

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

VOL. 2, No. 35.]

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

NEW YORK, WEEK ENDING OCTOBER 19, 1861.

TWO DOLLARS }
per Year.

[WHOLE No. 87.]

TO WRITERS AND READERS.

607 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. We trust that the interest of no person will expire with his subscription.

608 The Editor will be accessible to his friends and the public only on each Wednesday, at the publication office, a few doors east of Broadway.

609 Let no contributor conclude, because we postpone or respectfully decline the publication of an article, that we are, therefore, prejudiced against the writer of it, nor that we necessarily entertain sentiments hostile to his. We shall make every reasonable effort to satisfy both reader and correspondent.

610 Non-official letters and unbusiness correspondence (which the writers design for only the editor's personal) should be superscribed "private" or "confidential."

611 The real name of each contributor must be imparted to the Editor; though, of course, it will be withheld from the public, if desired.

612 We are earnestly laboring to pulverize all sectarian creeds and to foster the spiritual affections of mankind. Will you work with us?

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.

The Inventor of Nails.

M. J. C., NEW JERSEY.—A. J. DAVIS: Perhaps I am asking an improper question, but, being an operative in a nail shop, I am desirous of knowing who invented the art of nail-making, for a particular reason.

ANSWER: Your question is quite "out of our line," and yet we may have a historical word for you. It is generally conceded, we believe, that Benj. Cochrane, who died at Batavia, in 1796, invented the first machine for cutting nails without heads, out of thin plates of wrought iron. Punching machines were in use in Connecticut, some ten years before Cochrane brought out his "cutting invention." About the same date, cut nails were manufactured in England. The present perfect machinery for the rapid formation of nails is the result of many progressive improvements. According to history, it would seem that first-rate nails were not known prior to the discovery of America.

The Rights of Races.

M. C. G., MADISON, N. Y.—MR. DAVIS: Another question is, Do you believe in any rights outside of the individual?

ANSWER: If our correspondent's meaning is rightly apprehended by us, the reply may be briefly written: All natural (or divine) Rights are inherent with the individual. But it may be profitably remembered that an individual derives his life from the life of the universal Father and Mother. A man's independence is, therefore, circumscribed by the sphere of his dependence, even as his individual rights are limited and modified by his relations to the rest of mankind.

We answer, then, that no man can be "a sovereign," except by the consent of his fellows. Individual rights, in the social and national compact, are consequently relative, and not absolute. Man's natural rights are, to the great body of mankind, what a note of music is to the entire harmony. The spirit of Brotherhood must overcome the passion of selfishness.

The Earth a Magnetic Machine.

JAMES C. J., BROOKLYN, L. I.—MR. EDITOR: Have you ever made any new discoveries in regard to the subject of electricity, &c.?

ANSWER: The question respecting the generation of the earth's magnetic currents has not occupied our attention for a long time. But the readers of Nature's Divine Revelations, and of the Harmonia, vol. 1, will be pleased to learn that "proud Science" has at last approached the outlines of the Harmonial Philosophy on the subject of terrestrial magnetism. The *Trinity*, not knowing that it was publishing a notice so favorable to us, says: "Professor Challis, of Cambridge, England, has put forth the theory that magnetic currents are induced in the mass of the earth by its rotation. These currents are subject to modification by the earth's movement of translation, and also by the want of perfect symmetry in form. These deviations from symmetry determine the direction of the magnetic streams which appear from experiment to enter the earth on the north side of the magnetic equator, and to issue from it on the south side. The earth is thus a vast magnet, the streams of which are of constant intensity, excepting so far as they may be disturbed by cosmic influence. In this matter the sun and each of the planets act their part. That of Jupiter is likely to be predominant, on account of his large size and rapid rotatory motion; and the Professor says, it is not a little singular that the periodic time of Jupiter should coincide with the magnetic period discovered by General Sabine. This period has been shown in this country to be the same as that of the waxing and waning of the sun's spots; and it may very well be that the three are produced by the same cause."

It is worthy of remark that our philosophy of the terrestrial generation of the magnetic currents was promulgated over twelve years ago. Why did Nature reveal her secrets in advance of inductive and speculative Science?

Character in the Hand-writing.

JOSEPH R. C., MILTON, N. Y.—MR. DAVIS: Is it possible, as I am credibly informed by persons who have tried the experiment, that there is anything in a man's hand-writing which is a true index to his character? Can a person's motives be detected by those who have the power to 'psychometrise' a letter or a bit of writing by the hand of the person? What is the name of such a power?

ANSWER: Our correspondent is evidently but just entering the vast realm of truth in science and life. He seems not to know that the writing of a human hand is a certain indication of character. It is very natural to suppose that the hand-writing may be artificial, or so trained as not to exhibit the nature and feelings of the penman; and it is also natural to suppose that the uniformities and efforts of the teacher may modify, or greatly remove the predominant characteristics of the pupil's mental organization; but let the world rest assured that, however modifying and restraining such influences may be at first, the hand-writing is absolutely certain, sooner or later, to indicate and perfectly exhibit the mental condition and internal peculiarities of the individual.

A close observer of human nature will detect the character and disposition of an individual in every muscular movement. Walking, talking, eating, as well as writing, denote condition and character. The *rosely* may be seen beneath every external appearance of a gentleman; the *prig* may be detected behind a mask of virtue and good manners; the *ignoramus* cannot hide himself in the assumed robes of refinement and cultivation; for this is true, that, notwithstanding the artificial restraints and studied disguises of the ingenious—the brain (the spirit's falernum) is the source of every nervous and muscular movement. In the writing movement, as much as in any other action, the magnetism and condition of the individual come spontaneously uppermost, and are therefore distinctly visible to the perceptions of the clairvoyant and psychometrist.

