

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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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.

Figures of Speech.

J. C. W.—Your idealism is not harmonized with the reasoning faculties; the proof is, that your MS. contains inconsistent figures of speech. Apostrophizing natural objects is one of the most impressive exercises of idealism, but nothing can exceed the ludicrousness of a misapplication of terms, or a mixing of figures. You will remember the western lawyer who, in a flaming speech on political affairs, exclaimed—"I smell a rat—I see it brewing in the storm—I will nip it in the bud, &c." You perceive in this familiar example that, except the first sentence, the figures are ludicrously confused. No man ever saw a rat *brewing* in a storm, neither do such animals originate from "buds" which may be nipped. What you would have said is thus given by another:

"What do I see? Blash, grey-eyed morn, and spread
Thy purple shame upon the mountain tops;
Or pale thyself with envy, since here comes
A brighter Venus than the dull-eyed star
That lights thee up."

Born with a Veil.

JOSEPH P., ROSEDALE, LA.—"DEAR SIR: Have you investigated the fact that persons born with a *veil* have the power of seeing into hidden things, and sometimes of speaking with spirits?"

This question is indefinite, because there are two very different membranes termed "cauls"—one covering the lower portions of the abdomen, called the *omentum*, or omentum, because the soothsayers prognosticated from an inspection of this caul; the other a sort of membranous hood, a fine *calyptra* or covering, sometimes compassing the infant countenance when born.

We presume our correspondent refers to the latter caul, or "veil over the face," which is a duplicate or rather exudation of the trine membranes that invest the brain. The *dura mater*, especially, is almost reproduced in the veil *omentum*. And our investigations go to establish the fact, that whenever the brain is free, from birth, of this fibro-serous membrane, the mind of that person is clearer and may be clairvoyant. It relieves the brain of much clogging.

Iron-Magnets.

Dr. GEORGE T. M., NEW YORK.—"Is it possible to bring common cast iron into the state of permanent magnetism? Is such magnetism better than the hand in disease?"

It is well known that any bit of iron, properly related to the earth's magnetic currents, will become perfectly magnetized. According to the Professor of Natural Philosophy, at Louvain, the artificial process of magnetizing cast iron is simple. Cofford Crahoz, at a late meeting of the Academy of Science, at Brussels, presented the Professor's *modus operandi*, which is equally practicable for any person, who, with economy, wants a permanent magnet. The Professor takes a bar of gray cast iron, which he brings to a red heat, and then sprinkles it on both sides of three-fourths of its whole length with *prussiate of potassa*, and puts it then in cold water, and when cooled it is magnetized with a strong electro-magnet. It may also be used for a horse-shoe magnet. The human system is composed upon magnetic principles, and is therefore the best battery for healing purposes.

The Sensuous Temperament.

LARKIN S., WEST WINFIELD.—"FRIEND DAVIS: Please explain the distinctive characteristics of the 'Sensuous Temperament' as set forth in your fourth volume of the *Harmonia*. I confess myself unable to see in the constitution of man the natural foundation for this temperament. Can you point out its external signs?"

We recognize the external indications without difficulty. When the sensuous temperament predominates, you behold a human being with animal propensities and animal habits—passionate, indolent, unprincipled, and burdensome to society. It is not far removed from the Nutritive; indeed, it is its very next-door neighbor. It includes much of what Prof. Buchanan terms the "Antero-Basilar Temperament." When you meet a person of *body, of matter, of meat*—one who, indifferent to fine forms of beauty, is restrained from crime and weaknesses only by prudential considerations—who drops naturally out of refined society, rejects intellectual ex-

ercises, loves slothfulness, and falls easily under the sway of epidemics—then you recognize the preponderating influence of the Sensuous temperament. Have you an acquaintance with these characteristics?

Writers of Poetry.

S. A. F., CLEVELAND, OHIO.—"There must be a beginning to every intellectual pursuit in life; and, as 'nothing comes of nothing,' or, as great things from small ones flow, so may I, by courage and faith, hope and labor for a still more perfect period in my life's history."

Your remarks are particularly true with regard to that branch of literature of which your contribution forms a part. Poetry is one of the Fine Arts, like Painting, Sculpture, and Music; and it requires not only natural genius in a certain direction, but patient industry and severe discipline in the line of mental culture, to become a proficient, much more a *master*, in the utterance of that divine Poetic Principle which is "lyrical, and sweet, and universal as the rising of the wind." Hence, for an embryo Poet to send his first impulsive effusions to a public journal for insertion, would be like an embryo Painter sending his first rude sketches to a public picture gallery for exhibition. Long and toilsome is usually the journey to the summit of excellence in all high departments of human attainment; therefore, the youthful writer should be neither surprised nor disheartened by the rejection of any primary production, since perfection comes out of imperfection, or, in other words, "*practice makes perfect*."

Spiritual Vocabulary.

C. E. S., PHILADELPHIA.—"EDITOR HERALD OF PROGRESS: Are spirits confined, in their utterances through media, to the vocabulary of words *actually possessed* by the medium? Or can they impress words which the medium never saw or heard of? Again: Can our medium powers be unfolded while asleep as well as when awake?"

ANSWER: The influence of spirits acts upon many media like an uncontrollable mental stimulant, which pervades the most *impressible* faculties, and thus exalts them above their ordinary capacities and actions. The effect ensuing is a larger and grander exhibition of the medium's natural abilities.

The transition from the normal condition to the commanding altitude of inspiration, is many times sudden, like a flash of lightning. Hence, the marvelousness of the manifestation.

In such cases it will be observed that, although the medium is impressed to discourse upon exalted themes with considerable profundity of reasoning, yet the construction of sentences, and even the terminology, are characteristic of the individual when not under spirit influence. This plain and very common fact has led many to question the coöperation of spirits in any instance.

But when the control is perfect (which is rare) the medium can be made to speak in "unknown tongues," and to employ words in any past or present language, with which the same person is wholly ignorant when not influenced.

Our medium powers do not open easily during sleep, but the spirit is often built up in strength at night.

Origin and Mission of Thought.

M. WILLIAMSON, SUTTON, N. H.—"What is the origin, mission, and influence of thought? This is an interesting subject to me, and I would be pleased to know *your* thoughts relative to it."

The human mind is like a lake of living water. Its encompassing margin is the human body. The streams and rivulets, that flow in from the surrounding country, are the senses. The fruitful trees and flowering plants upon its margin are the external objects of attraction. When there is no atmospheric agitation, there are no waves—no thoughts—and the lake slumbers in dreamless tranquility; but let one breath of wind (sensation) stir the overhanging foliage, and instantly the rivulets throb and the lake vibrates with wavy commotion.

This, then, is thought. It originates in the realm of sensuous agitation. If the breath of an angel stir the waters of life—that is, touch the surface of human sensation—the waves (or thoughts) will correspond to the producing cause. But the supposition of some, that every human thought is a special dispatch direct either from *hades* or from *heaven*, is absurd and hurtful to the progress of common sense; and not less weak and unphilosophical is the other supposition, that the Almighty has an eye open to perceive every thought of silly mortals, which the recording angel is required to write down in the ledger-book of life.

The mission of thought is to agitate, enlighten, and purify the soul. This work is prosecuted throughout countless spheres of spiritual progression.

The influence of pure thought is like the breath of heaven upon flowers; while low thoughts fall like the vapors of pestilence—they blast the beautiful, like shafts of lightning.

Searching for Evidence.

THOMAS G., SALEM.—"This correspondent writes a lengthy and most doleful description of his various attempts to expose spiritual media; with the habitual profession of being an honest seeker after the truths of Spiritual Intercourse. His reputation for honesty is damaged; familiar acquaintances shun him; he is laughed at by those who 'set up to it'; lost his seat of work during the strike; &c., &c., &c.; and yet, in his letter, he confesses that he has neither succeeded in exposing a single medium, nor in getting one glimpse of more than one satisfying truth. Sorry for you, Thomas; Your folly has come home to live with you. Be honest in your searchings, and you will not be so miserable. Your ex-

perience in hunting imposters is not unlike one who went out for pigeons. After giving a description of his perils, he thus concludes:

"I have reached home and had my supper. Perhaps you never saw a hungry man! I have figured up the result of the day, and below is the result:

Twenty miles of rough travel.
One shoe gone to the devil.
One pair of pants badly hurt.
One cheek spoiled for photograph.
One cheek totally ruined.
Two knuckles sprained.
One face and neck badly tanned.
One fissure in Sunday pants.
One stiff neck, very bad.
One over-worked back.
One foot full of shot holes.
"To offset this, I have the satisfaction of knowing that I saw one live pigeon."

What is Evil?

J. C. W., BOSTON.—"BROTHER DAVIS: Please be kind enough to give me your impression respecting the views of Dr. A. B. Child on the theory of evil. He declares that everything is *good*, everything is *right*, everything is *beautiful*. Do inform us with your understanding."

ANSWER: Although Dr. Child is clear in his hopes and thoroughly Spiritual in his estimates of existence, yet he is obscure and unsound in that shadowy, metaphysical realm where integral consciousness meets with acquired and sensuous knowledge. And we hold that, in the present sphere of rudimentalism, it is next to impossible to be limpid in all our statements, even when the truth itself ripples through the soul with the transparency of heaven's pure light. Yes, in the highest, widest, truest statement everything is *good*, is *right*, is *beautiful*. But this generous statement is for the far-off future, refers to ultimates, anticipates results; and it is not, therefore, practically adapted to the conditions and intermediates of the past or present. Because the finger of wisdom and goodness is visible in everything, and because there is a world of intelligences environing ours, with which our life and destiny are interlinked and inseparable, it does not follow that everything is *as perfect*, *as good*, *as pure*, *as beautiful* as it can become, and will be, in the "far-off future time," when every germ will have culminated its properties, and the buds of earth will have bloomed in heaven.

Progression implies imperfections to be overcome, as action implies rest, day includes night, right covers left, &c.; but universal present perfection annuls the *use* of any progressive law, and levels all the spirals of *eternal* spheres, which are diversified and constitutionally different, because *unlike* or unequal in their goodness, purity, wisdom, and life. Ultimate truths and final principles, although consoling and exalting to every sentiment of human nature, cannot be *facts* in rudimental life—that is, they cannot embody and describe what is, but only that which is to come.

In the ultimate statement, then, we harmonize heartily with our Brother, but discord comes with the attempt to confound rudimental facts with ultimate principles. This result in logic is easily accomplished; but in fact, in experience, in sensuous knowledge, no such logic is successful. It falls with its own weight, or evaporates into air. This life is germinal, and, *as such*, it is "good, right, beautiful;" but, as compared with a better life—a state more right and more beautiful—it falls below those adjectives, and suggests that which is crude, cruel, and evil. Hence, our voluntary exertions to make progress toward what is more desirable, or, at least, to unfold the present up to the standard of our ideals. Of broadest and ultimate truth the poet hath well said:

"Evil is to God, what lightning is to light;
Lightning glows *one* thing, Light makes *all* things live;
Bear then thy necessary ills with grace;
No *positive* estate or principle
Is evil—debtor wholly for its being
And measure to defect—defect to good.
What God directly makes must *ever* be good,
And what is good, in whole, or part, He loves
And must; the others are but off-shoots. *All*
Is *limited*. What pow'r could form a scheme
Of universal evil, or eternal?"

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

C. B., GRANBY, MO.—Your questions directed to the Delegates of High Rock Tower, are marked for an early appearance in these columns.

DR. LEWENDALH, THIRD AVENUE, N. Y.—Your remarkable dream "was not all a dream;" therefore, it will soon appear in print.

BENJAMIN T.—Your poetic record of a delicate and sacred spiritual experience is somewhat too lengthy for our columns. If you wish the manuscript returned please inform us to what address.

PROF. J. E. C., NEW HAVEN.—We think a production of the kind you send is deserving of more care than has been bestowed upon this. You should, at least, give a name to your mental offspring. It is subject to your order.

R. D., JR., CLEVELAND, OHIO.—Your last is received. Thanks for its fraternal spirit. Nature has ever a private blessing for those who love her. Open your soul to her genial, inspiring influences, and, anon, you will be able to "breathe in flowing numbers her august sense."

