least that the perturbed will, the eccentric desires, the wandering wishes that whirl and flame along the moral empyrean, may also be held in its fine leashes? Creating such beauty in the realm of material nature, will it create none in human nature? Will the irresistible grace which makes the orbs of the solar system dance to their spherulic music cause no lyric movement among the members of the human family? Can the fountain spirit set the springs among the hills flowing toward the sea, and can it not set the springs of love in the heart flowing toward their Infinite Ocean? Can the all-pervading breath alter the composition of the atmospheres, and can it not modify the commingling of the social elements? Can the pitying world spirit drape ruins with ivy and cover stones with moss, and cannot the quick spirit in man grow over a wasted life or adorn with loveliness a hard nature? Can the decomposing forces pulverize Alpine peaks, and yet fail in the attempt to convert a mass of iniquity into vapor that shall vanish away? Can the light touch of the solar beam cause the whole race of flowers to open their eyes to the sun and glitter with the hues of the diamond as they gaze, and will not the inner light in man induce men and women to seek the all-good? Can the sunbeam call the whole animal world into being and create the very civilizations of men, and shall the Sun of Righteousness be powerless to recreate the moral world and call into being the kingdom of God within us? Can the plastic powers of Nature arrange the leaves with mathematical precision on the stem of a plant, change leaf into flower and flower into fruit, and is there no plastic power in the very constitution of man, that can arrange the elements in human development, and from the raw material of passion and impulse create the perfect results of goodness? A singular inconsistency were it true! That there should be a living God in stocks and stones and none in hearts and souls—a living God in the solar system and none in the social system—a living God in the star-dust

and none in the dust out of which God made man!

No man can read history for other men, but as I read history it reveals to me the persistent effort of organic human nature to come at its prerogative of self-government; and a new outbreak of glory accompanies each new effort. The successive steps in the well-being of man were successive emancipations of natural power.

The grand achievement of Christianity was the emancipation of human nature from its terrible Jewish thralldom. Its revelation seems to have been that men could judge for themselves what was right—could please God by being true to themselves—could find the blessed life by returning to the simplicity of little children—and could bring in the kingdom of heaven by yielding to the solicitations of kindness. Man greater than the Sabbath; man greater than the temple; man greater than the priesthood or the law. The religion was a consecration of Nature: the abolishment of the old oppressive hierarchies, and a cordial invitation to the heart to make a religion for itself. Just so far as it was in the deepest and purest sense "natural" religion, just so far as it emancipated the moral forces of humanity—was it quick and quickening. Christ broke a fetter, and unmanacled man worked his way upward by the use of his hands. Christianity now stands for liberty of conscience and soul-freedom. It is another name for personal manliness and social justice. In some quarters it is a name for sobriety, temperance, chastity, and the finest physical condition which conformity with the natural laws will produce. It is a branch of the English Episcopal Church, remember, that has inaugurated *muscular* Christianity—the Christianity of the oar and the foot-ball. The name of Jesus is everywhere spoken in connection with the healthy normal development of mind and heart. The religion is the emblem—human nature is the creating power.

We boast of the superiority of Protestantism over Catholicism, as shown in the greater thrift, comfort, intelligence, of Protestant countries. Is it Protestantism as a system of dogmas or of appliances that causes the difference? Is it not human nature, which, under Protestantism, has a better chance? Catholicism fetters it: Protestantism releases it. Catholicism keeps it supine on its back: Protestantism sets it upright upon its feet; and whatever progress it has achieved is due to the excellent use it

has made of its locomotive powers. It was not the free Bible that did the work of grace, but the free mind which set its busy hands to the task of picking up knowledge in every field, and very soon read the Bible, and a great many books beside, in a fashion that Luther and his friends did not like. The doctrine of justification by faith caused thick scales to fall from human eyes; and the eyes, once open, look straight into the verities of the moral and spiritual world. The doctrine of justification had no miraculous property—it was neither microscope nor telescope: the laws of spiritual optics helped men to see.

Liberal Christianity takes credit to itself for the happy influence of its truth, on the unfolding of personal character, the sweetening of domestic life, the amelioration of the social state, the healing of the bruised and broken heart, the tranquilizing of the death-bed, the beautifying of the immortal hope. It is a great privilege to be able to associate such rich benefaction with the Liberal Faith. But the angel who opened Peter's prison door did not give him the feet to leave the prison. The angel that rolled the stone from the door of the sepulcher did not resuscitate the Christ. Liberal Christianity but said to human nature: "Take up thy bed and walk;" manage your own economies; heal your own hurts; mend your own fractures; repair your own losses; construct your own scheme of providence; build your own house in the skies; work out your own salvation. Liberal Christianity was the first escaped slave—establishing an underground railroad for his comrades. It stands for *opportunity*, not for *power*. Its force is the force of its maker, **MAN**—force greater than was ever manifested before, because it is the force of the *whole* man. The Liberal Faith is better than others, because it allows more latitude than others. It unties more bands, and leaves men foot-loose, to go whithersoever they will. Do they go to perdition? It is our boast that they go to the kingdom.

Human nature, under liberty, will vindicate itself as a divine creation. The freer it is, the more harmonious, orderly, balanced, and beautiful it is. The physical system proves it by the increased vigor and heightened enjoyment of men who obey the laws of their constitution. The intellectual system proves it by the beneficence of knowledge. The social system proves it by the diminishing vice, crime, turpitude, under the voluntary régime—a

point which I believe statistics will abundantly establish.

The moral condition of the world proves it. Where conscience is freest it rights the most wrongs, removes the most evils, relieves the most poverty, corrects the most sin.

The spiritual system proves it; for where the soul is freest it frames for itself the noblest, the most encouraging, the most beautiful, the most earnest faith. The very delusions it is led into, through its inexperience, are full of a fine enthusiasm and a boundless hope. The aberrations of its untried power serve, like Leverrier's planet, to confirm at last the irresistible law of gravitation, which draws the souls to the great center—God. Its superstitions catch a light from the empyrean, instead of a shadow from the pit. The enormous moral heresies it blunders into have a gleam of splendor and a touch of sanctity in them, which redeems them from turpitude while they last, and quickly rescues them from the grave they menaced. Its daring infidelities burn with an ardor of aspiration which gives them all the air of saving faith, and makes the unbelief which is of nature look more magnificent than the belief which is of grace. Nature's seers, running their eye along the line of the moral law, catch vistas in the future brighter than those were that now are fading from the Old Testament page; and Nature's prophets, putting their ear to the ground, hear the murmur of nobler revelations than were ever given to the old oracles now moving their stiffening lips in death. Humanity's heresiarchs are lordlier than inhumanity's priests. The soul's image-breaking is diviner than the prelate's worship. Knowledge distances faith. Human solidarity more than makes good the Catholic's communion. The revelation of universal Law makes the belief in miracle seem atheistical; and the irresistible grace of the spirit that lives and moves and discloses its being in humanity, sweeps past the dispensations of Catholic and Protestant Christendom, as the eagle distances the dove.

It is not to be denied, gentlemen, that our position is beset with many perplexities, and that, as thinkers, we take our chance with the rest, who are seekers in the domain of positive knowledge. We discredit theology; we have conceived a distrust of system; we put not our faith in metaphysics. Our aim is the *good* we can reach, rather than the *true* which may be unreachable. If we are to have

a philosophy of the universe we must find a new one: we must begin again: we must wait. The former things have passed away. The theological system of the old world is not for us under any guise. The spirit of it has fled. The virtue has departed from its sacraments, the meaning from its symbols, the sense from its formulas. Our bark has sunk to another sea, and speeds before other gales to another harbor. If the sea is not always smooth, or the gale always steady, or the harbor always in full view, as much may be said of every sea, of every gale, of every harbor which the ship of our humanity tries.

It is enough to say that as yet no new and satisfying philosophy of the spiritual laws has been presented to us. Come it may, but come it has not. The only attempt made, of late, to restore theology to the rank of a science, and supply a philosophy of spiritual things, is the brave and earnest, the able and eloquent one, of Mr. Henry James; an attempt that has not had justice meted out to it, either on the score of its nobleness or of its power. But Mr. James' effort is, after all, a magnificent *tour de force*—a desperate attempt to break through a problem it cannot solve. Mr. James seems to me as one who would get away from the consequences of naturalism without dislodging its principle. It is not enough to say that he admits—he contends for, he almost fiercely asseverates the sole and absolute unity of the divine life—the one principle—infinite, supreme, all in all, abounding and alone—the only Life in itself there is: essential *Spirit*, with no adulteration or admixture of evil. He contends for the *immanence* of the Spirit in the universe—for the immediateness and irresistibility of its operation in man. He urges with unwearying iteration that the end of all this operation is the establishment of a normal social condition—a pure brotherhood of men on the earth. Ecclesiasticism, dogmatism, philosophy, are scourged pitilessly from the field, to make room for his unlicensed thought. But while thus giving rein to the most unchartered pantheism, while making man and all his faculties phenomenal—the will a kind delusion, the moral sense a disguised spy, the consciousness of personality an acute device by which man is induced beneficently to impose on himself, he posits depravity as absolutely as Augustine, and preaches regeneration as zealously as Whitefield. He would make pantheism undo its own work, and monothe-

ism break into bitheism from its own weight. We submit that his one principle is overworked in this effort to get depravity without a demonic principle—a cursed earth without a devil—an evil nature without an evil law—a need of redemption from innate sin when an infinite love is the only life in the universe—an independent personality which can make struggle against God when all out of God is illusion.

Surely the end in view does not demand such violent hypotheses. If the fraternity of man be the end sought, the Naturalism I have been explicating—not enforcing—is leading us full surely to that. Thither all indications point. The conditions of a perfect social system are all given us, without revelation. God has made man for a harmonious society, as he has made orbs for a harmonious system. Our common interest, our common need, our common sympathy, all cry for a common justice, and a common justice is the kingdom of God.

Ours be it then, brothers, to do our work as we stand. It is good work if well done. It may not be *final* work, but it helps forward the final work. We are elaborating an episode, perhaps, in the poem of Progress; but the episode is part of the poem. Ours be it to help the age by sympathizing with the age—by interpreting the age to itself—by fostering its hope, by furthering its endeavor, by keeping fair its promise, by guiding its aim, by balancing the movement of its dazed and inconstant will. Be it ours to represent and to deepen the religious spirit which is at the heart of it. It is enough for any sect to do this.

Our prospects for the future, friends, are brilliant indeed. We are in the van of movement—we are among the leaders of the advance. That movement will gain an added impulse when the regenerating sword shall have extirpated the monstrous brood of evils which we call slavery, and cut that last knot of servitude which the wit of man has thus far failed to untie.

The release of the national mind from its thralldom to the traditions of slavery will give new life to the Liberal pulpit. Relieved from the degrading necessity of teaching the alphabet of social morals; discharged from the shameful duty of proving that humanity is not human when its skin is black; disengaged from the vexatious and demoralizing struggle with men, over a question implicating their pecunia-

ry and political interests, and put in amicable and honorable relations with the masses of intelligent people; permitted to devote their trained powers to the high questions which concern the personal, social, and spiritual well-being of mankind; able to breathe the air of serene ideas, and privileged to communicate truths of the noblest order to men who are willing to receive them; scholars and thinkers once more, sought for their wisdom, honored for their fidelity, beloved for their virtues—the clergy will come again into eminent favor. Young men of talent and promise will enter the ministry, as a career not unworthy of free and noble minds. They will not be hound to the slave-trader's interpretation of Church, and Bible, and creed. They will not be held to the slaveholder's reading of the lessons of history or the ways of Providence. They will not be compelled to use the slaveholder's text-books in science or in philosophy, or to submit the manuscript of their sermons to the eye of his censor. Ah me! what shackles will fall when the negroes' hands are untied! Teachers shall be teachers then; and priests, priests; and prophets, prophets: and we shall begin to see the time when men will be kings and priests to themselves, and all the Lord's people will be prophets.

Things that were Buried.

FROM AN EDITOR'S PORTFOLIO.

Some time has elapsed since the writer discontinued his editorial labors, and closed the portfolio that contained several unpublished contributions to the press. At that time it was neither expected that our chair would be vacant for years, nor that the aforesaid receptacle would remain unopened so long. But it is not yet too late to impart this exclusive possession to others, inasmuch as time has not materially impaired its value. These offerings from several old and dear friends carry us back to other and more peaceful days, since which, time has tempered the hopes and modified the relations of many. Grave and unhappy changes have occurred in our national history and personal affairs. Here are names that are responded to no more. Their words recall many sacred memories of the living and the dead. The poet's lyre is unstrung, and the philosopher who

explored the depths of physical nature has gone away to fathom the great mysteries of eternity.