The spirit-letter reader—i. e., one who can read the spirit of the person who wrote the letter—is the best phrenologist. It is not unusual to observe a variable hand-writing in one and the same letter, which denotes a person of sensitive and variable disposition, while another person, inflexible in character and stern in feeling, will write legibly, and rigidly, and uniformly, from first to last. Few changes of style are visible in persons who, although exceedingly sensitive and variable, habitually practice great self-control; but the lack of freedom, and the imperfect expression of the writer's real sentiments, are unobtrusively detected by the phrenologist. And from this point it is easy to penetrate behind the physical letter to the real character of the penman.

You ask: "What is the philosophy of this wonderful power?" The explanation of the mystery is easy, as already hinted at—namely, the brain origin of every nervous and muscular movement. If you carefully analyze the movements of a man's hand while writing, you will be inductively led to the source of such movements—the brain; and inasmuch as the brain is but the physical agent of the mind, will, and character, so it is easy to trace the primal cause of the movements to the inmost disposition of the individual. In the writing of a well-trained penman may be detected a magnetic sphere—a concealed emanation, permeating the very substance of the paper on which the beautiful and graceful characters are traced—which, to the true seer, is certain to identify and unravel the mental qualities of the writer. An emotion of the intellect, a gush of affection, a throb of passion or anger, will leave its impression on the paper, and it seems to matter not how many years elapse, or through how many strange hands the letter or manuscript may pass, the *aural* imprints remain, undiluted and unchanged, as indelibly as if written by the finger of an angel in the Book of Life.

The moral influence of this power is mighty for good. By means of its exercise a person may be measured and analyzed, and furnished with the best principles of reformation and progression. But there are as yet only a limited number of mediums and seers so gifted. And even such seem not to improve their endowments to the best advantage. They wait seemingly for an unseen power to supply them with all requisite perception for the reading of character by letter; whereas it is a divine power, like the voice, and every other natural faculty, capable of development and perfection at the option of the possessor.

We take this occasion to state that, in future numbers of this Journal, we shall give examples of the psychometric power. It is our design to read and publish the leading characteristics of certain public and popular men.

For the Herald of Progress.

THE TRUE RELIGION.

BOSTON, OCTOBER, 1861.

I observe a series of articles in the *HERALD OF PROGRESS*, comprehending some very proper strictures on certain passages of the Bible. But the heading of the articles, viz., "THE TRUE RELIGION OF THE BIBLE," is a *misnomer*. There is only one literal definition of religion in the Bible, and speaking for one Spiritualist, I ask, who can show a better? The definition is in these words: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James, first chapter last verse. Our friend K. Graves is requested to take notice. I trust my communication will not be "crowded out on account of its extreme length."

GEO. W. SIMONDS.

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

"JEREMY CRAFT," OF ILLINOIS, will receive our thanks for his "Sanitary Institution."

T. J. L., BOSTON.—Your letter will be used "pro bono publico."

F. T. LANE, OF MASS., has forwarded for publication an able contribution entitled "Constructive Spiritualism."

"ION," PHILADELPHIA.—If you do not obtain satisfaction, it shall not be our fault. We hope to give you a "ray" of light ere long.

D. F. W.—The characters "you enclosed are, according to our understanding, destitute of character, and ought not to be encouraged."

"MARIE," PACIFIC HOTEL.—The volume will be deposited for you immediately after publication.

"EDMUND," GLEN FALLS.—Such well-authenticated facts will be explained one of these days. The more of such demonstrations the better for mankind.

T. C. W., ONEIDA, N. Y.—We are not prejudiced against "Treasury Notes." You may exchange them at our office for either books or the *HERALD OF PROGRESS*. This will illustrate "Dual Commerce."

H. P. McMASTER, O.—We hereby acknowledge the receipt of thirty-nine pages of MS., devoted to putting "The Dark Circle in its Proper Light," which, in our estimation, will prove to be one of the finest facts in "p. stigmation." We shall give the contribution due attention hereafter, and will then report as to its publication.

SETH HINSHAW, GREENSBORO, IND.—We do not know why the mails have failed to bring us your late communications. We regret the miscarriage as much on your account as our own. The Dedication and Constitution, as published in the *Banner*, will be transferred to our columns next week.

W. E. CRANE, INDIANA.—The remedy for your deafness will, we trust, be found in "The Harbinger of Health." It will be forwarded to you, free of postage, in exchange for the one dollar contained in your letter. For testing the remedy, let us hear from you, or we want the "deaf to hear" and the sick to "take up their beds and walk."

A NEW CONTRIBUTOR has just delivered for publication an important article, styled "The Books of Moses written by Ezra, 1,000 years after Moses was dead." The subject of this contribution is alarming to authoritarians. We shall publish the article because we think the writer has very nearly established his proposition. "Let there be light."

B. G. LITCHFIELD.—"The faculty of mediumship" is not a correct expression. Physical mediumship is the result of a peculiar combination of temperaments. Any change in the tone of the temperaments is attended with a corresponding change of mediumship. Thus the power to obtain physical communications with spirits may be gained or lost. Clairvoyance, on the other hand, is natural to the mental organism of every mind. Its development depends more upon time than temperament.

HENRY C. WRIGHT, writing from MICHIGAN, says: "Deep and mighty is the rattling among the 'dry bones,' both of Democrats and Republicans. In all the West, there is but one heart, one thought, one eye, and that is on the movements of Fremont. It is expected that the fate of Missouri and adjoining States will, in a good degree, be decided in a few days." Our friend Wright is not always wrong; for, between him and his God, "Whatever is, is Right."

A FANTASY.

BY MRS. BARCLAY PENNOCK.

So close we stood together,
So near our hearts did beat,
There lay but a single shadow
On the greenward at our feet.

