

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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TO WRITERS AND READERS.

A letter X on the margin opposite this notice is made to indicate to the subscriber that his subscription will expire with the next number.

Whisperings to Correspondents.

IMPORTANT WHISPERINGS to many correspondents will appear in our next.

The Physician.

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

MEDICAL WHISPERS.

BY A. J. D. Counter Irritants.—A medical man says that ladies who make it a business to trouble dry-goods clerks and never buy anything, ought to be called counter-irritants.

you keep on that way. Little vices lead to large ones; large ones to crimes. We knew a fellow once who got a habit of 'lifting' things—small ones at first—then larger, until at last he took to 'shop-lifting'!

The Judgment Day.

CHRONICLES OF PROCEEDINGS. Carefully prepared for the HERALD OF PROGRESS. In order that our readers may be posted in regard to the present Secession movement, we compile the following table, to which we shall add incidentals that may occur, weekly or monthly, according to their importance.

Philosophical Department.

Perfection and truthfulness of mind are the secret intentions of nature. The Function of Philosophy. A DISCOURSE. BY SELDEN J. FINNEY.

It is clear, then, that between man and all that can ever be understood by him, there is and must be an oneness, a sameness of essence and nature. But how can this oneness, this perfect unity, exist or subsist? Only on the ground that all Nature gets represented in man—in his Reason. Hence, there being a perfect unity of essence between Nature and man, between the Reason of man and the Reason of Nature, man must be a microcosm. Hence, Reason is the exponent of Nature. It is in the constitution of Reason, then, that Nature arises into sublime consciousness. Therefore, the essay of the soul to interpret the world.

repeated in all systems of Science, Religion, Sociology, and Philosophy. It is the pivotal question of the ages, and the unuttered hope at the bottom of all human movements.

Mythology was, and is, only an effort to unfold our relations to "the Gods," that other term standing for the all-embracing mystery.

I am aware that there is a class of persons who are called "Positive Philosophers," who attempt to ignore the question of ultimate Cause, to stave off the search after the Absolute Nature, but the Soul of Science and Philosophy will not down at their bidding.

And let man solve never so many finite and relative causes, he would still push his way onward and upward toward the absolute and uncaused Cause. His nature asks everlasting questions, because the Infinite Presence begets him on all sides, and constitutes his own being in esse.

Even Comte acknowledges, that, but for the opening furnished by the question of the absolute and Divine Cause of the world, in the outset of the human mind, man would have revolved forever in a viscous circle.

The objective search after an objective Infinite Being, of course cannot be completed, because the Infinite cannot be seen by man as a sum total objective personality, but by destroying its Infinity.

But prior to this state, religion and spiritual things are supposed to be miraculous, supernatural; sometimes a wave of inner life gets momentum enough, in consequence of the temporary weakness of the flesh.

But here arises the mooted question, whether man possesses any power of adequate self-comprehension? That he can know himself, in an intellectual and spiritual sense, we are told is as impossible as for him to lift himself by his ears.

the Nature of the Universe, as well as subjectively in his own consciousness. Man is reflected in the world of crystal principles that surrounds him on all sides, and the world is imaged in his transcendental Reason.

Suppose there is some element, some principle in Nature, that does not get represented in man; then, as a consequence, there is a balance of attractive power outside of man; and this balance of power would ultimately dissolve the human organism, because it is continually operative upon man as an attractive and dissolving force.

The sweep of human genius is eternal, and in the vast intellectual evolutions of man's future career, as well as in those that are past, it will and must be seen that his primal, spontaneous growth, is from the center outward toward the circumference.

The first wave of life from without, from the world of forms and facts, reaches only the senses, the envelope. The first from within, from the spiritual life, reaches not outward into the senses, but steps in the soul, which is only a mediator between the two worlds of facts and principles.

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But prior to this state, religion and spiritual things are supposed to be miraculous, supernatural; sometimes a wave of inner life gets momentum enough, in consequence of the temporary weakness of the flesh, produced by abstinence or sickness, fasting or great work, to subdue the clamor of the animal nature, and for a short time hold the senses entranced while the spirit announces its organic and transcendent nature and office.