Alas! what sad vicissitudes have come over the fair face of our once prosperous and happy land! Betrayed by political scariots, and bending beneath the weight of her heavy cross, she is led to her bloody crucifixion amongst thieves. The sun of our national glory is obscured at his meridian by a lurid and bloody eclipse, and the veil of the temple of Liberty is rent in twain. To-day Columbia wears a crown of thorns; her hillsides and valleys are one vast golgotha, and the delirious devotees of a wicked despotism pierce her to the heart and profanely scoff at her long and patient suffering. O Time,

"How hast thou shaken from thy pinions here,
Over this work of man, thy storm of change!"

But the Christ of Liberty will yet rise again in dazzling splendor, and summon these criminals to judgment.

The first thing that is brought to light by this exhuming process is an extract from an unpublished poem, entitled *Jesus*, by George S. Burleigh. The approaching martyrdom—the particular theme embraced in this extract—renders it appropriate in this immediate connection:

FORESEEN MARTYRDOM.

An awful prescience dawns upon my soul;
The wings of herald Angels sweep the veil
From the great future, as the northern gale
Reuds from the mountain-sides their cloudy
stole;
Dark shapes leap out gigantic from their tomb;
Dim phantoms flash with phosphorescent
wink,
Like far heat lightning through the solid gloom
Whose toppling crags, right over me that loom,
Bear one red Shape of Horror on their brink—
The leafless, sapless, thunder-blasted Tree
Which stands alone on barren Calvary!

I see, I hear, yet tremble not nor shrink—
I see the dark Cross fling its awful shade
Along my path, the dial's steady gnomon,
Whose length of shadow marks the coming up
Of God's great sun behind it to record
The eternal day: I hear the wail of woman
Cleaving the darkness like a two-edged sword
Driven to my heart: I see the thorn-crown made
For my pale brow, and even now
Taste to the dregs the mocker's bitter cup,
Which, nerving me anew, so mocks their bitter
hope!

I hear the sound of their triumphal cry
Who hail me "King," with shouts of victory,

Come quivering back along the untrodden
years;
And, following close, their mingled howls and
jeers,
With one deep yell as of wrath's long arrears
Hurled to its roaring vortex—"Crucify!"

I know, for in my prescient soul I feel,
That I must tread alone the red-hot steel
Of my fierce ordeal; for the few who dare
Befriend me, outcast, must forsake me there,
When the last trial comes. No room! no room
For twain to meet the genius of their fate
With breast to breast, nor down the narrow
tomb,

Nor on the steeps at Victory's golden gate!
Alone I bear the burden of my pangs,
Alone my weight of glory; for above
All torture beams the steadfast light of love,
The star that o'er my triumph's cradle hangs.

The mutual dependencies of persons, and
their several relations to the events of history,
are thus briefly illustrated by William Wil-
liams:

It is a signal fact that the vast reputation of
many celebrated characters is mostly due to
the united labors of multitudes of others. With-
out the efforts of the obscure rank and file of
the army, but real achievers of the victory in a
battle, the General could not be so illustrious.
He is the representative embodiment of their
labors. Without the numerous contributions
of the producing masses, the creators of wealth,
the millionaire could not exist even in name.
Without the researches of hundreds of other stu-
dents, the savant would not always be so promi-
nent, either as a historian, biographer, or author
of any kind. So with the inventor; a long line of
predecessors individually discerned the various
principles which have conducted him to a syn-
thetic view of the whole, and perhaps an addi-
tional one has been espied by himself, and
blended in unity with all the rest, to form his
immortal invention.

Whether we consider Columbus as a naviga-
tor, Galileo as an astronomer, Napoleon as a
military commander, Rothschild as a Dives,
Gibbon as a historian, Plutarch as a biogra-
pher, Strabo as a geographer, Buffon as a natu-
ralist, Humboldt as a cosmographer, Fulton
as a steam-artisan, or Morse as a telegraphic
constructor, we observe the same great act
performed—the giant sweeping a table sup-
plied by the forest-roamer, the sea-dredger,
the plain-scourer, the mountain-scaler, and
the air-searcher. All their contributions are
absorbed in the support of one personage.
Nature itself is uniform in this particular, as in
others. The discernment and application of a
single plan, whereby a long series of isolated
facts are threaded together, as beads are ar-
ranged on a string, constitute the secret of
success. The whale subsists on smaller fish,
and so on through the mineral, vegetable, ani-
mal, and human kingdoms.

Here are some parting lines from a fair
young girl whose beautiful image comes back
to me like the memory of Spring. Her frail
form and light footstep, her pale cheek and
soft blue eye, are all present once again.
Some fond hope has perished in her bosom,
and the shadow of a disappointment is on her
brow; but as love rednes the life and subli-
mates the soul, those who have loved truly
have not loved in vain:

ADDRESSED TO —

Farewell! we may not meet again,
I must these mad'ning hopes restrain;
Another heart beats close to thine,
And what, alas! to thee, is mine?

Where is my pride—my woman's dower?
Shall it forsake me in this hour?
No, no; I will be gay and proud,
And will not breathe his name aloud.

What though the sun of joy is set,
Still may I not the past forget?
Can I not crush this grief and pain,
And bid the brightness come again?

Ah, no! the hope of life is gone,
And I must learn to live alone,
"Like things within the cold rock found
Alive when all's congealed around."

O'er some love's shaft doth lightly pass,
Like fleeting shadows on the grass;
In other souls, more finely wrought,
With bliss or anguish it is fraught.

Farewell! we may not meet again!
No more shall my sad heart complain
For hopes that, like a summer flower,
Are doomed to perish in an hour.

H. D. S.

In the investigation of the varied and in-
structive phenomena of Animal Magnetism
and Clairvoyance, there have been but few really
earnest and scientific inquirers. Nearly all who
have experimented in this department have
been prompted either by mercenary motives or
a love of amusement, rather than by a dispo-
sition to enlarge the domain of useful knowl-
edge, or an inclination to measure the possible
capabilities of the human mind. It is to be
hoped that we shall not always approach the
profoundest problems of Nature, and the most
significant mysteries of our own being, as
profane triflers who chiefly value science as a
means in the acquisition of wealth, and who
can only find amusement in the most sacred
realities.

Amongst those who have carefully observed
the physiological and psychological phenome-
na of the magnetic sleep, and such as are

developed in the several degrees of internal sensation, the late Dr. Gregory, Professor of Electricity and Chemistry in the University of Edinburgh, occupied an eminent position. His observations on that particular subject, and, indeed, on all kindred themes, were entirely free from dogmatism, and, at the same time, characterized by the candor and discrimination which are indispensable to a just appreciation and rational exposition of natural phenomena. Respecting the mysterious facts which have attracted so much attention in this country, the learned Professor held that neither imposture nor delusion have any essential part in their production. Up to the close of life he was a deeply interested inquirer, and on all occasions manifested a rational respect for the just claims of Spiritualism. It would be well for the cause of truth, and for the permanent reputation of such men as Professor Henry, Dr. Winslow, and other members of the Smithsonian Institute, and the American Society for the Advancement of Science, if they could be persuaded to imitate so noble an example.

The present writer received several interesting communications from Dr. Gregory during the last ten years of his life. The following extracts are from his last private letter, bearing date of October 29, 1857:

I have been much amused by the proceedings of the Cambridge Committee, so perfectly analogous to those of all similar bodies of whom I have any knowledge or experience. I have long been convinced that it is a waste of time and labor to try to convince such a body of leaders in science, inasmuch as they are always averse to new and startling truths, and, in my experience at least, are invariably strongly prejudiced, although they may not have paid the least attention to the subject. They constantly insist on improper and absurd conditions, such as no one who is acquainted with the phenomena, or has any conception of the numerous sources of error and failure, can think of accepting. If, as is highly probable in such circumstances, failure does occur, they instantly proclaim that the whole thing is due to imposture and collusion, but without producing any evidence of this. I have not met with one such body who seemed even to have a glimpse of the truth that, in questions of fact, failure—in other words a negative result—cannot possibly prove more than that the experiment has failed. Nor have I seen any who had any acquaintance with the probable causes of failure when we experiment on such a subject as the sensitive human nervous system—of the powers of which, or the laws that regulate them, we know so little. The rational

inquirer will soon find that there are innumerable causes of failure—such as the state of health of the subject; the state of the weather; the state of body or mind of the experimenter; and last, not least, the influence of the bystanders, above all if they be skeptical, prejudiced, or excited by controversy. Whether in Magnetism, in Clairvoyance, or Spiritual Manifestations, we who have experimented know these things, but the scientific committees never do; and hence they most unreasonably expect, and indeed some observers as unreasonably promise, uniform success, as the test of truth.

For many years past I have never accepted any such challenge or test, nor have I made any attempt to convince, in this way, men who are capable of expressing decided opinions previous to their having examined the subject. All that I ever consent to do is to make the trial, on the express understanding that failure proves nothing as to the disputed truth. And even then I reject all dictation as to conditions, as I will only experiment under the conditions presented by Nature, to whom the skeptics have no right to dictate. Our duty is to study Nature as she presents herself, and to take the facts as we find them. We may alter the conditions if we please, but we have no right to insist that the facts shall be produced under such altered conditions as the uneducated judgment may dictate or fancy suggest.

On the other hand, when the trials have been successful, the body of skeptics, so far as I have observed, is never convinced, but always either explains away the facts by some groundless hypothesis or hints at imposture. The committees tell us they will believe if we can do so and so; but they never do. However, I always repudiate such an arrangement. It is of no importance whether they believe or not. Their testimony cannot be better than that of hundreds which has had no effect on their minds. How then are we to expect that when they believe, others are to accept their testimony? They will be treated as they have treated those who were convinced before them. All such scientific bodies, and all individual leaders in Science who set so high a value on their own testimony and so low a value on that of others, must be left to time to deal with. If we observe with care, and report our facts conscientiously, the future will not fail to do us justice.

* * * * *

The essential question is this: What are the proofs of the agency of departed spirits? And although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. I have, indeed, still a lingering feeling that some other explanation may possibly exist, but I cannot point to any one that is at all satisfactory; and I believe that, if I could myself see the higher phenomena alluded to, I should get rid

even of this feeling, and be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory.

Admit, then, that departed spirits can communicate with us, they must do so through some subtle agent, capable of reaching our nervous system. It is this agent, which is perhaps the nervous or vital force, which I think may also prove identical with that through which mesmeric influence is conveyed and clairvoyance effected. . . . This would explain many points of analogy and relation between clairvoyance and mediumship, while it in no way interferes with the fact of spiritual agency, if that be admitted.

I shall be glad to hear from you, and hope you will keep me informed of all new and interesting facts which may occur among the American Spiritualists. On the other hand, if I shall be able to obtain further manifestations, I shall not fail to let you know. The opportunities here are few, but I shall allow none of them to be lost.

Believe me, yours fraternally,
WILLIAM GREGORY.

The following lines were written impromptu, on finding a beautiful bouquet which some fair minister of Flora had left on the Editor's table:

TO THE FLOWERS.

I read your bright chromatic speech,
In lines that pencils of the Light have traced—
The heart to cheer, the mind to teach,
By the fair transcript in the soul embraced.

Your grateful odors on the morning air
Are sweet as murmurs of the gentle dove,
And offerings precious as the words of prayer
Are in the incense of the hearts that love.

Dr. T. H. Chivers was a man of liberal education, but endowed with an imagination so active that his rational faculties were often held in complete subordination. This gave to some of the creations of his genius a vague, mysterious air, and an appearance of extravagance. His muse was ambitious. The musical flow of the poet's inspiration—which is always most naturally and gracefully expressed in simple language—was sometimes restrained or interrupted by learned distinctions and a technical style. But he was nevertheless a poet, and felt the power of that inward harmony which he could never translate into the language of practical life. Whilst he was wanting in the calm reason and reliable judgment which characterize a vigorous manhood, he possessed an almost child-like susceptibility of impressions from all outward causes. Moreover, he was womanly in his sensibili-

ties, and whilst his fancy was easily excited his heart could be deeply touched. His love of offspring was the strongest of his domestic affections, and the early death of his little FLORENCE called forth a strain so sweet, and yet so sad, that we cannot, after an interval of years, recall the lines without feeling anew the influence of their irresistible pathos.

Among the contents of our portfolio we find the subjoined poem by Dr. Chivers, which (so far as the writer is informed) has not been published.

THE VOICE FROM HEAVEN.

"And I heard a great voice from Heaven, saying,
Come up hither."