To their inmost soul of azure
Hung bare the heavens on high;
Slow up through the morning brightness
A mist-wraith climbed the sky.

Then in the silver silence
My heart became aware
Of a sound, so fine it moved not
The mute and delicate air.

"Is it the musical ocean,
The moaning, musical sea?
Or is it a wind-voice singing
In the bole of the great ash tree?"

"Seven leagues to the northward
Moan the sea-shells on the shore;
No wind in the bole of the ash tree
Ever sang this tune before."

Then while the fine compression
Of his arm around me stole,
I felt how the eyes of my lover
Were looking into my soul.

And he softly said, "This music
Doth my heart make night and noon;
Full long have I waited, weary,
For thy heart to learn the tune."

"Oh leave the wind in the ash tree!
Oh leave the sea on the shore!
For our hearts shall beat this measure,
Dear love, till they beat no more!"

Philosophical Department.

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

For the Herald of Progress.

A Philosophical Question.

WHAT FIRST SETS THE BRAIN IN MOTION?

EDITORS OF THE HERALD OF PROGRESS: You know that a nervous arc, composed of cell matter, has, as its component parts, a vesicle and two kinds of nerve fibers, which are designated as centripetal and centrifugal, the first of which may have, at its outward end, cellular matter. This peculiar mechanism is thus prepared to, and does, receive impressions, which, by means of the adjacent ganglia, create motions, a part being retained for a longer or shorter time—in all probability as long as the vesicular matter of the ganglion exists. The arc of this mechanism is a mere registering apparatus, having the ability to retain impressions, and, under the influence of such impressions, to generate motions, but not to generate them of its own intrinsic power; it requires the influence of an external force to be transmitted by the centripetal fiber.

As examples: The arc of the optic apparatus does not act except under the influence of light; the auditory does not act unless by the impressions of sound; and the cerebrum does not act except it has its proper impression by some agent as external to the body as light and sound. We know that the cerebrum is but a nervous arc, positively analogous in every respect.

Now, knowing the structure of the cerebrum, what agent sets it in motion?

L. T. B., M. D.

ANSWER, BY SELDEN J. FINNEY.

DEAR HERALD: Your correspondent, L. T. B., M. D., wishes some one to answer the question: "Knowing the structure of the cerebrum, what agent sets it in motion?"

Now, if I understand his language, he wants some one to correctly and logically infer the nature of the force which impresses the brain and constitutes the fountain of its power, from the structure of the brain alone. That is, he does not ask for a solution of the problem from the use of clairvoyance or any spiritual insight, but simply and only from the scanty and imperfect knowledge already furnished us by physiology as a physical science. This is unmistakably stated in his last sentence, as given above.

In this light, I do not hesitate to say his question cannot be correctly or nearly answered. The question itself confines us to structure alone, not to structure in action—in motion under the power of its unseen agent—but simply to the inert organism. All psychology, nervaure, mesmerism, and spiritual experiments on the living brain are precluded. And I do not hesitate to say that no discovery or adequate inference on any subject was ever yet made from such a limited and inert fact as a dead structure.

It must be remembered it is not the direction, or quality, or quantity, or velocity, of nervous motion he asks us to infer, but the nature of the agent of such motion. It is quite easy, from a study of the muscular structure alone, and its connections, to discover the direction and sweep of motion of which that structure is capable, and somewhat, though less so, of the nervous structure, but from neither alone can the nature of brain force be inferred. Other sources are to be sought for the question is not solved. Neither can the nature of light or sound be correctly discovered from the structure of eye and ear alone. Take away the knowledge of light, and of the air, and then study eye and ear forever, and the results must prove fruitless so far as the direct object is concerned. Leverrier, it is true, found nearly the place of a planet from the perturbations of another. But in this case the force was in actual action and effect within the solar system.

Take the brain in action, under its motor power, displaying its intelligence, and from these splendid results we can infer to some great extent the laws and principles that govern its action through the brain. But this is not the study of structure merely, but of intellectual dynamics. We know that structure alone does not display love, or will, or intelligence, but brain in action does. What do we infer from this but that the love, will, and intelligence displayed, are effects resulting from the action of this unseen brain force on or through the brain itself? This is to transcend the realm of mere structure, and ascend into that of mental and spiritual philosophy. And even here our logic is balked, for inference cannot reveal the nature of the elements and essences that compose the subtle fluid, whose action through the brain has peopled the world with the splendid images of intellectual and spiritual beauty. In the use of the inductive method, we are confined to the concrete world for facts for our groundwork, as our point of departure; and this forbids that searching analysis whose function it is to resolve force into its primal and constituent elements.

ments. How much less can we do this from the study of structure merely.

But if our friend, L. T. B., does not mean to confine us to mere structure alone, he can be satisfactorily answered in general terms. Psychometry, Psychology, Clairvoyance, and Spiritual Intercourse, are our sources of light on this great question. With their aid, structure itself becomes illuminated, and, throbbing with the waves of interior (not exterior) spiritual life, displays before the clear-seeing eye the eternal energies of the undying soul.

Again, our friend, L. T. B., concludes, with paradoxical Dr. Draper, that "the cerebrum does not act except it has its proper impression by some agent as external to the body as light and sound. I would ask by what authority does he say this? Does he infer this as a parallel to the phenomena of sight and sound? And can there be any sight without a seer within and behind the eye? If so, why cannot a brain, unenlivened by its soul, take cognizance of objects without? Can there be any hearing, unless within the auditory structure there be a live, self-conscious auditor? Death sometimes takes place without the least fracture of the structure of eye, ear, brain, or any other part of the body. Why is there no sound within the deserted temple? All the external forces of immensity are still in existence, pressing with equal force upon brain and body, but there is no sight, no hearing, no consciousness in the body. And yet the "structure" remains complete; all the external agents of nature are as they were; where is the difficulty, my friend L. T. B.?

