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Questions and Answers.

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

BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

SETH WHITMAN, LOCKPORT, N. Y.—Whose life in this world hath flowed through 77 years, asks many questions, and writes many good things concerning "the materiality of mind," which we shall endeavor to consider when time and space will afford opportunity.

H. W. BYRON, OGLE CO., ILL.—The paper was mailed in compliance with your directions. It is very cheering to receive such testimony as yours respecting the application of the Spiritual Philosophy to private life and human governments.

S. L. R.—An educational faith cannot build up the temple of truth within you. It may shield you like a garment, and it may mark your character like a natural trait, but in the great summing up of your personal worth in the Spirit Land, such a faith, good or bad, will not increase your value in the eyes of wisdom.

EDWARD LAWTON, ST. LOUIS, MO.—Many thanks for your favor of the 17th. The observations for our "amusement" convey such worldly wisdom. You are right. We are the "unfading opponent of all error," fiction, or fable, however old and sacred. Yet we cannot but acknowledge that every venerable story and all doctrines of ancient ages contain some gems of eternal truth. Your philosophical papers will be received, and perhaps published.

J. H. C., SOUTH CAROLINA.—Do you think the Spiritual manifestations will increase, or have there been enough already for the New Dispensation?

The eternal heavens are pregnant with finer forms of truth. Physical phenomena will linger with us for years, appearing and disappearing, until the conscious needs of men demand knowledge and wisdom. Then a flood of light will flow over the world sweeping like a deluge every crumbling institution from the surface of men's minds.

W., NEW YORK.—We cannot print your paper on "Love"—first, because it is incoherent and illogical; second, because it imparts few rays of light upon a subject of sublime import. You begin by affirming (and truthfully) that "love is the originator of all life, animal and human." Then, in the succeeding sentence, you say "few understand it and few possess it." Of course you perceive that one of the two propositions must be false. If love is identical with life, the necessary sequence is that every living creature is possessed of love, (which we believe,) but this precludes the possibility of truth in the second proposition: for, although it is true that few understand and appreciate their treasure, it is not true that they exist without the principle. The Harmonical Philosophy teaches that Love is the universal fundamental principle of life, but that it may be inert or diverted into lust, which should never happen.

C. H. L., RANDOLPH, N. Y.—Are there any more spirits now than there were a million of years ago? If so, will not the universe eventually be filled with spirits? And if there are no more, what becomes of them?

Your questions, Brother, require a more elaborate consideration than we can just now bestow upon them. They are the ever-rising queries of mind when it begins to work from mathematical premises for the ascertainment of truth.

Suppose we put the questions thus: "Are there any more truths now than in any previous age?" Answer, yes. Are there more truths individualized to-day than in any previous age? "If this be so, will not the whole universe be filled with individualized truths?" Answer, yes. And yet, with respect to quantity and essence, there will then be no more truth than there was in the remotest cycle of Eternity—for God lives through all Nature, and Nature lives in the Omnipresent life of God—being in quantity and essence unchangeable, "the same yesterday, to-day, and forever."

Power of Self-Injury.
W. H. T., GREENFIELD.—Your immortal spirit is separated from the material body by a silver or golden form which may be termed the soul. This mid-body cannot be essen-

tially affected in its appearance, nor injured in texture, except by your own spiritual states and resultant acts.

The Cause of Friendship.

OLIVER YOUNG, NEW YORK.—"Why is it that persons once warm, devoted, transparent friends, sometimes cease to depend upon each other as years and space roll between them?"

The cause of true friendship is not so much in the temperaments of the persons as it is in the constancy and abundance of the fuel with which they keep up the fire of fraternal love. This fire will go out between any two or more persons unless it is kept burning by mutual attentions.

Look Far Away.

LUCIA CORNER, PLAINFIELD. Your experience is replete with items of imperishable wealth. Never expect inspirations of truth, however, until you ascend to the altitude of Principles. The eye that permanently contracts its scope to the points of diamonds, however valuable in themselves, is not the vision which sweeps the chemistry of elements, nor is such a mind capable of sensing upon that happiness which results from the grander and freer employment of the intellectual powers.

A Limit to Cross-Breeding.

FRANKLIN TOWNSEND, NEW HAVEN.—The inter-breeding of domestic animals cannot be long continued without an adulteration of the germinal properties which established the original type. Crossing different breeds of sheep or horses is attended with considerable success, and yet it is of the first importance that certain standard stock-varieties be kept perfectly distinct and full-blooded. Nature is faithful to her original offspring.

Man's Character.

ROBERT ARNOLD, BROOKLYN, L. I.—"What is your philosophy with regard to the formation of man's character?"

Our philosophy is that no man's character is self-made. Do not, however, infer too much from this remark. In judging human conduct we should endeavor to appreciate the temperaments and constitutions which are given to the individual by parentage. Also the variety of influences that have flowed in upon him from the circumstances of his babyhood and youth. And particularly should we discriminate between faults and misfortunes, between follies and vices, between what is the election of the person's will and that which results from sympathetic contact with the will of others. In short, let us be universally charitable.

Duty in Our Relations.

STEPHEN RICHARDS, OF PLIMOUTH, asks "whether kindness and charity are duties or attractions?" Our reply is that a duty implies a responsibility which the individual, if left to himself, would assume loosely or shirk from altogether. Such responsibility grows out of man's necessary relations to his fellow man. The well-balanced and spiritually unfolded person is superior to the coercive doctrine of duty. Such minds discharge their duties toward relatives and society from a sincere attraction felt for the principles of justice and righteousness. But the many persons everywhere who are not advanced and lifted above the sphere of force, and who consequently invade or evade the realms of social harmony, are reached and regulated only by the doctrine of rewards and punishments.

Science vs. Theology.

JOHN PECK, BALTIMORE.—Your inquiries were answered by Prof. E. L. Youmans not long since, at the Cooper Institute:

"Science carries us up by natural transition, to the consideration of the laws and phenomena of mind. I would dwell with emphasis on this crowning aspect of my subject, for it shadows forth, in my opinion, one of the grandest and most profitable truths that has yet dawned upon human thought, the living unity of the mental and material universe. The heresy of humanity has been that of the separateness and independence of the mental and material worlds, and, as an easy inference, the idea of their disagreement, discord, and antagonism. They have been held as diverse existences, as alien entities, connected, or rather separated, by an unfathomable and impassable gulf of eternal mystery. But in studying the human mind, we are not to take leave of the physical universe. There is no impassable gulf of mystery between the mental and material worlds. There are now in the universe. The universe is a cosmos of harmony, bound into a living unit, pulsating with life, an embodiment of eternal reason. There are no yawning gaps, or chasms of disorder—no solutions of continuity in the universal plan—black blank of discord—no domains of atheism, where the organizing and orderly hand of God has not yet reached. There remains the infinite unknown and unexplored, but so far from shutting in or paralyzing the human mind it offers a boundless and inviting field for the intellectual activity of the human race through indefinite ages."

A Disappointed Brother.

NATHANIEL RANDALL, OF ST. JOHNSBURY, Vt. in reply to our prospectus for the formation of a philanthropic institution in the City of New York, under the name and style of "The Eclectic Publishing Company," expresses a number of rational thoughts which, did our space permit, we would gladly lay before our readers, although many of his conclusions differ widely from the convictions of those who (Heaven bless them!) are ever willing to pledge "their lives, their fortunes, and sacred honor," for the spiritual advancement and equal happiness of humanity. He says:

"My experiences in humanitarian affairs are some! I expended over five hundred dollars at Skeneateles, in the Collins Community, and saw the amount

used up in six months, not doing half the good in my judgment that I could have done with it, had I been sole director. I found the best hearts and minds in that community, but a great lack of worldly business capacity. I shall at present go for isolated individual effort."

We have great confidence in the benevolent intentions of our correspondent. We do not question his ability nor disposition wisely to direct his private charities. But we cannot appreciate the assigned cause of his disappointment. Nor can we sympathize with his reasons for expending a loss of confidence in the ability of Associative efforts for the advancement of the common humanity. Thousands of merchants fall in their best establishments every year. The number of failures in the United States the past year was 8,513, involving liabilities of \$64,294,000. Of the failures, 123, with liabilities of \$4,750,000, occurred in Maine; 25, with liabilities of \$1,500,000, in New Hampshire; 35, with liabilities of \$307,000, in Vermont; 29, with liabilities of \$246,000, in Providence; and 10, with debts amounting to \$650,000, in the rest of Rhode Island. The number in New York city was 210, with liabilities of \$13,218,000. Such men individually lose five hundred times more dollars than the number of fortunes which our Brother invested at the Collins organization. But do these merchants therefore experience a loss of confidence in the laws and possibilities of business? Just the contrary. They explain their defeat by a thousand cunning devices of logic, or else by the everywhere intelligible assertion that "the panic and inexperience" were the chief impediments in the wheels of business. The defeated tradesman believes in the laws of success. Therefore the bankrupt is soon up to the work again. Horse dealers, liquor sellers, gambling hotel keepers, and unprincipled men everywhere, lose hundreds upon hundreds of their paltry dollars during a "run of bad luck," but each is quite confident of success next time, and they do succeed.

Now why should a lover of his kind—a true, noble, intelligent friend of universal man,—be less courageous, less hopeful, and less willing to try again, than the merchants and misanthropes?

Do Stones and Minerals Grow?

E. BERLE, GRANBY, NEWTON CO., N. Y.—"My Dear Sir: I have read both your 'Revelations,' and 'Great Harmonia,' and beg to address you three questions, which I trust you will answer. 1st. You say in your 'Revelations,' that, as every thing material develops itself, the mineral, as well as all other earthly bodies, grow. Now I would remark that this statement is antagonistic to the Principles of Geology. Moreover, any body which grows must live, and matter which lives must therefore want nourishment. According to your classification, minerals belong to the first class of matter, subject to motion only. Being deeply interested in all that concerns minerals, their origin, development, &c., I should feel very thankful if you would explain that which, to your mind, may be quite plain.

2d. I do not want any more proof of immortality than that which you have already given, but what I wish to know is, "What compensation Nature offers us for renouncing here on earth while eternal bliss, love, and happiness are in store for us above?" If man has a duty to fulfill on earth, what is that duty?

3d. I have not seen the name of Spinoza in your "Pantheon of Progress," or fifth volume of the Great Harmonia. If ever any human being has declared and defended a progressive principle or "Idea," it was he who first declared the immortality of God and His Laws. I have always considered him as the father of Pantheism, and the forerunner of Spiritualism. It will give me pleasure to hear from you, in reference to the omission of the name of "Spinoza."

All the so-called primaries (sixty-four in number) are discoverable in the original rocks and subsequent stratifications. The debritation of such rocks ultimately in the formation of all the soils, which differ invariably in exact proportion to the presence or absence of the original elements. In the primordial epochs of our globe, we observe the universal fluidity of what are now denominated "solids." Fluids and gases, and not solidified substances, prevailed everywhere. When the denudational process commenced, the primitive minerals were rapidly formed and disposed in fragments and beds beneath the equatorial zone first, then at the polar regions, by slow deposit.

During this process of solidification the earth was enveloped in dark folds composed of all the elements and gases—oxygen, hydrogen, nitrogen, carbonic acid, etc.—which, by means of such solidification, began very soon to disappear from the enveloping atmosphere. Metals, water, and the oxides, absorbed oxygen. Carbonic acid withdrew to the secret laboratories of limestone and coals, also into deeper crystallizations directly capping the earth's igneous surface. And in like manner the many and various elements did hide themselves from the atmosphere in the recesses and constitutions of rocks, minerals, and dense fluids in valleys between them.

Now you will observe the necessity of growth among the minerals, by absorption and appropriation of their proper elements of nutrition, in manner analogous to the growth of vegetable and animal organisms. The latter, differing only in the method of attraction and digestion, receive aliment from the atmosphere, increase their bulk and weight, and unfold. In this way we teach that the atmospheric sea, in which our globe is perpetually rolling, contains all the elements (but in a finer state) which are found in the mineral or other ponderable bodies. Hence coal-minerals, lime-stone, iron, copper, zinc, silver, gold, diamonds, &c., &c., are capable

of feeding upon and growing by means of congenial constituents which they find in the everywhere present atmosphere.

If the different mineral beds and bodies do not grow and increase in size, or in quality, the cause thereof is, for the most part, attributable to the action of adverse electrical and magnetic currents over and through the globe. Add to this another cause, namely, the isolation of the mineral beds by the heaving or removal of the feeding-layers, by sinking shafts and indiscriminate digging. The destruction of these electric veins on opening a mineral bed, is tantamount to cutting a tree's roots by which it grows and bears fruit. Those who own valuable mines should study the principle by which nature deposited them for man's benefit.

If, in reviewing the foregoing brief reply, my Brother, you should not find the explanation you need, we shall expect to hear from you again.

Your second interrogatory is, perhaps, not less difficult to answer. But our spirit goeth forth in joy to proclaim that every part of Nature compensates and justifies the existence of all other parts. The duty of this life is to make progress in unfolding a material-spiritual body within the physical organization. This middle-most body is that which clothes the innermost spirit at the moment of death. Hence the importance of working and eating and sleeping. These outward habits and periodical processes are essential to the elaboration of what is invisible and eternal. The unfolding of the social faculties and of the intellectual endowments, is also a duty. But in the final verdict of science and common sense we are persuaded, that "to live righteously" in all physical respects, will be esteemed the grand primal peg, on which will hang "all the law and the prophets." Secure ye first the kingdom of harmony in material things—in diet, activities, dress, &c.—then all the innumerable blessings of virtue and progress shall be added.