MARTHA P., STOCKTON.—"What is sleep?" Sleep is *action* simplified—just as right or natural action is the sweetest repose, or as attractive industry is the best and healthiest amusement. Is this an answer?

JOHN M., PEARL ST., NEW YORK.—Your communication from the spirit of the departed Captain John Brown is declined. It is interesting, but does not add anything essential to the message already published. The MS is subject to your order.

N. J. WICKHAM, MORRIS, ILL.—It will not be possible to console you by a special investigation of the facts. The departed will, no doubt, visit you at the earliest moment, and your spirit will then no longer yearn toward the east-off physical form.

HUDSON and EMMA T., OHIO.—All you write is welcome; the more so because emanating from two souls "together blent in one great loving heart." Your line, Brother, respecting the "Discussion," is under consideration. We sympathize with you, both in the surprise and caution.

DR. R. U., DAYTON, O.—The question of immortality and non-immortality is being considered in the *Banner of Light*. What we know on this subject is written in the 5th volume of *Harmonia*. Let no human being be alarmed. Destiny is pregnant with innumerable blessings for each human spirit.

N. WINFIELD, NEW YORK.—A systematic presentation of the Harmonical Philosophy in the *HERALD OF PROGRESS* would require the republication of a volume. The sun does not argue its merits. It shines upon all impartially, and men love its teachings upon gardens and farms all over the world.

P. M. S., NEW YORK.—"How does love act?" Love is powerless to impel. It cannot *force* any human heart. But as an *attraction* it is omnipotent.

"What is passion?" Passion is love out of harmony with wisdom. It is a destroying fire, a pool of igneous misery, about the heart of life.

SYLVANUS L., JERSEY FLATS.—The "skirt supporters" perform their appropriate duty. "The Book of Lyons" has been read; so, also, "The Book of Admonition;" and we feel our spiritual strength renewed. The present you sent was so welcome that (strange as it may seem) we could not help wishing that your *birthday* would come around at least four times a year.

H. O. H., SHENANGO, PA.—We reciprocate your respect and brotherly love. Your confessions are appreciated as the avowments of an open, generous, truth-loving spirit, and we pray (desire) that your wisdom-principle will be fruitful to progress and good works. What we have to offer on the points presented for our consideration, we reserve to a more fitting occasion.

JAMES P., MENDOTA, ILL.—Your communication is welcome, Brother. We decline publishing it, however, because of two articles already received from others on the same subject, which will doubtless impart all you would wish to say. Do not, however, fail to let us hear from you. Are there many reformers in La Salle county?

T. M. L., FLORIDA.—Dr. J. B. Dodd's judgment was clearer upon Spiritualism immediately subsequent to the centrifugation of his "back brain Theory." He is, consequently, a firm and valued advocate of Modern Spiritual Intercourse, with a "Christian" codicil to his will and testament.

E. A. Poe's prose poem, "Eureka," is blooming with philosophic truth; yet we do not accept his cosmological conclusion.

T. J. HARVEY, LOS ANGELES, CAL.—Your reading of the "Signs of the Times" is perfect. What you say of the relative position of the *HERALD OF PROGRESS* to its spiritual predecessors and political contemporaries, is fully appreciated. Do you speak as a prophet? We say "amen" to the following from your letter: "People will be convinced that *Progression* is indeed the Law of the Universe, and that it constitutes *Heaven* in the bosoms of those who diligently inquire after her paths, and walk in her statutes."

G. B. S., PLASTER BED, O.—It will not be wise to reply to your inquiry at this time. Personal habits are everything. We regulate our time and actions so as to get the greatest amount of labor without friction or loss of youthfulness. Food, sleep, exercise, are very important adjuncts. But the best help is a *beautiful belief*, resting upon the immovable foundations of private knowledge. If we were loaded with any "orthodox" baggage, we fear that our progress would be Hibernian. The labor of which you speak is "attractive industry." Does that explain anything?

WM. L. L., WAUKEGAN, ILL.—We cannot account for the exorbitant charges made by certain mediums, unless we suppose that they are not economical in personal habits. Do not foster skepticism, Brother. It is the frost that "killeth," yet we would not have you believe without sufficient evidence. Priests and orthodox clergymen, who are the most unreliable mediums between mankind and the heavens, charge twenty times more for their services than spirit media.

Your enclosure was welcome. Accounts are satisfactory, and the donation "for the Poor" all right.

REV. T. M.—, CHARLESTOWN.—We define "Principle," when manifesting itself on the religious plane, as *moral integrity*. But the religious sentiment, so-called, may be void of Principle. It is oftentimes perfectly satisfied by performing and witnessing acts of piety. The falsest neighbor we ever had was highly gifted in prayer. We do not deem such a man hypocritical, because we know that a religious man is not necessarily a man of Principle. And we further know that a man of honor is never irreligious, no matter what his creed or opinions.

IRA S. T., GUY'S MILLS, PA.—"Do you think the editors of the New York Tribune, and *Life Illustrated* are growing more conservative and orthodox in their religious opinions?" We think the principal change has occurred in the world among men. Editors are individuals. They solidify, fossilize, and grow prudential under the influence of time and self-interests; while, from the same causes, the world is liquifying, progressing, and achieving independence of leaders. To be

more direct, however, we sincerely think that both journals referred to, have considerably more knowledge than wisdom; that is, more of the world and less of the pure principle of integral progress.

E. A. B. NEW YORK.—"I require the services of a music teacher in my family. Do you know of one whom you could recommend as a successful teacher, whose characteristics as a man would command the respect and merit the confidence of his pupils?"

The metropolis is well supplied with very efficient teachers. We have knowledge of several persons quite distinguished in certain branches of music, but as *teachers* they may not embody the characteristics you mention as desirable. If you want a master who is also a friend, at once a teacher and a pupil, one who loves music in *esse*, and would inspire his scholars to feel like himself, we can confidently commend Mr. J. J. Watson, No. 107 East 30th street, between Lexington and Third Avenues.

Tidings from the Inner Life.

"And the angel said unto them: 'Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.'"

For the Herald of Progress.

THE MINISTRY OF ANGELS.

BY MARY F. DAVIS.

Man always seeks companionship. However he may isolate himself from his fellow men, wherever he may immerse himself in the desolate caverns of earth, a cry ever issues from the innermost folds of his spirit, for some living human being to share his hermitage. "Poor is the friendless master of a world!" sighed one who was a mourner by the dark sea, whose returnless wave bore from him the loved and lost. Another, who would fain have scorned association with mankind, made friends with rocks and oceans, and the viewless wind was his companion, when he sang:

"Sky, mountains, river, winds, lake, lightning! ye! With night, and clouds, and thunder, and a soul To make these felt and feeling, well may be Things that have made me watchful; the far roll Of your departing voices, is the knoll Of what in me is sleepless."

The lone hunter in the interminable forest makes of his faithful dog an associate, and the half human brute returns his caresses and sympathizes in his triumphs. The exile amid Siberian frosts; the shipwrecked mariner cast on the shores of unknown seas; the hopeless captive in his dungeon cell; pine to hear once more the tread of human feet, and the music of human voices. Humanity seeks its own, and should an unfortunate being be doomed to thread the mazes of the infinite universe alone, its grandeur would be changed to gloom, and its glories to a dismal phantasmagoria, mocking the immortal yearnings of his spirit!

This phenomenon of man's social nature, so obvious to the most casual observer, none will deny. Each one has felt at times that expansion of individuality which sends the soul out into the fields of life to find its kindred. It gathers them in, from continents and islands, the sad and gay, the ignoble and the gifted, the poet, the patriot, the hero, and the philosopher.

"Far off their home may be,
Beneath the glory of an eastern sky,
Or where bright isles amid blue waters lie;
And thou mayst never see
The forms which are their spirits' earthly shrine,
But oh! if thou canst love them, they are *thine*."

This need of association by no means reaches its ultimate in our external life. Deeper than the physical, deeper even than the social nature, is the soil in which it germinates. The *spiritual within us*, when once awakened to action, calls for the *spiritual without us* to satisfy its undying necessities. There is meaning in the fact of man's deep religious nature; his earnest, all-absorbing devotion to the invisible objects of his worship. There is meaning in the romantic faith of the ancients, which gave immortal youth to the beautiful and brave who had been their heroes, so that the heart was strong when Jupiter thundered on Olympus, or it was melted to tenderness in the love-inspiring presence of Juno. This faith was both a signal of the soul's deathless grasp on association with the spiritual, and an unmistakable prophecy of its own immortality.

The artist has from the early time given forms to mankind which were typical of his own conceptions of the disembodied, and among master-works of Art from the days of Raphael and Angelo till the present era, those which portray the shape and lineament of spiritual existences, most chain the attention of the critic, and awaken to enthusiastic admiration all lovers of "the beautiful." Christianity has maintained its vitality during long centuries of opposition, only by efforts to feed the souls of its devotees on sure testimony concerning spirit life; and the most persistently successful among Christian churches, is that in which rare pictures of angelic personages, and exquisitely modeled statues, are continual reminders of the sainted dead.

Poetry, all true poetry, points unerringly to the realm of the spiritual. Poetry is an exponent of man's highest nature; the deepest pulse in the great heart-throbs of nations. When the statesman, and the orator, and the hero, have all failed to arouse manhood in the bosoms of an oppressed and outraged people, then comes the Poet with heart of flame and eye of fire, to pour along their quivering arteries the breath of song. What so potent as the Marseillaise Hymn, to nerve the arm of the patriot and the soul of the martyr, when France lay weltering in the blood of her children! What so fervid and inspiring as the pathetic songs of the Waldenses, when, amid crags and caves and rushing cataracts, they sought shelter in their worship from the rage of fiendish foes! What so powerful as a Milton's muse to fasten on mankind the huge manacles of a false theology!

The soul of the true poet is full of prophecy. It leans over the battlements of the ages, and listening, hears the low echo of whispering voices telling of the time to be. Then comes the quick rush of thought, the vision of the possible but unattained, and the sudden gush of spiritual joy, which, like a vast river of light, flows from the poet's heart into the wasted fountains of human feeling, and fills the deserts of human sorrow with flowers of immortal fragrance. From the lips of many a humble bard, blind though he may be, and poverty blighted, we hear strains of poetic eloquence more true than science, more reverent than religion, more sublime than philosophy. They tell us of the immortal nature of man; and to a world fearful in its orphanage, they bring tidings of a living, loving Father. They bear us hopelessly upward until winds from celestial skies seem wafting to our delighted ears, tones of the beloved voices which have been so long silent that our hearts are well nigh breaking.

Scan the poetical (which are the historical) annals of the world with a soul of candid inquiry, and you will be astonished at the numerous references to the existence and presence of departed spirits which those writings contain. What does this tend to prove? Simply this: That from the earliest ages of the world till now, the most advanced among the human race have had unwavering faith, founded on good evidence, in the great truth of spiritual intercourse and guardianship!

Shall we throw aside all such testimony? We feast upon the records of that glorious inspiration, which lit up the undying faculties of such as Homer and Hesiod, Isaiah, David, and Job; and shall we reject the pith and marrow of all their sublime utterances, that which tells us of the endless life of the spirit, and the reality of angelic companionship? Let us, rather, tread with reverent feet the paths of wisdom, and glean from the Past all that it foreshadows of the life to come.

But we need not linger in olden records or bygone memories: for the Present likewise teaches that Heaven is opened to man! It is no fiction—no poetical fantasy. Countless instances of angelic ministrations are occurring in our very midst. Thousands who doubted the soul's continued existence, have been awakened from their dark and painful dream to the full knowledge of a blessed immortality. Great words of comfort have come to the mourner's heart; joy has arisen to those sinking under the weight of nameless sorrows; light springs upon the vision of the eager questioning spirit; the time-cemented fetters of a false and gloomy theology are falling from oppressed millions; and man, with soul uplifted to the sphere of harmony, walks the earth in the companionship of angels.

Myriad voices proclaim this glorious truth. "The spirit of love, which is the divine spirit," has descended from the skies and tenderly broods over a bruised and bleeding humanity. There is hope for thee, O Brother! There is joy, my Sister! for when we have attained the simple life of purity, there will come to us ministering spirits, the beautiful, the loving, the best. When the hush of a midsummer noon is on the purple hills; when the breezes of twilight murmur through the swaying meadow; when the stars shimmer in the solemn depth of midnight—yes, at all hours and seasons, if our souls are peaceful and harmonious and receptive—there will come blessed guardian angels, to waken our spirits to high and holy aspirations, and fill them with living streams of eternal melody.