I think the mistake consists in a conclusion too large for the premises, viz., in the effort to show from the automatic structure of the cerebrum, that the force which moves it is totally outside of the body. The conclusion is not warranted from the datum. The brain may be automatic, and yet be moved directly by an interior force instead of an exterior one. This force is distinct from the brain, though not outside of it.

The fact that the cerebrum is automatic, warrants us only in the conclusion that the force which moves it is distinct and different from the brain itself, but not in the inference that it is wholly outside of the body. Indeed, the very structure itself indicates its force to be interior and not exterior. That the original, primal fountain, from which brain force is derived, is in the vast area of immensity, I do not doubt. So also is the source of the original elements of the body, but that body, once beginning to organize, begins a separation and an individualization from material elemental nature, and simultaneously with the organization of brain does its organizing force become separated and individualized from the soul of immensity. The force which moves the brain in life, is the identical force which begins its play in the first moment of its organization.

This organizing force in Nature becomes individualized in everything it organizes. The silent, interior forces of a tree, escape the last chemical analysis; so much more does the intellectual force of brain. Attraction governs the cell from which organic life unfolds itself through its various stages of growth, differentiation, and development. Attraction is a law of the mature mind, arisen into self-conscious love. First attraction organizes the brain, and then uses it to display itself on the ample scale of universal human life in society. Can we infer the qualities of social love from the structure of the brain?

Order—mathematical law—regulates the growth of the embryonic brain. Not a particle of matter gets into its structure, except it move with certain mathematical precision to its destined place. And so the same attractive force, interior to the simple cell, and acting with mathematical certainty in the embryo, arises into intellectual consciousness in the mature brain, and comes out into expression in the shape of axioms—self-evident truths. By the positions of L. T. B., these axioms do not belong to structure, but to the agent which moves it. Now can we infer the nature of mathematics from the structure of the cerebrum?

Again, the brain, as a structure, is not conscious except the moving agent be operative within it. Axioms, therefore, must originate in the force which moves the brain. Now, how can axioms exist outside of man? By their nature they belong only to inter-intelligent being, not only self-conscious, but also conscious of an objective world around it. Do axioms float in the air? Suppose they do, how is brain to know it? And are they, as thus they float, self-conscious? And if not self-conscious, they are not axioms at all, but something else—who shall say what?

I will also grant, at this point, that the brain force has to be in contact with a fountain of elemental power from which to draw, in its action, the elements necessary to its constant exercise. But these elements are found in our food, in light, in air, and must pass through changes similar to those of food before it be-

comes blood, before they can become brain force.

Every draught of air we take contains elements, which, after passing into blood and undergoing various changes, become brain force—soul. But it is not human soul—it is not brain force while in the air—any more than the beefsteak you will eat next week is your human body, before all the changes of digestion, chylification, and assimilation have been accomplished. Neither does your body become beefsteak, but it becomes your body. You are not transformed into beef, but beef is transformed into you. So by the very laws of analogy, to which L. T. B. appeals, the brain force is within, not without; neither does the brain derive it directly and unfiltered from the aura of immensity, but mediately through all the functions of the body itself.

Galvanic experiments on dead bodies settle the fact that it is not the inorganic magnetism, galvanism, or electricity of immensity, that is the personal agent of human intelligence or brain force. The horrid contortions of galvanized bodies do not resemble the soft, flowing, musical, beautiful pulsations of a living organism, beaming with "instinctual" intelligence. Over the one is jerking the unloving, unassimilated magnetism of crude nature, while over the other is sweeping, in flowing, musical, wavy lines, the integral self-conscious life of organic soul.

The question now arises, whence does this interior brain force become individualized? I answer, from the law of analogy I am led to conclude that it becomes individualized at the same moment with the perfection of structure. How close is the vital sympathy between mother and child before birth; and even after birth the child at first turns to the maternal bosom automatically from the attractive force of the mother's soul. 'Twas the formative, instinctual soul of the mother, that first set the fetal brain and blood in motion, but when perfect the structure is cut loose from its maternal fountain, to some extent at least, and then begins the personal, individual action of the child brain. The interior brain force has become an organic power of itself, capable of voluntary, individual intelligence. I do not say that it is entirely unconnected with the soul of its mother, for too well I know that every nerve of the parent pours life into its fragile form; but I wish to be understood as saying that the child, after birth, begins to act from itself, and not merely as it is acted upon.

And what is true of each individual man in an organic sense, is true of humanity in the same sense. Whether we consider the organic history of individuals or of the race, this is equally true.

The stern facts of Psychometry, Psychology, Clairvoyance, and Spiritual Intercourse, are perfect demonstrations of the truth of the foregoing positions. All these facts prove the same thing, viz.: the existence of an organic power, interior—instinctual to the body—but possessing powers which transcend the wide realm of the physical structure.

And now let me ask Brother L. T. B., is there any antecedent improbability in the case? Is it any more difficult to conceive of the organization of fine, ethereal, magnetic, or soul elements, than of gross matter? Is it harder to organize imponderable than ponderable substances? On the contrary, are not imponderable elements one step nearer the realm of power, and therefore less inert, and consequently more easily moved and molded than ponderable ones? All nature furnishes ample illustration of the fact that the grosser the material the greater the power and the time required to lift it into the realm of organic life. What possible objection then can be brought against the great spiritual doctrine that the human body contains within it, though distinct from it, an organic, refined soul structure, which constitutes, from first to last, the force that begins and continues the movements of the brain? From observations of thousands of facts for fifteen years, from the study of the cerebral structure itself, in action under its agent, and from positive experience of my own, I know that the cerebral force is an organic, interior soul.