The law of equilibrium is the Nemesis which keeps watch in all spheres. No merit is overlooked; no offense goes unpunished. The sanctuaries of intuition is made very holy by the presence of the fine conviction, that nothing lives in vain, or is left to blind Destiny; but otherwise, that every existence is indispensable to the welfare and harmony of the whole, wherein is found the complete gospel compensation, and the fulfillment of every inherent expectation. But the full value of this life to each mind cannot be comprehended except by much intuition and reasonable experience in the ways of wisdom.

Your third question is answerable by the fact, that Spinoza's central "Idea" did not differ from that of several minds who taught the unity of God and the immutability of His Laws. But his philosophy should receive far more attention.

The Teachings of Nature.

"All are but parts of one stupendous whole."

INSIGHT.

BY T. L. HARRIS.

This common earth, by mortals trod, Is hallowed by the presence of God; And still great heaven is all enraptured In light and beauty o'er the world.

Look up, O man! behold the same Celestial throngs of old who came, For thee descends the spirit-hosts— Thine all the tongues of Pentecost.

Let worklings dig for golden ore; Do thou the angel-heaven explore; Thy heart shall thine, seraphic sing, And dwell for aye with Morn and Spring.

While others see but chance and change, Thy soul the heavenly spheres shall range, And there discern, with spirit sense, The heart of God's great providence.

The lonely chamber of thy rest Shall beam with many an angel guest, And Nature lay her tribute sweet, Of health and beauty at thy feet.

No creed shall bind thy free-born might, No shadow veil the heavenly height, But sorrow from thy soul decrease, And God's own presence give thee Peace.

WHAT PROF. AGASSIZ BELIEVES.

There is a well-known work of Professor Agassiz on Fossil Fishes, the publication of which was commenced in 1834, and completed in 1844; a work aided by the hands of Humboldt himself, and pronounced by him to be a masterpiece; a work founded on the most profound, laborious and extensive investigations, and destined to be forever a classic in that branch of science. Here is the summing up of the grand conclusions, which Professor Agassiz drew a quarter of a century ago. "An invisible thread," says he, "in all ages, runs through this immense diversity, exhibiting, as a general result, the fact, that there is a continual progress in development, ending in man."

SCIENTIFIC FACTS.

The circumference of the earth is 25,000 miles. A railway train traveling incessantly night and day, at the rate of 25 miles an hour, would require six weeks to go round it. A tunnel through the earth, from England to New Zealand, would be nearly 8,000 miles long.

A flash of lightning on the earth would be visible on the moon in a second and a quarter; on the sun, in eight minutes; on Jupiter, when farthest from us, in 52 minutes; on Uranus, in two hours; on Neptune, in four hours and a quarter; on the star Vega, of the first magnitude, in 45 years; on a star of the eighth magnitude, in 180 years; on a star of the 12th magnitude in 4,000 years; and such stars are visible through the telescope.

Supposing light to be a material substance, it has been calculated that a particle of light cannot weigh more than one million-millionth part of a grain; for if larger it would destroy the eye. On the same principle, it appears that the particles of light that flow from a candle in a second are more than six billion times as many as the grains of sand in the whole earth, if each cubic inch contains one million.

INFLUENCE OF ELECTRICITY IN VITAL PROCESSES.

May not that great binding chain of the universe—that universal power—that wonderful principle, whose intensity continues the same at all accessible distances from the earth's surface—"electricity"—be also the origin and universal cause of vitality and life, both animal and vegetable, by which the instantaneous action of thought and feeling is telegraphed throughout the animal frame? Let us inquire, and by way of illustration we will take an acorn or an egg. Now it is well known that neither an acorn nor any other seed will germinate if kept dry, nor will an egg produce at the common temperature of the atmosphere (at least in this country,) but both will inevitably perish if their position be not changed.

If the acorn, or a grain of wheat, or of any other plant, be buried in moist earth, all the requisite conditions necessary to its growth are fulfilled, because we surround the seed with the means from whence the nutriment for the organization and construction of the plant is derived; and the electric circuit being also completed by that simple act, such nourishment is distributed by the circulating current generated as has just been pointed out; and this electro-chemical process constitutes in fact the only vitality of plants. The suspended vitality of seeds may be regarded as analogous to the broken galvanic or electro-telegraphic circuit in which the electrical action is suspended.—Collins.

LESSONS OF THE SKY.

BY JOHN RUSKIN.

It is a strange thing how little people know about the sky. It is the part of creation in which Nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him, and teaching him, than in any other of her works; and it is just the part in which we least attend to her. The noblest scenes of the earth can be seen and known but by few; it is not intended that man should live always in the midst of them—he injures them by his presence—he ceases to feel them if he be always with them. But the sky is for all; bright as it is, it is not "too bright nor good for human nature's daily food;" it is fitted in all its functions for the perpetual comfort and exalting of the heart, for soothing it and purifying it from dress and dust. Sometimes gentle, sometimes capricious, sometimes awful—never the same for two moments together; almost human in its passions, almost spiritual in its tenderness, almost divine in its infinity; its appeal to what is immortal in us is as distinct as its ministry of chastisement or of blessing to what is mortal is essential. And yet we never attend to it, we never make it a subject of thought, but as it has to do with our animal sensations. We look upon all by which it speaks to us, more clearly than to brutes, upon all which bears witness to the intention of the Supreme, that we are to receive more from the covering vault than the light and the dew that we share with the weed and the worm, only as a succession of meaningless and monotonous accident, too common and too vain to be worthy of a moment of watchfulness or a glance of admiration. If in our moments of utter idleness and insipidity we turn to the sky as a last resource, which of its phenomena do we speak of? One says it has been wet, and another it has been windy, and another it has been warm. Who, among the whole clattering crowd, can tell me of the forms and the precipices, of the chain of tall white mountains that gilded the horizon at noon yesterday? Who saw the narrow sunbeam that came out of the south, and smote upon their summits until they melted and mouldered away in a dust of blue rain? Who saw the dance of the dead clouds when sunlight left them last night, and the west wind blew them before it like withered leaves? All has passed unregretted or unscen; or, if the apathy be ever shaken off, even for an in-

stant. It is only by what is extraordinary... And yet it is not in the broad and fierce manifestations of the elemental energies...

HOW THE LION AVODS HIS BRIDE.

Let us first sketch the story of the lion's life, beginning with his marriage, which takes place about the end of January. He has first to seek his wife, but as the males are more abundant than the females, who are often out of it in infancy, it is not rare to find a young lion pursued by the addresses of three or four partners who quarrel with the ascerity of jealous lovers...

Philosophical Department.

"Reflection and truthfulness of mind are the secret intentions of nature."

AN ESSAY ON LIFE, ITS ORIGIN AND OBJECTS.

BY HENRY T. CHILD, M. D.

CHAPTER III.

VEGETABLE LIFE.

(CONTINUED.)

Having examined some of the operations of the law of life, under the form of attraction, which is not the only law in the universe, underlies all other laws and operates through all other principles, in its pulsations in the granitic rock and the mineral world...

And read the lessons of our Father's love. That speak not alone in their wondrous plan, but in his inner heart from God above.

Send thrilling hopes and joys to comfort man. Let us see what these records say of the temperature of the earth. In the primeval periods, the atmosphere was highly rarified, and filled with vapory mists and smoke, and charged with carboniferous elements...

Let us see what these records say of the temperature of the earth. In the primeval periods, the atmosphere was highly rarified, and filled with vapory mists and smoke, and charged with carboniferous elements, which shut out the genial rays of the sun; and, like a wayward child that has wandered from his father's home and cast off the warming rays of parental affection and love, it roamed through space bound in its orb by an irrevocable law, but dependent almost entirely upon its own internal fire for the warmth that should sustain and develop life upon its bosom.

The radiation from its internal fire was the chief if not the only source of heat, hence the polar and equatorial regions had an

almost uniform temperature. At this period darkness was upon the face of the earth, and the spirit of the Lord moved upon the waters, though that glorious anthem "Let there be light," had not yet been spoken to our earth. How beautiful the thought that the promise was given to these first plant-children of our Father, that although their lines had been cast in dark and desolate places, there was to come a time when their own children—descendants from their decaying forms—should be led forth by the hand of the Infinite into the glorious light of day, and by that same light painted all over in gaudy and gorgeous colors which at that time were unknown.

Gradually the eternal law of change and progress brought about a different state of things; the earth's crust became hardened, and many of her volcanoes closed their fiery mouths and thundering voices forever. Little by little the atmosphere became cleared and cooled, the rays of the sun penetrated the gloom, and opened a new era in creation. Yet this uniformity of temperature must have continued long ages after the introduction of animals, for we find not only the remains of tropical plants, but the fossil remains of tropical animals in the frozen regions of Siberia, and other polar latitudes; and even the skin and flesh of these animals have been exhumed from beneath the snow and ice of these regions, where they must have lain thousands and perhaps millions of years. May not this murky atmosphere have given to our earth an appearance of being surrounded by rings, similar to those seen around Saturn? And might it not have been the breaking up of these atmospheric rings which caused the sudden diminution of temperature in the polar regions, which overtook and destroyed the immense numbers of tropical animals, whose fossil remains—in the regions of "eternal snow"—have so long puzzled the geologist and the natural philosopher?

Far remote must have been the period in which this condition of temperature existed. For it is a well established fact, that for almost three thousand years the temperature has not varied the tenth part of a degree! This is proved by astronomical observations of eclipses of the moon; and also by the botanical researches and observations of Arago.

"The vine will no longer ripen its fruit where the mean temperature of the year is higher than 84°; and, on the contrary, the date will not flourish where the temperature sinks below 84°. These conditions exactly meet at Palestine, and the Jews, when they took possession of this country, found the date and the grape together. Now, had the temperature of the earth either risen or fallen in the least, since that time, one of those plants must either have disappeared from Palestine, or have become unfruitful there, which, however, is not the case."

Water, which is the pabulum of life, is found only in a range of temperature between 32° and 212° of Fahrenheit—being 180° within which life must be confined, at least in its active operation; though there is a power, within living beings, which enables them to maintain a temperature within this range. But of this hereafter.

The distribution of plants and animals is mainly dependent on the temperature, and has evidently varied in former times. Prof. Dumas has well observed that, "the original atmosphere has become divided into three parts: one, which still, in a modified form, envelops the earth on all sides, constituting its present atmosphere; a second, represented by the aggregate of vegetables and animals now existing on the earth's surface—for plants and animals are nothing but condensed air; a third, enveloped in a fossil state in the bowels of the earth."

The first plants were single cells; then a number of these arranged in a line forming a chain-like stem, sometimes having a portion attached to some substance, and acting as a root; and in some instances a number of cells thrown together, making a rude sketch of a rudimentary flower; but these cells are all similar, and the plant is therefore homogeneous. But even here there is a foreshadowing of that which is to come, when the law of differentiation is introduced. By differentiation we mean that portions of plants and animals have specific and distinct functions. These portions (the functions) are called organs; and in proportion as differentiation is carried on will the perfection of the organs be manifested. Thus, in the plant we have roots, stems, leaves, and flowers, and according to the scale of the animal will be the number and perfection of the organs. In the lowest plants, absorption is performed by all parts; but as we ascend in the scale, this becomes the function of the roots, and is chiefly confined to these.

Among all the wondrous displays of Nature, there is, perhaps, no one that has more universally challenged the admiration of mankind than the infinite diversity of forms. Savage and sage, poet and philosopher, have exclaimed in wonder at the exhaustless variety of forms, which, through countless ages, never have been, and never will be, duplicated. But if the ceaseless variety of forms—resulting from the combination of portions of the sixty-four primates—excite our admiration, no less wonderful and admirable is the seemingly exhaustless variety of shades of color resulting from combinations of three (or at most seven) primary colors, which form the solar spectrum. To see that the variety of colors is dependent on chemical changes, modified in living organisms by the vital forces, may seem like raising a cloud of mist in which to screen our ignorance. But such we believe to be the fact.

In the mineral kingdom, and among the

flowerless plants which we have been studying, there is but little variety of color. The delicate tints, and strikingly marked shades, belong chiefly to the organic kingdom, above these. As we are about to consider the nature of flowering plants, in which these colors form an interesting and attractive part, it may be well to consider here the causes of variety in the color of these plants.

Light is the magic brush which the Divine Author uses to paint all the beautiful and varied shades and tints that please the eye, and beautifully adorn the landscape; and until we know more of this subtle element, we shall not be able fully to solve the problem of the causes of color. The immediate cause of color is the reflection of one or more rays, which gives the color, and the absorption of the remainder, or, in the case of black (which is the absence of all color), the absorption of all the rays, leaving the object visible only by contrast with surrounding objects. White, on the other hand, has been proved to be the reflection of all the rays. A simple experiment will illustrate this: Take a circular plate and arrange it so that it may be made to revolve very rapidly, paint upon its surface the seven primary colors in their order, set this to revolving, and it will soon change from a varied hue to a perfectly white color! In this experiment the light from each of the primary colors reaches the eye so nearly at the same time that they make an impression which gives the color of the whole of the rays of the spectrum, which is white. The law of differentiation, which is simply a higher play of affinities—in which each particular organ acquires the power of selecting elements of a particular kind and character, and appropriating them to building itself up—will explain the reason why different parts of plants vary in color.

