



for calling your attention to the matter. Deem me not impertinent, I pray you, O my Brother! By the divine necessities of Brotherhood, you are "my keeper."

Laws and Systems.

"Thrice is he 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 Character of God.

From all the sources possible to gain knowledge, what are we to judge the character of Deity to be? What his disposition toward his offspring, man? These questions have been largely discussed in the past, and many volumes written, the aim of which has been to settle definitely all points of theology referring to them, for the use and infallible guidance of all future generations.

Some were impressed with a sense of compassion because of peculiar susceptibility in themselves; others, who exhibited a sour, sectarian piety, and were "exceedingly mad" against their neighbor's misdoings, supposed themselves but feebly imitating the stern and rigorous disposition of their ideal God.

The more liberal among professed Christians acknowledge the Old Testament view of God to be objectionable, because it deals in such fearful imagery, lifting him to heights of such terrible greatness, and clothing him with thunder, and tempest, and consuming flames—making him a bloody avenger rather than a sympathizing and forgiving friend.

The above sentiment may not go far towards enlightening the public on the beauties of Bible inspiration in the eyes of orthodox, yet it comes as near a common sense practical view of things probably as Mr. Beecher ever uttered from the pulpit, and in it is the germ of a broader system of theology than his brethren are probably willing to accept.

men must form their ideal of God out of something that is in themselves," &c.—in other words, the human mind at first was bounded by a narrow horizon, within which the limits of the Universe were circumscribed. An unpracticed moral vision saw only a few near objects, which seemingly were the ne plus ultra of divine benevolence, purpose, necessity, &c.

Yes; undoubtedly it is a necessity for the ideal which men form of God to take its characteristics and coloring from corresponding developments in themselves. The image formed is a cast reflected from their own characters, presenting sometimes no very exalted or encouraging likeness.

Now if there be truth in the above statements, what description does our Father deserve and demand at the hands of those who live in an advanced age? Must it be the same as that of Moses, David, and Paul, or in the light of more expanded natures? Methinks no frown will gather upon their brows in the heavenly spheres if I venture to differ from them in my views on the subject.

Before I proceed, however, to the description I intend, I will notice Mr. Beecher's position as to the light our own natures give us in judging the character of God.

He says: "Our Christian method of forming an ideal of God is to take our most purified affections, and our noblest moral sentiments, and conceive of the divine nature through the light of these." If this indeed were "our Christian method" of doing, I should have larger expectations of Christianity than I really have.

of milder expression, by suffering a few more smiles to linger on the Deific countenance, allow a purpose radically different to shine through those features? He probably thinks it more commendable in the judge who pronounces sentence of death to approach the criminal with a smiling rather than a frowning face; but that dreadful sentence! That dreadful necessity! Mr. B., that indescribable fate! What though you mix a livelier compound, and set it off with many rose-tint touches, the title of the picture is the same!

Will Brother B. tell us whether, in conceiving of the Divine Nature according to his rule, we are all compelled to come to one conclusion? If so, of what value is the rule? If not, then how is he going to judge his next door neighbor, for instance, who cannot conceive in God's character a disposition to punish a sinner with endless torments?

Now the effect of his words is to open up new insights into the Deific Mind, and prepare new grounds for forming opinions; hence it will not do for him to say that those who faithfully study the science of intuition cannot justly form conclusions radically different from those who do not study it.

An opinion has obtained among men that when a wrong act was committed the Great Soul of all Souls was affected thereby, or that a feeling of displeasure found its way to the Divine Bosom which often led to a highly incensed state of mind.

It is at this point that we commence our translation, or rather resumé of this work, proposing to lay before our readers only such points as refer immediately to the Christian revelation.

And is it not more elevating to our moral sentiments to reflect on him as incapable of harboring thoughts so ungodlike? If God be "angry with the wicked every day," as is alleged, and looks on the righteous at the same time with an approving smile, will some one explain how two sentiments so opposite can exist at once in his Mind?