* See Darwin's "Origin of Species."

Speculative Philosophy.

BY WILLIAM DENOVAN.

In the "Paradise Lost" Milton pictures the most elevated of the fallen angels as sitting reasoning high
"Of Providence, fore-knowledge, will, and fate,
Fixed fate, free will, fore-knowledge absolute;
And found no end in wandering mazes lost."

Though men should make no more progress than that by Milton's fallen spirits, still will Speculative Philosophy be ever regarded as greatest of the sciences. One glimmering of truth from the invisible to sense, giving us an insight into the mysterious or hidden causes of aught in the universe, is worth immeasurably more than the accumulated knowledge of phenomena. A flash of true poetry is more philosophical than what we usually call philosophy. Philosophy is the body, and poetry the soul of truth. Philosophy wherein lies no latent poetic meaning is absolutely dead and useless. True poetry is philosophic insight into the soul of nature. What we generally call philosophy, is the gathering knowledge of, and reasoning from phenomenal manifestations, infinitely easier because more palpable. Nevertheless, as the body reveals the soul, so does material nature reveal the universal soul, though it be impalpable to all but the far grasping poetically philosophic eye.

Still, few can be poets or seers, and the generality of men must be content with common reason, and it is with this alone we have

at present to do. I do not, however, mean to say that we are void of that, the amount of which makes the great man great; but that he has projection and we perception: the principle being latent in each, only more powerful in him.

Although I hold that philosophy must ascend beyond the region of the senses, still I have no faith in Idealism which denies the reality of time, space, and matter. Idealism may be condensed into one sentence, namely: Natural philosophy is the contemplation of an imaginary objective seemingly projected by the subjective, and that it (Idealism) is the attempting to prove it.

Kant does not prove that there cannot be time or space, but that there may not transcendently, that is really. And instead of attempting a demonstration of both of the so-called contradictions of reason, he should have attempted to prove the falsity of both. But his own results are self-contradictory. Take for instance the reality of space. Nothing (according to this theory) can be external to the unextended mind; but that nothing should be claimed as space, it must be answered there is no vacancy; well, where there is no vacancy there must be substance—something! Therefore space cannot be a fiction of the mind, because it is impossible, nothing can be not nothing.

Compress time ever so much, it cannot be crushed to an unreality. Could it be crushed to an unreality it would be crushed to non-recognition and non-conception, for recognition and conception require time to recognize and conceive time, and where there is neither recognition nor conception there is no mind; so if there is no time there is no mind—consequently nothing. A similar result may be brought about by studying space.

The disbeliever in the reality of time must be a fatalist.

With regard to matter, if there is no matter we ourselves must be the creators of every work of art we see—the authors of every book we read. In fact Idealism is—Reason insane raving in an asylum of profundity.

The impotence of explaining the perception of what is external to the mind is an insecure basis for Idealism, as there is no impossibility of after-ages sweeping it away. Light has been denied the being an objective reality. May there not be then an emanation from all matter traveling with electric speed, and manifesting itself to us in appearance through sensation? Light being caused by the peculiar nature of some emanations, and revealing itself and other emanations with which it comes in contact. About here may be found the marriage ring of the long divorced metaphysical and physical philosophies, for our senses are the media to the mind of phenomenal emanations, i.e., all phenomena are emanations from substances, and our senses are the mental organs of recognition. We must therefore believe time, space, and matter to be realities. It is certainly strange that one should believe there is a God which he cannot grasp in thought, and yet believe there is neither space nor time, neither of which he can annihilate in thought.

Still, while we assert the existence of matter, we may without contradiction believe it to be only matter to us (not in us) and will be so through our earthly life. I would call it immaterial sense-substance, the substantial law of individual organization. If we cannot conceive this, it is because in the present life our organization is of this sense-substance, and therefore our conceptions must have a sensuous appearance. The more intense the individuality, the more is the appearance of the objective. Where self-conscious personality becomes less intense, as in cases of reverie there is a kind of vanishing of external materiality. This, however, may be but dimness of recognition; but should there be any truth in clairvoyance, this hypothesis would seem to be fact, as in so far as the spirit has disincarnated itself of the senses, so far has external matter been as non-existent. The universe, then, must be projected subjectivity, revealing itself as objectivity to the individualities born within the space and time of the objective condition. Let us imagine this to be so through force of volition, and therefore known to be so.

The creative power, as we ourselves imagine dreams to be realities without volition and without knowledge. Those self-conscious life-beings brought into existence in that objectivity, if they trusted their senses alone, would believe there was nothing more than the external phenomena. The creation of the universe is not something starting from, as is generally supposed, but something becoming perceptible to sense, from an internal essence before imperceptible to the same sense. This theory of the universe is a hypothesis strongly borne out by every fact, without one to militate against it, and receiving every aid from the results of the workings of reason. See the very peculiarity of the fact of organization. Those of too fine an organization are unfitted for a fierce struggle with life, and want power and force to stir the souls and mold the minds of others, through a deficiency of the material force in their individuality. Those again with it in too strong a force are too materialistic in their tendencies, and want the power of poetic appreciation, and cannot rest satisfied with aught of an ethereal nature.

Thus our theory gives us everything as real—change and motion immaterially revealing itself to us materially. By the reality of matter, I mean the reality of an immaterial substance given with all the characteristics of matter, involving no more contradiction than the embodiment of an idea. It may be asked how can that which is immaterial occupy space? I can only answer by saying that if it has the characteristics of matter, of course

it will. But the *how* of everything at the last is to us incomprehensible. We might call this the uniting of Idealism and Realism, perhaps the true secret of all philosophies concentrated into one focus.