Deeper than ten thousand thunders
Is the silent voice of God;
Wonderful above all wonders,
Coming from his blest abode—
Whispering to my soul, when praying,
With this sweet raptorial kiss;
Up in heaven I heard him saying—
Filling all my soul with bliss—
"Come up hither! Come up hither!"

Sweeter than ten thousand singers,
Singing songs of heavenly love,
With the beautiful Light-bringers
Rapt in unison above,
Came to me that voice, when sighing,
With this sweet raptorial kiss—
Up in heaven to me down-crying,
Trancing all my soul with bliss—
"Come up hither! Come up hither!"

Then I ceased my secret sighing—
Ceased my weeping—ceased to pray—
When my soul to heaven went flying—
Lifted out of Night to Day!
When I saw the God of Glory,
Circled by the Seraphim,
And the souls that once were weary,
Who had called me up to Him—
"Come up hither! Come up hither!"

But I heard no wailing, weeping—
Never sow, as we do here;
But the heavenly Reapers reaping
Harvests all the livelong year:
Heard the crystal, living fountains,
As when God first called my soul—
Rolling down the immortal mountains,
Making music while they roll—
"Come up hither! Come up hither!"

Then I heard the Angels singing
Sweetest songs of heavenly love:
Saw the great Light-bringers bringing
Blessings down from heaven above;
Heard the holy, heavenly thunders
Of the silent voice of God,
Opening up the joyful wonders
Of that beautiful abode—
"Come up hither! Come up hither!"

Then I saw the broken-hearted
 Healed as they had never bled;
 Shadows of the long-departed,
 Living now, that once were dead :
 Saw the faithful reunited
 To the faithful full of love,
 Whose high hopes on earth were blighted,
 Bloom anew in heaven above—
 "Come up hither! Come up hither!"

Then I saw the night of sorrow
 Changed into eternal day,
 Which can never bring to-morrow—
 For it cannot pass away :
 Heard the rapture of earth's sighing—
 As when morning melts to even—
 Die into eternal dying
 In the voice that came from Heaven—
 "Come up hither! Come up hither!"

Then I heard the joyful chorus
 Of ten thousand Angels roll
 Down the flowery vales before us,
 Spreading bliss from soul to soul,
 Saying to the earth-born ever—
 Every human heart in pain—
 With the love that lasts forever,
 In this heaven-born, sweet refrain—
 "Come up hither! Come up hither!"

Then there came the blissful silence
 Of the raptures of sweet peace,
 Coming through the golden islands
 Of the calm Pacific seas
 Of the joyful Paradises
 Of the heaven of God's dear love,
 In this odor of sweet spices,
 Filling all the court above—
 "Come up hither! Come up hither!"

VELLA ALLEGRA, GA., June 24, 1857.

Year after year, like the singing birds, our friend was wont to come North and visit us; but now we see his face no more, and the music of his lyre falls not on the outward ear. Far down in the land of the Rebellion the cypress waves above the poet's grave, his spirit having obeyed the impressive summons—
 "Come up hither!" S. B. BRITAN.

Railway Progress in India.

The annual report on the railways in India for 1864 shows that 2,687 miles of railway are already completed in that country, and as many more are authorized by government. £3,360,000 have been expended in the work during the past year, while the whole capital raised for the construction of railways in India to the first of May in the present year amounted to £51,285,088, and the total expenditure to £51,144,722.

True Worship.

BY MARY F. DAVIS.

It has been thought that there is little in the Harmonial Philosophy to satisfy the religious nature. To many devotional hearts there has been a sense of barrenness and loss in the thought of giving up the symbols of religious worship which are held in esteem and veneration by the various sects of Christendom, because those symbols have been to them conducive to spiritual elevation, and typical of the purity, sweetness, and sanctity, of divine attributes and manifestations. The sound of the church-going bell, the solemnity of the baptismal rite, the holy hush of the communion service, the softly stealing notes of music, and the subdued melody of human voices joining in anthems of thanksgiving, the humble voice of prayer, and solemn tones of warning and entreaty from consecrated lips, all tend to intoxicate and enthrall the religious faculties, and lull the reason into a belief that in no other way does the Divine Being approach so near the soul of man, and that to cease from the observance of such ceremonies is to depart from the fountain of heavenly beatitudes.

Add to these charms of ordinary worship all that gratifies poetical and artistic taste, as in the Episcopal and Roman churches, rare pictures, sunlight softly falling, myriad-hued, lofty cathedral arches, niches adorned with exquisite statues, swinging censers filling air and sense with richest fragrance, and pealing organ-notes greeting the ear with sweetest harmonies of sound, and the effect on sentimental and emotional natures is well-nigh irresistible.

When the discovery is made by a truth-loving mind, accustomed to these fascinations, that they are but silken fetters, holding the soul in a stifling bondage, that they are but the honeyed sweetness coating the bitter potion, the wormwood and gall, of erroneous and soul-dwarring dogmas, and the mighty spirit within arouses to the necessity of flinging off the masked foes to its progress, it is still with many a pang that the loving heart relinquishes these aids to devotion and spiritual exaltation. Indeed, many persons of culture and refinement have found it next to impossible to forego them, even when convinced of the errors which underlie them and are fostered by them; and so, loving truth

much, but the graces and charms of sensuously luxurious worship more, soothe their consciences by sophistry, and content themselves as well as they may with the dwarfed life of the half-hypocrite and moral mendicant.

Others, more truth-loving and courageous, heed the voice of the spirit, open their eyes to the light which cometh from above, cast under their feet old errors, leave carpeted aisle and cushioned pew, social amenities and religious rites, and oftentimes sacrifice fortune and position in order that truth may have its way through them. These are the right-handed reformers of the age, some of them even iconoclasts, awakening the sleeping worshipers to a sad or angry surprise and formidable resistance. It is hard for them to undo all that is done by the conformists—those who see the right but do it not—those who shudder at and secretly reject the horrible dogmas which their rituals indorse—and they sometimes seemingly fall in their herculean task; but Parker departed and Colenso hemmed in by theological foes are giving an impetus to the wheels of progress which will lift the world onward and upward for centuries after the smooth-tongued pulpit orators, who half feel their mighty truths, but wholly ignore them, have gone down to ignoble and forgotten graves.

The better religion, which lies at the heart of the Harmonial Philosophy, teaches that God is not afar off, but immanent in the soul of man; that he is not to be conciliated and brought into near relation with us by stately temple walls and mighty organ tones, any more than by the unbroken solitude of the forest and the wild melody of waves on the barren shore. "When we have broken our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with His presence." When the soul has arisen into a consciousness of this Presence, there is no longer need of holy days and ritual and psalm; the psalter and sackbut may be laid aside, for the whole earth is vocal with songs of thanksgiving, and wherever man may tread there is God's holy temple. How sacred is worship when the soul has found its center in the Infinite Nature. Silent aspiration, voiceless thanksgiving, speechless, but boundless love, ascend from its depths toward the primal Source of being; an infinite trust in law, which is the mode of Deific life, floods every avenue of thought; a holy calm pervades the

inmost spirit; and the peace which passeth understanding or expression takes possession of the heart. At morning's dawn or in the still evening hour, when the high noon of fervid summer floods the fields with glory or solemn midnight spreads her black wing over earth's myriad sleepers, alone or with society, in health or sickness, in ease or poverty, in joy or calamity, in robust life or at the hour of death, we may rest, "as the earth lies in the soft arms of the atmosphere," in perfect trust on that mighty Spirit which pervades us and of which we form a part, and feel the calm of its wisdom and the flow of its exhaustless love.

These are some of the *emotions* of genuine worship. The Harmonial Philosophy truly says, "The highest feeling is the delightful identification of consciousness with the Mother-and-Father Spirit of the Univer-cœlum." Under this inspiration how life's desert blossoms into beauty! how the rugged paths are softened, how trivial appear the griefs which were crushing us into the dust! How beautiful is the face of Nature, how sweet and welcome the loneliest places, how sacred the mountains and valleys, how transfigured are all things in the light of God! The heart is healed of its long pent-up agonies, and the joyous life of the Summer-Land is begun on earth.

What are the *acts* of worship to those whose religious aspirations are thus fed, whose emotions are thus exalted, whose wills are thus harmonized with the moving Spirit of the universe? Do they consist of weekly devotions in consecrated places, of lip-service at stated periods, of forms and ceremonies in sanctimonious assemblies, of wordy prayers, of "revivals" and "means of grace"? Nay. The true worshipers carry their religion into all the activities of life. Every day of every week is a day of worship. Joyfully do they bare the arm and bend the back to the labor which is prayer, in the workshop, in the kitchen, in the counting-room, in the nursery, on the platform, in the study, on the farm or the white-winged ship, and where the busy shuttle and the heavy hammer send far and wide the ringing chorus of industry.

The higher acts of spiritual worship are those which spring from love for Humanity. Love to man is the flowering of the spirit in which abideth the Divine Presence. Selfishness is swept out, and world-wide benevolence reigns in the sanctuary of the soul. In all

human eyes there is a light which the worshiper detects—a light betokening the indwelling Presence. The voice of the child shapes itself to words whose sweet accents betray the informing, inspiring Spirit, which sleeps within the little form; the introverted look and silent meditations of the aged show communings with the deep and hidden life of the Infinite. Wherever the form of man exists Deity is incarnated. Identical is the essence of each human spirit with every other, "as the water of the globe is all one sea." The Universal Heart pours its living tides through every nature, and all the race are kindred. Fired by this consciousness, the soul sends out its loving currents to all other souls, as inevitably as the fruit-tree blossoms into spring-time beauty and ripens into autumn beneficence.

Very beautiful and holy is the love thus flowing toward the children of earth, very tender and saving is its impress on the unhappy and unfortunate. As the gentle showers give cooling, healing draughts, to parched and barren places, and the warm sun fosters into life the dormant germs of vegetative life, till the desert blossoms as the rose, so holy love descends upon desolate hearts and pours its beaming warmth into their dark and dreary depths, till the flowers of hope and trust and love spring from the gloomy grave of aspiration and crown the whole character with beauty. As freely and broadly as Nature, the Infinite Good, pours bounty and beneficence through the universe, so freely, so broadly, does the heart that throbs with sacred love send out currents of affection in benevolent wishes and deeds to all mankind.

"O brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other—
Each smile a hymn, each kindly deed a prayer."

Paper Ships and Paper Guns.

The London *Observer* is responsible for a curious story respecting a patent preparation of a vegetable fiber with an Egyptian gum, producing a very hard material, which is impervious to water, incombustible and non-absorbent; also very light, yet with immense resisting power. The claims for the new discovery are quite too extravagant for ready credence, but we have not the least objection to a demonstration of the existence of so marvelous a substance.

Thoughts by the Wayside.

BY F. T. LANE.

That which we neglect to learn, through unfaithfulness to our Intuitions, is taught us in the discipline of severe experience.

Coming events cast their shadows before, and through Intuition we perceive them, and are thus enabled to prepare ourselves for new duties.

The logic of events is for those who are unblest with insight.

Faith is the offspring of Intuition; doubt and unbelief vanish in the clear light of spiritual perception.

Perception and *conception* are linked together, like cause and effect, and *experience* is their joint product.

The smile of innocence on the face of the sleeping child is not so beautiful and confiding as the faith of him who reposes on the Eternal.

Truth is the speech of Paradise, and the interpretation thereof is the highest wisdom known to the finite.

The boorishness of the crowd is preferable to the affectations of the learned; for it is easier to instruct the untutored than to remove the stultifications of "learned ignorance."

The Partialist, with his half-truths, and the man who is born half-witted, are alike worthy of our commiseration.

There are many precepts that are foolishness to those who walk by sight, but minds balanced with Intuition and Reason can determine their true value.

A College for Working Women.

It is in contemplation in London to erect a college for working women, to be open evenings, for the instruction of women who are compelled to labor by day. It will take as a model the working men's college, which has been a decided success. The course of study will embrace the ordinary branches, Physiology, Botany, Music, Drawing, Latin and French. The project is a most commendable one, and should prove an example for American philanthropists.

—We are all building a soul-house for eternity; yet with what different architecture and what various care.—H. W. BEECHER.

The Friend of Progress.

C. M. Plumb & Co., Publishers.

NEW YORK, NOVEMBER, 1864.

THE name chosen for this Magazine indicates the character its conductors will seek to secure for it. The Prospectus on the last page of the cover defines somewhat its purposes, and for the means and methods to be employed, attention is invited rather to the contents of this and subsequent numbers, than to any catalogue of promises that may be given. It is hoped that it will more and more nearly approximate to the true standard of a faithful, earnest, and intelligent Friend of Human Progress.