Consider again, O Man! whether it be possible for the Divine Essence to be open and exposed to the inharmonious contact of the wicked portion of mankind, and be roused to angry surge and foam, like an ocean whose peaceful bosom is wrought into furious waves by the fitful winds of heaven.

Is it as a vast tremulous jelly that can be easily vibrated by man's jarring and dissonant thoughts and deeds? Or is the human soul an electric battery so powerful as at every volition to shock the Great Central Nerve of the Universe? The "divinity within" forces me to take the ground that all the essences and energies flowing from the Divine Center are ever of equal positiveness and power, subject to no conditions whatever of change, no contrast of strongly-flowing and enfeebled tides, no reacting forces which tend to roll them back centerward and compel a renewed and extraordinary exertion of Omnipotent Will!

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Philosophical Essays on Christianity.

ETUDES PHILOSOPHIQUES SUR LE CHRISTIANISME, PAR AUGUSTE NICHOLAS.

[This is a very remarkable work, and as it is not perhaps accessible to all readers, we propose to give a short and concise translation of some of the leading arguments by which the author seeks to establish the truth of revealed religion. However much opinions may differ, we believe that the work will be found worthy the perusal of the subscribers of the HERALD OF PROGRESS.—TRANSLATOR.]

The work commences with a series of logical deductions, familiar to all theological scholars, to prove the great fundamental truths of Natural Religion; viz.: the existence of the Deity, the soul and its immortality. The author then proceeds, in a course of elaborate arguments, to prove the necessity of revelation. Among other reasons given for this is the frightful state of depravity in which the whole known world—that is, the Roman Empire—was plunged, previous to the advent of the Messiah; and as he cites as his authority the principal classic authors of and prior to that day, any of the readers of the HERALD OF PROGRESS can solve their own doubts, either by searching for themselves the pages of the Latin and Greek authors, or by procuring the work of M. Auguste Nicholas, in the original language, when they can follow our author in his learned research through the annals of Paganism.

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The state of moral ruin (says our author) into which humanity had fallen, was not, however, the result of its primitive constitution. Had man continued in the state in which God originally formed him, his whole being would have evidenced a similar order and perfection to that which reigns in every other work of the Creator.

This holy and ineffable union depended on one sole condition—on man's ability to confine his liberty within the limit prescribed by God, who thus permitted him to exercise his own choice, and become the artisan of his own destiny. This limit consisted in his obedience to the commands of his Creator.

Man violated the divine command, and thus brought upon himself, and his species in him, a corrupt nature, which has precipitated humanity more and more into intellectual and moral disorder, that is, into crime and misfortune. The immediate result of the abuse of man's liberty was the diminution of that liberty. Before his revolt, he could pass from good to evil, but afterwards he could no more re-pass to good, but remained involuntarily on the side of evil—he was, "the slave of sin."

This general darkening of fallen humanity, however, has not been so profound as to exclude all light. The hand of God, though hidden, we may say, in chastisement, was still held out, like the hand of a father, kind, and at the same time just. The divine Justice willed the annihilation of man, the Mercy of God formed a project to unite our species again to himself, through the Liberator promised from the beginning. This Liberator is our Savior, Jesus Christ, the Divine Man.

Such is the drama of our destinies. A great fall, long years of wandering, an infinite reparation, followed by a great combat, a complete restoration, and an immortal triumph. Thus Christianity is the reuniting of man and God. Indeed, the word religion, from religatio, expresses the opinion of humanity in general on this subject.

Let us not be astonished that this doctrine contains a mystery; for since it comprises God, it is not surprising that we cannot comprehend it. It would indeed scarcely be credible, could we perfectly understand it; but it is hoped to render it clearer hereafter. At present, we will confine ourselves to stating that Religion is a fact.