Kant says, "If we take away the subject, or even only the subjective constitution of our senses in general, then not only the nature and relations of objects in space and time, but even space and time themselves disappear; and that these, as phenomena, cannot exist in themselves; but only in us." Why may we not say that the only disappearance is that of the power of recognition? Kant might as well have told us that he could see his face nowhere but in a mirror, and that if he could think away the reflective nature of the mirror, his face would disappear; and therefore his face was no reality, but merely a form of reflection!

That there is an inner life hidden by the senses, I can scarcely help believing. Sometimes we pass over, in our lives, objects without care or attention, but which cling to our memory without our knowledge, and we discern them after with wonder. The same kind of psychological mystery, are those objects which involuntarily force the most earnest attention, and fix themselves deeply in the memory, all of which we feel have been a gain to our spirits. Truths I think referable to an inner and higher state of existence.

We have quoted from Milton, and with our opinion concerning the subject-matter of the quotation we will finish. We are as scales in the hands of circumstance; our mental tendencies trembling in the balance—free will, according to their weight and force—fate. According to the nature of all material things in the universe and the relative tendencies of every mind, is the future. The knowledge of this brings to the universally diffused mind of God, fore-knowledge. God having fore-knowledge, the workings of his mind, resting on his will, is providence.

The unbeginning past and the never ending future all lie in the everlasting present. And God knowing all, it may well be said there is neither space nor time to him. In his will at the present moment, lie all his future volitions. His will, however, and only his, is altogether free, as extraneous circumstances must always be acting upon ours, whereas they are the product of his.

The Teachings of Nature.

"Perfection and truthfulness of mind are the secret intentions of Nature."

The Causes of Cold on High Mountains.

FROM THE FRENCH OF CHAS. MARTIN.

About mid-day in the early part of August, some friends who had met together beneath the hospitable roof of Combe-Varin, were enjoying the cool shade of the great firs of the neighboring forest. In this high valley of Poets they had taken refuge from the cicurular heats of the Swiss plain, of Paris, or of Montpellier. Each one was describing the discomforts which he had undergone, the remembrance of which increased the charms of the temperature, delightful even at noon-day. A young mother gazed fondly upon her little girl, whose cheeks, blanched by the heats of Languedoc, had resumed their ruddy lines. An American philosopher, in this bracing air, was endeavoring to recover the strength of his youth, and as in the virgin forests of the New World, his ax was daily used in cutting down the dead branches of the Jura trees. A lady born under the blue skies of Andalusia, which she was perpetually extolling, admitted that the *Sierres* of the Jura were, at that season, preferable to the golden fields of Spain. A professor, fresh from his lectures, was rejoicing in the exquisite happiness of doing nothing. An eminent physiologist rested his eyes, which had been wearied by microscopic investigations, upon green meadows; and a chemist, from the gymnasium of Neuchâtel, inhaled with delight, the odors of the forest, so different from those one breathes in the laboratory.

When the general conversation had for a moment ceased, it occurred to one of the company to inquire why the air was colder on mountains, the higher one rose toward the summit? He saw, he said, no reason why the temperature should be lower upon the mountain-summit than in the plain. No one contradicted him, and every one admitted, upon reflection, that he could give no reason for this strange phenomenon, which was accepted by them all as a fact, without knowing or asking for an explanation. The master of the house might have taken up and explained the subject which had engaged his attention on the glaciers of the Aar, and in his numerous mountain excursions; he insisted upon turning it over to the professor, who had just completed a work upon the subject, bristling with mysterious cyphers, intelligible to professional *strans*, but illegible to ordinary people. The host of Combe-Varin invited him to translate these cyphers into French. The kind attention of the auditor encouraged him, and sustained by his interest in the subject and the remembrance of his recent investigation, he expressed himself nearly in these terms:

"When a ray of heat issues from the sun, it travels through the space of 34,000,000 leagues before it reaches the terrestrial atmosphere, which is a mixture of gas and watery vapor. This atmosphere is 120,000 meters (120,000 yards) in depth. The ray traverses this and warms it up, losing its own heat in proportion as it penetrates into its lower, and consequently, denser strata. This ray of heat upon reaching a mountain summit, 6,540 feet above the level of the sea, is then warmer than if it had traversed the entire depth of the atmosphere, since it has passed through only a portion of that atmosphere, 6,540 feet less than the total depth. Experiment has proved the deductions of theory. De Saussure, on the summit of the Cramont, finds that a thermometer enclosed in a black wooden box, shut in on one side by three strips of glass, rises only a degree higher upon the Cramont, 9,006 feet above the level of the sea, than at Courmayeur, which is 9,450 feet above the level of the sea—although the air was

much cooler upon the Cramont than at Courmayeur. By the aid of a more perfect instrument, the speaker and his friend, Auguste Bravais, have proved that the heat is greater on the grand plateau of Mont Blanc, where the temperature of the air in the shade was below zero, than, at the same moment, at Chamounix, where the thermometer likewise indicated 19 degrees in the shade. This is because the grand plateau is 9,450 feet above Chamounix.

"But then," cried the company, all at once, "it ought to be warmer on the mountain; and the phenomenon becomes still more inexplicable than before; physical science even furnishes argument for our ignorance, and renders the darkness more dense instead of removing it."