Light is food for plants and animals, and each one of the primary colors furnishes a peculiar kind of food. Most of the organs of plants require and absorb all except the green ray, and this is the color which is presented to the eye; and this is a beautiful display of the wisdom of the Creator, in making the ray which is most grateful and pleasing to the eye, the one which is rejected and thrown off from the carpet which is spread over the earth. In the case of the flower, the law of differentiation causes it to absorb portions of the spectrum; thus, a red flower absorbs all except the red ray, and so of other colors; a black flower absorbs all the rays; the white flower, which is an emblem of purity, reflects all the rays equally, presenting a harmonious blending, which is very significant.

We have spoken of life as lever for raising matter to a higher plane—a more progressed condition. But it may be well, before proceeding in our consideration of vegetable life, to refer to a phenomena called Isomerism; a term which signifies the same elements, having different propensities. The law of progress is moving through all grades of matter, and an eloquent writer has said: "In the drama of the universe, each actor performs his part, whether leading or obscure, and though he may retire from the scenes, the play goes forward to its catastrophe. Whether it be an individual or a race, each, by the actions of its life, has given some turn to the general course of events. In the undulations that circle on a quiet lake, each particle alternately rises up or sinks into repose; but that particle, minute as it was—that motion, small as it might be—was absolutely necessary to keep up the onward motion of the waves. Under this point of view, the destiny of each individual is connected with the destiny of the world."

Recent discoveries in the science of chemistry have revealed to us the singular and important fact, that similar elements, when combined under different circumstances and conditions, present substances having very different characters. The endless variety of forms, of which we have spoken, results not alone from varied combinations of different elements, but also from a change in the order of arrangement of similar elements and primates. Thus, what could be more striking than the contrast between that dull and lustreless substance known as charcoal, and that magnificent jewel that is chosen to adorn the brow of humanity—the diamond? and yet the chemist finds that each is carbon!

A friend asked why the Seers who described the spirits in the inner life, spoke of some of them as being bright and others as dark? The response was, "Brother, why is charcoal dark and the diamond bright? Because, in the first the elements are thrown together in apparent disorder and confusion, whilst in the latter (the diamond) they are all arranged in beautiful symmetry, according to heaven's first law, 'order.' Know then, oh man! what as thou comest more and more under this perfect law, thy soul will shine brighter and brighter unto the perfect day."

All crystallized substances vary from the character of their amorphous forms.

But isomerism is equally remarkable in the different character which a number of elements, when combined, will present under different arrangements. Thus, all the essential oils of plants are said by the chemists to be hydro-carbons; yet how different the properties of the oil of almonds, oil of cinnamon, and the oil of turpentine! The most important considerations in reference to isomerism, are to be found in those changes which are produced by organic life upon the elements which enter their organisms.

Man and animals are entirely incapable of obtaining sustenance for their physical structure from the mineral world, and yet all the elements which enter into these structures have existed from time immemorial in the

primitive rocks. But between rocks and man there is a vast chasm, a gulf, as impassable as that between Divas and Lemarus. There is, however, a beautiful bridge spanning this chasm. Organic life in its various grades, forms the arches of this bridge. Each step in advance, in the vegetable and animal kingdom, forms one of these beautiful arches—firmly based on isomeric abutments. Over these grand arches lies the broad and magnificent highway of Life, along which it has marched majestically from the first plant up to man!

The primitive plants were nourished and sustained by elements drawn from the mineral kingdom—the air, the water, and the soil supplied these; but the elements which have entered into a living organism, though chemically the same, have undergone a change which has rendered them fit for food for higher plants; and in each succeeding plant a step is taken, and they are fitted to enter into and build up a still higher organism. Thus, step by step, arch after arch is formed, and the serried hosts of plants and animals march onward, till earth—from a wild and barren waste, becomes an Eden, decked with gorgeous vegetation, robed in beautiful flowers, and peopled with the wonders of animal life—so far progressed as to admit of the introduction of the lowest type of humanity! In every step we are impressed with the vast importance of the Life-principle in elaborating the works of Nature, and in moving forward her grand panorama.

Great as has been this influence of the Life-principle in the lower forms, and in past ages, it is evident that there has been a steady and uniform increase of this power, as the forms of life have ascended to a more perfect condition. And when the first type of humanity was introduced, it may be said that creation had just fairly begun; all the forces heretofore operating received an impulse that marked an era of more rapid progression.

The law of isomerism involves and unfolds principles important to mankind in all his relations and conditions, and especially to the agriculturist, whose business it is to woo nature, and to draw from the earth the elements which shall sustain life in all its varied forms. He needs to return to the soil elements, which are taken from it by the life force of plants, in order that it may give to him a bounteous supply. Among the ingredients needed to renew the wasted energies of the soil we may mention, by way of illustration, potash and phosphate of lime. Both of these substances are found in considerable quantities in the mineral kingdom. But if we take potash from this kingdom, and apply it to a soil from which this ingredient has been exhausted, it will not be rendered fertile. But if the same article, obtained from the ashes of wood, (which appears to be chemically the same), is applied, a high degree of fertility will be produced. So also with the phosphate of lime. That which is obtained from the mineral kingdom is poisonous to vegetables, while that which is procured from the earthy portion of bones is an admirable fertilizer. There is an affection which occurs in some of the Western States, called the "bone disease"—in which, owing to the deficiency of phosphate of lime in the soil and in the plants on which the cow feeds, her milk becomes so defective, in the elements of nutrition, that the bones of the calf remain in a cartilaginous condition; it is unable to stand, and unless relieved it soon dies. If pure phosphate of lime from the rock be offered to the cow, she refuses it, and if forced to take it, it has no beneficial effect. But if phosphate of lime, obtained from the bones of animals, is presented to her, she manifests a strong instinctive desire to take it, and thenceforward a marked change is produced in the milk, and the disease of the calf is soon removed.

To the physician the law of "isomerism" is highly interesting and important. In preparing remedies to supply deficiencies in the system, which have produced disease in the system, it is very essential that care be taken to have them so prepared as to meet the demand with the least possible injury to the system. In this the Homoeopathic physicians have given an example to all others in the extreme care which they have taken in the preparation of their remedies. Not only is care required in procuring remedies pure, but also in selecting them from elements which have been acted by organic influences in a plane that has fitted them for the system. It has been suggested by Prof. Mages that one grain of iron taken from the blood would be better than many times that quantity obtained from the mineral kingdom under the most favorable circumstances.

The true philosopher, standing upon the hill tops of present scientific investigations, looks upward towards the mountain peaks of future knowledge, and feels that all around him are lessons—eternal and ever new—of wisdom and beauty, of adaptation and design; from the lowest and most simple atom of earth, up to the highest and most perfect organism of which his mind can conceive. He sees everywhere objects of interest and importance, and every step in his investigation tends to confirm the idea that—

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

"For several valuable articles on the subject of 'Isomerism,' we are indebted to Prof. Mages, of New York. His articles have appeared in several of the journals, and especially in the Working Farmer—published by J. W. Mages, New York—which is one of the best agricultural papers in the country. In this paper, on the 1st of January, 1867, there is a very interesting article from the pen of Prof. Mages, to which the reader is referred."

Warm salt water does to the clouds it does to the human soul, and becomes fresh and sweet, as with the human soul.

Voices from the People.

"Let every man love his liberty as himself, and his neighbor as himself."

From an Ex-Governor.

ROCKFORD, Ill., Feb. 8, 1860. FRIEND DAVIS: I take this opportunity to acknowledge the reception of the initial No. of your "Herald of Progress" for which I am truly obliged. I must say that I am most highly pleased with this foreshadowing of good things to come. In the past and thoroughly workmanlike style of its editorial execution; in its vigorous tone of manly and unswerving thought; and in its truly independent, yet gentle and Christian, spirit (yes, "Christian" is the true word in this instance) your paper is all and more than I had anticipated. Doubtless a long and useful career awaits its future unfolding.

Thine, Fraternaly, H. S.

A Spiritual Institution on Earth.

ROCHESTER, N. Y., Feb. 2, 1860.

A. J. DAVIS, MY BELOVED BROTHER:—I have seen thy new (fifth) Harmonia, and have very particularly read "The Voice from the Spirit Land," by J. Victor Wilson. I am greatly gratified in learning the way in which the morally diseased are treated in the Spiritual country, to which so many are constantly passing without much preparation. I have often wished there could be similar institutions here on our lower earth. I have thought there might be homes provided for the morally sick, even here, if people could become vitally sensible of their power to do good, and could see how much better it would be to restore them to purity than to punish them, and thus, by violating the tender promptings of our holiest nature, make them worse than they were before. I think the day has dawned in which "Right, instead of Might, will triumph." Unselfish nature will one day be numerous enough to join in building asylums, and preparing them with good and true instructors, to receive with benignity and kindly feeling all those who need a helping hand to lead them Heavenward.

Thy Friend, S. D. Fisk.

A Voice from South Carolina.

ANTI-REMEMBRANCE.

MR. DAVIS, DEAR SIR:—I thank you for the reception of the first number of your paper. I had intended to subscribe, but thought you would not be ready so soon. I now send a two-dollar bank bill and fifty-two cents in stamps to pay the postage of my paper for one year. I would be glad to get you some subscribers, but South Carolina is too dark, and cannot, or will not, see the sun. Bigotry reigns supreme. Oh! how I long for the day when Truth shall make us free.

And now allow me, although a stranger personally, to thank you for all you have written. They (I mean your works) have been of inestimable value to my struggling Spirit in its search for the Fount of Truth; and now all is as clear as the love and goodness of God. In the light of your soul-cheering philosophy, how plain are all the seeming trials and sufferings of this life; and oh! what glorious news are given of that better home, into which we shall all be gathered in the Father's right time.

Excuse me for occupying so much of your valuable time, but I could not help thanking you for the good which I feel you have done me. And now allow me to wish you and those working with you "God-speed" in all your noble undertakings for the good of mankind. Yours, for the Right, I. E.

Glimmerings of Pre-Existence.

TERRE HAUTE, Ind., Feb. 10, 1860.

A. J. DAVIS, DEAR SIR:—

Although I am not aware of being a medium of any kind, yet I have often thought it would be proper to present the following curious facts: While working in the Bellevue (Ill.) disease printing office, I had occasion to take proof of a column of matter which I had set up for a pamphlet. Just as I arrived at the stairs (the composing-room was in the second story of the building) and was about to descend them, a light seemed to flash across my mind, and it appeared to me as though I had been in the very same office a year or so before. Everything in the apartment occurred to me as though I had seen a precisely similar establishment, alike even to its unlathed, unplastered, and otherwise unimproved state; and I felt that I had also been engaged in setting the identical pamphlet, and that I was in the every act of going down the paper stairs with the same galley in my hands. The very moment I stopped to think of this strange impression, it vanished from my mind; but I felt certain that I had never dreamed of being in such an office before, and I was positive I had never been there in reality. Neither had I learned that such an office had so existed until but a few days prior to the occurrence.

Again, on Sunday night, January 20, 1860, while sitting in a central seat in the lecture-room of the City School House—immediately before Mrs. A. W. Synnott began her lecture—I felt strongly impressed that some time previously (whether a month or a longer time I could not tell) I had been in the same room, in the same room, surrounded by the same people, an audience of seven or eight hundred persons; to hear the same lady. Again I could not possibly recall that I had ever dreamed of all this; and I had never been in the same place in that room before.

denly impressed with the idea (or I feel) that the events taking place at that very moment—even to the movements and speech of persons around me—were seen and heard distinctly sometime in the Past. Sometimes, while very busily engaged at my work, I start across the floor for some purpose, and when I am in the middle of the room, and before I can take another step, this feeling of reminiscence flashes athwart my mind and then is gone.
Fraternally thine,
H. H.

From a School Teacher in the West.

IOWA, Feb. 8, 1860.
A. J. DAVIS, DEAR SIR: I have, for years, been an examiner of the Spiritual Philosophy, and though I have never had any very marked evidence from mediums, I am perhaps as firmly fixed in the progressive doctrines as one need be. I knew Warren Chase in Wisconsin years ago, and have noted his progress with great pleasure. He is a noble man, and I would much like to have him visit our young city when he shall next journey west. I think if a few able lectures could be given here the cause would take root and flourish.

With all the sentiments of liberality usually accorded to the West, we have many, alas, very many bigots; they are to be found among all classes, and the spirit of an Austrian monarch can be no more bitter and unyielding. They avoid public debate, but thrust their arrows in the back.

I have scattered much reformatory reading through the State, and in my lectures, before the various Teachers' Institutes, I give broken doses that have in several cases been the means of drawing very worthy young men and women to seek "more light." It is my intention to give more and more of this as it can be relished. In time we may all see the results of the good we do, and thus shall all be rewarded. Nothing shall be lost; not even the grain sown in stony places.

I find that many of our best teachers in the West are believers in the Spiritual Philosophy. And the true, intelligent Spiritualist cannot well help being a good teacher. He sees a use in the accumulation of knowledge that the mere Sunday Christian has never realized.