How? says the skeptic; it is a folly! Be it so; it nevertheless exists, and that notwithstanding its folly; and the fact of this revealed religion is so established that to deny it raises more incomprehensible questions than to admit it, for it explains more mysteries than it contains.

The Spirit's Mysteries. The Judgment. A DREAM.

How singular is that faculty of the mind, which, defying all the resolves of the will and all the faiths of Christendom, boldly dashes its pinions into ideal realms, and there, plunging through their depths, comes home laden with incendiary torches to set the world on fire, or with bold out-line pictures to drive the nations agog, and set the ball of revolution rolling!

What a pity that some wise counselor in the Church or State, or some philosopher, deep read in the mysteries of positive science, could not arrest and imprison the fugitive! Who knows but some "weak mind," lacking that prudence which is the only safe-guard to a continent faith, may be led away into that path, the end whereof is even out of a belief that Christ could wash it clean, or take away its load of transgression?

But since this arrest cannot be made, and we are still liable to have our minds take these aerial flights, we may, in repeating the incidents of these clandestine journeys, remind our friends that they are only dreams; and nobody, of course, believes in dreams—especially such as make a "faith in Christ" of no avail. Hence I may, perhaps, be permitted to relate my dream. As no one is asked to believe it if he can help it, it may be passed over, and classed as one of those hallucinations so frequent in this age; and Christ, when he shall be seated on that "great white throne, and before him shall be gathered all the nations for judgment," would not think of holding one accountable for a dream, I will therefore, venture to relate it.

Whilst meditating on the vast multitude of acts performed by men, and by them called good and bad, I fell into a reverie, and seemed to pass beyond the shadow of the grave to the golden shores of the Spirit Land. There I beheld before me countless hosts of souls who had come hither to receive their doom. Some were Pagans, some Mohammedans, with Catholics, Protestants, and representatives of every ism. Some were meek and complying; others were full of assurance, having conformed to all the rituals and requirements of the Church, and having in their pockets certificates of membership in good standing. Others walked erect, held up their heads, and their bright eyes seemed to be scanning everything around them; they placed their hands upon "holy things," and looked inquiringly as to their significance.

Having been born and reared in a Christian country, and in consequence having my associations with this class of people, it was but natural that my attention should be more especially directed to them than to the other divisions, and I was accordingly intent upon observing them. Nothing, it seemed, could exceed their astonishment. They were full of

For the Herald of Progress

The Judgment.

A DREAM.

BY I. REHN.

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

(To be Continued.)

M. A. J.

For the Herald of Progress.

Philosophical Essays on Christianity.

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[This is a very remarkable work, and as it is not perhaps accessible to all readers, we propose to give a short and concise translation of some of the leading arguments by which the author seeks to establish the truth of revealed religion. However much opinions may differ, we believe that the work will be found worthy the perusal of the subscribers of the HERALD OF PROGRESS.—TRANSLATOR.]

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questions as to where they were, how they had got there, and where they were to be sent.

profit by thy now painful lessons in the time to come."

Again he lifted his head, and on close scrutiny, he saw in the mirror a few bright spots. One of them represented him leaving his home on a dark and stormy night, all unknown by any heart but his own, to visit a poor wretch in the misery of vice and poverty.

Another panorama was represented by the mirror. It was one in which a fellow-being lost his life by his hands. It seemed a dense forest, wherein a man was attacked by a tiger.

I also saw a felon gazing steadfastly into the mirror—one who had leaped from the scaffold into the world of spirits. On looking at the history of the man closely, I observed the unfavorable circumstances of his birth. He seemed poorly organized. He grew up in ignorance.

Then swayed the multitude like a troubled sea. Many who were confident of security through the "merits of Christ," and who had presumed their "calling and election" sure, trembled like reeds in an autumn wind.

I saw them marching on. With eager eyes they looked this way and that, far off down the horizon, to catch a glimpse of the "great white throne," before which they expected soon to appear, and to face the "Lord Jesus" and his "holy angels," and to hear the hoped for "Welcome, good and faithful servant," or the dread "Depart from me, ye cursed, into everlasting fire!"