"Patience," replied the professor; "do not conclude too hastily; all meteorological phenomena are complicated, and one effect can never be explained by a single cause. In his study, the experimenter arranges his apparatus so as to insulate different effects, which then become clear, simple, and capable of being subjected to calculation. The meteorologist is less fortunate; his laboratory is the boundless atmosphere; without the means of acting on the phenomenon which he observes, he has continually under his eye, the effects resulting from a thousand different causes, acting simultaneously. He studies the actions and reactions between the earth and sky, which are all modified or neutralized by their reciprocal action. This is a magnificent spectacle, but which checks our curiosity and disposes the mind to hesitate, teaching it not to leap to conclusions. Be pleased, then, my dear hearers, to imitate the meteorologists, and give me your attention for a few moments. I continue: On a mountain, then, the sun is warmer than in the plain; it ought, then, to heat the ground more than in the plain. Have you not perceived it? Have you not been struck, when taking your seat upon the flowery meadows of the higher Alps, with the heat; whilst in the plain, the traveler fears the coldness of the ground, which is a frequent cause of rheumatic difficulties? In the Alps, when he reaches an elevated summit, he stretches his weary body upon the ground without fear; for, if the sun shines, the ground is warm like the bricks of a furnace in which the fire has been extinguished, but which still retains the heat which has been communicated to it. The thermometer confirms what we learn by sensation. The instrument, sunk in the ground, at the summit of the Faulhorn, 8,763 feet above the sea, and regularly marked for whole weeks by Bravais, Peltier, and myself, has disclosed to us the following facts:

In plains, the temperature of the surface of the ground is generally lower than that of the air; on high mountains, the contrary is true—the ground is decidedly warmer than the air.

"This remarkable warmth of the ground at varying heights exercises a powerful influence on the physical geography of the higher Alps. This it is which prevents the downward descent of the limit of eternal snow, the melting of which is due principally to the warmth of the ground. All travelers who have ascended to these high regions, know that in the Alps the snows melt chiefly below, from the effect of the heat of the ground. Often when we step upon the edge of the snow-field, the weight of the body causes the superficial crust, which does not rest upon the ground, to break off, the heat of the ground having melted the deposit of snow in contact with it. Sometimes the traveler perceives with astonishment, under these arches of snow, the bindweed, and certain varieties of the dandelion, in full bloom. This is not the case in Spitzbergen, where the borders of the snow-field are always in contact with the ground. Moreover, it is the melting of the snows in contact with the ground which occasions the spring avalanches. Again it is this warmth which explains to us the variety of the vegetable species and the number of individual plants which cover the earth up to the limit of perpetual snow. As they are all herbaceous, their roots penetrate but slightly into the soil, namely, into that portion which, as we have seen, grows so warm beneath the rays of the sun. The dark color of the vegetable mold also favors the absorption of the heat. Hence, on the terminal snow of the Faulhorn—the height of which is 261 feet, and whose superficial area is six acres—I have gathered 131 species of phanerogamic plants. The whole island of Spitzbergen, which is 100 leagues long by 50 broad, contains of this class but 82. On the Grands-Mulets, whose summit of slaty rock rises amid the glaciers of Mont Blanc to the height of 9,972 feet above the sea, and consequently 1,110 feet above the limit of perpetual snow, I have been able to find 19 specimens of phanerogamic plants. But it must be remembered that (on the 28th July, 1846,) the temperature of the air in the shade being 9.4 degrees, in the sun 11.4 degrees, the temperature of the slaty gravel in which these plants grew stood at 29 degrees. On the Alps the plants are warmed by the ground in which they grow, more than by the surrounding air, and a bright light aids their respiratory functions, chiefly the decomposition of the carbonic acid of the air. As soon as the temperature sinks to zero during the day, a deposit of fresh-fallen snow preserves them from the occasional frosts which, even at midsummer, always attend foul weather upon high mountains. Equally affected by cold and heat, they cannot endure great changes of temperature. Constantly watered by rains, or wet by the streams which flow from the melting snows, they demand the most attentive care in order to flourish in the plains. The horticulturist must defend them against the cold of winter and protect them against the heat of summer. You must prevent the air and the ground from becoming either too humid or too dry, and never withdraw them from the influence of the light, which colors their flowers with such varied and beautiful tints. In Spitzbergen, on the contrary, in spite of the long summer day, vegetation is poor and thin, because the oblique rays of the sun, absorbed in part by the great depth of the atmosphere which they have traversed, can neither illumine nor warm that icy land.

"At great elevations on the Alps—on the Faulhorn, at a height of 8,763 feet; on the Rothhorn, at a height of 7,357 feet; in the valley of Urseren, at a height of between 5,232 and 7,748 feet; and on the Grands-Mulets, at a height of 12,753 feet—we find a field-mouse, to which I have given the name *arvicola vernalis*. This animal never sinks into a lethargic slumber, and never descends to the plains in winter. It passes the cold season in burrows,

which are never more than nine inches deep. How could it live there, if the temperature of the ground sank much below zero? But the earth preserves under the snow the heat which it accumulates during the summer. On the 2d of October, 1844, the day before the fall of the first snow, the thermometer indicated 4.67 degrees. We now know, beyond all question, that the ground is warmer than the air on high mountains, because we have just perceived the consequences of this excessive heat."

"The question has not advanced a step," cried an impatient hearer; "we asked to know the causes of cold upon mountains, and we are answered by a long discourse upon the causes of heat."