Hoping that the glorious means opened and being provided for the present age may give us many more to take charge of the young in our primary schools and institutions of learning, and bidding you God-speed in all the agents you can summon to advance the glorious cause,
I am most truly yours,
L. E. N.

Unsound Planks in Our Platform.

BATTLE CREEK, Michigan, February, 1860.

A. J. DAVIS, DEAR SIR:—One of the planks in your platform is, that each is entitled to a portion of land, without mortgage. I have no objection to your position—should like much to see it realized; but I consider the use of such an impracticable plank likely to injure your platform, which is otherwise mostly composed of good timber.

Grant that such is the inherent right of each person—and I do not deny it—what then? It only uselessly uses up the powers you can do much better with, to attempt to place people in possession of rights which they are not competent to attain for themselves, or to retain if once attained. Make an equal division this morning, and before night many farms would be mortgaged, and the avails spent.

Even if there was no law recognizing mortgages, honor would be pledged, which you and I would both say is more binding than law.

Another destructive plank is the Abolition one. You will fritter away all the energies you ever put forth to place an inferior race in possession of their granted equal rights to liberty.

Your own Philosophy, which is manifestly the only and true one, makes spirit the primary power. Therefore it is worse than useless to talk of giving negroes an equality of liberty, as long as they are spiritually incompetent to attain it for themselves, or to retain it if once attained.

Then, again, if you seek abolition of slavery for the good of the master, common-sense shows, that all reform, to be of any avail, must begin where it is to operate; and the present state of the question shows conclusively, that outside meddling, besides being insulting, is most disastrous, as it has effectually stayed all voluntary movement in the abolition direction, on the part of those who, only, can ever accomplish it.

I know that Spiritualism, fairly carried into practice, will cause masters to wish to abolish slavery, and, therefore, to do it. But the New Zealanders have just as good a chance to make us cannibals as you have to make the southern Spiritualists, if you hold Spiritualism in one hand and abolition in the other. They are a noble set of men, each one possesses more mind than many slaves. Begin with the greater intellect—make these noble men Spiritualists, and they will make abolitionists of themselves as fast as their judgment tells them it is practicable.

Yours, truly,
ENOS BOUGHTON.

[We are, as before said, open to more light upon the subjects set forth in the foregoing very frank letter. There are, however, many powerful objections to the positions taken by our correspondent, which, in a future issue, we shall duly analyze and ponder.—Ed.]

—Chateaubriand says:—"In new colonies, the Spaniards begin by building a church; the French, a ball room; and the English a tavern." We would that Americans might not be recorded with the Spaniards, but a new record made—"Americans begin by building a school house."

Spiritual Lyceum and Conference.

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

[Reported for The Herald of Progress.]

The New York Spiritual Conference is held every Tuesday evening, in Clinton Hall, Eighth st., near Broadway.

EIGHTY-SEVENTH SESSION.

MR. PARTRIDGE presented the following letter:

DE RUYTER, 22 Feb., 1860.

FRIEND PARTRIDGE:—My neighbors, E. E. and C. Benjamin relate to me, in substance, the following: That in 1824, about one mile from this village, there lived a man by the name of I. Dodge, who had a sister-in-law living in the house with him by the name of Phiana Hammond, about 22 years of age, of slender habit and rather prepossessing appearance. She described a man very minutely as entering her room after retiring; that the room would be as light as day at the time of his entering; that this (to her, unknown) individual would approach her bed-side and commence an inquiry about the events that had transpired in the neighborhood; seemed to be well posted upon occurrences that had taken place of note; told her that he built the house she was living in; that a certain person (naming the individual) had cheated him out of his property. She asked him why he did not go to Mr. Dodge, her brother-in-law, and talk with him about it. He assigned as a reason, that Mr. Dodge would be afraid of him. She insisted that, having his clothes, boots, and all on, he was a very man; "well," said he, "put forth your hand and pass it through my body." She then put out her hand and passed it latitudinally through the form, and then reversed it, without any sensation of coming in contact with anything of a material or physical nature. Then, he said, "are you now satisfied that I am a Spirit?" to which she replied in the affirmative. He told her his name was David Benjamin; that he departed this life in the State of Ohio.

Now the facts in this case are these: That this young lady came from the State of Maine, and had never seen David Benjamin, he having emigrated to the State of Ohio previously to her coming into this town. He was own brother to E. E. Benjamin, our informant, as before mentioned, and who is likewise well knowing to the fact that she not only described him accurately, but that he was wronged in business affairs as above stated.

One circumstance which E. E. Benjamin related as a test of the fact, we will speak of, as it is quite corroborative of the foregoing: It appears that there were several brothers of the Benjamin family, and among them was one by the name of Aaron, whom, although living, she had never seen, and as she was looking out one day she saw Aaron approaching, when she immediately exclaimed, "there is the man that I saw in my room." Now, the truth was that these two brothers resembled each other very nearly, not only in their personal appearance, but likewise in their gait.

There might be other facts elicited in proof of the remarkable psychological endowments of this then persecuted young lady, born, as she was, out of due season, or, at least, prematurely for that meridian light which shed its illuminating rays on her morning path, as the circumstance of her relating and exposing the manner in which the above-mentioned D. Benjamin was wronged and lost his property, implicated certain individuals, and created quite a ferment in the neighborhood, and was productive of much persecution and ill-will towards her. Friend B. further adds that there were physical manifestations in the above mentioned house, as attested by the family: chairs poisoning themselves on one leg, and turning round without the aid of any visible power or physical force or contact; spinning wheels set in motion, &c., &c. Other circumstances were related—which I have not now time to speak of—proving quite clearly that she was endowed with the spirit of prophecy, &c.

I have written the above in some haste, and perhaps it is quite incoherently arranged, but if it may be the means, in the least degree, of strengthening the hands of those who are almost ready to let them hang down in discouragement as touching the great question of the immortality of the soul, I shall feel that I am amply rewarded.

Yours, for Revealed Light,
N. MERRITT.

I might state that E. E. Benjamin and wife C. are here considered foremost for truth and veracity.

DR. GRAY asked if any one had a question to propose.

MR. PARTRIDGE said it would be interesting to him to hear the views of the Conference with respect to the nature of the spiritual body referred to in the communication just read.

DR. HALLOCK said a question had been trying to shape itself in his mind which, as near as he is able to state it, is this: What light (if any) do we derive from our experience as Spiritualists, respecting the theory and practice of Reform? That is to say, assuming a sincere desire to make the world better, does our fact-derived Spiritual Philosophy afford us any aid in realizing the true way of doing it?

DR. GRAY, in answer to the question of Mr. Partridge: There are three modes by which the fact as narrated may have occurred: First, through rapport (as in mesmerism, where the spiritual senses are opened) which enables the entranced person to see Spirits; or, secondly,

rapport being established, they can impress the person in sympathy, with any form they choose. Thirdly, they can construct a physical body which shall be tangible to the external senses, out of the organic elements thrown off from our bodies. In the case narrated, from the fact that the lady thrust her hand, without physical obstruction, through what appeared to be a living man, dressed and booted; he infers that the Spirit magnetized the lady and impressed her with his presence and habiliments; not that the fact being subjective was any less real and Spiritual, or less interesting and significant. His criticism applies simply to the mode. There is an incident related in Mr. Owen's book of a school mistress and her double. He would like to know if any one could give a rational explanation of that phenomenon as narrated.

DR. HALLOCK: In "The Night-Side of Nature" there is the story of a professor of theology at Berlin which, if true, would favor a notion of his own as to the origin, in some cases at least, of these doubles. "He saw his own image on the opposite side of the street as he was on his way home. He tried to avoid it, and finally succeeded by taking a short cut home, until he came opposite his own house, when he saw it at the door. It rang, the maid opened, it entered, she handed it a candle, and, as the professor stood in amazement on the opposite side of the street, he saw the light passing the windows as it wound its way up to his own chamber. He then crossed over and rang; the servant was naturally dreadfully alarmed on seeing him, but, without waiting to explain, he ascended the stairs. Just as he reached his own chamber, he heard a loud crash, and on opening the door he found no one there, but the ceiling had fallen in—and his life was saved." Assuming this to be a fact (and there appears no good reason to doubt it) he is satisfied at present by the supposition that a friendly spirit took that method of arresting the man's attention for the purpose of saving him from the impending catastrophe. A subjective professor could not take a candle in its hand; but our own facts leave no ground for rational doubt that a Spirit could make an external form to resemble the professor, or friend it desired to save. In the work from which this is quoted there are many seemingly well-authenticated cases similar to the one mentioned in the letter.

DR. GRAY: It is possible the statements are colored. Exaggeration is not uncommon, he thinks, in the narratives of ghost stories, even where the narrators are honest.

MR. PARTRIDGE: The fact of thrusting the hand through the body of the form, does not, to his mind, warrant the inference that it was subjective. We know that spirits, in their presentations of objective forms, act rapidly. The organisms they produce, appear and disappear, or change positions, with the rapidity of thought. He has also grasped a spirit hand firmly in his own, and being thus held, has known it to dissolve or vanish without leave from the grasp of his own muscles. How it got away, he does not pretend to know, but that it did, while firmly held in his own, he does know. It is certain, too, (supposing our five senses, with common sense at the back of them, to be good for anything), that spirits can render substances light or heavy, and visible or invisible, that they can cause the hands they present to us, to feel warm or cold at our request. Hence it is not so clear that the spirit appeared to Miss Hammond subjectively. We are prone to insult our senses by impeaching their veracity whenever they report to us anything at variance with our accepted theories. Having established a priori, that a thing is impossible, we accuse them of lying when they report to us that it is true. For himself, he prefers the testimony of his own senses, to the logic of another man, especially of one who has not used them upon the things whereof his own testify.

DR. GRAY: Let no one suppose him a disbeliever in Spiritualism because of his criticisms. In that faith he lives and expects to die. What he set out to do was simply to illustrate the modes by which spirits may and do communicate with us; and he repeats, one mode is by physical manifestation through the external senses, another is by clairvoyance, or genuine spiritual vision; a third is through impression, as illustrated by the facts of mesmerism, where the impracticable is made to recognize ideal things as realities. The New Testament furnishes good illustrations of these methods; that is to say, he takes "the transfiguration," where the apostles saw Moses and Elias with Jesus, to have been actual clairvoyance or spiritual seeing. Peter's vision of the sheet and its contents, he considers as subjective, impressional and not real in the physical sense. The other mode is illustrated in the case of Peter in prison. In that case the prison door was unlocked, the chains knocked off, and Peter himself conducted into the street. Now, these methods do not conflict, nor does one dishonor or detract from the dignity or importance of the other.

MR. SPENSE: The topic we are discussing is interesting, but she does not feel inspired by it. The question proposed by Dr. Hallock is more attractive. She would say, however, that she has many facts in her own experience for which she has no scientific explanation. Nevertheless, they are facts, philosophy apart. Nature is responsible for facts, man for philosophy; and a fact cannot be put down because we have not found a theory to explain it. An invalid, to whom she was not personally known at the time, insisted that she (Mrs. Spence) came and magnetized her, describing the dress she had on, which was

actually the one she wore at the time. Here is a fact—a double—which she has no philosophy to explain. To return to the question of Dr. Hallock; there is one department in the broad field of reform, naturally suggested by the remarks of the evening, the topic, to wit: ghosts, apparitions, etc., which we are so calmly discussing, intent only to discover the law, should remind us that they (the ghosts and apparitions) have been used to control men. That which by faith or fact came to mortals from beyond the grave, in every age has been coined into superstition instead of philosophy, and is to-day the foundation on which dynasties rest, and the scepter by which nations are ruled. A reform which shall dispel these vagaries—that superstition which converts the appearance of a departed loved one into a horror, into a demon; which translates a dream picture of the immortal life, into a sentence of eternal death; which sends babies to hell, and full fledged-philosophers to annihilation by the force of recoil—must come through Spiritualism, and can come in no other way. To dispel the superstition under which the world has so long suffered, what a theme is opened by the consideration of these things!

MISS EMMA HARDINGE had no philosophy to contribute, but she had a fact to state. During her visit at Columbus, Ga., after being in the house of a Spiritualist for about an hour, she was invited to join a circle. Unaccountably to herself she felt cross, and declined. "The circle was formed without her, and she retired to another room. She was fully conscious, and the rudeness and feeling of anger, with which she had repelled the kind invitation of the friends, induced her to question whether she was not losing her senses. Feeling more calm presently, she returned and joined the circle. When she had done so, the manifestations they had been receiving ceased, and the circle became silent and sad. The angry, vicious feeling returned upon her. A melodeon was brought. While a piece was being played, she felt a strong desire to throw something at the performer's head; next she took possession of the instrument and played herself, and became more composed. Played "Home, sweet home" and then a chant—"Praise God for all things." Then she was entranced and described a lady tending a dark child. Then she pantomimed a murder and digging of a grave; and lastly, subsiding into calmness, she chanted "Mt. Vernon." All this was inexplicable to herself, as well as to all present, and no explanation was had at the time. The next day she sought in her retirement an explanation from her spirit friends. None came. Was it spiritual? Yes. Then, why not give me the meaning? You will know in a few hours. At the next circle a gentleman was present, who had come, not to attend the circle but to see her. He was well acquainted in the neighborhood and with the parties. When the foregoing facts had been recited, he said a woman had once resided in the place, of well known violent temper, who had murdered a negro child. She escaped and left, but her daughter remained, and soon after died of a broken heart. The pieces she had played and chanted had been the especial favorites of this daughter. The scene she had narrated transpired twelve hours before the arrival of the gentleman who gave this explanation. The facts would seem to indicate that there are spiritual currents or influences not referable to any particular spirit, with which impressibles may become en rapport.