There is yet a boundless ocean,
For the soul of man to sail;
There's a grand and golden mountain
For his feeble step to scale.

Light will yet dispel the darkness
That enshrouds the sons of clay;
Scenes will burst upon the spirit,
Glorious with a fadeless ray.

Music from celestial voices
O'er earth's vales will float along;
Till each hopeless heart rejoices
In the thrilling, soothing song.

Life will be a sacred blessing,
Hasting, silver-winged, away;
And the grave, a welcome portal,
Opening to eternal day.

CONVERSATION OF SPIRITS.

At a spiritual circle held in this city at the residence of Mrs. Fish, in 1852, the following interesting conversation was carried on apparently by two spirits through different mediums, the first speaking through Mr. Finney and the second through Mr. Steele:

First Spirit. Cradled in the horizon of human destiny, behold the prophecy of a glorious day. Truth comes from her shining courts, clad in pure and bright habiliments—the heavenly garments of love and wisdom. She bears the wand of peace and love. She waves it over the bloody battle-fields of earth, and instantly all is hushed—raging bosoms of excited men become calm and gentle. She

waves it over the slave, and his fetters dissolve, and he is free. She throws open the prison-doors to him in bondage, and he is emancipated. She smiles on the poor and degraded outcast of society, and the relic of human pride drops his rags and rises clothed in his right mind. Following in her course is peace, plenty and happiness. She breathes forth one sentence over the troubled world—one word she utters, and earth is a heaven. That sentence—that word, is *FORGIVENESS*.

This word contains the whole of humanity. It sparkles in every glittering rain-drop—dances in every bright sunbeam—glows in every star—breathes in every evening sigh. It is written on the brow of heaven, and ere long shall be stamped on the brow of man. Who, then, will not raise his voice to swell the song of the coming redemption? Who will shrink in the hour of persecution and danger?

Second Spirit. He that is willing to become a slave.

First Spirit. Who will falter when the foe cometh?

Second Spirit. He that possesseth not the courage of a man—the slave to the gloomy past.

First Spirit. Why does fear seize the trembling soul?

Second Spirit. Because it is not perfected in the love of truth.

First Spirit. Why does doubt obscure the light of heaven?

Second Spirit. Doubt is the twin sister of Ignorance and Fear. He that is perfected in knowledge loves the light, and doubts not the thing he loves. Doubt reveals darkness in the mind to such as see by the clear light which descends from heaven. It mingles not in the mind stirred by universal love. God never left the soul of man to fear and doubt. It is error only—doubt's gloomy companion—that makes fear. The powers of darkness beget it, and only in darkness can it live, but in light shall it die—forever die. Error is the offspring of Ignorance—and Doubt is of Error born. Ignorance is the mother of crime. It is the mantle that enshrouds the mind in gloom, and makes the mystery of the universe.

For the Herald of Progress.

CONCERNING THE CELESTIAL SPHERES.

JUDGE COFFINBERRY'S INSPIRATION.

MR. EDITOR: The following communication was received on the 12th of January last, at the residence of Mr. Waterman, of Detroit, through the Hon. S. C. Coffinberry as the medium, and was reduced to writing, as it was delivered, by J. Eastman Johnson, Esq., of the University of Michigan, the intimate friend of Mr. Coffinberry, who has acted as amanuensis for Mr. C. on several like occasions.

On the previous Sunday evening, at a private circle, a question arose in relation to the celestial spheres, which elicited some little discussion and the following seems to have been called out in consequence of that discussion.

I send it to you on account of its simple and beautiful style of language, and its clear and apt illustrations. Yours truly,

A. C.

THE COMMUNICATION.

A question occurred at the meeting on Sunday evening involving the philosophy of the Celestial Spheres, a subject upon which there has been many misapprehensions among Spiritualists who are well informed upon general topics, and pretty well developed in relation to Spiritual or Harmonical Philosophy. This need not be wondered at, for knowledge upon all subjects is acquired progressively, like the passage of the particles of sand in the inverted hour-glass.

The most scientific teachers in the mundane schools of philosophy, whether physical or ethical, seem to have overlooked a great fundamental axiom in the economy of Nature, which is that all the changes of physical, as well as moral progression, are forced upon the subjects of those changes by a divine influence as a motive power. This influence is paramount and plenary. You see all things yielding to it. Hence its divine character. The subjects of this influence, although they may not resist this force, are, nevertheless, negative to it, and their ultimate development latent. All that is, is moved by virtue of this divine force. Now this force is illustrated in the vegetable kingdom, which is a fair type of the higher kingdoms. You see it exerted upon the seed in the ground, which remains a seed as long as it is possible for it so to remain. While it so remains there is a latent physical existence within that seed which is undergoing the immature developing power of this divine influence, until at last it is compelled to burst. It can be a seed no longer. The shell is broken and out leaps the living germ. Still it cannot remain a germ. The same power that burst the shell is pushing that germ up to the light, where it unfolds its leaves, and shoots up its stem, replete with its circulation of juices, which, as an agent of the divine power, are urging the coarser particles to the surface, and sublimating its more perfect portions through its system, until it cannot possibly, under the influence of this power, convert all of those vital principles which are forced upon it into stems and leaves, when it sends the redundancy to the topmost branch or the farthest-most spray, where, because it can get no farther, it is compelled by this divine power (which admits of no repose, and is constantly forcing action) to form a bud. There it remains a bud until the accumulation of sublimated particles is forced into the form of rudimentary petals. There they remain such as long as it is possible under the exertion of this power for them so to remain, where, by the increased perfection of their quality, they burst the shell, and as the seed had burst and unfolded the germ, so when the shell is broken the petals unfold themselves; the flower smiles; it is a manifestation of the power which forced it into being; it is a perfection of beauty; it sends up its offering of perfume and divine aroma until it can remain a flower no longer; the withered petals fall to the ground to give place to the rich, refined fruit.

The fruit, the flower, the bud, the spray, the stem, the root, the germ, the seed, are appropriate types of the human mind; each stage, from the germ to the fruit, is a type and a promise of that which is to follow in regular succession. So it is with the physical body; so, too, with the immortal spirit. The child remains a child, the boy a boy, the man a man, both mentally and physically, until they can remain so no longer. After the unfolding of manhood, when the mind, like a flower of many petals, is throwing off its perfume of pure and holy aspirations, which ascend to the celestial home and is breathed by angels, gradually the flower withers—the petals fall one by one to the dust—the spirit passeth away, leaving the empty shell. Why need ye mourn over it? Look up to the Spirit-Land; there trace its unfoldings into forms of grander beauty—throwing off its tribute of richer perfumes—still ascending step by step, stage by stage, to conditions of still more sublime elegance, and altitudes of still loftier grandeur—rising into realms of more resplendent light, until it is lost in the glory of its own perfection.

Still, under this immaculate power—this divine principle of compulsion, it remained in each respective stage till it could abide there no longer, and until it was compelled to take a higher and more perfect condition of being—each condition being a more eminent manifestation of the divine cause than its predecessor—each step bringing it a little nearer to God. Thus will it eternally progress until it becomes as perfect as the cause.

The mistake has been in the opinion that this divine power has been arbitrary in its operations; forcing one germ to an end of perfection, another to an end of evil.

The old school have misapprehended the true principles of this immaculate and immutable power in many respects, to enumerate which is not the present intention, for the time and opportunity are insufficient for such a purpose. The misapprehension of many Spiritualists would divide these different steps—stages or conditions in which divine power has been typified by the plant—and number them as spheres. Progression may be likened unto a great golden chain suspended from the very dome of the universe, and extending into eternal space. We cannot see or comprehend, in this infinite chain, a philosophical division of spheres; but we can opine how an arbitrary mind would divide it into certain sections and number them as spheres. To us it appears as a regular ascent up this beautiful chain, link by link, from the profoundest darkness and secrecy of nonentity to infinite light and radiance, where the thought is overwhelmed with the glory of its own divinity.

Written by a Spirit Daughter to her Father, (LAXON-ARD THORN) through Doctor Johnson, Medium, New York 25th, April, 1860.

DEAR FATHER:—To say I love you would be to tell you what you already know.

But to tell you of my happiness and the pleasant place that I reside in, will, perhaps, give you more satisfaction than anything I can say.

This world, in all its features and arrangements, is more like the earth than I expected. But far happier and more beautiful than the heart of man in the form can conceive of.

We have hills and valleys, rivers and lakes, springs and fountains, groves and lofty forests, and a boundless variety of flowers and fruits, bearing vegetation so rich in fragrance, odor, and beauty, as to enchant the mind and wrap the thought in an ecstasy of delight, to which in its earth-life it was a stranger.

And pure harmony reigns. No storms disturb our serene atmosphere, and no blighting frosts destroy the hope of a bounteous harvest.

All things can live to charm, and the soul revels in the fullness of enjoyment, so far as our natures require, and, above all, the sweet and holy influences of the celestial realms are constantly beaming on us above, bearing with them the essential elements of pure happiness, and diffusing over all and through all things the spirit of love and good will.

Oh, dear father! what would I not give could I but know and see you and all my friends in the enjoyment of the blessings that our Father in Heaven has prepared for them that love him.

Good night.

CHARLOTTE.

Philosophical Department.

Perfection and truthfulness of mind are the secret intentions of nature.

For the Herald of Progress.

AN ESSAY ON LIFE, ITS ORIGIN AND OBJECTS.

BY HENRY T. CHILD, M. D.

CHAPTER IX.

VEGETABLE LIFE.

(CONTINUED.)

It is not in accordance with the design of this essay to notice each variety, either of plants or animals. Our object is to select such as will enable us to illustrate the operations of the life-principle, in its varied manifestations.

In doing so, we shall take those specimens which, at the same time that they illustrate this subject, present the most interesting and useful themes for investigation.

We have already considered one of the two grand divisions of plants, the *CELLULAR*, or those composed of cells only; the other class, called the *VASCULAR*, having vessels, is now to be considered. The law of differentiation, by which a tissue acquires the power of selecting elements adapted to build up a peculiar structure, is the secret of organization in all living forms. The operation of this law is the distinctive character of vitality. It is the law of positive and negative forces in a progressed condition. The first evidences of an attempt at organs are quite simple and rudimentary, yet we trace them through various stages of development till they are unfolded

into the most perfect and complex organs, capable of performing the highest functions. But we shall trace these as we proceed.

The *VASCULARS* are divided into three classes—the *Mono-Cotyledonous*; the *Dicotyledonous*; and the *Poly-Cotyledonous*.

The first contains a large number of plants—some of which are among the most important and useful in the vegetable kingdom. Many of these plants grow in the water, and moist soil, but differ from the water plants, in sending up their stems into the air to produce their flowers and fruits. The first order above the aquatic plants, contains a few that we shall describe. One of the most common and universally diffused, is the *Typha*, or cattail. It is a beautiful reed, having long, waving, bluish, green colored leaves. Firmly attached round the stem, and near its upper extremity, is a long pod, or catkin, which, when dried and stripped off, is used for making beds, cushions, &c.

The *Acorns Calamus* belongs to this order. It bears a beautiful blue flower, and has a long root, which grows in the mud, and it is the only native aromatic plant of northern climates. Its pungency is increased by drying. It has been used in medicine as a tonic, and for intermittent fevers, and most of the rising generation have been dosed with calamus tea for colic. The rushes, a coarse kind of grass, belong here. They have been used for making baskets, cordage, and especially for forming seats for chairs. A small kind was used for making candlewicks, known as rushlights; but these, as well as oil lamps, are giving way to gas in some form. The world moves on, and these little tapers that scarcely served to make "darkness visible" are now superseded by more beautiful and brilliant lights.