Editorial Responsibility.

The majority of contributions to the columns of the FRIEND OF PROGRESS will, it is expected, have the name of the author attached. This is preferred by most readers, and few occasions require that the name should be withheld.

In all cases where neither name nor initials appear, it may be understood that, from whatever source the article is derived, the sole responsibility of its publication rests with the individual whose name appears in that of the publishing firm at the head of this column.

Mr. Frothingham's Discourse.

Our readers will not fail to be profoundly impressed by the utterances of Rev. O. B. Frothingham, in his address before the Alumni at Cambridge, upon "The New Religion of Nature."

For the sake of directing attention to a few of the many individual gems constituting this casket, we repeat here the four following definitions, transferred from page 4:

"Revelation is the disclosure of truth to the active and simple reason.

"Inspiration, the drawing of a deep breath in the atmosphere of serene ideas.

"Regeneration, the bursting of the moral consciousness into flower.

"Salvation, spiritual health and sanity."

We shall soon issue this discourse separately, in a neat pamphlet, with cover. Price 10 cents single, or \$5 per hundred, postpaid.

Out of town readers visiting the city can hear Mr. Frothingham every Sunday morning at the Third Unitarian Church, on Fortieth street, near Sixth avenue.

The National Spiritual Convention.

The first National Convention of Spiritualists, held at Chicago in August last, had a three-fold interest and significance, consequent upon the time at which it convened, the elements of which it was composed, and the character of the proceedings.

Never in our nation's history was there a period more appropriate for the assembling of all who have faith in the great Hereafter. We are experiencing a season of national peril and almost universal mourning. The land of realities to which we hasten from this vale of shadows, gathers a heavy harvest of souls translated by the fiery chariot of war, and the spiritual realms must be quickened in sympathy and affection thereby.

To meet at such a time, and simply reassert faith in immortality, and in the conscious presence of the departed, were indeed a hollow and unmeaning formality—almost a mockery—without some declaration in keeping with the character of the crisis, and with the fact that those who have passed on before are *not* oblivious to the interests and perils of their earthly friends.

Happily, in the deliberations of this Convention the essential action was in distinct recognition of Spiritualism as a practical power in the world. There was no vagueness, no transcendentalism, in the resolutions, but a common-sense handling of stern realities. However distasteful they may have been to some mere phenomenal Spiritualists, they were welcome to all rational, truth-loving philanthropists.

The Convention—How Composed.

The elements comprising an assembly of Spiritualists, gathered by the pure force of individual impulse and attraction, are necessarily exceedingly heterogeneous and diverse.

A Convention is an eddy or whirlpool in the swift current of Life's stream, which serves to purify the waters, though it accumulates in a confused mass all the drift and foam which have floated quietly in stray fragments upon the surface or passed unnoticed beneath. Yet who judges of either the force of a stream or the purity of its waters by the surface accumulations at obstructions, eddies, and pools?

If a National Convention be a representation of all the diverse opinions in the nation—a collection of men and women with an idea,

or the fragment of one, gathered in confused mass—then indeed this was not the *first* national assembly. For surely there have before been congregated men and women with eyes open and eyes shut—(alas that the mouth as well as eyes were not oftener sealed by mediumistic conditions); sensitives wanting in self-control, and hence unfit to enter a promiscuous assembly; opinionated itinerants and garrulous quacks; artists who never before painted a picture and never ought again; doctors who can see all that afflicts their patients, and vastly more; men with a hobby and women with a mission; people cultured, but over-enthusiastic, and those uncouth and ill-informed, but not less extravagant—all bent upon presenting, if need be obtruding, their peculiar idiosyncracies, at whatever sacrifice of order, harmony, or coherence.

To unreflective observers these "side-exhibitions" completely obscured the main performance, and gave a false and unmeaning character to the proceedings. Yet it will be observed that the peculiar work of these floating characters was to puff their own wares, spread their own fame, build up their own merits, and ventilate their own theories. They really had no essential connection with the Convention proper, as they did not mingle in the discussion of any of the leading questions; and hence it need only be said of them, that while there may be meetings at which their attendance and participation in the proceedings would be welcome and appropriate, a delegated or mass National Convention is not the proper place for their appearance.

In justice to all concerned it should be stated that at Chicago these individual representatives, with trifling exceptions, took no part in the actual deliberations of the Convention. In the consideration of the main questions discussed and resolutions adopted, scarce one of these surface elements presented a thought.

Action of the Convention.

The first, and in one sense the most important action of the Convention, was the passage of the anti-slavery, loyal resolutions; or, as their opponents chose to name them, the "political resolves." The importance of their passage was largely augmented by the fact that opposition was made to them by members of the Convention.

For the thought that there *might* have been a National Assembly of American Spiritualists in the year 1864, however alive to spiritual agencies, sufficiently oblivious to the world of existing human relations and actual facts, to ignore the one great theme and cause of the hour, would properly excite surprise, astonishment even, but no such sorrow and regret as if the Convention, after considering the political question, had refused to take action upon it, or had given its voice an uncertain tone, and its expression a weak or compromising spirit. It was obviously with this feeling that the majority, numbering over three hundred, insisted upon passing, over the factious and despotic spirit of a portion of the minority of forty-four, a series of resolutions more decided and far-reaching than at first presentation they would have preferred to adopt.

When all, even the most conservative religious bodies, have offered distinct testimonies in behalf of the national cause, and the principles imperiled with it, what a profound sarcasm, a stinging reproof, would have been conveyed by the fact of a meeting of Spiritualists—self-styled Progressive Reformers—so rapt in contemplation of a future life as to be utterly unconscious of the fearful realities of this!

A true Spiritual Philosophy can no more ignore political questions than it can the laws of physical health. The absurdity of a religion unmingled with politics belongs to the past, not to the conquering Republic of the Nineteenth Century.

All true Friends of Progress may rejoice in the declaration which this Convention made, that American Spiritualism means something more than table-tipping and trumpet-blowing, trance-speaking and sight-seeing—that the highest conditions it imposes are not abnormal states of beatified unconsciousness; but that its meaning and purpose are human elevation and redemption, and that its best condition is a vigorous, healthful working state, for the practical attainment of physical and spiritual freedom, purity, and growth.

Organization.

The question next in importance—perhaps in its primary relations the most vital subject before the Convention—was that of National Organization. A few persons present evidently came prepared to urge strongly and persistently the immediate adoption of some

plan of organization, as the legitimate work of the Convention. They were faithful to this idea; but while a majority of the members of the Convention were interested in Organization as a *topic*, it was evident, from the outset, that, as a *purpose*, it had not entered the hearts and minds of any considerable number.

There were carefully devised and logically elaborated schemes, which were eagerly put forward by individual minds, but the Convention was not kindled into enthusiasm by any one or all of them. Hence, while at first the plan of immediate national organization had strong and earnest, if not numerous friends, at the close few could be found still advocating the measure as wise or practicable.

It would be difficult and unnecessary to attempt an analysis of the causes contributing to this result. The variety and contrariety of opinions, and the outward inharmony consequent upon their free and forcible presentation and comparison, may have driven a few from the conviction that Spiritualists were prepared to organize. With the many, however, the objections to such a step were of older growth and a more formidable character. Most present had escaped the bondage of religious organizations, and they were slow to resume the fetters. Sects and sectarian methods held out few attractions to those once emancipated from their thralldom.

Probably very few, if any, contemplated the adoption of a creed, or any distinctive articles of faith, beyond a simple definition of terms employed. But with or without a test of membership, the popular conviction was against any central organization, as tending to, if not directly encouraging, speedy fossilization. Few were willing to adopt any stereotyped form, to fence in or wall up their field of action, to confine or even define their faith, resources, and purposes. The deep, earnest, and spontaneous feeling, was for freedom, because through this alone could any movement continue living and progressive.

All that preliminary intent, deliberation, studied plan, and combined movement, could effect, were brought to bear in behalf of some central scheme. But in vain. The Convention was above the dicta of cliques, beyond the direction of central powers, and superior to the designs of ambition or selfish intrigue. By fair and open discussion and adjudication the question was settled, and once more was there a triumph of free, progressive principles over narrow, sectarian tendencies.

The Resolution finally adopted by a very large vote, clearly expresses the sense of the Convention, and defines its action, which seems eminently wise and reasonable: *Local business organizations and national association* was the key-note to the rallying-cry of the large body present. All the possible advantages claimed for a central National Organization will be secured by the local business corporations, and the hazards of centralized power be avoided. The holding of property, bequeathed or acquired, the education of children, by Progressive Lyceums or other desirable methods, the prosecution of philanthropic purposes, by Moral Police or other agencies, can all be made more practicable by local than by central business organizations. Such bodies will, by means of delegated Conventions, meet for consultation and fraternal interchange. The Committee chosen by the Convention—scattered over thirteen States—represent a variety of interests and opinions, but are all, it is to be hoped, animated by the single laudable purpose of securing to this new national movement, inaugurated at the Chicago Convention, a wise, progressive, and beneficent influence upon American government, society, and theology.

General Results.

The length of this article precludes detailed mention of the other Resolutions passed, many of which were important, though none of them were discussed at length.

The marked feature of the Convention was the sterling good sense of the men and women of the West, comprising the majority of the members. They were eager listeners, and ready to examine the claims of any new faith, theory, or principle, but too intelligent to be easily led, cajoled, or menaced. Animated by a spirit of loyalty to truth, and self-reliant in their independence, they can be neither misled or betrayed by the most skillful generalship of ambitious leaders. As the hope of the Republic rests rather with the people than the politicians, so clearly the body of American Spiritualists are above the majority of those who claim leadership over them.

One grand result of this Convention was to illustrate and confirm this independence and stability of the masses. Those who covet the position of leaders—who make nice calculations upon ends to be attained—would do well to heed this lesson.

Spiritualism *per se* is barren of precious

fruit, save as it leads to popular education and advancement in practical directions. The benefits of religious organizations are seen under Popish rule; the advantages of ecclesiastical supervision—in all Protestant denominations. The benefits of universal education—physical, mental, and spiritual—are to accrue in the coming era, when our government will be a true democracy and our religion free and enlightened individual opinion.

C. M. P.

Resolutions passed at the National Spiritual Convention.

STATE OF THE COUNTRY.

Whereas, In a crisis so distressing and so perilous in relation to our beloved country, the government has the right to expect and receive the sympathetic expression of cordial support of every popular body, whether religious, literary, commercial, or political, therefore

Resolved, That this Convention readily improves the present occasion to declare, as indicative of the position it holds and the spirit by which it is animated,

1. That the existing rebellion against the government, having avowedly for its object—first, the denial of the democratic theory of the right of the people to decide who shall administer their public affairs, and consequently, the substitution of the oligarchic rule; and secondly, the enslavement of millions of the human family and their posterity, herding them with the beasts that perish, and trafficking in their bodies and souls, is to be abhorred and denounced by every patriot, Christian, and friend of justice and humanity, and resisted and crushed by all legitimate and rightful instrumentalities—no matter how long the struggle, how great the cost, or how fearful the sacrifice.

2. That no compromise is to be offered or accepted, and no terms of peace agreed upon, which leaves in existence the oligarchic or slaveholding element in any part of the land; for otherwise it will be a virtual triumph of despotism over freedom, wrong over right, and of treason over loyalty, to be followed in due season by another convulsion still more bloody and exterminating.

3. That as it was against the election of Abraham Lincoln, in whose veins runs the blood of the common people, that the slaveholding aristocracy of the South rose in arms, so the re-election of Abraham Lincoln at the approaching presidential struggle will be a special vindication of the right of popular suffrage, and a signal triumph of the forces of Liberty over the hosts of tyranny, in which the oppressed of all nations are deeply interested.

4. That whatever may have been the mis-

takes or errors of President Lincoln in conducting the war, whether through excess of caution or slowness of decision, every truly magnanimous and disinterested patriotic spirit will charitably remember the endless difficulties and perplexities of his position, the terrible perils which have beset his path, the fearfully divided state of public sentiment, even at the North, and the crushing burdens that have been imposed upon him.

5. That however slow and circumspect, he has never taken a step backward, but has steadily proceeded onward in the right direction, striking at the root of the rebellion, and seeking to secure the unity of our now dismembered republic, upon the basis of universal freedom and impartial justice, without which there can be no peace.

6. That his best certificate of character as to his honesty and administrative ability is to be found in the fact that all that is slaveholding and treasonable at the South, and all that is pro-slavery, factious, and seditious, at the North, is fiercely seeking to defeat his re-election—regarding it as the sure sign that the doom of the rebellion and of slavery is sealed.