Adjourned. R. T. HALLOCK.

THE PALACE HOME.

The officers of the association, organized for the purpose of carrying out this enterprise, have secured a plot of ground in one of the finest locations in New York City. It is situated midway between the North River and the Ramble of the Central Park; bounded by Broadway, Tenth Avenue, Seventy-eighth and Seventy-ninth Streets. It covers between two and three acres of ground.

An edifice sufficiently large to cover it will contain three thousand inmates. It will be constructed in the usual style of palaces, with its centre court-yard ornamented with fountains and water-works.

The exterior architecture of the building will be made to accord with the artistic taste of the age.

In strength and durability it will be placed beyond the reach of such catastrophes as the recent ones which have occurred in this city and at Lawrence, Mass.

The interior will be elegantly finished, and will be divided into family homes and single rooms of various sizes, costing from three thousand down to three hundred dollars each. They will be more isolated from each other than our present city dwelling-houses.

The inmates will become the owners of the property, by an arrangement which provides that the sums customarily paid as rent for a house shall in this case be credited to the party as an installment on the deed of the property itself, so that persons who pay these installments regularly, for a few years, receive a deed of the property, free from incumbrances, and thereafter have no rent to pay.

The dining hall will be of a size to seat a large number of people at one time, and the system adopted will be that which will give to each family their own table if they wish.

The food will be produced from gardens and farms expressly appropriated for such purpose. It will be pure, fresh, properly prepared, and will be served at cost, which will be far below ordinary retail prices.

Each person will have to pay only for what they consume.

To different classes of the community, in all parts of the country, the trustees of the association make the following call:

1st. To those who have no means, but are producers of one or another article adapted to the wants of the people: If you are residents of a city, and seek a market for your products, and wish to appropriate a portion of your income towards securing a home for yourself and yours, address a line to us, and we will endeavor to accomplish your wants.

2d. To the same class, who are agriculturists: The completion of this enterprise in the city will necessitate the construction of others in the country, our demands for food will be large, and simultaneous with the progress of our work here, we seek to create sources of supplies, in different sections of the interior, among those who will arrange a tariff of prices that shall not be subject to market fluctuations.

Those who are disposed to co-operate in this direction, we shall be happy to hear from.

3d. Residents of both city and country, who have some means, or an income that with economy can be made to exceed their expenses, and who desire to unite in occupying such a home and carrying out such a project as this, we invite you to join with us.

4th. To those who have capital lying idle, and who are willing to loan it—for the purpose of carrying out this object—in amounts of ten dollars and upwards, and who have a heart broad enough that it can pulsate for others as well as its own form.

Such especially can aid in the accomplishing of a result, for entering upon which we believe they will find their reward.

5th. Energetic, enterprising minds, who can spare a little time to assist in carrying out the many details of a labor of this class, and who have enough humanitarian love in their natures, that they will, to a larger or smaller extent, share with us in the work, we need your co-operation, and we can assure you that your aid shall not go unrewarded.

Masons, carpenters, excavators, plumbers, plasterers, finishers, and manufacturers of building materials, if you can find compensation for your labor and supplies, in securing for your families or yourselves an unalienable home, come here and you may have full value for your products.

We shall carry out our project to just such extent as we receive applications from persons who desire to become co-operators.

Thus we shall secure to those who enter into it, the certain accomplishment of the object.

Our own time and services will, thenceforward, be entirely given to the work until it shall be accomplished.

Our office is located at 30 Pine Street, room No. 12, where we shall be happy to meet all who are disposed to call upon us. The ground plan and front elevation of the building may be seen at the office daily, from 10 A. M. until 3 P. M.

GEORGE H. POLLOCK, President.
S. T. THOMPSON, Treasurer.
NATH'L E. WOOD, Secretary.

[From the Press.]

The Isms of the Age.

[The following suggestive criticism, although far the most applicable to our friends on the other side of the Atlantic, can not fail to interest the American citizen.]

Plain people are weary of ever-multiplying isms. A new notion, or fragment of notion, generated in some troubled brain, no sooner hatched than it is christened and registered among the "isms." Were it left to itself, and neither assailed, nor quoted, nor denounced, it would die a natural death, re-lapsing into the sea on the surface of which it made its appearance. But enthusiastic zealots, the stern advocates of hair-splitting, afraid lest the new notion should be merged in oblivion, and desirous of showing how cleverly they can dance on the edge of a razor, lay hold on the new thought, and by battering it and abusing it, convert a transient crocheted into a permanent heresy. This may not be the history of all the "isms." Some are inveterate moral poisons. Their power and permanency claim for them distinction. They ought to be labelled after the manner of prussic acid, arsenic, and other deadly agents, and all the eclat that belongs to the discovery ought to be given without deduction to the discoverer.

MAHOMETANISM is worthy of a commanding place in the family of "isms." Like a huge cloud it has hung over Asia and Eastern Europe for many generations—blighting by its shadow all holy and beautiful things of the earth, and intercepting from its victims all cheering sights of the heavens.

MORMONISM is next in evil, though not in size. How any section of the Saxon race can have adopted this scandalous immorality has his faith, puzzles us. Its attraction lies, no doubt, in its doctrine of polygamy, which feeds the lusts of the depraved, and in the entire subjection of woman, which gratifies the indolence of man. The wife is the slave. Her labor is productive. The greater the number of wives a man has, the richer he is. They do all the work, and he receives all the pay; and visions constantly vouchsafed to Brigham Young awe the unhappy females into absolute and unquestioning subjection.

ROMANISM deserves the third place of dignity or precedence in the family. It is a combination of the name and sanctions of the Christian faith, with all the palatable prescriptions of Paganism, Judaism, and corrupt human nature. Its reign is a marvel, whether we regard its area or its duration. It seems, however, giving way all over Europe. The

The road to heaven is as short from the gallows as from a throne; perhaps, also, as easy."

The late troubles in Virginia have revived the whole question of Servitude. The expedition and execution of John Brown, taken in connection with the great American Crisis which is hastening with the comet's speed, have roused this Love-hearted but Lion-headed man, and he walks forth from the couch of suffering "armed to the teeth," capable of putting ten thousand to flight. These recent events—"signs of the times"—have developed much Force, as an agent of accomplishing the ends of justice, from the hidden batteries of this naturally forcible mind. Mr. Parker is distinguished among the surging millions of the age by his talents, courage, genius, and sincerity. We enjoy the warmth of his love-laden bosom, and reverently admire his thought-freighted brain. But we are not at all prepared to respond to the spirit of this Roman letter; for the reason that it is a force-promoting analysis of existing circumstances, and gives to the Lion an ascendancy over the power of Love in the battle between Right and Wrong.

We cannot—though we have many times endeavored to—see this question through his eyes; nor can we, by means of our faculties, arrive at his conclusions. He plants himself positively and argumentatively on the side of the Lion. As a means in the hands of good men—of securing the ends of Justice—he prescribes Force. He presents the gospel of "conquering a peace"—of overcoming evil by repulsion, not by attraction—by Moses, under certain hampering circumstances, not by Love, which is surnamed "Christ." If Mr. Parker's ethical teachings be right, if his deductions are not mistakes, then may we begin to believe the Old Testament's report of God's battles. It is conceding that certain wars may be "holy." If this theory of killing your way-out of Bondage be not erroneous, then, peradventure, might may be right, fighting may be peace-making, and "cannon balls may aid the truth!"

Theodore's ministry has been a ministry of love and rare knowledge. But his fondness for the primal facts of history, as indications of the Divine Will through human consciousness, seems to convert his judgment to the verdict which they render. The fact that Force has been resorted to in all ages, and by all races of men, as a natural agent of doing both good and evil, is indisputable. But must the Past dictate to the Future? Must that which has been always continue? The spirit of love and the principles of righteousness do not enter the human soul through bullet holes. The sword is a poor plow after which to sow the seeds of fraternal justice. Is it not nobler "to suffer and be strong?" That strength is sublime and that virtue is God-like, which can receive wrong without returning it. It seems to us that no person or nation can ever achieve certain and permanent Progress, unless the weapons and batteries employed are marked with the three P's—Pen, Press, Platform.

Political America is a vast slumbering volcano! But so long as the ballot box is kept open to the free and unrestrained expression of Public Opinion, so long will the beautiful country be protected from the consuming fire and smoke of these frequent explosions. That Pandora's "box" is our only vent. The mighty heart of this restless, energetic, independent, progressive people finds plenty of throbbing-room in the periodical election. The ballot box, not the cartridge box, is our safety valve. The pen obedient to the inward spirit, not the pistol charged with brimstone and bullets, is the sword of two edges. Let us have more of the Lamb—less of the Lion—as an agent in overcoming ignorance, injustice, and evil. But we do not desire to, even if we could, sway the moral feelings of any truly enlightened mind. Let each one judge in the light of his own Reason; and thereafter act as conscience orders.

FORCE VS. LOVE: WHICH TRIUMPHS?

That "the age of force yet lingers" may be seen in the fact stated on the authority of the *New Haven Journal*, that Col. Samuel Colt, of Hartford, has made arrangements to establish a manufactory for fire-arms at Richmond, Va. The capital required is one million of dollars, of which Major W. M. B. Hartley, of Connecticut, has agreed to furnish one half.

Here is another picture of a fairer coloring:

"Col. Colt, of Hartford, gave a great sleigh ride to the children of the Colt Armory Sunday School on Wednesday. They were over a hundred in number, and all piled into a mammoth sleigh, built for the purpose, decked with evergreens and banners, and drawn by fifteen mules, tandem. The rate of speed was not rapid, but the children enjoyed it vastly, and were the observed of all observers. After the ride, they partook of an entertainment at the Colonel's residence."

How many "Armory Sunday Schools" will be needed to neutralize, by means of "love," the "force" element in the Richmond manufactory? We fear the "lower god" will triumph in this contest. Sunday Schools, and gay sleigh-rides, though potent with children, are no match for Colt's revolvers.

Persons and Events.

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

Employment Wanted.—A lady desires to find some remunerative employment; would either take charge of a family, act as nurse, or superintend or execute any business for which her capacities fit her. Is a neat and correct copyist. Any person so situated as to need help can hear at this office of one to whom employment would be a favor.

Robert Dale Owen.—Through the kindness of Mr. A. E. LAING, many of the Spiritualists of New York City and vicinity, enjoyed an opportunity of meeting socially with ROBERT DALE OWEN at the residence of Mr. Laing, in Nineteenth Street, on Wednesday Evening, February 28th. The occasion was one to be pleasantly remembered by those present.

Not a Christian Country.—This cannot, surely, be styled a Christian government, since a Jewish Rabbi has recently opened the House of Representatives with prayer. A letter writer—possibly himself a Christian—states that the Rabbi appeared "in full robes, black wig, gold specs, two rings on his left hand," and offered "an interesting and novel prayer," "heard in all parts of the house!"

The Minister's Wooing.—The three papers, the *Independent*, *Evangelist*, and *Observer*, are unitedly engaged in determining the orthodoxy of Mrs. Stowe's last book. It would be a marvellous work, upon which they all agreed. Between the three, the book will be well advertised, and its many liberal sentiments find new readers.

The Palace Home.—Attention is directed to the circular of the "Palace Home Association," to be found on our third page. If this really noble plan can be rendered practical—and men and means alone seem needed to do this—we, with many others, will rejoice most heartily.

Thankful for Small Favors.—A kindly spirited orthodox brother writes: "I should find it hard to wish you success, if that would include wishing your paper to be successful, but I trust as such a paper is to be, your influence will tend to increase the good it will do, and lessen the evil. In such a work I wish you great success." Amen! Brother, and may you bear us witness at the end of twelve months, having meantime carefully perused this department—with others—of the *HERALD OF PROGRESS*, that our work has been to further the best interests of humanity; to strengthen the ties that bind us to the angel world of good thoughts and good deeds; and to sever every link fastening us to old errors, false theories, and immoral corrupting practices. Our work should be the same, though we may handle different tools.

Prof. Dean's Polytechnic Institute.—A good school, where children can receive the elements of education, unmingled with false and pernicious theories of life and moral responsibility—where thoroughness and practicality are not sacrificed to artificiality and display—where a necessary and faithful restraint and discipline, is administered with the spirit of a parent and friend, rather than of a censor and master, has long been felt to be a decided and important want in this country. Few such schools exist. Among the few which we conceive to be at least superior to the many, and approaching, if not possessing the advantages so requisite, is the Polytechnic Institute of Prof. Dean, at No. 69 West 19th street, New York. We think parents can rely upon the course of study and mode of instruction there pursued. At our office may be seen very tasty and artistic evidences of skill, on the part of some of Prof. D's pupils in drawing and mathematics.