Among these plants is one of historic value, the *Papyrus*. It was from this that the ancients obtained their first paper. It grows in the swamps of Egypt, Northern Asia, and Southern Europe. It has a triangular stem fifteen or twenty feet in height, surmounted by a tuft of fine fibrous filaments. The paper was made from the inner bark of the stem, called *liber*, whence the name *library*. This is composed of thin laminae, or plates, which are unrolled, trimmed to a proper size, laid together to form a sheet, then another layer being laid across, they were moistened and pressed. The gummy matter of the bark caused it to adhere; they were afterwards dried in the sun.

The ancient Egyptians made their sheets of prodigious length, though narrow. One of those purchased by the Earl of Belmore, and unrolled by his lordship, was fourteen feet long by one foot broad. Belzoni had a papyrus twenty-three feet long by one and a half broad. The quantity of papyrus used by the Egyptians in their funeral operations alone must have been very great. Those papyri now found in the ancient tombs, and about the mummy caves of Egypt, are yet in a wonderful state of preservation. The rolls are always compressed. Sometimes their exterior is ornamented with gilding, in which case they are looked upon as of superior value. They are generally thrust into the breast or between the knees of the mummy, and occasionally they are enclosed in small wooden boxes, or purses. In the museum of Naples there are not less than seventeen or eighteen hundred manuscripts, which have been dug from the ruins of Herculaneum, and yet only a very small portion of this ancient city has been dug out of the mass of lava by which it was overwhelmed. It is a significant fact, that thus early in the history of the development of the life-principle, perhaps before the first dry land appeared, there came forth from the bosom of Nature a plant that not only suggested, but presented to man, an article adapted for the purpose of preserving records of human thought.

We can scarcely carry our thoughts back to this period, but in less remote periods, when man, in his low estate, was just emerging from rude and barbaric ignorance, we find him studying the signs in the heavens and the changes in the seasons, especially in ancient Egypt, where the overflowing of the Nile, by washing away the landmarks, compelled him to study these as well as geometry, that they might lay the boundaries of their lands by science. First, the *sands* of the sea-shore and the soft soil would receive his rude pictures; and then the *rocks*, those enduring monuments that to-day puzzle the learned, and awaken admiration in all. When the use of the papyrus was introduced, we have no means of ascertaining. Man, like a little child just beginning to comprehend marks and signs, would say, "give me a pencil and paper, I want to write." And the papyrus would be suggestive, and it was long used for reviewing the rude pictures that his undeveloped powers enabled him to sketch—pictures that would not convey any definite idea, because they did not represent it.

To the antiquarian and the lover of mystic lore, it must ever be a source of regret that Time, in its molding decay, and savage barbarism in its blindness and ignorance, should have destroyed so many of these ancient records. To these, and to the mind that believes that truth is lost (except when recorded by man,) this presents a sad picture. But every thinking and progressive mind—and all are more or less so—must have felt that their highest thoughts, their finest feelings, their most God-like aspirations, have been as far beyond the reach of language and the power of utterance as is the glorious light of the sun at mid-day beyond that of a glimmering taper. Truth, like its Divine Author, is universal and unchangeable. Our knowledge of it is gradual and progressive. It

comes to man in tidal waves, which seem to be drawn by the mass of human thought. Every great idea comes to the world of mind rather than to single individuals, and as the mass of progressive mind draws up the waves of truth toward humanity, mind after mind have caught glimpses of the promised land, until some one more successful, often not more wise, has seized upon a great and important truth, thus drawn up, and given it an embodiment in external form so that all might reach it. So has it ever been—these tidal waves of truth have always beaten the shores of humanity, and though man was not able to seize the truth, and record it in living and practical forms, still it has left its impress upon these shores, and man has been moved onward by it.

Such has been the introduction and inception of almost every new and important discovery, and to-day we are hard pressed by a tidal wave that is to bring to man the discovery and application of a new motive power, to succeed and supersede the cumbersome, expensive, and dangerous application of steam, and a thousand minds have caught glimpses of the new power, but no one has yet brought it into a successful and real embodiment. We must wait a little longer. We have seen that rapid growth and rapid decay go together, that the real and enduring monuments in all forms are slowly built up. So in the acquisition of knowledge the permanent and substantial come by slow degrees, but remain fixed and unshaking.

But to return. By an easy transition we pass from the rushes to the coarse grasses of the salt marshes, and from these, (which we need not stop to consider,) we pass to the upland grasses; a very interesting family, including quite a number of plants which grow naturally on moist soils. They form a beautiful carpet over the earth, enriching the soil by the deposition of vegetable matter, purifying the air by removing the carbon and replenishing the oxygen, and at last, "though not least," furnishing food to the largest number and bulk of animal life. It may be said "all flesh is grass." Not only "the cattle on a thousand hills" and in ten thousand valleys, feed upon these, but vast numbers of insects and animals are dependent upon them for that which sustains life. There is a variety of these grasses, beautifully adapted to the varying conditions of climate, soil, &c.; some being almost universally diffused, while others are confined to narrow limits. The grasses are modest flowering plants, seldom displaying variety of color in their flower, if we except the sweet and beautiful white and red clover, so familiar in the summer landscape. These plants seldom grow alone, several varieties being usually found, except where the soil has been recently cleared of all vegetation, and the seed of a single variety is sown with care. They not only furnish food for our cattle and horses while in a green state, but when cut and dried into hay, they make one of the most essential forms of winter food for these animals, an article without which it would be impossible to provide many of the comforts and luxuries of civilized life.

In this order we find the *Gramineae*, or grains, a family from which man and a large number of animals derive their main sustenance. The most important feature in the character of these plants is that the seeds, which are very abundantly produced, and contain a considerable amount of gluten and farina, compounds which abound in albumen, fibrin, gelatin, sugar, starch, &c.—elements of the first importance in the nutrition and renewal of animal tissues.

The most important to man is the family of *CEREALS*, so called from Ceres, the goddess of corn, who was supposed to rule over the season in which they grew and ripened, and upon whose pleasure or displeasure, it was fancied mankind were dependent for abundant or scanty harvests. The cereals are all annual plants. Their stem is a straw, hollow, and divided into joints, from which proceed sheathing leaves. The straw contains a considerable amount of silica, or flint, which was formerly an obstacle in the way of manufacturing paper from it. The head consists of a number of flowers, in spikes. The plants belonging to this family are wheat, rye, barley, oats, millet, rice and maize.

The history of the use of cereals as food by man is involved in mystery. In the sepulchres of the ancient Egyptian monarchs, the common wheat has been found in sealed vessels, where they have evidently laid several thousand years. And they have doubtless been used for food for a much longer period. The observations of the rudest savages would enable them to distinguish the kind of food selected by animals around them, and the keen demands of hunger would compel them to make trials in almost every direction in search of that which would supply food. But these plants, as found under cultivation, do not grow wild in any part of the earth. Wheat of an inferior quality has been found in Persia, remote from any habitation of man, but it may have been carried there by some traveler. That soil, climate, and cultivation have produced great changes in these valuable grains there can be no doubt, and that still further improvements will be made is very probable.

Commerce, civilization, and even war, with all its sad and desolating influences, have been means of distributing the valuable productions of the earth in new and foreign lands. Most of the cereals were brought to America from the old continent. It is said that the immense wheat harvests of Mexico originated from three or four grains which a slave of Cortes discovered among some rice in 1530. About the same time it was introduced into Peru by

a lady. The rice, which is now cultivated so extensively in our country, was introduced about the close of the 17th century, from China. The cereals grow in the warm climates, and also as far North as the 60° of latitude. Barley and oats are the kinds which grow in these cold countries; the meal made from these is much used in those countries. In China and Japan rice is the prevailing grain; chiefly on account of the peculiar tastes of the people. The government exerts its influence to encourage this form of agriculture. "Their emperor, Ven-li, who reigned one hundred and seventy-nine years before Christ, is said to have incited his subjects to the more zealous cultivation of their lands, by plowing with his own hands the lands surrounding his palace, which example being followed by his ministers and courtiers, influenced in turn those who moved in a less exalted sphere." Wheat does not thrive so well in the tropics.

The MILLET is the smallest of the grains, but from the great number of seeds it produces a fair crop. It is cultivated in Italy and southern Europe generally, and in China, also, where it is cooked and used in a similar manner to rice. It is sown in May or June, and ripens in about four months. It is sometimes ground into flour, and furnishes a wholesome and nutritious article of food for man and animals.

The ZEA-MAYS, or Indian corn, is a native of America. It was to some extent cultivated by the Indians, previous to the discovery of this country by the Europeans. It is now one of the most important and extensively cultivated of the cereals, both in North and South America. The plant consists of strong jointed stalks which rise up to the height of from six to twelve or fifteen feet, having alternate flag-like leaves. The top produces a bunch of male flowers of various colors, called the *tassel*. Each plant bears one or more spikes called *ears*. These ears grow out from the stalk at various distances from the ground, and are nicely enveloped in a fold of leaves called the *husk*. They consist of a cylindrical substance called the *cob*, over the whole surface of which the seeds are arranged, usually in straight rows, each row having thirty or more grains. From the eye or germ of each grain there proceeds a fine smooth fiber called the *silk*, which portends beyond the husk and hangs loosely. This silk receives the farina or pollen which is blown from the tassel, and thus fructifies the seed, and without this contact no seed will be produced. As soon as the seeds have been fructified, the silk and tassel dry up and fall off. The color of corn is usually yellow, though there are white, red, and other colors, and frequently several colors on the same ear, probably produced by different kinds of pollen. Maize contains very little gluten, but experience proves it to be one of the most nutritive and valuable of the grains, especially for horses and cattle. The produce of Maize is greater than that of any other grain.

The Harmonial Philosophy.

BY R. H. BROWN.

A NEW, TRUE, SHORT, AND EASY METHOD OF ASCERTAINING WHAT THE HARMONIAL PHILOSOPHY TEACHES UPON ANY GIVEN POINT.

METHOD.

Take any one of the Orthodox Creeds, find what it teaches upon the point desired. Deny what it says, then affirm the direct opposite to be true, and the result will be what the Harmonial Philosophy teaches upon that point.

EXAMPLE FIRST.

Problem: What does the Harmonial Philosophy teach in relation to the original state of man wherein he was created?

Solution: By looking at the orthodox creeds, we find it is affirmed that man was originally pure and perfect. That from his original perfect state he has "fallen," and has ever since been degenerating.

1st. Deny this, and say man was not originally perfect, neither has he been degenerating ever since his creation.

2d. Affirm the truth of the direct opposite, and say man was originally very imperfect, and has been progressing, ever since his creation, to a higher state of mental, moral, and spiritual development.

Result: Progression is the law of the universe, and all things—plants, trees, animals, and men—are the result of an uniform law of progressive development, whereby matter is being continually refined and thrown into higher and still higher forms of organization.

This law of progression is the first element of the Divine constitution, and man, with all things above and below him, was created by it. Man's animal nature was first developed—and he was an animal. Next his mental nature was developed, and he became a reasoning animal. Next his moral nature was developed, and he possessed a conscience. Lastly, his spiritual nature, the crown of his glory, is now being, and hereafter will become fully developed; then will man ascend unto the angelic, and put on the whole image of God. Man the animal, and man the reasoner, have been fully developed. The animal and mental natures of the race are already fully unfolded. Humanity is now just entering upon the threshold of its perfected future. The spiritual nature of man is just beginning to bud and bloom, and with it comes the fully unfolded moral attributes of his God-like constitution. Day by day man grows more and more in affinity with divine and spiritual things. The light and inspiration of higher spheres begin to descend upon him—purifying, redeeming, and exalting him forever. The creeds look at man's future through the wrong end of the telescope. Turn it about and a magnificent prospect will dawn upon your vision.

EXAMPLE SECOND.

Problem: What does the Harmonial Philosophy teach concerning man's nature?

Solution: By looking at the orthodox creeds we find it is affirmed that man by nature is "totally depraved."

1st. Deny this, and say man is not by nature totally depraved.

2d. Affirm the truth of the direct opposite, and say the interior nature of man is essentially divine and incorruptible.