7. That as the loyal sentiment of the country, even when concentrated upon one candidate, is none too strong to secure success at the polls at the coming election, and as that sentiment has been overwhelmingly expressed in favor of re-electing Abraham Lincoln, therefore any division, on any pretext, in favor of any other candidate, will practically operate to encourage the rebellion, imperil the safety of the republic, and strengthen, extend, and perpetuate the sum of all villainies—American Slavery; hence this is no time for the indulgence of personal preferences, of partisan animosities, or selfish ambition.

Whereas, Their one great argument against him to-day is that he has actually used the power conferred upon him by the people, by the constitution, and by the rebellion, for the destruction of slavery and slave labor, and the preservation of freedom and free labor; and

Whereas, By the action of his political friends, and also by the universal assertion of his pro-slavery political enemies, Abraham Lincoln stands before this nation, and before all Europe, as the political embodiment of the spirit and principle of freedom and free instruments, and as the political representative of the anti-slavery sentiment of the nation; therefore,

Resolved, That this Convention deem it incumbent upon all the friends of impartial justice and liberty, and of universal progress, to use all the social, moral, religious, and political influence, which, in their opinion, they possess, to secure the re-election of Abraham Lincoln in the impending presidential canvass.

ORGANIZATION.

Resolved, That we, American Spiritualists in Convention assembled, recommend no national or central organization at this time, and

propose the adoption of no general constitution or code, for either government, propaganda, or supervision; but we do recommend to all Spiritualists, Friends of Progress, and Reformers, of each and every locality, to establish such organizations as shall afford the needed facilities for the friends of free thought and free expression to hold public meetings, with free platforms, for the discussion of all subjects, and for receiving and holding property bequeathed and acquired, and for the prosecution of educational, benevolent, and reformatory enterprises; each locality to choose its own form of organization, without creed or articles of faith. We recommend all such bodies to meet by popular representation in annual convention, for discussion and appropriate action upon all current vital questions, and we especially recommend the friends of free platforms, wherever practicable, to construct, economically, public halls, which shall be used for public meetings assembled for every commendable purpose.

Memoranda.

BY A. J. D.

Alphabetical arrangement of letters was introduced in Europe fifteen hundred years before the Christian era.

Art was introduced into Rome twenty-one hundred and fifty-five years ago. The Etrurians, it is said, painted the first pictures.

Agriculture was treated as a science by Triptolemus, sixteen centuries before Christ.

Animal Magnetism was discovered by Anthony Mesmer, A. D. 1788. The Orientals practiced it under different names.

Astronomical observations were made B. C. 2234, in the city of Babylon.

Angels were discovered in the morning of creation. They appeared as both masculine and feminine, and as occupying different stations in the spiritual universe.

Animals existed many ages before human nature, and now, since the advent of man, they are gradually becoming extinct. But while mankind continues, it is supposed that a proportion of the animal world will survive. Some philosophers go so far as to say that it is difficult to decide where the one ceases and the other begins.

Bayonets, for the purpose of killing men, were invented in Bayonne, about two centuries ago, or sixteen hundred years after Christ.

Bibles were invented about two hundred years after the martyrdom of Jesus, by priests. The Vulgate form of the Bible was established about A. D. 218.

Buildings made of stone were erected first in England A. D. 670.

Broadcloth was first made in the United States by Arthur Schofield, in the year 1808.

Blunders were introduced in the government of the United States when the wings of the Eagle were spread over negro servitude.

Brass was invented B. C. 146. The demand for the article has several times exhausted the supply. It is very much used during presidential campaigns.

Coins, both gold and silver, were first used as money by the King of Argos, about nine hundred years before Christ. England introduced gold coin five hundred and twenty years ago. A paper representative is most popular in this century.

Coffee was discovered about three centuries ago. It is indigenous to Turkey, and the decoction of the berry was first opposed by the Catholic clergy of Germany as the black drink of Mahomedanism, and was called by them the "devil's vapor."

China invented the seaman's compass nearly three thousand years ago. The same people discovered the art of making paper, B. C. 105. Porcelain was also invented in China, about the time the New Testament was voted to be canonical.

Circulation of the blood was scientifically observed by Dr. Harvey, A. D. 1619.

Cotton erected his throne in America in 1769, when it was first planted. Arkwright invented the spinning-frame eight years before, and twenty years afterward the first cotton was spun in this country. The American operator, a single workman, can perform labor equal to three hundred of the most expert spinners of Hindostan.

Daguerreotypes were first taken by Daguerre, in France, twenty-five years ago, in 1839; since which the art has made the most surprising advancement.

Decimal Arithmetic was invented and introduced in 1602. Printing was invented in 1440. Paper made of linen was introduced more than a century before.

Dials, for the purpose of marking the hours, called "sun-dials," were invented five hundred and fifty-five years before Christ. The hour-glass was invented in Alexandria, three hundred years subsequently. Clocks were invented A. D. 1477, in Nuremberg. Pocket-watches, with springs, were invented by Dr. Hook, in 1658. Clocks, with pendulums, were introduced ten years before.

Devils were invented by Zoroaster, a Persian. The belief in a personal devil was introduced about the year 1. He has been greatly improved and popularized by the priesthood, and is now admitted into respectable society.

England invented the art of civilization by commerce. In 1635 the plan of a post-office was introduced. Pins were invented in England in 1543. Woolen cloth was first made in England. Window-glass was first used in England five centuries ago. Glass was invented two hundred years before Christ.

Engraving on steel was invented in 1818, by Perkins, in the United States.

Electro-Magnetic telegraphing was introduced by the discoverer, Morse, in 1832, but has been greatly improved within a few years. The art of telegraphing was discovered in 1689.

Engines, with steam as a motive-power, were invented by Marquis of Worcester, in 1649. Improved by Watts in 1769. The first locomotive was made at Liverpool, in 1829. Robert Fulton first propelled boats by steam in America in 1807. Steam was first used at Leeds, Eng., in a woolen factory, in 1792. The year following steam was used in the spinning of flax.

Egypt invented the first ship. Fourteen centuries before Christ an Egyptian ship entered Rhodes, in Greece. Air-ships have been attempted without success, but the time will come for them.

Figures were found among the eastern Indians, and adopted by the Arabs, about eight hundred years before Christ. The system of weights and measures was introduced about 869 B. C. Maps and globes and the signs of the zodiac were invented by Anaximander, B. C. 558.

Flames from iron were first discovered by some Greeks, near Mount Ida, B. C. 1400. This led to the introduction of iron as an article of commerce.

Fulminating Powder was invented by Roger Bacon, A. D. 1290. The use of powder in war is a more modern discovery. In the year 212 B. C., Archimedes burnt up the enemy's shipping by the invention of what are called "the burning mirrors."

Friends of Progress held their first National Convention in Chicago, Ill., Aug. 9th, 1864. An Association was proposed, under the title of "The National Spiritual Fraternity," having fifteen Trustees, and invested

with only advisory power over local organizations.

Greece first brought silk from Persia B. C. 325. Five hundred and twenty-six years before the Christian era there was a public library established in Athens.

God's-day Schools were established by Robert Raikes, in Yorkshire, Eng., A. D. 1789. The style of teaching by questions and answers was invented by Socrates. Jesus taught upon the same plan. Church catechisms, however, were invented by dogmatists, within fifty years.

Galvanism was discovered in 1789. Magnetism is now used in many branches of art, and to some extent in medicine. Electricity is not highly approved as a remedial agent.

General Grant was supposed to have struck at the heart of the slaveholder's rebellion in August, 1864, when he cut the Weldon Railroad and established his army between Richmond and the Southern States.

Galen, the only truly botanic physician of ancient times, died at Rome about sixteen hundred and sixty years ago. He has several times since revisited the earth and performed trustworthy services.

Good time coming is an expression used to signify the era when peace, prosperity, and happiness, shall prevail. War, slavery, injustice, and tyranny, cannot exist side by side with freedom, right, and universal justice. It is believed by many that mankind are approaching the day of peace on earth and unbounded good will.

Atomic Progress.

BY PHINEAS P. LOUNSBERY.

"Atoms are exceedingly minute portions of indivisible material substance."

"All the results of chemistry prove that the ultimate atoms of bodies are unchangeable and imperishable."

Some enlightened and hopeful philosopher has said that "Progress is the common law of the world." Amid the ceaseless and irresistible play of silent forces, and the consequent changes in the world of matter, the revelation of physical laws, in the unerring processes of Nature, and their results in the production of minerals, vegetables, animals, and MAN, one great, universal law, deeper than earth and high as heaven, governs *all*; so that atoms and orbs, and suns and sys-

tems, and species and races, forever advance from lower to higher conditions of being.

Drops make the ocean, and worlds, in the most comprehensive material sense, are but the aggregation of atoms, in chemical combinations and organized forms. If we regard Nature as the tangible revelation of the divine procedure, only imperfect in our limited views and broken conceptions, but complete as a whole divine economy of earthly being, we shall not be disposed to render a hasty judgment, based on our own superficial and microscopic inspection of the natural world. It requires a stupendous generalization, by which primordial principles are viewed in their relations to existing processes and final results, to enable us to comprehend the universal harmony and the ultimate perfection. Some speculative writers ascribe all the seeming antagonism and organic imperfection of the physical world to the irregular distribution and action of the subtle forces and invisible laws of matter. Others maintain that we must look to the atom itself for the source of this imperfection and the cause of such irregular action on the gross material elements, inasmuch as all the forces and laws of matter of necessity inhere in the separate molecules of which all simple and compound substances, and all the forms of the living world, are composed.

The atom is imperfect in itself; consequently all the results of atomic association and organic union, whether of heterogeneous or homogeneous particles, are imperfect; and this imperfection will be found—in the last analysis—to be the operative cause in all the mutations of matter.

I of course accept the common definition of the philosophers. Atoms are the minute and indivisible parts of which all bodies are composed. Epicurus taught that these are endued with gravity and motion, and that by the operation of material forces, resident in the indivisible particles, all worlds, and all the forms of organized existence, were and are fashioned. The atomic theory in chemical science teaches that all material combinations, under the laws of molecular attraction and chemical affinity, occur between the ultimate particles into which all bodies are resolvable, and that these either unite one atom with one atom, or in other but not less definite proportions.

That the elementary particles, as well as the organized forms, are all imperfect, and

that even comparative perfection—in the development of their forms and qualities—can only result from a long course of atomic attrition and the operation of the laws of life through its organic forms and functions, may admit of satisfactory elucidation. If particles equally perfect in form and in the development of their intrinsic qualities were uniformly aggregated, or chemically and organically combined, the results of their association, embodiment, and action, would be no less perfect; but as the homogeneous atoms in any chemical compound or organized body are not all equally well prepared, by the processes of natural trituration and organic manipulation, it follows that all such forms are, in a greater or less degree, imperfect in molecular, chemical, organic, and vital attraction, combination, structure, and life. Therefore all forms do change their elementary particles as rapidly as each performs its temporary use, and in that use is prepared to enter into some new and superior relation and combination. Each separate particle must, by this action of inherent forces, struggle up through the vast circuit of inorganic processes and uses, through the forms of organized life toward the invisible and absolute perfection.

The material philosophers insist that matter is indestructible. If it be so, (and we can offer no scientific evidence to the contrary,) and the theory of the indestructibility of the ultimate atoms be true, it follows that each separate atom must preserve its identity through all material processes and transformations. This does not preclude the idea that the simple elements are subject to a refining process, commencing in the mineral kingdom and advancing through all their changes in the superior chemistry of the organized world. Indeed, that the separate atoms are subject to such a natural process of sublimation, we cannot doubt. Their frequent assimilation by the forms of organized life, and their uses in the vital economy, serve to develop their latent properties and to perfect and harmonize the outward action of inward forces. The chemist who confines his observations to the laboratory may fail to discern such higher qualities in the material elements; but the organic chemistry of the vegetable kingdom furnishes more delicate tests, and the basis of more critical distinctions, as will appear from a citation of facts.

By the artificial methods and imperfect experiments of chemistry, we cannot distinguish

potash from the original rock or that which is made from wool ashes—the quality of the elements or the source from whence they are derived. Yet they are very different. Precisely where the ordeals of science fail to discriminate, the meanest plant discovers the most important distinctions. One is of little service to the soil, while the other possesses remarkable fertilizing properties. The plant rejects the one as unsuited to the purposes of its life and development, while it immediately appropriates the other, and derives from it the elements of a luxuriant growth. Phosphate of lime, when obtained from the natural soils, is quite an inferior stimulant to the growth of plants; but the bones of animals supply this phosphate of a quality that immediately increases the proliferation of the soil, while it greatly stimulates the organic process by which the external elements are assimilated.