"They are the same," answered the speaker, "paradoxical as it may seem, my assertion is true. In winter, when we go out during the night, if the sky is clear, we are cold; if the sky is covered with clouds, we feel the cold much less. Why? In the first case, we radiate heat towards the sky—i.e., we exchange it with the celestial spaces in which the planets move. But by this exchange we have nothing to gain, because, according to the most moderate estimates by natural philosophers, the temperature of these spaces sinks to at least 60 degrees below zero. But if the clouds are a screen, interfering with these exchanges of which we speak, the air is also a less powerful but real one. Those inferior strata of the atmosphere, which are denser than the air, are a more effectual screen. Consequently the exchange of the planetary spaces, or, as naturalists say, the emission, the radiation of heat, is more active upon mountains than in the plains. Experiment proves and verifies numerically the deductions of reason. Certain bodies have a property of emitting heat, of radiating very actively, such are soot, swan-down, wool, glass, wood, etc. M. Pouillet has invented an instrument which he calls the *actinometer*. A thermometer resting on swan-down indicates the cold produced by the radiation of that substance. Two of these instruments were taken to different summits; one to that of the Faulhorn, the other to Brients. The difference of the level between the two stations is 6,900 feet. In the valley, the swan-down thermometer stood at only 4.6 degrees lower than another suspended in the open air. On the mountain it stood 6.3 degrees below that of the air. On the grand plateau of Mont Blanc, at a height of 12,846 feet, the thermometer of the actinometer sank twice as low as that of the air at Chamounix, which is only 3,432 feet above the level of the sea. Then, all bodies on the grand plateau cool down twice as fast as at Chamounix. Hence the ground radiates heat, and it warms faster than the air under the influence of the solar rays during the day. It cools faster than the air as soon as the rays of the sun cease to strike it directly—i.e., in the shade and at night. Hence all objects that are on the surface of the ground—men, animals, and plants—grow colder—each in proportion to the capacity for radiation. If they cannot radiate, the process of cooling down ceases. Under a simple linen tent I have been able to pass, without suffering cold, six nights on the grand plateau, with Messrs. Bravais and Leprieux. Thin planks separated us from the snow, and wrapped in warm garments we did not feel the surrounding cold of six to nine degrees below zero. The powdery snow which falls on mountain summits is, perhaps, of all natural substances, that which most readily radiates heat. A thermometer lying on the surface of such snow sank lower than one which rested on swan-down. Thus, on the 13th of July, at 10 o'clock in the evening, when the weather was calm and the sky remarkably clear, we saw the thermometer, which lay on the surface of the snow, sink to 20.3 degrees. Whilst suspended in the air, it indicated only 5.5 degrees.

"You now understand, my dear hearers, that this ground, these rocks, this snow, lose, during the night and in the shade, all the heat which they have gained during the day, and cool off whatever touches or approaches them—air, men, animals, and plants. You now see how the extreme heat of the day is compensated by a prodigious loss of heat during the night. You will also understand that this slight density of the atmosphere, which favors the warming of the ground upon a mountain summit, is still more favorable to the cooling off by radiation in the shade and during the night. I was, then, right in saying that the causes of the greater heat of the ground, and of the more intense cold of the air, on a high mountain, are the same.

But I have not done with all the causes of cold upon mountains. There is no one of you who has not felt a painful sensation upon leaving a bath, when a light wind dries the skin by increasing the evaporation of the drops of water which remained upon the body. It is at the expense of our own heat that these drops of water are converted into vapor, borrowing from our skin the heat necessary for their own transformation. The mountain undergoes what you experience. The ground upon its summit, moistened by the rain, fogs, or melting snows, evaporates more rapidly than that of the plain, because the pressure of the atmosphere is less upon the mountain. De Saussure has proved this by actual experiment upon the Col-da-Geant—Giant's Neck; and reason proves that it could not be otherwise. We have a second cause to add to the first. The evaporation is the more active on mountains, because upon them the air is rarely calm; they are almost always swept by the wind, which favors the evaporation from the snow, ice, and water."

"We are satisfied," cried the company, somewhat wearied by the dryness of this meteorological exposition; "the air is colder on mountains, because the earth grows cold by radiation and still more by evaporation."

"Let us add," interrupted the speaker, "that the air itself cools down more through radiation upon a mountain top than in a valley. But I have not ended; and after so many good reasons to explain the cold of the mountains, I am obliged to give a final one, which is equally good, and which I favor, because I have rescued it from the neglect in which it has been left by natural philosophers; but I propose to go and gather a few strawberries, that my audience may rest, and that I may get time to reflect on the means of making myself understood; for, when so enlightened an auditory does not understand, it is because the professor is not clear."

The company dispersed in the woods. Some of the party strayed off into its recesses and did not return again; but others more determined, soon came back and sat down upon the moss, desirous to know that third cause of cold, for which the author felt so paternal a

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NATHANIEL MARSH, Receiver.

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For Bridgeport, 7 00, 8 00 A. M. (Ex.) 12 15, 15, (Ex.) 3 50, 4 30, and 5 00 P. M.

For Milford, Stratford, Fairfield, Southport, and Westport, 7 00 A. M.; 12 15, 3 50, 4 30, and 5 00 P. M.

For Norwalk, 7 00, 9 30 A. M.; 12 15, 2 15, (Ex.) 3 50, 4 30, 5 20, and 5 00 P. M.

For Darien and Greenwich, 7 00, 9 30 A. M.; 12 15, 3 50, 4 30, 5 20, and 5 00 P. M.

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Peekskill train, 5 30 P. M.

Sing Sing train, 9 50 A. M., and 3 45 and 4 30 P. M.

Fishkill train, 6 40 P. M.

FROM THIRTIETH STREET.

Express, 7 25 and 11 25 A. M., and 3 50 and 5 25 P. M.

Troy and Albany, 10 45 P. M. (Sundays included.)

Poughkeepsie train, 6 25 A. M., 12 40 and 4 25 P. M.

Peekskill train, 5 55 P. M.

Sing Sing train, 10 15 A. M., and 4 10 and 4 55 P. M.

Fishkill train, 7 35 P. M.

A. F. SMITH, Superintendent.

NEW YORK, HARLEM AND ALBANY RAILROAD.—For Albany, Troy, North and West. Spring arrangement, commencing May 6, 1861.

11 25 A. M. fast express train from Twenty-sixth street station.

For William's Bridge, White Plains, Dover Plains, and all local trains, see time-table.

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