Result: Man is not totally depraved. On the contrary every natural and instinctive feeling of his nature, when unperverted, is pure and holy. There is not one single attribute or faculty of man's body, mind, or soul, which, in its natural healthy action, will not confer happiness and peace. But, alas! all of these may be perverted, and when turned from their natural and healthy uses, they become the instruments of pain and sorrow. Perversion is the result of an unequal development, and an unequal development is the result of a want of progression. If man was harmoniously developed, such is the character of his organization, he could not sin. Every faculty acts as a check upon the others, and were each one fully developed, and the whole harmoniously balanced, the abuse or perversion of any one would be impossible. The difficulty is, that while some faculties are inordinately developed, others are dwarfed and hardly developed at all. Liberty and acquisitiveness, if properly balanced, mutually check each other, and produce a character which holds the golden mean between the miser and the spendthrift. But if the one be inordinately developed, and the other hardly unfolded at all, an unlovely and inharmonious character will be the result. So, also, with the other faculties. It is said that there was One who lived without sin. If this be so it was because he possessed a perfectly developed and harmonic organization. We therefore conclude that that which, when perfectly developed, produces only purity and holiness, cannot be otherwise than essentially divine. For if, on the contrary, man's nature is essentially and totally depraved, as a consequence the more perfect his development—the more fully his powers are unfolded—the more full and perfect will be the manifestations of his depravity! Total depravity admits of no redeeming trait. If there be the smallest admixture of good, the depravity is not total. The very fact, then, that man is possessed of a moral nature at all, proves beyond question that he is not totally depraved.

EXAMPLE THIRD.

Problem: What does the Harmonial Philosophy teach concerning the punishment of sin?

Solution: By looking at the orthodox creeds we find it is affirmed that the punishment of sin is eternal in duration and infinite in character.

1st. Deny this, and say the punishment of sin is not eternal in duration nor infinite in character.

2d. Affirm the direct opposite, and say the punishment of sin is limited in duration, and is finite in character.

Result: It is the law of the universe that happiness and virtue are ever united, and that sin and misery are inseparable. No soul can be eternally miserable unless it is eternally sinful. The soul being an emanation from God and in its essence divine, cannot remain entirely sinful. In obedience to the great law of Progression, it must, at some period, reach a point where it begins, and forever continues, to grow more and more pure and perfect. As happiness and goodness are ever united, the soul must cease to be miserable as soon as it ceases to do evil, and must continue to grow more and more happy as it becomes more and more good.

EXAMPLE FOURTH.

Problem: What does the Harmonial Philosophy teach in relation to the forgiveness of sin?

Solution: By looking at the orthodox creeds, we find it affirmed that sins may be forgiven through the shedding of blood.

1st. Deny this, and say sin cannot be forgiven by the shedding of blood.

2d. Affirm the direct opposite, and say there is no forgiveness of sin.

Result: Every act is a cause, and happiness or misery is its effect, in accordance with the nature of the act. Virtue and happiness are united, and misery and vice travel the same road together. This is the first law of mind. A good act is a cause, and its effect is happiness. A bad act is also a cause, and its effect is misery. If the cause of misery (which is sin) is evolved, the effect must follow. The misery which follows sin cannot be escaped without a suspension of the great law of cause and effect. This law cannot be suspended without a return of the Universe to a state of chaos. The forgiveness of a single sin therefore presupposes the destruction of the whole Universe and a negation of the existence of God himself.

EXAMPLE FIVE.

Problem: What does the Harmonial Philosophy teach of revelation?

Solution: By looking at the orthodox creeds, we find it is affirmed that the Bible is infallible and divine. That it is the only revelation of God to man, and that it contains the sum of all truth without any admixture of error.

1st. Deny this, and say the Bible is neither infallible nor divine. It is not the only revelation of God to man, nor does it contain the sum of all truth without any admixture of error.

2d. Affirm the direct opposite, and say that revelation is eternal and perpetual. It is ever being dispensed from God to man. The Bible,

like all other books, contains a mixture of truth and error. There is no infallible book in existence.

Result: Man is the son of God, and his relationship to his great Father is eternal and perpetual. Standing midway between the animal and angelic kingdoms, man perpetually is inspired both from above and from below. His spiritual nature being in affinity with the spiritual spheres above him, receives a constant influx from above, which is as necessary for the life of his soul, as the air which he breathes is to the life of his body. The higher and purer his spiritual affinities, the more elevated and divine the inspiration which he receives. We need no paper book to save our souls; no priest to call down from heaven the inspiration of God. Inspiration from the divine center of all things flows abroad as perpetually and as universally as does the light from the sun. You might as well attempt to inclose in a six foot box, forever, the full beaming light of the noonday sun, as to inclose the universal and unending inspiration of God in a paper book. Suppose a man was to take a cigar box and attempt to inclose within it the whole light of the sun, and after making the attempt, should insist that he had actually accomplished it—should tell you that the sun no longer gave any light, but that all its light was now contained in his box, and the Universe must henceforth be illuminated by his box alone; would you not think him a fool or an idiot? But what would you say if he actually made thousands of apparently intelligent persons believe it, who, shutting their eyes to the light of the sun, insisted that it no longer shone, and tried to guide their footsteps by the help of that box only? No more irrational or absurd is the conduct of those who deny the universal and unending inspiration of man, who, shutting their eyes to the tides of light and truth, which flow unceasingly from the spiritual centre of the Universe, try to grope their way towards happiness by the aid of an old book, which they say contains within itself the light of all the inspiration which God ever gave, or ever will give unto his children.

We might continue to give examples showing the correctness of our *New Method* of arriving at the teachings of the Harmonial Philosophy upon any point desired, but from the solutions given the operation of our rule is made sufficiently plain to every reader; and we hope that by its aid each one will deduce for himself the teachings of the Harmonial Philosophy upon every point in which he is interested.

DETROIT, May, 1860.

The Spirit's Mysteries.

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

The Inward Sight.

SPONTANEOUS PSYCHOMETRY.

In his autobiography, Zschokke, the German writer, speaks of "a singular case of prophetic gift which I called my inward sight, but which has ever been enigmatical to me." He adds the following in regard to it: "I am almost afraid to speak of this, not because I am afraid to be thought superstitious, but lest I should strengthen such feelings in others. And yet it may be an addition to our stock of soul experiences, and therefore I will confess. It is well known that the judgment we not seldom form at the first glance of persons hitherto unknown, is more correct than that which is the result of longer acquaintance. The first impression that through some instinct of the soul attracts or repels us with strangers, is afterwards weakened or destroyed by custom or by different appearances. We speak in such cases of sympathies or antipathies, and perceive these effects frequently among children to whom experience in human character is wholly wanting. Others are incredulous on this point, and have recourse to physiognomy. Now for my own case.

"It has happened to me sometimes, on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances there-with connected, or frequently some particular scene in that life, has passed quite involuntarily, and as it were, dream-like, yet perfectly distinct before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger-life, that at last I no longer see clearly the face of the unknown wherein I undesignedly read, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary to the text of their features. For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories.

"By way of jest, I once in a familiar family circle at Kirchberg, related the secret history of a seamstress who had just left the room and the house. I had never seen her before in my life; people were astonished and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke, for what I had uttered was the *literal truth*; I on my part was no less astonished that my dream-pictures were confirmed by the reality. I became more attentive to the subject, and when propriety admitted it, I would relate to those whose life thus passed before me, the subject of my vision, that I might thereby obtain confirmation or refutation of it. It was invariably ratified, not without consternation on their part. So often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer: 'It was not so.' I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before they spoke.

"Instead of many I will mention one example, which prominently astounded me. One fair day in the city of Waldshut, I entered an inn (the Vine,) in company with two young student-foresters; we were tired with rambling through the woods. We supped with a

numerous society at the *table-d'hôte*, where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, &c. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite to a handsome young man who sat opposite to me, and who had allowed himself extraordinary license. This man's former life was at that moment presented to my mind. I turned to him, and asked whether he would answer me candidly, if I related to him some of the most secret passages of his life, I knowing as little of him personally, as he did of me? That would be going a little further, I thought, than Lavater did with his physiognomy. He promised, if I were correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant; his school years, his youthful errors, and lastly, with a fault committed in reference to the strong box of his principal. I described to him the uninhabited room with whitened walls, where, to the right of the brown door, on a table, stood a black money-box, &c. A dead silence prevailed during the whole narration, which I alone occasionally interrupted by inquiring whether I spoke the truth? The startled young man confirmed every particular, and even, what I had scarcely expected, the last mentioned. Touched by his candor, I shook hands with him over the table, and said no more. He asked my name, which I gave him, and we remained together talking till past midnight. He is probably still living.

"I can well explain to myself how a person of lively imagination may form as in a romance, a correct picture of the actions and passions of another person, of a certain character, under certain circumstances. But whence came those trifling accessories which *nausee concerned me*, and in relation to people for the most part indifferent to me, with whom I neither had, nor desired to have any connection? Or, was the whole matter a constantly recurring accident? Or, had my auditor, perhaps, when I related the particulars of his former life, very different views, to give of the whole, although in his first surprise, and misled by some resemblances, he had mistaken them for the same? And yet impelled by this very doubt I had sometimes given myself trouble to speak of the most insignificant things which my waking dreams had revealed to me.

"I shall not say another word on this singular gift of vision; it manifested itself rarely, quite independently of my will, and several times in reference to persons whom I cared little to look through. *Neither am I the only person in possession of this power.* On an excursion I once made with two of my sons, I met with an old Tyrolean who carried oranges and lemons about the country, in a house of public entertainment, in Lower Hanenstein, one of the passes of the Jura. He fixed his eyes on me for some time, then mingled in the conversation, and said he knew me, although he knew me not, and went on to relate what I had done, and striven to do in former times, to the consternation of the country people present, and the great admiration of my children, who were diverted to find another person gifted like their father. How the old lemon merchant came by his knowledge he could explain neither to me nor to himself; he seemed, nevertheless, to value himself somewhat upon his mysterious wisdom."

For the Herald of Progress.

JACOB BEHMEN'S PROPHECY.

SHEPHERDSTOWN, Cumberland Co., Pa., April 19, 1860.

RESPECTED EDITOR: Your pen has caused excitement from your youth. You seem to be the young man of whom our highly enlightened Theosopher, Jacob Behmen, predicts, saying:

"Beloved mind, we write no conceits and tales, it is earnest, and it is as much as our bodies and souls are worth; we must give a strict account of it as being the talent that is committed to us. If any will be offended at it let them take heed what they do; truly it is high time to awake from sleep, for the bridegroom comes."

"Thus consider here, thou beloved mind, thou shalt here find the route whereby men (before the birth of Christ) entered to salvation; if you understand this writing right, (as the same is known by the author in the grace of God,) then you understand all whatsoever Moses and the Prophets have written; as also all whatsoever the mouth of Christ has taught and spoken; thou hast no need of any mask, or spectacles, or dead teaching about it. That knowledge needs not to be confirmed by the anti-Christian throne or stool, who says: 'The divine ordinances must be established by his see or throne, and whatsoever men must teach and believe, as if he could not err.'

"The light of Nature shows us now (in the love of God) quite another throne, which God the Father—with his son Jesus Christ—has established; the same is the eternal throne of grace, where our soul may be newly regenerated, and not in the anti-Christian throne, that is nothing else but the throne of Babel, the confusion where he may continue to be the ape of Christ upon earth, with his bravado, or degree of doctor, where of late we saw a young man who plucked the *pearl* from his hat-band, [his might, power, and authority,] and his hat-band broke; and then he became another earthly man, and none saluted, revered, or regarded him." (See Behmen's 2d book, "The Three Principles of the Divine Essence of the Eternal Dark, Light, and Temporary World," chap. 17, v. 115; chap. 18, v. 55 and 56.)

The above prediction, concerning the power and authority of the Theologians, shall certainly be fulfilled in its time; therefore it would be well if it was published in the *HERALD OF PROGRESS*. JOSEPH BAUMAN.

"Man is greater than any book, older than any book, and will outlast all books."—GARIBOLDI.

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.)
NINETY-EIGHTH SESSION.

The New York Spiritual Conference is held every Tuesday evening, in Clinton Hall.

QUESTION: "Marriage."

DR. GOULD: To the church, and to himself, while a member thereof, the effect of the other life upon the conjugal relation as it exists in this life, has been a troublesome question. From his experience as a Spiritualist, he is convinced that death does not necessarily dissolve marriage. On the contrary, the family relation exists in that life in greater potency than with us upon the earth. The merely legal marriage may be dissolved, but the true conjugal relation is permanent.