There was the man whose charity-gifts had been heralded through the land, whose wealth had given him fame and position—had placed him in offices of trust and profit; and there, too, were the hard bargainers he had made from the necessities of the poor, which furnished the money for the first; and there were the tricks, duplicity, and fraud, which aided in the attainment of the latter.

They were also comparing the respective specters offered by their individual records, and trying to turn them to each other's advantage as well as their own. They did not seem so terrified and panic-stricken as the rest, but were philosophizing on the subject. Many of the images seemed to afford them great amusement.

Another view represented one who had been a geologist, trying to figure up the Mosaic chronology to agree with the stone record.

Another who devoutly fasted on Fridays,

only eating two mackerel and fourteen eggs on these trying occasions.

They shook their sides a little over these representations, and others like them, and then resumed the construction of the chart.

Again came that clarion voice, ringing through the heavens, and said, "Harken, ye people! Behold, the Judgment Day is come, and is even now at hand, as it hath ever been. Ye have been waiting afar off for the day wherein a final settlement for your deeds shall be made, and from the license which ages of credit is apt to give, you have walked on forbidden ground, and performed what ye otherwise would not.

"You have been taught that Jesus Christ, your brother, should be the judge of all the earth; and that the recording angel, with his great book of accounts treasured up against every soul, should be there at the judgment, and, according to that account, and the advantages you had taken of the 'means of grace,' should your everlasting doom, either for weal or woe, be fixed. Now, therefore, learn this lesson: That God, the Father, the Divine Animus of all things, hath immutably fixed the consequences of all acts as inevitable results; that these acts become the life's history of man, and are parts of that necessary experience from which there is no escape; nor ought there to be! since by them alone is attained that knowledge which is the foundation of all subsequent growth, usefulness, and happiness of the spirit.

Learn also, that God hath no law of judgment other than that incorporated in the constitution of things: the highest and noblest embodiment of which things is the human spirit, and that law being there written, it is one of the chief lessons of life to learn the same and to interpret its meaning. The Spirit of Justice, Truth, and Love, which are parts of that law, become your judge as you learn to perceive it. You, therefore, are your own judges, judges of your own deeds, and who is able to stand at this bar?"

"Behold the nations yonder, terrified at the panorama which the mirror affords. That mirror is the record of their lives, and they shrink from it in dismay. That judgment is just, and from its verdict there is no escape. It might have been well had they learned this lesson before; but having now learned it, the warning voice is with them. They will profit from the past, since they know its purpose."

"The world of spirits which ye have just entered is but another room in the Great Father's house, and is analogous to that primal school, the earth, whence ye came. Ever remember that heaven or hell are states of the soul and its affections in all worlds, and that either is yours as ye will and do."

"Behold the balance, which I showed you before! Have you unraveled its meaning? Take heed! be wise! and the future of your career shall be made glorious by the more judicious direction of your footsteps, knowing that 'as ye sow so also shall ye reap.'"

Here a bundle of tracts, and a volume of Baxter's Sermons fell from an upper shelf, broke my reverie, and I was again in the world of creeds, isms, Redeemers, atonements, and other "means of grace," known to the church militant, and its devout membership.

Friend Davis, was it not a singular dream? PHILADELPHIA, Feb. 1862.

Voices from the People.

"Let every man have due liberty to speak an honest mind in every land."

For the Herald of Progress.

Education of Children.

NO. VIII.

WAYS AND MEANS.

I have said that the "ways and means are varied." By this I mean that a plan which is best for one child may not be for another. The wants and needs of children are unlike: While one child may be physically weak and intellectually active, another may be physically strong and intellectually dull.