What It is to be Religious.—A Congregational clergyman writes: "I was glad, if the report was correct, to learn that Judge Edmonds' advice was 'to be religious—settle on some system of religious doctrine—be devout—regardful of God.' I think free inquiry in a candid spirit will lead to this, and then to the Lord Jesus Christ"—and then we suppose to his ministers? We think not, Brother! The candid, free soul, need travel no such circuitous route to the heaven of personal harmony. The same port may be in view, but you sail in quite a different direction from that which our compass points as Godward. Jesus perceived the truth more nearly when he said, "The Kingdom of Heaven is within you." Would we look within, instead of perpetually to Christ, we might much sooner see reflected upon the clear mirror of the true soul's honest depths, as fair an ideal picture of the God who made us, as we need. We should be "religious;" but we need not necessarily "settle" so very far down from an enlightened standard, as to accept popular dogmas.

—An office has been opened in Canada, by a southerner, to furnish aid to colored persons desiring to return to the United States, to resume the condition of slaves. The movement awakens much latent sympathy with the "suffering colored population," on the part of the northern presses, not generally supposed to be largely sympathetic with persons of color. Thus a certain good has already come of it. Whenever any event stirs the sympathies of such papers as the *Detroit Free Press*, *New York Express*, &c., we may know there is "something in it."

Paragraphical.

"Life is but an endless flight of winged facts or events; a series of surprises."

CANTING HYPOCRISY.

In Chicago recently it was reported that a wealthy citizen, detecting his wife in an unlawful intimacy with a legal "friend," repaired to "their devoted pastor and communicated all." Thereupon, so the papers have it, "the minister bade the brother join him in prayer, so that the Lord might counsel them upon the course to be pursued, and on their bended knees they earnestly prayed for many minutes, and the husband arose refreshed, strengthened and somewhat comforted. A plan was soon arranged—a separation was the first step." It is now likely to be shown that the husband was guilty of a conspiracy to divorce his wife, upon an utterly groundless charge.

REMEDY FOR HARD TIMES.

Dr. Cheever, in the *N. Y. Independent*, offers the following antidote for all pecuniary and other embarrassments:

"Assuredly if the children of God would not attempt to have their own will, apart from his, but would obey the sweet divine injunction to be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let their requests be made known unto God, leaving it with God to provide, and always leaning upon him in the sweet and blessed spirit of adoption, then they would have experience of this "all things" in present and daily demonstration, much more evidently."

PROGRESS IN NEW YORK LEGISLATION.

A bill has been ordered to a third reading in the New York Senate, a similar one having already passed the Assembly, giving married women the right to their own property and earnings, the same as if they were unmarried.

Progress has also been made on a bill allowing Divorces for three years habitual drunkenness. The latter probably will not pass, particularly as the *Tribune* counsels the Republican majority to "ponder long and carefully before it increases the facilities for Divorce."

One point is gained however, when the New York Legislature gives such measures respectful attention, which it has not done heretofore.

MORE WORDS FROM BAYARD TAYLOR.

Mr. Howison, the Chairman of the Richmond Young Men's Christian Association, prolongs his correspondence with Bayard Taylor, and calls out some sensible thoughts from the popular lecturer. We quote the following:

"What my political opinions are, concerns no one, so long as I do not proclaim them publicly. For my religious faith I am answerable to God alone. I will enter into no discussion with you upon these points, for I deny your right, or the right of any other man, to catechise me. When I deliver my lectures on "The Arabs," "Arctic Life," and "Moscow," (as I proposed doing at Richmond) your business with me extends no further than to demand that my statements be correct and my narrative entertaining.

Your repeated allusion to "Free-Love" might have been spared. I shall rejoice as heartily as yourself, when the small band of licentious free-lovers disappear from the North, and when a race of mulattoes is no longer propagated at the South.

"I cannot join in your closing declaration, when I find that "constitutional liberty" means a tyranny over thought unknown in despotic Austria, and that "the Christianity of the Bible" includes an inquisitorial bigotry from which even Catholic Spain is free."

News Items.

—Appleton's new American Cyclopaedia has been burned at Enterprise, in Mississippi, as an abolition publication.

—The widow of Oliver Brown has just lost her little daughter. A mother, widow, and childless, at seventeen!

—A first, and as alleged undivorced wife of Wm. E. Burton, has applied for a share in the settlement of the estate of the late comedian.

—A young man of twenty-one recently married a woman of sixty-five, for the purpose of securing the sum of ten thousand dollars, left by bequest.

—The report of Garibaldi's marriage is denied by some foreign letter writers, while others seek to awaken apprehension on account of the Austrian connections of his young bride.

—Three women were tarred and feathered in Oakville, C. W., recently by a gang of rowdies. A lack of virtue on the part of the victims was the alleged pretext for the violence. Immaculate rowdies of Oakville, how many men wanting in virtue have you tarred and feathered?

—Disgraceful riots have recently taken place in the church known as "St. Georges in the East," London, on account of an attempt on the part of the rector to introduce a change in the services.

—Queen Victoria has written a very womanly letter to the Queen of Greece, thanking her for her kindness to her son, Prince Alfred, during his recent visit to that classic land.

—It is stated by a "New York Correspondent" for some paper, that the Harpers have "thrown George W. Curtis overboard," to calm the southern storm. If this is the case we shall wait and see who suffers most from the "storm," Curtis or the Harpers.

—The Supreme Court of Ohio has decided that a man may be a citizen, if he have more than half white blood. Should, however, the African current preponderate by so much as an ounce's weight, the possession of such extra quantity disqualifies him from casting a vote in the State of Ohio.

—A bill has been introduced into the Assembly of California, requiring Justices of the Peace to exact payment of a license fee from every lecturer on Spiritualism, the fees to be paid into the treasury for the benefit of the Insane Asylum! Why not license all religious speakers!

—The mother of Cassius M. Clay, a venerable Kentucky matron of eighty years, says concerning the reported notice the pro-slavery men have given him to leave that state: "They need not give Cassius notice to quit," said the resolute old lady, "he will not go; and for my part I had rather see him without his head, than hear of his deserting the post of duty."

—Stevens, under sentence of death in Virginia, is said to be a Spiritualist. "He does not talk of dying, but of meeting the glorious martyrs of the past, and of linking loving hands with them in the great work of human redemption."

The Physician.

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

SELF-HEALING ENERGIES BETTER THAN MEDICINES.

BY A. J. D.

Earthly language cannot embody all we have to impart under this head, in regard to the perfect adaptation and competency of man's vital energies, to self-repair and harmonize the bodily organs.

As soul speaks to soul in the blissfulness and breathings of magnetic attraction, so the powers which live in all the cerebral centers and visceral organs meet and mingle together, like angels in the gardens of light, for purposes of greatest good to the physical and mental proprietor.

Suffering Ones of earth! have ye not realized the medical wisdom that floats through every vein of your physical structure? There is no power more self-just and self-restoring than that which breathes, and sobs, and gushes, in your personal organization. Atheism is not more destitute of the divine qualities of intuitive wisdom than are the various systems of medicine of that restoring principle which alone can summon the spirit of health from its retreats in the corporeal economy. As ye cannot gather figs from thistles, so ye cannot obtain health from the drugs and medicines. Medicines cannot impart the principle of health, any more than can a book convey the light of wisdom. But there are aids and helps in medicine just as there are hints and streams of suggestiveness in books.

The error, however, is in the source of reliance. The sin-sick soul goes meekly to a priest, or prayer-meeting, with unbounded confidence in the efficacy of the remedies and ceremonies prescribed by the priest. In like manner the diseased mortal seeks the doctor with unlimited faith in the power of popular nostrums and inorganic compounds. And yet, as the age of honesty and intelligence expands, we find patients and physicians more and more agreeing that medicines, at best, but serve and subvert the inherent energies of the organism; that health is possible only by means of the self-restoring and conservative principles which the good Father and Mother transmitted to the organs, muscles, nerves, and blood, of the living temple; and, therefore, that all belief, or pretension, that medicines hold and convey the life-giving energies of health and beauty to man's body, is nothing less than mischievous superstition or intentional imposition.

Disease, in very shortest phrase, is discord. The causes and effects of this one "discord" are various and innumerable. They differ in different persons, because of temperament and occupation; also, they differ in different seasons, because of temperature and potential electricities. Spring-discords of body are different, in the same persons and places, from those which prevail in autumn; so, also, for reasons above given, winter-discords differ widely from those of the summer time.

Outward manifestations of invisible disturbances are indications of the causes of discord, which preponderate either in temperament, occupation, or temperature. Something is unbalanced in the empire of concealed forces—either an excess, a deficiency, or a misplacement of parts—perhaps, as occasionally happens, all these causes of pain and suffering exist and operate in combination.

When the body is thus besieged with "discord," how can the soul feel harmonious. It cannot, for mind must suffer with the organs by which it exists. This fact, however, is of the highest significance. It teaches that the mind—or rather the Fountain of forces out of which the mind rises into entity from an elemental state—contains the conquering and health-giving powers. From these energies, and not from medicines, the sick may expect relief. Sweet and grateful breathings from invisible principles are cognizable only by means of the sensitive energies of mind. Granite rocks do not hear the whisperings of infinite wisdom, although they invariably move in harmony and keep step in progress with such wisdom; while human beings, when unfolded in their affections for the soft and thrilling music of truth, not only obey

divine wisdom in the simple luxuriosness of spontaneous freedom, but, in addition to such obedience, they receive and enjoy that handsome healthfulness which naturally results from equilibrium with the principles of such wisdom. It is true that medicines and magnetisms can and do contribute (sometimes) to the right development of the patient's inherent energies of health; and so, indeed, do all arbitrary appliances affect, either for good or for evil, all bodies and forces with which they come in contact; but this surely cannot be interpreted and appropriated as a sufficient foundation for the absurd doctrine that drugs, medicines, and magnetisms, contain, *per se*, virtues which may displace or regenerate your vices and consequent misery.

Nay, nay—listen, O suffering soul of earth! and thine ear shall catch the soft and grateful music of Nature's truths. The authority and divinity of thy Eternal Father are impressed upon each speaking principle. Motion, Life, Sensation, Intelligence—do not these principles rule, or ought they not to govern, in every part of your physical body? Do they not labor day and night, both when you wake and when you sleep, for the full growth, refinement, and harmonious expansion, of all organs and functions? Is not the unspeakable goodness of our Eternal Father and Mother displayed within the temple of your individuality? What principle of wisdom was it that, before you had a personal consciousness, built your bones and jointed them so beautifully? Do you not suppose that the same energy is with you this very moment? Behold with what promptness your windpipe expels a grain of sand or a bit of bread, which perchance invaded the province formed only to attract and enjoy the pure air of heaven. With what divine energy does the spirit of blood work to heal the wound on the surface of your temple? A mote is in thine eye—instantly the tissues send forth a flood of tears to wash it away! Thy stomach is stronger in righteousness than thy brain. Ever since your birth the digestive receptacle has been tempted, fed—crammed, jammed, and poisoned—with every imaginable good and evil thing, from the outrageous inventions of the nurse, who first took you from the doctor's hands, to the last pastry cook's indescribable compound of table-temptations. Your brain could not contain one-half the shadows which such substances cast upon it, neither could your judgment dispose of a tenth part of such feeding in the shape of thought and intelligence, but your stomach pours forth its fluid and commissions its self-healing attributes so promptly and perfectly that all you can justly complain of is—"indigestion;" headache, of course, and intestinal disturbances.

Recuperation is natural to all living bodies. Every derangement, if curable at all, the self-repairing energies may overcome with harmony. Only open your understanding to a knowledge of those magnetic agencies, or perhaps mechanical aids, which will remove obstructions and thus put into Nature's hands the reins of physical government. Man's fearfully constructed body is more than paralleled by his wonderful mind. This power is endowed with the tendency to work both ways; it will either bring disease upon the body or remove it. If your own mind cannot begin the work, (which many times happens,) then avail yourself of the healing attributes of another mind. If your entranced imagination still needs a visible medicine to fix its faith upon, why—we are sorry for you—send for the only physician in whom you believe; and then straightway "let us pray" that he (or she) will give you the most artistically small dose of medicine possible for his sense of justice and adaptation to suggest.

The truth is, that, accidents excepted, the great majority of human bodily diseases are of mental origin. Disturbances begin in the forces and end in the forms; therefore, by virtue of a psychological and physiological necessity, the remedy must commence in the form and terminate in the Spiritual constitution. Swallowing a disgusting mass of medicine is never necessary; any more than is a weekly dose of orthodox religion indispensable to good morals and happiness after death; and yet, disgraceful and disagreeable as it is, there are millions of our humanity who habitually take atrociously large doses of both! From all this, and innumerable other equally popular outrages, "good Lord deliver us!"

In our next we shall attempt to explain how the "Self-Healing Powers" may be rendered available in disease.

HOW TO SLEEP WITHOUT DREAMING

It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a heavy meal, the weight of the digestive organs, and that of the food, resting on the great vein of the body, near the backbone, compresses it and arrests the flow of blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more decided, and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it, arouses us; that sends on the stagnating blood, and we awake in a fright, or trembling, or perspiration, or feelings of exhaustion, according to the degree of stagnation, and the length or strength of the effort made to escape the danger. Eating a large, or what is called "a hearty meal," before going to bed, should always be avoided; it is the frequent cause of nightmare, and sometimes the cause of sudden death.—Ed.

Attractive Miscellany.

"All things are engaged in writing their history—The air is full of sounds; the sky, of flocks; the ground is all memoranda and signatures; and every object covered with hints, which speak to the intelligent."