MR. PARTRIDGE: This question is being agitated throughout the civilized world. By some, marriage is put upon a level with business contracts. This is erroneous, in his judgment. The gravity of human relations is determined by their consequences. Two individuals may contract a business partnership, which may be dissolved at any time, or continued to the end of time, without seriously affecting society or themselves, because their union relates to property and not to life. The conjugal partnership involves consequences wholly different; consequences which extend far beyond the original parties to it, involving obligations which cannot be dissolved by statute. Hence, marriage cannot be put on a par with any other contract, because its consequences attach to life and extend to eternity. Society has an interest in marriage such as belongs to no other contract. It is the basis of society; and, therefore, the right of society to regulate it. There is justice in the demand of society that marriage shall not be perverted to the deterioration of the race; as, for example, carefully gathered facts show that it is, when it exists between blood relations. Now, marriage differs still further from contracts which relate to property, in that its consequences attach to the mind as well as to the body. Its relations are psychological as well as physical. There are sound psychological reasons why there should not be an indiscriminate blending of spheres in the procreation of offspring. It creates antagonism; whereas, the monogamic marriage tends to harmony, and harmony begets its own likeness. The blending of different magnetisms which sometimes occurs in spiritual circles, acting upon an impressible, produces, as he thinks, incalculable mischief, among which, and by no means the least, is the deplorable severance of this sacred relation, by the supposed command, or sanction of spirits. He does not say that divorce is never justifiable, but this he does say, that no person should act from mere individual pleasure. Children have rights in this matter; society has rights. It has a right to demand that they who enter into the relation of husband and wife shall be faithful to each other. This is marriage in its true sense, and without it the world would become a brothel. He considers marriage the most sacred relation a human being can enter into, not because of any especial fiat, or command of God, (all natural relations are sacred) but simply because it is the most important.

MR. LAING: Without doubt all obligation is sacred. The marriage obligation, therefore, is not very different from others, except that it is made in all cases to extend to the end of the natural life. The contract terminates with the death of the body. He thinks it by no means follows that a contract of marriage between parties here, is to be resumed in the other life, although the true spiritual marriage may, and doubtless does, often grow out of the physical relation. Where such as have been husband and wife in this world, continue in harmony, they are drawn together in the spirit world, and their family around them, and by the same law which unites them here—the law of harmony, or mutual attraction. Where it is not so, it is because there was not harmony between the parties while in the body; at least, this is his understanding of spiritual teaching upon this subject.

DR. YOUNG: Marriage, as it exists among us, springs from three sources. It is passion, commercial, and affectional. Of necessity, but the one class, the affectional, can be true marriage. Were marriage in every case a union of affection between the sexes, no human law would be requisite to guard the consequences; but we know that it is not; and hence, society must regulate these contracts as it does every other. History shows that wherever polygamy has prevailed the race has degenerated. There may be many passion attractions, but there can be but one true affection. Monogamy is the doctrine of nature, proclaimed in her primary lesson of equality in numbers between male and female children born into the world. Hence, the monogamic marriage is the one to be fostered by society, and the only one. He thinks there is much more noise upon this subject than there is any just occasion for. The notion that everybody wants to be divorced is fallacious. Let any one take an inventory of married life around him, and he will find but few who want to separate.

MR. ORIN ABBOTT: The question of marriage naturally includes that of divorce. Adultery, or its equivalent terms, by the ancient Prophets, was applied to any departure from the Mosaic law; unfaithfulness to the covenant in any particular. Jesus appears to have limited its significance to a particular act, which

But our friends need not be troubled. Without intending any disparagement of the *Christian Spiritualist* at Macon, we would suggest that several spiritualistic papers at the North would serve as well for "South-side organs." And we protest against this sweeping disregard of their long fidelity to southern interests. Their just claims should not be so ungenerously rejected. Plenty of papers styled spiritual are equally anxious to "avoid embarrassing issues." They believe, with the *N. F. Observer*, that Spiritualism (Christianity) will accomplish all that the world needs. They only preach communion with the angels (Christ and him crucified,) and all human wrongs will dwindle into insignificance—white

and black, male and female, high and low, all experiencing the joys of a spiritual (Christian) faith; "all things else will be added;" or, if they are not, their absence will be quite overlooked.

—A friend writing from one of the extreme Southern States says:

"The gap between the States is widening every day, but the Union can never be dissolved, from the fact, that 'Union' is a Divine principle, based upon the growth and progress of Nature's laws. Slavery is not a Divine principle, but an inharmonious, unprogressive condition, not based upon any fundamental law of the universe, and consequently can never effectually prevent the final establishment of universal liberty, which is the only natural condition of every being bearing God's image, whether white, red or black.

"I hope it will be an item in the mission of the Herald of Progress to pour forth in its weekly visitations, a 'Balm of Gilead' that will tend to unite and bring together in brotherly union, our brothers and sisters in both sections of our country. The North and South must be married in the bonds of fraternal love, and the Harmonial Philosophy offers the only principles upon which this Union can be permanently based."

—Through the columns of the *Orleans Republican* (Allison, N. Y.), a lively discussion is "progressing" relative to the propriety of public intellectual exercises on the part of women. This newspaper warfare has grown out of a most worthy and commendable effort, by some intellectual ladies in that county—farmers' wives and daughters—to avail themselves of enlarged opportunities for mental improvement. The value of their attempt is seen in the utterance, by manly defenders, of such sentiments as this: "I am in favor of ladies appearing just wherever their own good sense shall dictate." Ay! and when men conclude to stop interfering with woman's freedom of action, they will find a reactionary benefit that will more than compensate for the loss of those attributes of weakness and subjectivity in woman which it is claimed are most pleasing to men.

—In Chicago we learn that meetings are held every Sunday, and well attended. A new Concert Hall in the Kingsbury Block has been hired for a year. Its first meeting was addressed by A. B. WHITING. Mr. RUSSELL GREEN is the Lecture Committee. Our valued friend, JOHN GAGE, formerly of Waukegan, now forms one of the Chicago "fraternity."

Brotherhood.

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

"A woman, poor or rich,
Despised or honored, is a human soul;
And what her soul is—that she is herself,
Although she should be spilt upon of men,
As is the pavement of churches here,
Still good enough to pray in."
[MRS. BROWNING.]

FRATERNITY OF REFORMS.

We have read with peculiar interest a review of Rev. M. D. COXWAY's address on THOS. PAINE, (which was noticed in our columns a few weeks since), from the pen of C. K. W., (C. K. Whipple), in the *Boston Liberator*. We quote the portion which follows some extracts from Paine's own writings, showing his belief, and some statements of Mr. Conway in reference to his character:

"My notions of Thomas Paine have been derived solely from the writings of the clergy, and the publications of the American Tract Society. Assuming that their representations of the man and his books were just, I took for granted that the latter were pernicious, and never read one of them. I now find myself confronted by two directly opposite statements respecting this man's sentiments, language and character. Which shall I believe, until I have time to examine for myself?"

"There remains to me only this means of discrimination between the two, the trustworthiness of the different reporters.

"I have never known of Mr. Conway anything but what was manly, honest and honorable. Every selfishly personal consideration would have urged him to avoid, by silence, the calumnious reproach which is sure to be heaped upon him for such a statement, even if every particular of it is true. On the other hand, I can conceive of no reason for his saying such things unless he verily knows them to be true.

"As to the Tract Society, and the 'religious' newspapers (falsely so-called)—whose representations I received with such implicit confidence while I was under their tuition—a long experience in subsequent years, with a careful sifting of many details of evidence, has given me conclusive proof that they are mendacious and malignant; and that their testimony respecting any person theologically varying from themselves is not for a moment to be credited, however made plausible by the (declared) quotation of his own words. They contrive to deceive by what they quote, as well as by their abstract, summary or paraphrase, of what they refrain from quoting. They are Jesuits under Protestantism.

"Knowing that these men have lied, and still lie, about persons so pure, noble and excellent as William Lloyd Garrison, Wendell Phillips, Adin Ballou, Parker Pillsbury and Theodore Parker, why should I suppose them just and true in their statements respecting Thomas Paine? It is better to wait for further evidence; and Mr. Conway says this is truly and faithfully given in the record of Paine's life by Mr. Vale; of which I knew not even the existence."

We hardly know whether to feel the greater pride for the frankness which moved the confession of C. K. W., or humiliation for his avowed ignorance and prejudice. When a man of his large heart, noble impulses, and manifest intelligence and culture, freely acknowledges that authorities so notoriously unreliable as he confesses orthodox writers to be, have for long years blinded his eyes and

closed his ears to the real merits or demerits of one well known as a champion of "human rights" and a friend of freedom, we are at no loss to account for the hostility of an orthodox society to Paine and all other unpopular reformers. C. K. W. has never been corrupted by reading infidel books, and, we venture, has never examined the claims of the Spiritual or Harmonial Philosophy of the present day—perhaps "takes it for granted" that its teachings are pernicious.

He has, however, evidently risen, by means of the stepping-stone of Anti-Slavery—out of abject orthodoxy, though, perchance, still desirous of being considered a "Christian," and equally sensitive with others to the charge of infidelity. This little insight, through the truth-loving inspirations of Mr. Conway, to the falsely estimated worth of Thomas Paine, will, we trust, pave the way for new revelations respecting the unity of reforms, and the true fraternity which should characterize Reformers. It is time radical men, of whatever school, made it their business to become informed as to the principles of other schools of reformers, and to extend and receive the right hand of fellowship with them.

Isolation begets weakness, not strength, and one-idealism, however important that idea may be, is not the thing for this age. When the various schools of Reformers, like a great family of brothers, come home at night to the shelter of a common roof, and a faith in a common universal Father, break bread together with the fraternity of a household, and go out to their day's labor, each in his chosen field, invigorated by the sympathy and support each of the other, then will our Temperance, Anti-Sectarian, Woman's Rights, Anti-Slavery, Infidel, Land Reform, Socialistic, Spiritual and other brothers, come together upon the true harmonial basis, and then will none declare himself a stranger to the other, and none "take it for granted" that the other is any less zealous, honest or useful than himself. Then shall we see the true unity of all reforms.

The Lights and Shades of Prison Life.

We experienced a pleasure which we know our readers will respond, in reading the following, cut from the *N. Y. Times*.

"The yard of the State prison at Auburn has been laid out as a flower garden; a wise and humane effort of the Prison Physician, Dr. Dimon. The doctor regards the labor of an hour as well-bestowed, when the moody prisoner leaves his cell to dig about the roots of a flowering plant, and he will have the thanks of the convict for it. The charming little romance of *Piccoli* may find a rival yet within the walls of a New York State prison. Why not start a flower-garden in the other establishment at Sing Sing—a place that has nothing about it that is not gloomy except its name?"

Few are the flowers strown in the pathway of our unfortunate brothers and sisters, denizens of prisons and work houses. The following dark picture is far more faithful to their common lot.

An intemperate German, 60 years of age, and very destitute, was admitted to the work house, on Blackwell's Island, a few days since. He was placed in a cell with two other vagrants, one quite idiotic and the other nearly so. One morning he was found to be suffering, was taken to the hospital, and soon died. The coroner's verdict reads:

"From the evidence elicited, we find that death is the result of great violence, the post mortem examination showing a fractured skull, a broken and dislocated shoulder, fifteen fractured ribs and numerous other wounds, and we believe that the injuries were received but a short time previous to his death, and consequently after his admission to the work-house. And we censure in the severest terms, the keeper who, having plenty of empty cells, placed the deceased in a cell with idiots or crazed prisoners, wholly irresponsible for their actions, and who might at any time violently assail a fellow prisoner."

[Since the above was put in type, the following communication has been handed us. The pertinence and gravity of our correspondent's queries cannot fail to be appreciated.]

PRISON FLOWER GARDENS.