Chemistry decides that both are phosphate of lime; it can detect no essential difference; but the humble wayside flower reveals what science had otherwise failed to discover. If left to depend on the one it must perish, while it lives and blooms in beauty in presence of the other. When the elements have thus been repeatedly organized, and quickened by intimate association with the superior manifestations of the life-principle in the plant, they not only become excellent fertilizers of the earth, covering it with a richer verdure, but they develop the power to sustain animal and human existence. The vegetable kingdom being intermediate between the mineral and animal creations, readily incorporates certain inorganic elements which the animal has no power to assimilate. The vegetable economy is the beautiful and more perfect laboratory wherein the inferior elements of matter are prepared for the support of the higher forms of life. Thus the same simple substance, and even each separate atom, undergoes a change of state, in each succeeding assimilation, by the development of some superior quality before latent in its constitution. This process of material sublimation goes on unequally, in respect to the elementary principles or particles of matter; hence the endless and ever-varying forms and conditions of material substances.

These proofs of the actual refinement and progressive quickening of elementary atoms and organic forms are too clear and palpable to be disputed; and while the imperfect analyses of the laboratory only enable us to detect

sixty-four primary elements, we here learn that the states and gradations of matter are innumerable; and that in proportion to the advancement of those elements, in their atomic sublimation and organic relations, are their latent properties, superior uses, and higher functions, brought out and made manifest. An examination of the different genera and species of plants and animals, and an investigation of the laws and conditions of their origin and progressive improvement, would furnish many illustrative proofs of the general views herein presented. But the limits of this paper scarcely permit me to enter so wide a field. A brief reference to some of these must suffice for the present purpose.

The mutability of many species of plants and animals is sufficiently demonstrated by a variety of experiments, and by the ordinary influence of climate and culture on their respective forms and qualities. Civilization has been the means of great improvement in the domestic animals. Among the savage tribes the dog is nothing superior to a wolf or jackal; and among the original types of cattle there were none of the superior breeds that are found in our domestic stock market. In the vegetable kingdom a similar mutability of species and consequent obliteration of original types is everywhere apparent. The wild potato of Chili is of little value, and the natural carrot and cabbage were unfit to eat. The largest and choicest apples were derived by cultivation from the bitter crab. To find the origin of the peach we must go to the deserts of Persia, where it is a poison shrub. The seeds of a rough grass, indigenous in portions of France and Italy, after twelve years of culture have produced perfect wheat.* In this manner many fruits, different kinds of grain, and, indeed, all esculent plants, have been derived from things which, in their original states, were unfit for the sustenance of man.

Thus do the specific forms of being, and the essential elements of which each is composed, advance from age to age. From the first traces of manifest life, found in the organic remains of the early periods, down through the intervening ages, to the present types of organized existence, we find illustrations of this universal progress. Everything has its time and place, the higher forms succeeding the lower in endless continuity. Of this we have abundant evidence in the fossil

* See Journal of Royal Agriculture, page 574.

scriptures and the great moving apocalypse of the animated world. The grand procession of living beings—coming up from the primitive ocean, starting in feebleness and imperfection amid the great convulsions that rent the earth and seared its surface with volcanic fires—still moves on, and the work of creation is unfinished. Modern science enables us to trace the chain of being from the present scenes of living beauty and organic harmony, back into the voiceless regions of the dead. We wander away, over and along the fossiliferous strata, to the bleak and terrible scenery of the silurian seas, and to the solemn night which terminates the view, where "darkness was on the face of the waters."

They are benefactors of the race, who have thus led the way, and explored the great arcana of the natural world. They invite us to reverently follow their illuminated footprints, and, if we please, to venture out into the untrodden realms where the aspiring soul stands alone with the Creator. The deeper we penetrate into the mysteries of Nature, the more profoundly do we realize the presence of a power that is greater than all material elements and physical forces. That power is above, beneath, and within the elements of matter. It has an invisible center in every minute atom, and a vast circumference that embraces all orbs and suns and systems.

I have intimated that all the mutations of matter originate in the imperfect conditions of the elementary particles, and the consequent imperfection that characterizes their mutual association and reciprocal action. In the great workshop of Nature all things move. No organic structure, no association of particles in chemical combination, no isolated atom, is inert. Everything moves, and motion involves a change of condition and the progress of all forms and elements toward perfection. Every change in the forms and conditions of matter is a forcible protest against the existing imperfection, and a revelation of those inherent powers of matter and mind which lead on to the sublime possibilities of the future. In the great kingdoms of Nature, minerals present the first forms of motion and the lowest states of atomic association and combination. The atoms move and arrange themselves in spicular and cubical forms, as seen in the process of crystallization. In the vegetable and animal kingdoms, motion and the consequent deposition of elementary particles assume circular forms,

as appears in the concentric layers of the woody fiber in the trunks of trees, and in the circulation of the animal fluids. Thus the universal motion that determines the distribution, aggregation, and organization of ultimate atoms, beginning in angular forms, changes into a circular upward motion; and thus the atoms move through the great spiral of ascending elements and unfolding life, toward the invisible central Presence, of whom a philosophical and Christian Apostle said: "Of Him, and through Him, and to Him, are all things."

If through the shapes of things we perceive their essences and comprehend their laws, we may find in each particular object an index to the world. This is true, on a grand scale, of the different kingdoms of Nature. Each succeeding one is a history of what preceded it in the order of progressive development, and each particular type is a foreshadowing, more or less distinct, of all that follows in that order. The lowest creatures of the animal kingdom are illustrations of vegetable development; at the same time they are distinguished by a kind of irritability that clearly indicates the incipient degree of animal sensibility. The lichens and zoophytes are dim prophecies of waving forests and blooming meadows, while the mimosa is at once a mystical revelation of sensation and volition.

The idea that the latent properties and forces in matter are brought out by the sublimation of the elements, is confirmed by all that we know of their manifestation in the natural world. The most attenuated forms and states of matter are those through which the chief forces in nature are made manifest. The silent power of cohesion is all that appears to the superficial observer of the rocks. The gross elements of common earth develop no forces applicable to mechanical purposes. Under certain conditions water is capable of becoming an important mechanical agent; but when fire sets free the visible but bodiless spirit of the water, we find it to possess a vastly greater motive power. Moreover, the still more subtle and imponderable elements, such as electricity and the impalpable gases, are the invisible agents in which the great potencies of Nature especially reside.

Thus it appears that the inherent forces of matter are developed and made manifest in proportion to the several degrees of material sublimation. In the most refined or attenuated states, the material elements and all

physical forms are least liable to change. The grain that is cast into the earth will soon decompose, but if its spirit be extracted it will preserve its essential condition for an indefinite period. In the precise degree that ponderable substances approach the rarefied state of imponderability, do they cease to be acted upon by the ordinary agents which change the forms and conditions of the natural world. An organized body formed of such subtle materials as are invisible on account of their extreme attenuation, would resist all ordinary chemical or decomposing agents. That the law whereby the elements of matter assume organic forms is especially operative among the most refined substances, is obvious from all that we know of its action on the several gradations of matter. The grosser elementary particles do not assume organic forms and relations until they have been subjected to the necessary natural processes of trituration. Plants will not thrive on beds of granite, nor flowers germinate and bloom in iron vases, for the obvious reason that the vegetable economy has no power to assimilate such unprepared and unsuitable elements. In fact it appears that in proportion as matter is sublimated away toward the state in which all things become imperceptible, does its fitness to assume organic conditions become more and more apparent to the profound and intuitive observer. If, then, matter in the most refined states is susceptible of the action of the law of organization, it must follow that bodies chemically composed and organically fashioned from such exquisite materials would be far less perishable than others constituted of coarser and more incongruous elements. Indeed, such organized forms of life, inhabiting the realms of invisible being, by reason of the rare and impalpable essences of which they are composed, would be indestructible by the power of chemical agents and physical forces, and hence we may infer—immortal in their individualized life.

The material philosophers who assume the indestructibility of matter, affirm by implication, or at least by natural sequence, far more than they are willing to accept. The indestructibility of the elementary principles of matter involves the everlasting continuance of its essential forces and fundamental laws. Now as motion, *life, organization, and progress*, are revelations of the principles and laws of matter, as universally displayed in their operations as the material elements are

widely diffused in space, we may reasonably infer that all life is immortal. Moreover, we are left to conclude, in consonance alike with the revelations of philosophy and religion, that the superior forms of organized existence may be as deathless in their individuality as the ultimate atoms are indestructible in their essential nature.

The Meadows.

BY MARY F. DAVIS.

From the roar of the noisy city,
From the pent-up room and street,
From the light of human faces
And the tread of human feet,
To the still, sequestered meadows,
A spirit calleth me—
To the side of the flowing waters,
To the shelter of rock and tree.

The tasseled corn-field shimmers
In the ruddy sunlight's glow,
And sweet are the clover-blossoms
On the sleeping plain below;
The swaying meadows glisten,
And the south winds kiss the tree,
And the wooing wild flowers listen
To the song of the honey-bee.

The blue sky bends above me
With its white clouds sailing on,
Pure as the snow-white lilies,
Fleet as the downy swan;
And over the face of Nature,
This fair September noon,
Is a veil of mystic beauty
Like the amber haze of June.

Each form that the eye beholdeth
Is fresh with the life of God—
The bird in the elm-tree branches,
The flower of the golden-rod;
And I yield my soul in rapture
To the sweet and sacred flow
From the central Fount of being
To man and the world below.

Oh, what are the cares and sorrows
That come in a fearful throng—
Oh, what are the pain and anguish,
The loss and the cruel wrong,
When the eyes of the soul are lifted,
And its holiest depths are stirred,
By the ceaseless hymn of Nature
In the lonely meadows heard!

—A generous mind does not feel as belonging to itself alone, but to the whole race.

Children and their Friends.

THE Editors of this Magazine have the feeling that if the children are glad to see it every month, it will surely be welcomed by the older members of the family circle. "If it is useful and attractive to young readers, it will attract and instruct those who have lived more years, but who, as Miss Payson expresses it in her letter below, are still children.

This department of our Monthly will contain the correspondence which she invites, and also some new features in the way of "Alphabetical Instruction." All who know the Alphabet, and want to know more, will like this part of our Magazine. We hope to have something very rich and rare ready for the January number.

LETTER FROM SARA PAYSON.

"Little children, young and aged,
 Bear the blessing up!
 Pour around the life elixir
 From your golden cup!
 Love is the divine restorer
 Of the souls of men;
 This the new, perpetual Eden,
 We must seek again;
 Love is the eternal Childhood—
 Hither all must come."

DEAR CHILDREN :

How many of you wish that you were already men and women? How many of you are wishing time away? Some, I am sure, though not all. You think, do you not? that then you will have more liberty—that then you can do more as you wish; but if you should miss childhood in your haste to become men and women, you will find, by-and-by, that for the lack of it you are *not* men and women, although you may be so in number of years; for it is true that all *real* men and women—by which I mean the wise and good—are *children*; that is, they do *not* do as they wish—are not willful—but become obedient to the laws which control their lives and all things. They become very simple in all their actions: and by this I mean truthful—straightforward; they are very teachable, desirous to learn from everything, that they may do good. So, instead of wishing yourselves men and women, you see that it would be better to wish to become children in the true sense.

Perhaps you will wonder why it is that I write thus to you. Because I love you. "Why do you love us?" some inquire. I think it is because you are related to me.

Every day I meet in the streets great numbers of children with whom I am not personally acquainted, but in whose faces I read thoughts and feelings resembling those which I had at their age, and this all at once establishes a bond between us, which I call relationship; and although I have never seen you, I know many things about you, and love you.

Did you ever think that every boy and girl was related to every other boy and girl? that there is a likeness between them, which shows that they are kindred? If you were to count the number of your faculties and the number of your senses, and then compare them with those of other girls and boys, what would be the difference? Having the same faculties and senses, both in number and kind, must there not be a resemblance in your thoughts and feelings, and does not the resemblance constitute a very near relationship? The more you think of this the better you will understand why I love you, and the easier it will be for you to love one another. Now this—to love one another—is the hardest lesson which any children, either young or old, have to learn; so that you cannot begin too soon.

This resemblance of children, of all ages, to each other, is one of the most beautiful things that exists. I should like to have you think *why* it is that they are so much alike, and write to me about it. The editor of this magazine has very kindly offered us a few pages through which you and I can send each other letters, and in which we may write stories. Beside this, he has granted us a column which may be wholly confidential; that is, when you write me a letter containing something which you do not wish any one else to know, I will answer it in this column; but you must remember to sign *some* letter or name (anything you like), so that I may know what signature to prefix to my replies.