WHAT IS THAT, MOTHER?

BY REV. G. W. DOANE.

What is that, Mother?—The lark, my child!—The morn has but just looked out and smiled, When he starts from his humble grassy nest, And is up and away with the dew on his breast, And a hymn in his heart, to yon pure bright sphere, To warble it out in his Maker's ear. Ever, my child, be thy morn's first lays Tuned, like the lark's, to thy Maker's praise. What is that, Mother?—The dove, my son!—And that low, sweet voice, like a widow's moan, Is flowing out from her gentle breast, Constant and pure by that lonely nest. As the wave is poured from some crystal urn, For her distant dear one's quick return. Ever, my son, be thou like the dove, In friendship as faithful, as constant in love. What is that, Mother?—The eagle, boy!—Proudly carving his course of joy, Firm on his own mountain vigor relying, Breasting the dark storm, the red bolt defying, His wing on the wind, and his eye in the sun, He swerves not a hair, but bears onward, right on. Boy, may the eagle's flight ever be thine, Onward and upward and true to the line. What is that, Mother?—The swan, my love!—He is floating down from his native grove, No loved one now, no nestling sigh, He is floating down by himself to die, Death darkens his eye, and unplies his wings, Yet his sweet song is the last he sings. Live so, my love, that when Death shall come, Swan-like and sweet, it may wait thine home.

[From "The Old House by the River."] THE SPIRIT GREETING.

BY W.

The moon to-night is shining on my forehead, and on my paper, and my hand, and my pen; but its silver light falls on thy grave, thou fairest of our childhood's friends. In such a night "I cannot make thee dead." I know the grave has won the clay, I know the silence that has fallen on the melodious voice, the solemn seal that closes the ruby lips. Yet from the years, the hoarded years, come faintly now the songs and sounds of younger days, and among them all, that voice is pure, and clear, and very melodious, and it floats away from me now into the far, deep sky. Thou art gone to God! Pure as an autumn morning star-beam, thou didst not fade from the sky! Thou art only hidden from us by the grosser light which our senses cannot penetrate, and when the night comes to us we shall see thee again!

If you could go with me now to a glen not far away, and a willow-shaded nook, I would point out to you the very spot, where, years ago, there stood a rude bench, on which many times I have seen the fair girl I now write of sitting, and by which I once saw her kneeling. That old cottage under the hill—which has echoed many a time the sounds of our young and glad voices when Joe Willis and I knew little of the hardships of the world, and loved with all the impulsive love of childish days—is occupied by strangers, and its broad hall and large rooms now ring to the laughter of those that knew not her whose gentle spirit haunts their very chambers.

She was as pleasant as a dream. I was a mere boy then, and with the privilege of a boy and a near relative, used to lie at her feet on the grass, and gaze into her face, and watch the play of her exquisite features. It was there I learned first how high, and pure, and worshipful, humanity may be.

She has passed now into the presence of her God, and if to night she is seated on the margin of some glassy lake, or by the bank of a prattling stream of the living waters of that land, and yet can hear, as I believe she can, the words which our souls whisper, if our lips do not, then am I sure she smiles as she listens, and looks up to God and blesses him with new songs, that she was permitted to pass hence, as she was, long, long ago; and yet she loves us! The blessed ones forget us not, and she has been here to-night, and has kissed my forehead as of old.

It was on a moonlight night in August that she walked out with me, (then a boy five years her junior,) and sat down on the bench by the side of the stream. The air was clear, the sky serene, and no sound disturbed us; but the soft voice of the wind, among the tree-tops, made a pleasant music, and we listened and were silent. The stillness was broken by the voice of Joseph S.—I will pass over that scene. I dare not attempt a description of it. It was my first lesson in human suffering, and though I have learned it over and over since then, yet I have never seen more agony than those two felt, as they parted that night to meet no more on earth.

He bowed his lips to her forehead, and murmured the solemn word, "Forever." She woke at that word, and exclaimed with startling vehemence, "No, no, there is no such word, Joe!" "We shall not meet again on earth my gentle one." "And what is earth?" Her tall form grew more quiescent, and her dark eye flashed divinely, as she rose and exclaimed, in clear and silvery tones: "And what is earth? These things must end. I will name a tryst, dear Joe, and you shall keep it. If you pass first into the other land, wait for me on the bank, and if I go hence before you, I will linger on the other shore until you come. Will you remember?" "I will live and die in this memory." She lifted her face to his, and her arms to his neck, and they clung together in a long passionate embrace. Their lips did not separate, but were pressed close together, until he felt her form cold, and her clasp relax, and he laid her gently down on the old seat, bowed over her a moment, in prayer, and was gone. I heard him say, "Take care of her, Phil," and so I strove to recall the life that had gone from her lips, and cheeks, and eyes. It

came slowly, and she woke as we woke the morning after death has entered our charmed circle, with an oppression on the brain, and a swimming swollen senselessness of soul. At length she remembered all; and raised herself with a half-articulated exclamation of agony, broken by a sob; then fell on her knees by the bench, and buried her face in her hands, and remained thus for nearly half an hour. When she arose, her face was calm and serene. It wore that same exalted look until she died. I think she took cold that night, she was never well afterward, and the next winter she passed at the south, returning in the spring, very fragile, but very beautiful.

Joseph S. was sent abroad by one of the Boards of Missions of the Church, but his health failed, and he resigned his commission while he traveled through the Eastern world. Three years fled with their usual swiftness. To Sarah D. they were very slow and painful years, yet she was happy in her quiet way, and no one dreamed of the strange tryst she was longing to keep on the other side of that dark river, which men so shrink from. She grew feebler daily as the summer and autumn advanced, and in December she was evidently dying.

One day her mother had been out of the house, perhaps making calls; she returned at evening, and among other incidents of news which she had learned, she mentioned to Sarah the death of her old friend Joseph S.—The fair girl was reclining in her large arm chair looking out through the closed windows at the snow on the ground, and the pure moonlight that silvered it. There was no startling emotion visible as her mother mentioned the fact which to her was the most solemn, yet most joyful news the world could give; for now, how much nearer was her meeting! I saw a smile flash across her face as the joyful news reached her ear. I saw her lips move as if she invited even then his spiritual embrace. I saw her forehead raised to feel the caress which I know she felt! She was silent for many minutes, and then spoke in feeble yet very musical accents, and I, boyishly, wept aloud! Then she smiled, and looked at me with finger upraised, and said, "Wait a little while longer, dear Phil." And then, after a moment, she said, "Mother, is the snow very deep?" "Not very, dear; why did you ask?" "Because, if it were deep, I thought it would be difficult for old Mr. Smith to find our lot in the grave yard. Are all the headstones covered, mother?" "What is the matter, Sarah? What if they are covered?" "Mother, dear, it is useless to conceal it from ourselves, or from one another. You know, and I quite as well, that I am dying. I have not wished to live, only for one thing I did long for life, and I dreaded to meet death all alone! but now I shall not. Philip will tell you what I mean when I am gone. Yes, gone, dear mother. I shall not be here any longer. You will be here, and father, and you will rise and walk about, and visit, and go in and out, and sleep and wake again, and so on day after day, and I shall have no part any longer in your cares and joys; Dear Mother"—and as she uttered the last two words, she put her arms around her mother's neck and kissed her fondly, and sank back into her chair again. I sat at her feet watching her matchless features. A smile was flitting across them, now there, now gone, yet each time it appeared it lingered longer than before, until it became fixed, and so holy, so very holy, that I grew bewildered as I gazed, and a strange tremor passed through my body.

The breath of peace was fanning her glorious brow! Her head was bowed a very little forward, and a tress escaping from its bonds, fell by the side of her pure white temple, and close to her just opened lips. It hung there motionless! No breath disturbed its repose! She slept as an angel might sleep, having accomplished the mission of her God. Oftentimes since then I have heard a voice from heaven, as melodious as that which the prophet of old heard declaring the blessing of the righteous dead! To-night I have been hearing it—it is faint, indeed, but clear, and oh how thrilling, and it sounds like her voice chanting a grand old psalm!

"And thou shalt walk in pure white light, With kings and priests abroad! And thou shalt summer high in bliss, Upon the hills of God!" I know not under what palm tree of Chaldea, or by the shadow of what rock in Hindoostan, or under what ruin in time hallowed Egypt, the clay which once was my friend, of mine own kindred, awaits the resurrection. I have knelt in the silvery moonshine of the highlands by the grave of that other friend of Joe, holy years! But when, as last night, Joe and I speak of them, our thoughts linger not long, either at the one grave, or at the other. We only think of the rending veil and the embrace which awaited her when she became an angel!

TESTS OF CHARACTER.—That which you most enjoy, that which you seek and practice with the greatest pleasure; the company you prefer, the books you read, the kind of pleasures and amusements you most frequent; the language you use, the kind of stories you tell with the greatest pleasure, things for which you make the greatest sacrifices, and on which you place the highest value; these, more than your professions and pretensions, are the true tests of character. Example discloses the true character, while profession, without example, is but a vapor which soon measures your influence.

THE TRIUMPH OF FREEDOM. A VISION. BY FRANCES ELLEN WATKINS. It was a beautiful day in Spring. The green sward stretched beneath my feet like a velvet carpet, fair flowers sprung up in my path, and peaceful streams swept laughingly by to gain their ocean home. Above me the heavens were eloquent with the praise of God, around me the earth was poetic with His ideas. It was one of those days when Nature, in the excess of her happiness, leans on the bosom of the balmy sunshine, listening to the gentle voices of the wooing winds. I had fallen into a state of dreamy, delicious languor, when I was roused to sudden consciousness by a startling shriek. I looked up, and, bending over me, I saw a Spirit gazing upon me with a look of unmistakable sadness. "Come with me?" said she, laying her hand upon me and drawing me along with an irresistible impulse. Silently I followed, awed by her strange manner. "I wish," said she, after a few moments silence, "to show you the goddess of this place." Surely, thought I, that must be a welcome sight, for the loveliness of the place suggested to my mind a presiding genius of glorious beauty. "It is now her hour of worship, and I want to show you some of her rites and ceremonies, and also the priests of her shrine." Just then we came in sight of the goddess. She was seated on a glittering throne, all sparkling with precious gems and rubies; and, indeed, so bright was her throne, it threw a dazzling radiance over her sallow countenance. She wore a robe of flowing white, but it was not pure white, and I noticed that upon its hem and amid its seams and folds were great spots of blood. It was the hour of worship, and her priests were standing by, with their sacred books in their hands; it was one of their rites to search them for texts and passages to spread over the stains on her garment. When this was done, they bowed down their heads and worshipped, saying: "Thou art the handmaid of Christianity; thy mission is heaven-appointed and divine." And all the people said "Amen." But during this worship I saw a young man arise, his face pale with emotion and horror, and he said, "It is false." That one word, so sublime in its brevity, sent a thrill of indignation through the hearts of the crowd. It lashed them into a tumultuous fury. Some of them dashed madly after the intruder, and hissed in his ears, "Fanatic, madman, traitor, and infidel." But the efforts they made to silence him only gained him a better hearing. They forced him into prison, but they had no chains strong enough to bind his free-born spirit. A number of adherents gathered around the young man, and asked to know his meaning. "Come with me," said he, "and I will show you;" and while they still chanted the praises of the goddess, he drew them to the spot, where they might view the base and inside of the throne, and the foundation of her altar. I looked, (for I had joined them, led on by my guide,) and I saw a number of little hearts all filed together and quivering. "What," said I, "are these?" My guide answered, "They are the hearts of a hundred thousand new-born babes." I turned deathly sick, a fearful faintness swept over me, and I was about to fall, but she caught me in her arms, and said, "Look here," and beneath the throne were piles of hearts laid layer upon layer. I noticed that they seemed rocking to and fro, as if smitten with a great agony. "What are these?" said I, gazing horror-stricken upon them. "They are the hearts of desolate slave mothers, robbed of their little ones." I looked a little higher, and saw a row of poor, bruised and seared hearts. "What are these?" "These are the hearts out of which the manhood has been crushed; and these," said she, pointing to another pile of young, fresh hearts, from which the blood was constantly streaming, "are the hearts of young girls, sold from the warm clasp of their mothers' arms to the brutal clutches of a libertine or profligate—from the temples of Christ to the altars of shame. And these," said she, looking sadly at a row of withered hearts, from which the blood still dropped, "are the hearts in which the manhood has never been developed." I turned away, heart-sickened, the blood almost freezing in my veins, and I saw the young man standing on an eminence, pointing to the throne and altar, his lips trembling with the burden of a heaven-sent message. He reminded me of one of the ancient seers, robed in the robes of prophecy, pronouncing the judgments of God against the oppressors of olden times. Some listened earnestly, and were roused by his words to deeds of noble daring. Others, within whose shrunken veins all noble blood was pale and thin, mocked him, and breathed out their hatred against him; they set a price upon his head and tracked his steps with bitter malice, but he had awakened the spirit of Agitation, that would not slumber at their bidding.