For those who discern dangerous tendencies to society in lenity to criminals, and who are constantly on the scent for "moral sympathies for the erring, there has arisen matter for grave consideration in the management of one of the State Penitentiaries. The yard of the prison at Auburn has been laid out as a flower garden! We understand that this has been done at the instance of the prison physician, Dr. Dimon. Such an act may be entirely compatible with the humanity that frequently animates the breasts of men of his profession, but it will not do to give over the penal element of our laws into the keeping of his class. The vindictive edge of criminal law is not a thing for physicians to deal with. They are so much more fond of soothing balms and cataplasms than blisters and scalpels, that prisons would soon degenerate, under their management, into mere hospitals for the cure of moral insanities. They are altogether too much inclined to dilute the wholesome severity of the laws with the tenderness of the Good Samaritan. Is there not something of this laxity of temper discernible in the laying out of this flower garden? The prisoners in Auburn are all condemned to "hard labor" and solitary night cells for limited periods. Is it not a serious relaxation of the stringency of his punishment, to walk him about, after the ordinary labors of the day are ended, among beds of fragrant flowers? Will not that brutality of soul and hardness of heart that render him a fit subject for "durance vile" be injuriously mollified by the care of roses and daffodils, pinks and geraniums?

These are considerations deserving of some reflection, before the State makes any large appropriations for these new appliances for mitigating the rigor of prison discipline. However, when we reflect that not long since a poor prisoner perished at Auburn under the unmerciful punishment inflicted upon him by his jailer, we become reconciled to the humanizing effect of such gardens upon the condemned, by the hope that even their keepers may undergo a softening of the heart, and may not lapse into a desert of like punishment with those they hold in bonds. So when we hear of the starting of another prison flower garden, through the blundering kindness of some physician at Sing Sing, we shall be prepared to bear the news with the greatest possible equanimity. "After all, it moves," said Galileo."

A SIGNAL OF DISTRESS.

We clip the following from the report of the *Boston Post*, of the discovery of a fugitive slave, on board the steamer Spaulding, upon her return from the Charleston Democratic Convention, and his transfer to the Benj. Deford, a Baltimore steamer.

"Having changed course, and made the Deford, as stated, at 8 o'clock we found ourselves within hailing distance of the sister steamer. The colors were hoisted at half-mast, with Union down, and guns were fired as signals that we were in trouble. An understanding having thus been secured, both vessels, after a short run, and when within about three hundred yards of each other, hove to, and preparations were at once made for transferring the fugitive."

Hoist the colors—haul the Union down! Shut off steam, fire the signal guns! The democratic delegates are "in trouble." Out with the signals of distress! Let the "Union" be preserved! A man—we beg pardon, we speak of a chattel—a thing has been found in the coal bunk. Out from that huge mass of fuel, there gleams, like two sparkling diamonds, the clear eyes of this dark-skinned human chattel. Had he been really a diamond valued at a thousand dollars, would those sooty firemen have been so zealous to find its owner?

They are imbued with the fire of patriotism, and the gem more precious than diamond—the immortal soul, resident in that ebony casket, shrinks in value to the mere article of merchandise.

But the transfer is made, the poor panting fugitive is turned back, and the steamer thus lightened glides swiftly on, bearing these precious liberty-loving union-saving Democrats! Little thought they, however, that still another colored son of God lay almost wasting near the boiler, enduring prolonged torture for the sake of the hope of the self-ownership to follow. The steamer Spaulding did one deed of mercy, though no thanks to the cold hard hearts of its officers or men. One more is added to those who can say, I belong to myself, and perchance no better mission came from the Spaulding's trip to Charleston.

Brief Items.

—Twenty-nine persons, mostly young ladies, who were participating in a picnic party at Boykin's Mill Pond, near Camden, S. C., were drowned, by the sinking of a flat boat upon which they had embarked.

—A report is current that Mr. ISAAC V. FOWLER, the Post Master of this City, is a defaulter to the Government of one hundred and fifty thousand dollars! It is of course expected that none of the clerks or employees have followed his example. All who work for small salaries are presumed to be incorruptible. It is only those who can embezzle their hundreds of thousands that are susceptible to temptation!

It is time provision was made by government for the safe transmission of small amounts by means of Post Office money orders. This would remove a great incentive to theft, and insure accuracy and safety, where now there is risk and loss.

—A telegraphic dispatch was received in Lynn recently, but was refused by the person to whom it was sent, on the ground that he didn't recognize the hand-writing as belonging to the one who was said to have sent it.

—Rev. SAMUEL LONGFELLOW, brother to the poet, has resigned his charge of the Unitarian Church in Brooklyn, and is going to Europe.

—A correspondent of the *Anthracum*, at Christiana, states that the English language has of late become a compulsory branch of education in the public schools of Norway.

—The French Theatre on Broadway, opposite the Metropolitan Hotel, has been engaged for Sabbath evening preaching, and several prominent ministers of different denominations have volunteered their services.

—The New Orleans *Picayune* notices the fact that, notwithstanding all the clamor about non-intercourse, the exports of shoes from Boston to the Southern States show a considerable increase for the last three months over the corresponding period of 1859.

—A telegraph operator at Marietta, (Ohio), while sitting at the instrument in his office, a few weeks since, during a heavy storm, was completely stunned by lightning, and a few days after died of paralysis, which extended gradually over his body.

—The *Neosho Valley Register* says that the town of Leroy, K. T., was visited recently by an ice storm, at which it is alleged that solid pieces of ice, weighing from one ounce to one pound and a half came tumbling down from the clouds like hail.

—Miss Laura Keane has resigned her position as Theatrical Manager, and goes soon to England. In answering the call for a speech on the occasion of her benefit, she made the following allusion to her association with Miss Agnes Robertson (Mrs. Bourcault):

"This lady and myself have, I fear, greatly disappointed many of you; we have lived together and worked together for many months, and have not fought once, nor scratched each other's faces!"

—Victor Hugo has finished his romance of "Les Misérables," a novel setting forth the sufferings of the poor.

Paraphrased.

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

The Two Theories of Reform.

THE QUESTION FAIRLY STATED.

AN ORTHODOX OPINION OF THE GREAT CONFLICT!

We find in the proceedings of the recent anniversary of the American Bible Society, a very clear and fair statement of the two opposing theories, respecting the source of good—the natural and supernatural. The words reported verbatim are those of Rev. Dr. SASSNETT, of Alabama:

"The first great idea upon which the American Bible Society is based is this—that if the world is ever redeemed, it must be by external supernatural agencies. There have always been two leading opinions or theories in the world in reference to religion. The one is that the world couches or embraces within itself all needed elements for its own development, progress and salvation, and that all that has ever been achieved of good, and which has pertained to the world's progress, is due alone to these elements, embodied within its own organization. The other is, that the world has within itself—that man has within himself, no good, and that all that is redeeming and saving must come from a higher and supernatural source, and that whatever exists, that whatever may exist, which may have the appearance of improvement, of growth, and of progress outside of these elements and agencies, but leaves man upon the same dead level of moral depravity and alienation from God. These two theories we say, have ever been in conflict; and perhaps this conflict was never waged with more earnestness and violence than in the present day. The activity of the human reason, the degree in which all those fields of thought have been occupied which come under the supervision of the mere reason, the activity which is given to human elements, have developed a vain philosophy in the form of rationalism, naturalism, and secularism, which is at this time imperiling the faith of God's people. If there ever was a time when God's people should fall back upon the supernatural, and express their faith in God, in the divine sovereignty; if there ever was a time when they should bring out this faith in a spiritual and personal God, and rely upon agencies that are alone spiritual and supernatural, for the accomplishment of their great results, now is that time. If there ever was a time when we should cling to those institutions whose design is to hold up the supernatural and divine in opposition to a false, vain, worldly philosophy, now is that time. I glory in the American Bible Society, for as far as it lives, and speaks, and has influence in the world at all, it is for evangelical truth, for a spiritual religion, for the Bible, in opposition to the tide of secularism and the vain, wicked philosophy which is now doing so much to damage the faith and the practice of God's people."

MISLED BY A CHURCH.

"The steamer City of Cleveland arrived at Buffalo May 2d, and the following incident is told as having occurred at Dunkirk. The mate who was at the wheel while making the port of Dunkirk (who is an old lake sailor, and well acquainted with the harbor there, but who has been absent for the last year) always laid his course by a certain church spire. He did so this time, and the consequence was that the vessel was soon high on the reef. The church had been removed, it seems, recently, some four blocks from its original position. It is said the mate is losing confidence in everything, now that the churches deceive him."

The above is not the only case of shipwreck where the verdict might properly be rendered "misled by a church." In the navigation of the ocean of truth, it is far more hazardous to "steer by a church spire," than in entering Dunkirk harbor. But individual navigators are fast losing confidence in these old landmarks, for though the churches cannot be charged with changing their positions, yet the tide of human progress has opened new channels, and swept us far past those monuments of human credulity and weakness—church edifices.

Public Meetings.

—The Pennsylvania yearly meeting of Progressive Friends convenes at Kenneth Square, Chester Co., Pa., on Sunday, June 3.

ANNIVERSARY AT MIDDLE GRANVILLE, N. Y.

The Spiritualists of Middle Granville, Washington Co., N. Y., will hold an Anniversary in their FREE HALL, on the 15th, 16th and 17th of June, in commemoration of the dedication of this Hall, one year since, to the cause of Humanity.

Several distinguished speakers have announced their intention to be with us, and all Friends of Progress and Reform are cordially invited to be present. Let there be a good gathering of all who sympathize with a free spiritual gospel.

Arrangements have been made with a first class Hotel for board at One Dollar per day. Middle Granville is on the line of the Rutland and Washington R. R., 60 miles North of Troy, and 24 miles South of Rutland. Trains arrive from the North at 6 A. M. and 4 P. M.; from the South at 10 A. M., and 9 P. M.

C. H. BULL,
V. P. SLOCUM,
G. F. BAKER,
Committee of Arrangements.

TWO DAYS' MEETING.

The Friends of Spiritualism will hold a Two Days' Meeting at Horse Heads, Chemung Co., N. Y., on Saturday and Sunday, May 26th and 27th. Opening Session Saturday, 2 o'clock, P. M. Good speakers have been engaged. A fine choir of singers will be in at-

tendance through the session. All mediums, speakers, &c., who may be traveling through this section of country, are invited to attend. Let there be a general gathering of the Spiritualists from this and adjacent Counties. Horse Heads is easy of access from all parts of the country, being situated on the line of the Canandaigua and Elmira R. R., six miles from Elmira.

By order of Committee.

The Physician.

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

No Infallible Remedies.

BY A. J. D.

The enlightened mind need not be told that an "infallible remedy" for every physical disturbance is an impossibility. The vaunted potency of certain empirical compounds, each prescribed and puffed by its particular inventor as a "sure cure" for every disorder, has well nigh disgusted the reasonable side of mankind. That there are virtues in patent medicines no one doubts. Pills and plasters do some good in particular instances, and from such they derive extensive notoriety and popularity, but the day soon dawns when they fall into disuse and contempt. The fact that every invention embodies some curative virtue, and the additional fact that every system or school of medicine is as many times defeated as it is victorious, has led to the development of unbounded skepticism, and also to the belief in what is termed "Eclecticism."

The Eclectic school of physicians are both dissenters and receivers on a boundless scale. They avail themselves of every long-tested and established remedy, irrespective of the system in which it was originated, and prescribe it in all cases where experience proves its applicability. But the Eclectics do not master disease. They reject the evils of time-honored theories, they look upon human suffering with clearer eyes, they classify diseases and assort remedies with all the medical experimentation of twenty-two centuries to simplify and exalt their labors, yet it must be acknowledged that this new School has neither achieved any very marked triumphs nor sustained any very severe reverses, but in general is as successful in the treatment of disease as any of the recently developed myths and pathies, and that is all we can say.

Nevertheless, we glory in the development of "Eclecticism." It implies a vast scientific independence; a breaking up of the old mineral consolidations in medicine. It says: "Investigate the laws of matter in man, rise above the historical horizon of physiological knowledge, think for yourself, yet read the works of Hahnemann, Dixon, Thompson, Bell, Muller, Hall, Hunter, Marshall, Bischoff, &c., for in the fullness of human research and conclusions ye find the golden mean of common sense and medical prosperity."

But physicians of every school can cure more than they do. The difficulty is that their patients will not follow the tenth part of dietetic hints and rules which intelligent medical men prescribe with, or as a part of, their treatment.