Some of you have parents, elder sisters, or brothers, to whom you can confide the desires, perplexities, and hopes, of your awakening natures; but many have *no* friend whom you can trust with these, and for want of some one to tell you their meaning, and help you to turn them to the beautiful uses for which every feeling is given, you are made unhappy, or tempted to sin. I would be that true friend to you, if you can trust me, and write freely all that is in your hearts. Address your letters to the office where this magazine is published, with my name written distinctly upon the back.

Remember to become *little* children.

Your true friend, SARA E. PAYSON.

Children's Lyceum Movements.

The superiority of the new progressive Sunday-schools over the popular sectarian methods of instructing the young, is very generally conceded, even by those who still adhere to the old-time systems. The Sunday Lyceum (a full description of which is published in the Lyceum Book, which we are prepared to furnish to societies in any quantities,) is exceedingly attractive to the young. Instead of warping and forcing the tender faculties, this new plan provides for their easy and natural growth. The method is adapted to the cultivation and harmonization of both body and mind. The youthful reasoning faculties, the intuitions, and the high moral attributes, are attracted and encouraged to action.

Already there are many "Children's Progressive Lyceums" fully organized and in complete operation. In the West the friends of Progress have moved, and are moving, unitedly in the direction of education. The Spiritualists of New England are doing nobly for the young, although it must be confessed that several of the strongest societies have not yet unfurled the flag of children's rights and privileges. The *right* of each child to an education, untainted by old-time opinions, is being gradually acknowledged. Those who take the deepest interest in childhood's rights to free truth, are organizing, or have already established, progressive Sunday-schools in different parts of the country. The enthusiasm awakened among the friends of Progress has developed itself in many practical ways for the rising generation. The citizens of New York moved in the direction of the organization of the Children's Progressive Lyceum about eighteen months ago; since which the people of Portland, Me., Providence, R. I., Lowell and Milford, Mass., Sturgis, Coldwater, and Battle Creek, Mich., Philadelphia, Pa., Toledo and Cincinnati, O., and Chicago, Ill., have established similar Sunday gatherings for the young. Almost every month we hear of new Lyceums being formed, and of the great interest the young people take in the exercises of the different Groups.

It is desirable to keep this subject before societies in various localities, and to this end necessary information and the requisite Lyceum equipments will be promptly forwarded whenever the friends of Progress request and authorize the same. Letters on Lyceum busi-

ness may be addressed to Mr. A. J. Davis, in care of this office.

Alterations in the conduct of the Lyceums have been introduced by Mr. Davis, by which the programme, as published in the Book of "Instructions," has been considerably shortened and improved. The *first* march is entirely omitted, except on particular occasions, and the "wing movements" are substituted; and instead of the "intermission," the Leaders select books from the Library, while the children engage in recitations, or in singing one or more songs. There is now only one march in the New York Lyceum, and no intermission, and thus the length of session is shortened nearly three quarters of an hour.

Another improvement works well: the Library books, if large, are required to be returned at the end of two weeks, and not the next Sunday, as in the published rules.

Mr. Davis would be glad to receive letters from friends who wish to co-operate in the organization of this heaven-born institution. If any information not given in the Manual is required, he will be glad to furnish it. *Badges, banners, flags, station targets, anti-tobacco pledges, cards of membership, tickets of merit, new songs and hymns, and the book of instruction*, can be furnished by timely notice being sent to this office. Also the "Constitution" and "Letter of Instruction," giving particular rules for the organization and establishment of "Moral Police Fraternities," can be obtained in any quantities by addressing Mr. Davis, at No. 274 Canal street, New York. Let the people everywhere take hold of these practical movements.

Religious Training of Children.

It is a very instructive fact that the family of the man who went to Boston to defend the theological system of orthodoxy, and overthrow Unitarianism, are now doing more than all others to undermine the old idea of human nature on which the orthodox system is built, and to maintain the fundamental Unitarian ideas on this subject.

Miss Catherine Beecher, in a recent work, cites the case of her father's training of his family as a record of "vain attempts for twenty years, not in a single instance rewarded with success."

—Sweet is the music of the flute to him who has never heard the prattle of his own children.

Minor Topics.

Our First Subscriber.

The first name recorded in the new subscription books of the FRIEND OF PROGRESS, was that of the venerable poet and clergyman, John Pierpont. This trifling circumstance we accept as a favorable omen. The sympathy and support of such men is above price.

Friendly Mention.

The progressive and anti-slavery papers have given friendly advance notices of the *Friend of Progress*. We are specially indebted to the *Anti-Slavery Standard*, the *Progressive Age*, (Moses Hull's paper, at Kalamazoo,) and the *Hopedale Progressive Age*, (monthly.)

The Spiritual press will doubtless observe the fact of our actual appearance, though less ready to recognize the "shadow cast before."

The Author of "Woman and her Era."

We are happy to advise our readers of some improvement in the health of Mrs. Eliza W. Farnham, in whose prolonged life of labor the world has new and vital interest. She is at present in Western Pennsylvania, but contemplates spending the winter in Minnesota. Her friends may address her at the office of this Magazine.

Parker Fraternity Lectures.

The seventh series of the Fraternity Lectures will be given at Music Hall, Boston, by the following speakers:

Oct. 18, Octavius B. Frothingham; Oct. 25, Anna E. Dickinson; Nov. 1, Oliver Wendell Holmes; Nov. 15, David A. Wasson; Nov. 22, to be announced; Nov. 29, Charles G. Ames; Dec. 6, Wendell Phillips; Dec. 13, Jacob M. Manning; Dec. 20, H. W. Beecher.

A Fresh Fall of Manna.

It is stated that a fall of manna has recently taken place in Asia Minor. It is a lichen which is formed in the steppes of the Kurgis, and is often carried far to the West across the Caspian. The grains have much the form of the raspberry or mulberry, and are ground into flour and baked into bread.

No Tobacco in Ladies' Cars.

An excellent feature which we observed on the Pittsburg, Ft. Wayne and Chicago R. R., and which, we think, is tolerably well enforced, is the prohibition against not only smoking, but chewing, in the cars occupied by ladies. Long skirts do not merit protection, but common regard for cleanliness and purity will sustain this regulation of the Fort Wayne road.

Physical Education in Schools.

During a recent visit to Lexington, Mass., we entered the village school-house, and found not only modern seats and desks, with maps on the walls and apparatus on the shelves, but under each seat and desk the wooden dumb-bells, rings, and wands, used in Dr. Lewis's Light Gymnastic exercises. The spacious aisles and the piano in front indicated that these implements were not mere ornamental appendages, but articles of daily use. "Would I were a boy again."

The Tropics to be brought North.

A singular enterprise is contemplated in England. It is proposed to cover with glass a large area of ground, and to preserve therein an equable southern temperature. A site out of London has been chosen, and the "Crystal Sanitarian Company" been formed. The plan is recommended by physicians for the benefit of invalids in need of a milder climate.

Meadville, Penn.

This beautiful and flourishing town in Western Pennsylvania—an important point on the Atlantic and Great Western Railroad, and near the famous oil regions—now has, through the liberality and enterprise of Dr. G. Newcomer, a neat and eligible hall for free Progressive meetings. The Doctor, who is an amateur artist of considerable vigor and originality, has decorated the hall with a series of paintings, rendering it also a gallery of Art, worthy of imitation by friends of education in other localities.

S. T. 1860—X.

The interpretation of this cabalistic inscription, which graces or disgraces nearly every wall, fence and huge rock the country over, is said to be, "Started in trade in 1860 with ten dollars." Says an exchange:

"As an advertising trick the thing is ingenious and novel, and has proved successful; but the inscription teaches a deeper lesson of thrift and enterprise."

A deeper lesson, rather, of utter unscrupulousness in pursuit of gain. The "Plantation Bitters" is a villainous compound, calculated to foster and create a thirst for alcoholic stimulants.

The true rendering of the catch-penny trademark would be, "Started to teach in 1860 ten thousand young men to become drunkards."

We would not accept Mr. Drake's responsibility in advertising and selling these Bitters, for a thousand times the wealth he has gained.

The Late "Herald of Progress."

A handful of letters is before us, each heavily freighted with expressions of sorrow at the suspension of the weekly *Herald of Progress*. We notice one from a son of New England, another from a loyal New York farmer-boy, one from a Canadian, another from a Kentucky planter, one from a western laborer, and still another from a New York editor, each echoing such sentiments as these: -

"The *Herald* has been a welcome visitor to my family-circle. No publication that was admitted to my household was more eagerly looked for by its members."

Or the following:

"I have grieved over the death of the *Herald* more than I should at the departure of a dear friend; for, in the latter case, there would have been a beautiful sense of nearness—a closer affiliation with the new-born soul. Alas that the existence of the *Herald* could not have been alike unending! But I derive some comfort from the fact that the doctrine of transubstantiation obtains in the present case, and that the spirit of the *Herald* will be transferred to the monthly *Journal*."

With one more brief quotation we lay aside the collection:

"In my own case its services have been invaluable—supplying just such aid as I required in an effort to attain a true independence and sincerity of thought. Through its teachings I feel sure of having gained a truer estimate of life's purposes, and more implicit faith in earnest individual efforts to work out practical good."

A Word of Criticism.

Turning over these letters anew, we discover a fresh, outspoken word, upon a common fault:

"Those of Spiritualists who live, move, and have their being, in the mere *facts* and *phenomenalities* of Spiritualism, are as plenty as the frogs of Egypt, and, as spiritual beings, nearly as useful. Such want a paper teeming with the crudities of phenomenal Spiritualism, and they never seem to tire of reading about or staring at such things. Every abnormal wriggle and jerk, they seem to think, has some very important spiritual personage behind it, and they gloat over and rejoice in it as those who find great spoil. If they want any spiritual paper at all, they choose one that is to Spiritualism what the New York Daily *Herald* is to general journalism. *Clap-trap* details of 'manifestations' must fill its pages, and flash wonderments of spiritual phenomena must from week to week be served up for them."

Yet another Word.

In somewhat the same vein writes another equally loyal thinker:

"I have felt more and more withdrawn from

the mere Spiritualistic movement. A. J. D.'s editorial remark concerning the New York Spiritualist Convention I consider correct: 'They seemed to be striking at nothing, and were remarkably successful in hitting it.'

"I would make the same criticism concerning many of the entire fraternity. Their efforts are altogether too much like

'Dropping buckets into empty wells,
And growing old in drawing nothing out.'

On the other hand, I recall the statement of Coleridge: 'There are errors which no wise man will treat with rudeness while there is a probability that they may be the refraction of some great truth still below the horizon.'

The Mayor of New York in History.

What a record for the future is the simple and disgraceful fact that the Mayor of the Metropolis of the North—Gunther is his name—refuses by official veto to permit an illumination to celebrate Union victories! When the Governor of the Empire State addresses a New York mob as his "friends," and the Mayor of the city refuses to rejoice in the success of the national cause, shall we wonder that the "roughs" shout for McClellan and Jeff. Davis? Some of the deeds we are recording upon history's page will have a wonderfully strange appearance to our children's children.

The Departed.

Since communicating last with our former readers, the number of active philanthropists in this city has been diminished by two.

John Hopper, son of Isaac T. Hopper, long known as an earnest and zealous man in every humane enterprise which gained his attention, has passed away. His activity in the organization of the Third Unitarian Society (Mr. Frothingham's) will make his absence long felt there.

Mrs. Adaline Merritt, wife of Titus Merritt, was less widely known, but where known not less highly esteemed for her qualities of heart, her benevolence and kindly sympathy. Her name stands recorded as one of the first Board of Trustees of the Moral Police Fraternity, of which Society she was one of the most active and efficient members.

The Academy of Physical Culture.

We know of nothing more conducive to bodily vigor and mental freshness—nothing more potent in overcoming tendencies to debility, lassitude, and disease, than well-apportioned exercises in the Light Gymnastics of Dr. Dio Lewis.

Mrs. Plumb's Academy, at No. 59 West Fourteenth street, enjoys an enviable reputation, as will be seen by the expressions given in the advertisement elsewhere. The elegance of the rooms, the universal good order

prevailing, the perfection of the discipline maintained, and the enjoyable character of the exercises, combine to render the Academy a public benefaction.

An Equestrian Wedding.

We intend no offense to either bride, groom, officiating clergyman, or the horses they mounted, and certainly not the novel yet sensible costume worn, in including under our "*Minor Topics*" the following interesting letter, which, though late, is not out of date:

"Married, on Wednesday, July 21, at the residence of the officiating clergyman, by Rev. C. S. Huddart, Mr. Josiah W. Crandall, of Sherwood, to Miss Helen B. Hurst, formerly of Brooklyn, L. I."