And herein is seen, in its vast extent, the glorious mission of Philosophy. It is to expand the inner nature until its divine life and light shall penetrate the outer world of sense, subduing the animal fever which burns up the flying hours in the lusts of the flesh and the glitter of circumstances.

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Laws and Systems.

Thrice he is armed who hath his quarrel just— And he but naked, though locked up in steel, Whose conscience with injustice is corrupted.

For the Herald of Progress.

The Credit System.

Notwithstanding the manifold evils resulting to the community from the prevalent practice of buying and selling upon credit, and in face of many examples of the advantages of an opposite policy, there seem to be but few who realize the necessity of an absolute reform in this respect, and who are willing to put forth the requisite exertions to secure it.

In the city of New York alone, the merchants borrow of the banks constantly a sum exceeding one hundred millions of dollars, for which they pay more than seven millions of dollars annually for interest.

The functions of most banks, as now constituted, are threefold, viz: issue, loan, and deposit; but there are some which are banks of loan and deposit merely, as the savings banks and the New York Bank of Commerce, the latter of which, with a capital of more than eight millions of dollars, has issued bills only to the amount of about two thousand dollars.

Buying to Sell. WHAT COMES OF IT? It is an old complaint that Capital is oppressive to Labor. But few, however, among those who are loudest in the denunciation of this oppression, are able to see that it is an essential part of the present industrial system.

Let us suppose a community existing with a circulating medium of \$50,000,000. Such a community may further be supposed to cultivate every branch of industry, and to require every avocation which would be found among the largest and most highly civilized people.

It may be said that this is an extreme supposition, and never likely to occur practically. This is admitted; and it is brought forward as an extreme case, to show what will occur in practice.

These limits are three. First, the mercantile classes will buy manufactured articles to sell again; and as they cannot generally get cost less than the cost of manufacture, this cost is the first limit to their profits.

this gives rise to that great evil—the expansion of credits. Its operation may be explained thus: a bank concludes to loan all its capital and three-quarters of its deposits, and does so, but at the next meeting of the directors it is found that the deposits have increased say twenty thousand dollars, and so fifteen thousand dollars of this sum is loaned.

One of the great evils of these expansions consists in the fluctuations they cause in prices of all kinds of property, consequent upon the increase and decrease in volume of the standard of values—money.

But the reverse of this is also true; if the mortgage is made when the value of the property is greatest and paid when it is least, it is the mortgagor that loses.

Neither a borrower nor a lender be, For loan oft loses both itself and friend.

O. H. P. H. NEW YORK, January 8th, 1861.

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If they buy the raw material of manufacturers, the cost of the procuring of this raw

material will be a second limit to their profits.

A third limit is contingent upon accident, such as the opening of new mines of the precious metals, or the influx of coin and bullion from other countries.

Now the essential element in the cost of raw material and of manufactures, is the expense of keeping a free laborer in shelter, clothing, and food. The natural impulse of the mercantile classes, is so to invest their surplus profits as to reduce this expense to a minimum.

The oppression of Labor by Capital, then, comes in this way: There exists a class in society—the mercantile—whose function it is to buy, to sell with a profit.

The Secession Movement.

BOTH SIDES REPRESENTED.

WASHINGTON CITY, January, 1861.

A. J. DAVIS, DEAR SIR: I have to thank you for extra numbers of your most useful paper. I have regularly taken the HERALD OF PROGRESS from its commencement, and I strongly recommend it to all my friends.

The great and paramount interest of the moment is the "Secession Movement." I do not think it is quite correctly viewed by our Northern friends, and I would like to submit to you a few remarks of my own.

All Revolutions which advance the interests of humanity, come from the UPPER classes of society. The lower classes are too much interested in gaining their daily bread.

We are in a similar Revolution. In the North all is tranquil, because progressive. But in the South all is uncertain and uneasy, because nothing is really progressive.

Now the trading and other classes South—although deceived by the falsehoods of the