It is our happiness to believe and repose unbounded confidence in the *Self-Healing Energies* that impregnate every fiber and function of the organization. In them we find the whole *Materia Medica*—astringents, tonics, emollients, corrosives, stimulants, sedatives, narcotics, refrigerants, anti-spasmodics, antiseptics, sialagogues, expectorants, emetics, cathartics, diuretics, diaphoretics, emmenagogues, abortives, antacids, errhines, and the fifty other effects or symptoms which these awful names are scientifically designed to classify—all, yea all, may be found in that wonderful repository of health and disease, the *constitution of Man*! And we hesitate not to affirm, in justice to the hundreds of capable and honorable men in almost every school of Medicine, that if patients would in sickness conform strictly to *rules of health*, the doctors could exert far more mastery over the domain of Disease than they now do. The mass of physicians confess that the human system demands almost nothing besides good treatment, nursing, bathing, dieting, magnetizing, &c., during the different stages of any known disease. But the doctor is oftentimes compelled to sacrifice his judgment to the ignorant demands of his impatient subject. One prominent reason why the world is swarming with chronic cures, is the fact that while convalescing from the effects of some severe attack, either in organ or function, the patient stealthily omits the helping remedy, and at the same time commits the private crime of over-eating or indulging in forbidden luxuries. The consequence is that such patients rise from their bed of suffering seemingly restored, but really with the seeds of chronic disorder scattered all through their frames.

The effect of all this is self-evident. The imperfections and glaring failures of various medical systems daily strengthen the spinal column of a *skepticism* in regard to all medicine on the one hand, and develop a very general *Eclecticism*, or free selection, on the other; between which diseases and nostrums will multiply and disturb the world, until the great mass of mankind, in the circle of progressive civilization, will "throw physic to the dogs," and thereupon commence the rational era of inherent healthfulness, based upon obedience to the *Self-Healing Energies* which never fail.

If, however, any person should "flatter himself" that he can violate the conditions of Health, and, at the same time, by simply yielding to the self-restoring mercies of his spiritual constitution, recover all his original

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

L. JUDD PARDEE will answer invitations to speak, addressed Providence, R. I.

MRS. ALMIRA F. PEASE will respond to calls to lecture, addressed Terre Haute, Ind.

A. B. FRENCH, Clyde, Sandusky Co., O., will answer calls to lecture the coming summer and fall.

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

R. P. AMBLER will speak in Cincinnati, the last three Sundays of May and first Sunday of June.

F. L. WADSWORTH will spend May 20-27 in Providence, R. I., June 3, 10, and 17, at Willimantic, Conn.

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.

MRS. E. A. KINGSBURY will answer calls to lecture in the States of New York and New England, during the months of July and August. Address her, as early as practicable, at 1328 Catharine st., Philadelphia.

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

MISS SUSAN M. JOHNSON is for the present speaking at Clinton Hall, Brooklyn, every Sunday at 3 and 7 1/2 o'clock, P. M. She spends the first and second Sundays of June at Providence, R. I.

LAMARTINE HALL, NEW YORK—Meetings for free Spiritual discussion are held every Sunday at 3 P. M., at the Hall corner Twenty-ninth Street and Eighth Avenue. Lectures by Trance Speakers every Sunday Evening.

N. FRANK WHITE will lecture May 6th to 13th at Providence, R. I.; 20th to 27th at Willimantic, Conn.; throughout June at Oswego, N. Y.; July and August address Seymour, Conn. All applications from the west, for the fall and winter, should be made immediately.

MISS EMMA HARDINGE will lecture in Portland, Me., and adjacent places during May. Address care of N. A. Foster, Esq., or No. 8 Fourth Avenue, New York.

In June at Lowell and Plymouth, Mass. Address care of Mrs. Wm. N. Owen, Lowell. In July at Oswego. Address care of F. L. Pool, Esq., Oswego, N. Y.

MISS MARTHA F. HULETT (Post office address, Rockford, Ill.) will speak in May at Milwaukee; June, Chicago; September, St. Louis; October, Hannibal and Quincy, Ill.; November, Beardstown and Springfield, Ill.; December, in Macon, Georgia; January, 1861, Cincinnati, Ohio; February, Toledo, Ohio; March, April, and May in the East.

ST. LOUIS, MO.—Meetings are held regularly every Sunday at Mercantile Library Hall. Speakers engaged for May, Miss Ella E. Gibson; June, Warren Chase; July and August, closed for hot weather; September, Martha F. Hulett; October, Lizzie Doten; November, Emma Hardinge; December, Mrs. F. O. Hyzer.

MRS. S. E. WARNER, who has been lecturing in Michigan during the winter, expects to return to her home in the vicinity of Milan, Ohio, in the month of May, and will answer calls to lecture in any part of Ohio and Western New York, during the ensuing summer. Mrs. W. has been in the field nearly six years, as a lecturer on Spiritualism and kindred topics. Address Mrs. SOPHONIA E. WARNER, Milan, Ohio.

S. P. LELAND having returned from his tour to the South and West, is now permanently located at Middlebury, Summit Co., Ohio, where he is engaged to lecture on Sundays until July. He will answer calls to lecture on week evenings, and attend funerals, at places in that vicinity. Friends, between Cleveland and St. Louis, via Ft. Wayne and Attica, who desire lectures in July, on Geology or Theology, in their places, will please address him as above.

MRS. J. W. CURRIER will lecture in the East, through the summer. Sundays of October and November in Oswego, N. Y., and Cincinnati, Ohio. She will probably spend the winter in the West, and South. Applications should be sent in as early as possible. Address, Box 815, Lowell, Mass.

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Our readers may rely on the perfect accuracy of the following narrative, as it comes from an unquestionable source.
A few days before the adjournment of the Legislature, two members from the southwestern part of the State, 160 miles distant from Indianapolis, inquired of the Superintendent of the Insane Hospital his reasons for the discharge of Alexander F., a patient from P— County.
Dr. Athon assured them that Mr. F. was still at the Hospital, and had not been sent home, nor was his early discharge probable.
They stated that they had received letters from different persons, mentioning the fact that Mr. Alex. F. was wandering at large in neighborhoods near his old home; and that the citizens were afraid of him, and were anxious that he should be returned to the institution without delay.
The next day Dr. Athon received a letter from the guardian of Alexander, making inquiry with regard to his escape—how long since he left the hospital, and what was his mental condition when he eloped—if elopement it was. I am allowed to copy Dr. Athon's reply:

"INDIANAPOLIS, March 2, 1855.

"H. C. C.—Esq., DEAR SIR: I am just in receipt of your letter of the 28th ult., and am somewhat surprised to learn that Alex. F. is now to be seen in your region. I am not a believer in modern Spiritualism, but if Alex. F. is there, his spirit is here; or if his spirit is there his corporeal substance is here, and if both positions can be substantiated, then there is something in Spiritualism. But I think we have the veritable, laughing Alex. here, so that the people need not be alarmed at his elongated shadow. Very respectfully, etc."

A few days afterward the following letter, in answer to the above, arrived. I give it verbatim, with the omission of names of persons and places. It is from a gentleman who is entitled to the fullest confidence:

"N—H—, INDIANA, March 19, 1855.

"DEAR SIR: Yours of the 24 inst., in regard to Alex. F., came to hand. There is something very mysterious about this affair of said Alex.'s being here and at the Insane Hospital, both at one and the same time. I have delayed answering on account of taking time to investigate the mystery. These are the facts, which eight or ten persons, who are well acquainted with Alex. will swear to. About Tuesday, the 27th of February last, Alex. F. was seen approaching the O— Mills and Distillery. He stopped at the house of a woman by the name of Mrs. W., and asked for water and a basin to wash his hands, and it was given to him and he washed. He then approached the O— Mills, with a staff in hand, but halted for a short time at another place or two. One of the hands at the mill, by the name of Russell J., saw him coming, and knowing that he had better be watched, met him and went with him in all his journey through the mills and hog-pens. Alex. went up to the gullet-loft of the mill, observing to Russell J. that he wanted to see the machinery.
"After which he went into the distillery, and the distiller, J. B., said to him, 'You must not do that, Alexander,' at which Alexander turned round and said, 'What?' He then passed down into the hog-house, followed by R. V., (one of the owners of the mills) and Russell J., who watched him. He came out of the hog-house, and they said to him, 'Alexander, your brother A. and the S.'s are after you.' On which Alexander said, 'They have no business with me.' He then passed on out of the gate, and picked up his walking-stick, which he had left on coming in. He then went on west toward N—H—, about one-fourth of a mile distant, with a quick walk, and that is the last that has been seen or heard of him.
"They all agreed that he looked bad and thin—village rather pale and sickly. He was not inclined to talk and said but little.
"Old and young saw him, and he was nowhere else but at the O— Mills. Those who saw him have been well acquainted with him for years, and they are willing to swear that it was Alexander F., and nobody else, for they saw, heard, and I believe, felt him, and examined his looks closely. He warmed by the fire during the time. The names of a part of the persons who saw him and are willing to give their affidavits to that effect, are J. B., R. V., O. B., J. T., and others. Are you certain he was at the hospital the 24th February?"

"Very Respectfully, H. C. C."

The answer of Alex., on being asked when he was home last, makes the
"—Confusion more profound,"
and the mystery more inexplicable. He at once said: "About three weeks ago I flew down there to whip Russell J., and make honorable proposals to widow—". He was reminded that he had not been absent from the hospital since his admission, on the 15th of June.

"I'll bite your ear off," he replied with some indignation. "I tell you that I did go. My spirit flew down there quick, and left this pair of clothes, and the rest of me that you see here in the ward to take care of Antichrist, and keep the Devil out of the bath-room. I saw Russell J., and threw off my coat to fog him, when he wanted to treat. So I thought I would wait—went with him into the distillery, saw it standing there, and asked, 'Is this poison?' and drank a jug of whisky; blowed up R. V. for following me round; didn't have time to marry the widow, or wring brother A.'s nose—they wouldn't let me alone enough; went down to the village, got some ale and then came right home. I did not see anybody on the road—I was so high up; came with the pigeons; they were a-cheering me—ha! ha! ha!—and didn't make no time at all; I got home first; I'm going back to-morrow. The whisky was not gut; will knock that distiller's face all to blazes—it made my head swim—run against the lightning, which singed my whiskers—colored 'em red. The truth is Doc, they are all crazy."

To sum up, we have the positive testimony of ten or more reliable men, who had known him for years, that Alex. was in P— County on or about the 27th February, and the slightly unconnected, but corroborating narrative of Alex. himself, who is yearning to substantiate it at any time, by an unlimited number of oaths, some of them not altogether free from profanity.

On the other hand, the officers of the hospital, and at least twenty others connected with the institution, will solemnly affirm that they have seen and conversed with Alex. two or three times every day for nine months. If this is a case of mistaken identity, it is singular that so many persons should be deceived, and at the same time have such an entire conviction that they are not mistaken. Many a man has been hung on evidence as to his person, much less conclusive. If it is a case of Spiritualism, it is somewhat in advance of even modern psychology. If it is an instance of rapid locomotion, the last improvement in transit of passengers has not got round much.

Drawing the hint from Alex.'s closing remarks, as quoted above, I would suggest that it is a case of morbid mental manifestation—that there is a floating delusion contagious in its nature, which affects one and the other of the parties alternately, flying from Alex. to his county, and from the county to Alex., in an uncommonly short space of time.

Col. MEYER.

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A DEBARRAGE TEST.

MR. EDITOR: I received by mail, a few weeks ago, a picture of my mother, deceased some seventeen years since, from the hands of W. P. Anderson, of Marseilles, Ill., an entire stranger to me; but a drawing medium of some note. I wrote to him last December, asking for a picture of my mother, if obtainable; giving him her name, age, and place of residence at the time of her death. The picture I received bears a striking resemblance to the person for whom it was intended; the dress and style of cap, even to the peculiar tying of the string and construction of the same, entirely corresponding to those worn by her in earth life; and I cannot but recognize the picture as a veritable likeness of my spirit mother. This is the first picture ever made of her, and that produced through a mediumistic stranger since her death! It is a pencil drawing of head and bust, full life size.

Others may regard these things as they please. To me this is a test of the human soul's continued existence after death, and a knowledge, that under right conditions, we can obtain the evidence of the fact at the present time.

Yours truthfully,
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