"So says the country newspaper; but it omits to mention that the ceremony was performed *in front* of the clergyman's residence, the bridal party being on horseback, and the bride and her three bridesmaids, (Miss Fanny C. Hurst, Miss Julia Sellenburgh, and Miss Mary M. Thurber,) dressed and mounted *en cavalier*.

"The bride's costume consisted of a deep blue cloth dress-coat, deep blue cassimere pants, buff cassimere vest, black dress hat, choker collar, black neck-tie, ruffled shirt bosom, and buff kid gloves—plain flat gilt buttons of the richest quality on the coat and vest. The bridesmaids were dressed precisely like the bride, excepting only that they wore plain shirt bosoms and lavender colored gloves. The novelty of the ceremony attracted a large company of the neighbors. After the ceremony was over, the bridal party rode to the residence of Mr. Crandall's mother, where the formal wedding-feast took place. The bride and bridesmaids wore their riding-suits during the whole day.

"Our community, which is almost unanimously progressive, regard this as a great triumph for the dress reform, as well as a wholesome recognition of economy in an extravagant age. I think I may safely say that we felt as much pride in our unsullied *gilt buttons* as ever Miss Clementina Shoddy did in her costly *diamonds*.

Sherwood, Ill., July. MARY M. THURBER."

The Pennsylvania Central Railroad.

Through the courtesy of W. H. Holmes, Esq., General Agent, we enjoyed a trip, on the way to and from Chicago, over this delightful line. We can speak confidently of the superior accommodations, and entire freedom from dust, of this road, and most enthusiastically of the magnificent scenery upon the route, especially over the Alleghany mountains.

Pittsburg, Fort Wayne, and Chicago.

A legitimate and desirable continuation of the above line is that of the Pittsburg, Fort Wayne, and Chicago Railway, over which we enjoyed the same facilities, and of which we can speak in equally unqualified terms.

Our Library.

NEW BOOKS.

Woman and her Era. By MRS. ELIZA W. FARNHAM. New York: C. M. Plumb & Co. 2 vols., muslin, \$3 00; 1 vol., library calf, \$3 50.

In place of any review of our own, we transfer extracts from recent notices in the *Atlantic Monthly* and *Westminster Review*:

[From the *Atlantic Monthly*.]

1. *Woman and her Era.* BY ELIZA W. FARNHAM.
2. *Eliza Woodson; or, The Early Days of One of the World's Workers.*

In the three and a half centuries since Cornelius Agrippa, no one has attempted with so much ability as Mrs. Farnham to transfer the theory of woman's superiority from the domain of poetry to that of science. Second to no American woman save Miss Dix in her experience as a practical philanthropist, she has studied human nature in the sternest practical schools, from Sing-Sing to California. She justly claims for her views that they have been maturing for twenty-two years of "experience so varied as to give it almost every form of trial which could fall to the intellectual life of any save the most favored women." Her books show, moreover, an ardent love of literature, and some accurate scientific training—though her style has the condensation and vigor which active life creates, rather than the graces of culture.

The difference between her book and most of those written on the other side is, that in the previous cases the lions have been the painters, and here it is the lioness. As against the exaggerations on the other side, she has a right to exaggerate on her part. As against the theory that man is superior to woman because he is larger, she has a right to plead that in that case the gorilla were the better man, and to assert on the other hand that woman is superior because smaller—Emerson's mountain and squirrel. As against the theory that glory and dominion go with the beard, she has a right to maintain (and that she does with no small pungency) that Nature gave man this appendage because he was not to be trusted with his own face, and needed this additional covering for his shame. As against the historical traditions of man's mastery, she does well to urge that creation is progressive, and that the megalosaurus was master even before man. It is, indeed, this last point which constitutes the crowning merit of the book, and which will be permanently associated with Mrs. Farnham's name. No one before her has so firmly grasped this key to woman's historic position, that the past was an age of coarse, preliminary labor, in which her time had not yet come. This theory, as elucidated by Mrs. Farnham, taken with the fine statement of Buckle as to the importance of the intuitive element in the

feminine intellect, (which statement Mrs. Farnham also quotes,) constitutes the most valuable ground logically conquered for woman within this century. These contributions are eclipsed in importance only by those actual achievements of women of genius—as of Elizabeth Barrett Browning, Rosa Bonheur, and Harriet Hosmer—which, so far as they go, render all argument superfluous.

In this domain of practical achievement Mrs. Farnham has also labored well, and the autobiography of her childish years, when she only aspired after such toils, has an interest wholly apart from her larger work, and scarcely its inferior. Except the immortal "Pet Marjorie," one can hardly recall in literature a delineation so marvelous, of a childish mind so extraordinary as "Eliza Woodson." The few characters appear with an individuality worthy of a great novelist; every lover of children must find it altogether fascinating, and to the most experienced student of human nature it opens a new chapter of startling interest.

[From the Westminster Review.]

There is one good feature in this book, which, indeed, is its animating spirit. Whatever any lover has at any time imagined his mistress to be, that Mrs. Farnham absolutely declares it to be the duty of every woman to become. It is impossible to quarrel with any doctrine that would lead to such a result; and we heartily wish there were a speedy chance of a generation of women who would display all that Mrs. Farnham declares to be the distinctive features of that highest form of humanity which it is reserved for her sex to make dominant in that period which she anticipates will commence about 1870, whence will date a new Hegira, to be called the Era of Woman.

The *Englishwoman's Journal*, published in London, is one of the landmarks showing the progress of reform in the nineteenth century. The July number is before us, which opens with a just and able thesis on "The Enfranchisement of Women." The writer takes and maintains nobly the position that woman should be provided with every advantage for as thorough education and high development as man, and that "all honorable paths to distinction be open to both sexes."

Another article, entitled "A Factory Violet," brings to light the existence and career of Ruth Wills, a lowly factory-girl of Leicester, in the Midland Counties. The publication of a volume from her pen, entitled "Lays of Lowly Life," has called attention to her poetic genius, literary attainments, and cheerful spirit, shown amid the privations and sufferings of poverty and the wearing life of ceaseless toil.

On still another page we find favorable mention of "The Female Medical College of Pennsylvania," and a reprint of the President's admirable valedictory address to the graduating class of last March. Thus the hand of fraternity is extended from the

friends of Progress abroad to those on American soil who wish and work for the elevation of woman.

The publication is thoroughly high-toned, direct in its aims, and dignified in its method of treating a much-abused but most important subject.

The Atlantic Monthly.—The possibility that some reader of this Magazine may not be familiar with the *Atlantic*, leads us to say simply this: No one who seeks to know the best current thought of the day, no one who desires to place in his library and before his family the purest literature and the most liberal philosophy of the age, can afford to be without the *Atlantic Monthly*. Col. T. W. Higginson commences, in the number for this month, his "Leaves from an Officer's Journal."

The price of the *Atlantic* is now \$4 a year.

The Book Trade.

The prices of books have necessarily been largely increased during the few months past. Paper, binders' materials, and labor, have advanced in actual cost not less than from fifty to three hundred per cent. And this without an immediate prospect of receding to a figure approaching the old prices.

As a consequence, it may safely be inferred that the days of cheap books in this country are over forever. Publishers have long contended that American books are sold too low; and this is especially true of works which, from the unpopularity of the topic discussed, the limited public addressed, or other causes, are confined to a small sale.

Many do not hesitate to express their satisfaction at the increased cost of books, hoping that the cheap literature which floods the country may thereby be curtailed. It may be doubted, however, whether a popular demand so long fostered by yellow-covered trash, dime novels and half-dime sensation papers, will rest unappeased because of greater cost, or be quickly diverted into healthier channels.

A desire for better books, and a willingness to pay better prices, will gradually possess the reading public, and we may safely conclude that even this one of war's penalties will result favorably to popular advancement.

A lesson all progressive readers should learn is, that if they desire food for their minds, adapted to advanced tastes, they must be prepared to pay more than for the same bulk of popular fiction. By this course alone can publishers afford to continue to supply the limited demand for unpopular works.

Books Recommended.

[The following recently published works are recommended as worthy of purchase and perusal by our readers. They can be procured from this office for the prices annexed; also any other books not found on this list.]

Morning Lectures.—Twenty Discourses before the New York Friends of Progress. By Andrew Jackson Davis. [Just issued.] \$1 75.

Woman and her Era.—By Mrs. Eliza W. Farnham. The most important book on Woman ever written. 2 vols., muslin, \$3; 1 vol., sheep, \$3 50.

Eliza Woodson.—A story of American Life. The Early Days of Mrs. E. W. F. \$1 50.

Man and his Relations.—Illustrating the influence of the Mind on the Body. By S. B. Brittan, M. D. [This new and valuable book will be noticed in our next number.] 578 pages 8vo, \$3 50; postage 40 cents.

The Two Worlds.—The Natural and the Spiritual. By Thomas Brevior. London, 1864. \$4 25; postage 24 cents.

From Matter to Spirit.—The result of ten years' experience in spirit manifestations. By C. D. London, 1864. \$5; postage 24 cts.

The Primeval Man.—The Origin, Declension, and Restoration of the Race. London, J. Burns. 1 vol., 12mo, \$2 50.

The Wrong of Slavery, the Right of Emancipation, and the Future of the African Race in the United States. By Robert Dale Owen. \$1 25; postage 16 cents.

New Editions.

The Children's Progressive Lyceum.—Its Origin, Proceedings, Conduct, Lessons, &c. 18mo, 35 cents.

The Harbinger of Health.—Containing Medical Prescriptions for the Human Mind and Body. By Andrew Jackson Davis. 12mo, 420 pages, cloth, \$1 50.

The Soul of Things.—Psychometric Researches and Discoveries. By William and Elizabeth M. F. Denton. \$1 50; po. 20 cts.

Peculiar.—A Tale of the Great Transition. By Epes Sargent. 504 pages, \$1 50.

Poems from the Inner Life.—Containing thirty Poems inspired (as alleged) by the spirits of Burns, Shakspeare, Poe, and others, through Lizzie Doten. \$1 25; po. 16 cts.

The Empire of the Mother over the Character and Destiny of the Race. By Henry C. Wright. 132 pages, paper, 35 cents, postage, 4 cents; cloth, 50 cents, postage, 8 cents.

The Self-Abnegationist; or the True King and Queen. By Henry C. Wright. 156 pages, paper, 40 cents, postage, 4 cents; cloth, 55 cents, postage 8 cents.

The Life of Jesus.—By Ernest Renan. Translated from the French by Charles E. Wilbour. 376 pages, \$1 75.

Studies of Religious History and Criticism.—By Ernest Renan. With a Biographical Introduction. Translated from the French by Rev. O. B. Frothingham. 8vo, 394 pages, \$2 50.

Publishers' Notices.

—Only those who have traversed a similar path can understand the difficulties we have experienced in seeking to realize our ideal, in this first number of the *Friend of Progress*. Time will serve to bring us in communication with other writers, and experience give greater wisdom in the conduct of the Magazine. Thus we hope to illustrate, through our own pages, our devotion to the law of Progress.

—We send this number of our Magazine to many old subscribers of the *Herald of Progress*, hoping that they will transfer their annual remittances and their friendly interest to the new Monthly. Indeed the assurances we have received that such will be the case are very encouraging.

—Many earnest friends have not hesitated to express their fears that the present critical period in civil and national affairs will unfavorably affect our new enterprise.

We appreciate this fraternal solicitude, and cannot fail to comprehend the force of the suggestion. But as we have indulged in no extravagant anticipations we cannot suffer serious disappointment.

To delay our work would be to relinquish opportunities which the serious crisis in our nation only renders more golden. Friends of Progress need acquaintance, communion, and fraternal co-operation *now*. If our Magazine shall serve to unite those who otherwise might remain estranged, and help them for the coming struggle for free principles, the wisdom of our choice as to time will plainly appear.

—All who wish this Magazine success can aid it and us by giving us their orders for books they may wish to purchase. We can supply books of other publishers as well as our own, and will give prompt attention to miscellaneous orders.

—We invite attention to the list of new books recommended, to be found in another column. This list will be regularly corrected, and will form of itself a monthly record of new publications especially related to or conserving the cause of human progress.

—Arrangements have been made to secure Book Reviews for our columns, from able pens. Publishers may rely upon candid and impartial criticisms, and our readers can look for intelligent opinions of new works as they are issued.

—Our advertising columns shall be as carefully "edited" as any other portion of this Magazine. We reserve the right to accept or reject advertisements offered us, with or without reason and explanation, as may appear just and wise.

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