The blood-stained goddess felt it shaking her throne, its earnest eye searching into the very depths of her guilty soul, and she said to her worshippers: "Hide me beneath your constitutions and laws—shield me beneath your parchments and opinions." And it was done; but the restless eye of Agitation pierced through all of them, as through the most transparent glass. "Hide me," she cried to the priests, "beneath the shadow of your pulpits; throw around me the robes of your religion; spread over me your altar clothes, and dye my lips with sacramental blood." And yet, into the recesses of her guilty soul came the eye of this Agitation, and she trembled before its searching glance. Then I saw an aged man standing before

her altars; his gray hair floated in the air, a solemn radiance lit up his eye, and a lofty purpose sat enthroned upon his brow. He fixed his eye upon the goddess, and she cowered beneath his unflinching gaze. He laid his aged hands upon her blood-cemented throne, and it shook and trembled to its base; her cheeks blanched with dread, her hands fell nerveless by her side. It seemed to me as if his very gaze would have almost annihilated her; but just then I saw, bristling with bayonets, a blood-stained ruffian, named the General Government, and he caught the hands of the aged man and fettered them, and he was then led to prison. I know not whether the angels of the living God walked to and fro in his prison—that, amid the silent watches of the night, he heard the rustling of their garments—I only know that the old man was a host within himself. The goddess gathered courage when she knew that she could rely on the arm of her ruffian accomplice; the old man offered her freedom, but she answered him with a scaffold—the gallows bent beneath his aged form. Her minions drained the blood from his veins, and they thought they had conquered him, but it was a delusion. From the prison came forth a cry of victory; from the gallows a shout of triumph over that power whose ethics are robbery of the weak and oppression of the feeble; the trophies of whose chivalry are a plundered cradle and a scourged and bleeding woman. I saw the green sward stained with his blood, but every drop of it was like the terrible teeth sown by Cadmus; they woke up armed men to smite the terror-stricken power that had invaded his life. It seemed as if his blood had been instilled into the veins of freemen and given them fresh vigor to battle against the hoary forms of gigantic Error and colossal Theory, who stood as sentinels around the throne of the goddess. His blood was a new baptism of Liberty. I noticed that they fought against her till she tottered and fell, amid the shouts of men who had burst their chains, and the rejoicings of women newly freed, and Freedom, like a glorified angel, smiled over the glorious jubilee and stood triumphant on the very spot where the terrible goddess had reigned for centuries. I saw Truth and Justice crown her radiant brow; from joyful lips floated anthems of praise and songs of deliverance—just such songs as one might expect to hear if a thousand rainbows would melt into speech, or the music of the spheres would translate itself into words. Peace, like light dew, descended where Slavery had spread ruin and desolation; and the guilty goddess, covering beneath the clear, open gaze of Freedom, and ashamed of her meanness and guilt, skulked from the habitations of men, and ceased to curse the land with her presence; but the first stepping-stones of Freedom to power, were the lifeless bodies of the old man and his brave companions.

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THE TRIUMPH OF FREEDOM. A VISION.

BY FRANCES ELLEN WATKINS.

It was a beautiful day in Spring. The green sward stretched beneath my feet like a velvet carpet, fair flowers sprung up in

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WARREN CHASE lectures in Baltimore, Md., the first two Sundays of March; at West Winfield, N. Y., the third Sunday, and Syracuse the fourth. The five Sundays of April in Oswego.

J. M. PEEBLES speaks each Sunday at Battle Creek, Mich.

MRS. FRANCES O. HYZER will speak in Cleveland the first three Sundays in April.

REV. SAM'L LONGFELLOW speaks in Brooklyn every Sunday at the church corner of Congress and Clinton streets.

MRS. CORA L. V. HATCH speaks every Sunday afternoon and evening at Hope Chapel, 720 Broadway, New York.

L. JUDD PARDEE will answer invitations to speak. Address Louisville, Ky.

G. B. STEBBINS may be addressed at Rochester, New York, for a few weeks.

ANDREW J. DAVIS will occupy the platform at Dodworth's Hall, New York, the second Sunday in March.

WILLIAM DENTON, AND ANNE DENTON CRIDGE.—These valued co-workers in the Reform field, start from Cleveland early in April, going as far west as Dubuque. They will answer calls to speak at intermediate points.

WM. DENTON gives full courses on Geology and Theology.

ANNE D. CRIDGE speaks on the Rights of Babies, Psychometry, Self-Cultivation for Woman, Harmonical Education, &c. Address, Cleveland, Ohio.

JASON F. WALKER will speak at Dodworth's Hall, New York, the third and fourth Sundays of March. He can visit points in the vicinity during the weeks following March 12th. Address, Glen's Falls, N. Y.

REV. O. B. FROTHINGHAM speaks morning and evening at the corner of Broadway and Thirty-second street, New York.

REV. GEO. F. NOYES continues his faithful and serviceable efforts in behalf of a Free Gospel, at Hope Chapel, 720 Broadway, New York, every Sunday morning.

MISS EMMA HARDINGE will lecture during March at Philadelphia.

REV. ANTOINETTE BROWN BLACKWELL, of Newark, N. J., speaks at Goldbeck's Music Hall, 765 Broadway New York, every Sunday evening.

SELDEN J. FINNEY.—This eloquent and truly inspired speaker will answer calls to lecture, upon the Harmonical Philosophy. His address is Plato, Lorain Co., Ohio.

JOHN MAYHEW, M. D., will labor after the first of March through Illinois and Iowa. His address is Pontiac, Mich.

JOSHUA R. GIDDINGS, the venerable congressman is now in the lecture field, speaking in behalf of human rights. His home and address is at Jefferson, O.

F. L. WADSWORTH spends the four Sundays of March at Lyons, Mich.; Syracuse, N. Y., April 1 and 8; Utica, 15th; Troy, 22 and 29.

H. MELVILLE FAY, Akron, Ohio, will answer calls to lecture the coming Spring.

MRS. OLIVE M. HYDE speaks each alternate Sunday at Marcellon and Randolph Center, Columbus Co., Wis. During the week at points near Kingston, Green Lake Co., Wis.

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YOUNG MEN'S CHRISTIAN UNION.—A lecture followed by discussion each alternate Monday evening, at Clinton Hall, Astor Place, New York.

R. P. AMBLER will speak in Rockford, Ill., the two last Sundays of March; in Milwaukee, during April; in Cincinnati, the last three Sundays of May and first Sunday of June.

BENJ. TODD will labor in Michigan and Indiana until the middle of April. Address, Elkhart, Ind.

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Night Express, at 4:30 P. M., for Dunkirk, Buffalo, Canandaigua, and principal stations. The Express Trains connect at Elmira with the Canandaigua and Niagara Falls R. R.; at Binghamton with the Syracuse R. R.; at Corning with the Buffalo and New York R. R.; for Rochester and Buffalo; at Great Bend with the R. R. for Scranton; and at Buffalo and Dunkirk with the Lake Shore R. R. for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and the Canada Railroad. CHAS. MINOT, General Superintendent.

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Notices of New Books.

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ARCANA OF NATURE; or, The History and Laws of Creation. Our Bark is Reason, Nature is our Guide. By Hudson Tuttle. With an appendix, by Datus Kelley. 12mo. pp. 344. Boston: Berry, Colby & Co. 1860. New York: S. T. Munson, 143 Fulton Street. Also at the office of this paper. Price \$1.

This finely-illustrated volume seeks to reflect the present plane of Science in the direction of its themes. And more, it sets out to impress the reader with systematic and ennobling pictures of absolute truth. The plan of the work is

I. To show how the universe was evolved from chaos, by established laws inherent in the constitution of matter.

II. To show how life originated on the globe, and to detail its history from its earliest dawn to the beginning of written history.

III. To show how the kingdoms, divisions, classes, and species of the living world, originated by the influence of conditions operating on the primordial elements.

IV. To show how man originated from the animal world, and to detail the history of his primitive state.

V. To show how mind originates, and is governed, by fixed laws.

VI. To prove man an immortal being, and that his immortal state is controlled by as immutable laws as his physical state.

The author has followed with beautiful obedience the impressions of his unfolded Reason. His ambition for external accuracy is powerful. And his sincere aspiration to comprehend the master principles of organic formation and growth in matter, and the wish to impress his own reasoning powers with the profundity and beauty of the truths he sees in Nature, shine vividly and transparently forth from every page of this valuable production. We are not startled with any new and fantastic statement of eternal truth, but with a remarkably systematic development of the "Development Theory" which, in this work, is presented with nearly every element of scientific and intuitional demonstration. "For years," says the author, "I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and truant child. They have upheld my faltering footsteps; they have supported my weary frame, and in darkest hours thrown their sacred influence around me. Like the reader of these pages I am a student in their portfolio, receiving my mental food from their hands. From these invisible authors I draw the concealing veil, and to them dedicate this volume."

Aided by such teachers, Mr. Hudson has produced a book worthy of a high position in the world of thought. In his fifty-third section we find the following in regard to the earth's interior condition: "Every contortion of the earth's strata, every mountain peak and gorge, every uplifting or depression of continents and islands, is direct testimony of the fiery state at present prevailing in the central regions of the globe. The composition of its rocky framework speaks in an unmistakable voice, seconded as it is by the structure of all the planets and stars revealed by the telescope. Planets are not round, in the form of a liquid mass freely suspended in space, but spheroidal, a form necessarily generated by the revolution of a spherical liquid mass on its axis; but to the telescope their surfaces reveal the jagged, mountainous surface produced by volcanic action on their crusts."

Touching the causes of progression in the different types of animals, Mr. Hudson teaches, or his teachers make him say, that "something more than the lapse of time is required. The great principle is, that life is altered by conditions, and every modification in those conditions modifies the organic beings which they originate."

In contemplating the early periods when the gigantic saurians prevailed in the earth and sea, when the iguanodon trampled down trees, when the megalosaurus pursued its prey with thundering roars through the forest, and the ichthyosaurus plunged through the foaming billows with the swiftness of the wind—while contemplating the frightful facts of this era—the author beholds a really graphic and tragical scene: "Over the oozy shore reptiles of monstrous form and terrific aspect drew their slimy bodies, or, emerging from the sea, basked in the rays of the sun. The ichthyosaurus often left the deep, and straggled up the beach to enjoy the warmth, as the seal is now often seen to do. High above, flapping the air with its enormous wings, the pterodactyle screamed over the watery waste, or suddenly darted down on its prey, dashing the white foam from its breast, and arising with the velocity of an eagle into the upper air.

Land and sea witnessed the terrible encounters between the gigantic and ferocious denizens of the forest, and the equally voracious monsters of the deep. Viewing nature as it now is, as the ideal of beauty—trained as our minds have been to recognize nothing but nice adaptations and perfection of design—it is impossible to contemplate the wildness of the ancient world without awe. The uniqueness of its forms, their gigantic proportions, the fierce and savage disposition pictured in strong jaws and jagged teeth, impress us more with fear than beauty. Their colossal bones were made for deadly struggles, and their strong claws and jagged teeth were made to tear and rend their prey.

"The booming roar which rolls through the forests skirting the Ganges or the Mississippi or terrifies the timid animals on the banks of

the Orinoco, was echoed by a thousand voices, rolled in thundering tones over the sea, and reverberated through the forest. There too were cries of combatants in the agonies of death, as those huge reptiles grappled in deadly strife, breaking down forest trees in the encounter, and rivulets of blood flowing from their lacerated veins.

"Death has always existed. Carnivorous races, with their instincts of destruction, were always present, as the police of nature, to keep within proper limits the herbivorous tribes which otherwise would, by their own increase, die out by starvation. The capabilities of life necessitate those of death. The conditions of life are such as presuppose death. The same conditions which build up one organization compel the destruction of another. The existence of the carnivora necessitates the death of the herbivora. All things grow old and decay. The period of their existence is terminated by death, when the atoms of their structure enter new organizations, and perform the offices of life in a perpetual state of progression towards its ultimate state of perfection. Thus life and death are balanced in perpetual oscillation."

Under the same scientific afflatus in which the author's intellectual powers work with a terse energy, we get the following summing up of the grand teachings of the volume: "Life began as a simple cell. This is proved by the convergence of all living forms at that point, by embryonic growth, and its history as revealed by the strata beneath our feet.

"The intelligence manifested by living beings is the individualization of the intelligence of nature.

"Thus originated, living forms progressed through the vast epochs recorded by geology, each era surrounding it by better conditions.

"The individualization of life depends on conditions, and it adapts itself to them, is formed by and maintained by their influence.

"Hence, as each age became more perfect, physically, life moved onward in the same ratio.

"When the earth became sufficiently perfected, man came. At first not superior to the orang. Then he became a savage, then half civilized. His intellect was but developed instinct; his desires and aspirations, at first, scarcely above the animal. He was, however, subject to the mighty law of progress, which impelled him onward. The savage became civilized, the civilized man enlightened.

"The latent germ of a spiritual nature in the animal, in man became awakened, and developed a spiritual life, glorious and immortal.

"This is a brief view of the theory advanced and endeavored to be supported in the preceding pages. It proves nature to be an harmonious whole, without jar or contention, and leaving the external world, it carries the same principles into the domain of mind, and shows that as fixed and determinate laws rule its erratic manifestations as in the physical nature. The universe is bound together with the same sympathetic relations as the human body. Not an atom moves, but it affects the farthest star. Not a breeze blows, not a wave beats on the shore, but it affects all the worlds of space."

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THE ANGLO-AFRICAN MAGAZINE: Devoted to Literature, Science, Statistics, and the advancement of the cause of Human Freedom. pp. 32. Published monthly (price \$1 per year) by Thomas Hamilton, 48 Beekman St., N. Y.

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