It has been said that "There is a law of affinity." Certain it is there is a universal law, of practical utility, designating like and unlike mental and spiritual casts, which have similar wants, and which should be subject to similar treatment.

is the order of Nature. Everything seeks an equilibrium. All things in Nature tend to gravitate to their proper place and sphere. Now the mass of mind is in a chaotic condition. The theories advanced have not been practical so as to remedy the great state of confusion which exists. The theories have not been true. A true theory is practical, when mind is developed so as to comprehend it.

I have great faith in Nature's order and efforts to form an equilibrium with matter, gross and refined; yet, man being a sublimate of all below him, has great power over all negative substances, and can do much, in Nature's way, toward accomplishing a harmonious condition with mind.

I have strong faith in the intuitive powers of man. By these, if he is good and true, the teacher may know the kind of atmosphere which surrounds the child and man, and thus the tendency and the kind of discipline which should be employed.

Comparatively easy is it to instruct, when the teacher knows the real condition of his pupil. Then the teacher can arrange his pupils according to their real needs, and subject each to a course of training which will meet the demand, and cause a healthy, natural, and spiral upward growth of the child.

Philosophical Department.

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

For the Herald of Progress.

Nature of Dreams.

AN EXPLANATION TO V. C. T.—R.

DEAR SIR: Your note of inquiry came duly, but the duties of my farm, in connection with pressing business, has caused me to delay my answer. Your inquiry, why the second volume of the "Arcana" has not appeared? has been often asked, and I take this opportunity to answer all my friends who seem anxiously awaiting its appearance, that it was completed and stereotyped nearly a year ago, but has been withheld on account of the disastrous condition of our country.

"1st. Why is it that an object seen in dreaming is invariably so different from the real object as seen awake?"

"2d. Why is the mind incapable of carrying the objectivities of outer life into the abnormal state, (calling dreaming the latter) and retaining faithfully the identity of such entities?"

"3d. What is the nature of the (seeming) personalities we behold in dreaming—are they only elaborations of our own minds? But if so, how is it that they often impart to us information which is new to us, (in that state—dreaming,) and which causes us surprise? A matter that we are already informed upon does not produce this effect, no matter how strange and startling. Now if both the personalities, and what they often impart to us, (that is new,) are the elaborations of the dreamer's mind, how can any information be elaborated by the dreamer, and then transferred to an ideal personage, and by that personage imparted back to the dreamer, and have it produce surprise and astonishment, seeing the dreamer must first be conscious of it before he can transfer it to his apparent informer?"

"4th. Are all objectivities of the spirit world only subjectivities—the thought of the spirit taking form? or are they fixed realities, like the things of earth, (as a chair, table, etc., which are seen by all alike,) or are they partly fixed and permanent, and partly subjective?"

Of the nature of dreams the "Arcana" speaks in a language I cannot better:

The physiologist says: "We can no more account for dreams than for thoughts;" but we think we have at least partially accounted for thought and dreams by the Spiritual Philosophy.

Sages have failed to account for dreams because they sought a common cause, whereas two distinct causes may be mentioned, wholly unlike; and hence confusion and uncertainty have pervaded all investigations and theories on this subject. These causes divide dreams into two natural classes:

(1.) Dreams resulting from psychical or physical derangement.

(2.) Dreams which are spiritual impressions received in partial sleep, or a state approaching unconsciousness. [This state may approach and blend into the truly clairvoyant.]

(1.) "All that has been written applies to the first class, and hence wholly fails to account for the phenomena of the second, which is of a far more practical and interesting character. A writer, speaking of dreams, remarks: 'We term our dreams by referring any idea that occur to some class of thoughts which had before passed through our mind. Thus a person who had fallen asleep with his face towards a narrow stream of light, immediately began to dream that a column of darkness grew up before him. The idea of this darkness would, we know, be excited by the eye being directed towards the light. Speedily this column began whirling over a vast plain. This idea of motion was probably excited by the motion of the eye; but it was no sooner perceived or imagined than the mind began to explain it by associating it with what it had heard of columns of sand carried away by whirlwinds. [The balance of the faculties disturbed, the reason received as truth the illusion, as though it were the evidence of the senses.] Immediately he seemed in the burning deserts of Africa, with the red sun on the verge of the horizon, while the vast column of sand was hurrying to overwhelm him; but in a moment some miracle saved him, and he awoke. Now it is evident that physical phenomena produce the sensations which excited the mind; but the mind itself made the dream, partly of memory, partly of sensation.'

"To the spirit in the dream state—time and space are annihilated. Like a real spirit, the dreamer desires to be in such a place, and is there.

"In the state of perfect sleep dreams never occur, because all faculties, perceptions, and thoughts, are, as it were, dead; so that the supposition that the mind always dreams, but fails to remember its wandering fancies, is untrue. When some faculties remain awake, from over-exercise or deficiency of exertion, while others sleep, dreams result. The same takes place when the body has been over-worked or not exercised sufficiently, by which the mind is disturbed.

"A person partakes salt food for supper, and retires thirsty. Immediately he dreams of running streams and fountains he cannot taste, though dying of thirst. Such dreams equally occur in fevers. A traveler in a remote land, having the ague, when the fever was on, could, even when awake, see nothing but the icy fountains gushing from the sides of his native hills.

"A hearty supper often disturbs the harmony of the system, by producing fever, and originates terrible dreams; or the pressure of the stomach on the great contiguous veins interrupts the circulation, and dreaming gives place to nightmare; when suddenly disturbed while sleeping, in the moment between sleeping and waking, confused thoughts array themselves in form, and it seems we have dreamed for hours, when perhaps all passed in a second of time.

"2.) 'Dreams produced by spiritual impression.'"

"Having thus glanced at the origin of one great class of dreams, we approach the other and far more interesting division. We have shown what is not, we will now show what is spiritual:

"A person dreams of traveling in a certain country, and sees the scenery as perfectly as though physically present. Years after he really travels there, and is astonished at the familiar aspect of the landscape. He recollects his dream, and finds it true to the letter. Such dreams can be referred to clairvoyance, or direct spirit communion. Clairvoyance may counterfeit normal sleep—or, in other words, the person thinks he sleeps when he is really clairvoyant. Many persons are highly impressible when asleep, who are not so when awake. Hence the hours of slumber are employed by guardian angels to impress ideas beneficial to the recipient. These impressions take the form of dreams, and are generally prophetic. Some imminent danger calls them forth, and they should always be heeded.

"If prophetic dreams thus originate, why does not the spirit impress at once the real thing, and not, as is universally known, speak enigmatically and by symbols? This objection applies equally to the oracles of all ages, and its explanation is easy. Suppose some great danger hovers over the sleeper, a guardian spirit desires to warn him of it; if he should impress the real danger, he would startle at the first sentence, his mind become excited, the necessary conditions of receptivity would be destroyed, and it would be impossible to proceed. On the contrary, when symbols are employed, the mind remains passive, knowing not what is to come, or the meaning of what it has already received, until all is given; and in waking moments it reflects on the meaning of these symbols, which are usually clear enough to allow their meaning being readily explained." (ARCANA, pp 82-87)

Thus much for the general nature of dreaming—to apply these principles more closely to your questions. I think your two first are exceptional, and not general experiences. In my own case, at least, though I rarely dream—not once in a year, perhaps—objects and persons retain all their properties, although time and space are annulled. Granting me this, I must answer why they do appear different (not "invariably.") I am now speaking only of dreams of the first class. Here is an object. It is what it is because the mind holds a certain relation to it. It is recognized by all the senses, and from these reason draws conclusions. Now blot out one of the senses—say taste. The mind would regard it as tasteless; feeling, and it would regard it as intangible, and it is easy to see that the deductions of reason would be very different in these instances. This is but a rude illustration, but









