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[WHOLE No. 112.]

TO WRITERS AND READERS.

A letter X on the margin opposite this notice is made to indicate to the subscriber that his subscription will soon expire, and that he is invited promptly to renew it, to insure the uninterrupted mailing of the paper, and save extra labor at this office. Renewals will in all cases be dated and receipted for from the expiring number. We trust that the interest of no person will expire with his subscription.

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.

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

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

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

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

P. A. S., CELINA, O.—Your paper on "Good and Evil" is received.

H. T., BERLIN HEIGHTS, O.—We thank you for No. 8. "Wonders of Nature," just received.

C. C. W., WILLIAMSBURG.—Your communication is too long for our columns. The substance of your impartation is embodied in the chapters which we commence this week, under the Philosophical head.

J. B. Y., LANE, ILL.—Your letter was received with great pleasure. Your requests were promptly attended to. Our salutations we cordially send to you and yours.

J. H. R., STAMFORD, CONN.—Breathe as much as possible through your nose. After a few weeks, we think, the climate will suit your temperament.

H. P. McMASTER, DELAWARE CO., O.—We have examined the forty pages you so kindly sent for publication. As we have not the time to make all the necessary corrections, the matter is subject to your order.

B. S., LUMBERTON, N. J.—At this time we cannot give the precise address of Mr. Jason F. Walker. At last dates he was in Vermont, lecturing on the Spiritual Philosophy very acceptably.

G. W. F., LANCASTER, PA.—At present we do not know of a practical operator in this city. When you visit Philadelphia, you may, perhaps, obtain the desired information by calling on Dr. Henry T. Child, No. 634 Race Street.

J. A., writing from STOCKHOLM, N. Y., says: "When my subscription expired, I made a sad mistake; I thought I could spare the paper better than I could the dollar. I now think otherwise. I must have the HERALD, though I go without my suppers."

Mrs. J. W. S., GENESEE, ILL.—In your affliction it is well to remember that "when two loving hearts are torn asunder, it is a shade better to be the one that is driven away into action than the bereaved twin that petrifies at home."

"VAN WAGNER," CALIFORNIA.—We reply to all your questionings in these simple words:

"Whatever clouds may gather round,
Whatever danger's past,
The path of duty still is safe,
And brings us right at last."

"RICHES," PLAINFIELD, N. J.—It is said of children who are born with silver spoons in their mouths, that when they grow up there is often nothing left of them but the spoons. Such children are considered rather "spoony" when compared with the brave boys who earn their daily bread.

J. T. R., GRAND RAPIDS, MICH.—There is a report that there is a man now in your town "who has moved so often, that, whenever a covered wagon comes near his house, his chickens march up, fall on their backs, and cross their legs, ready to be tied and carried to the next stopping-place." If you know the man referred to, please send his address to Dr. Taylor, of the Movement Cure.

A railroad conductor, out of employment at present, wants to know when the "Equinoctial Line" is to be opened, as he thinks of applying for a situation.

We cannot say as to the Equinoctial Line, but the Line of Messrs. Mason & Dixon will, we think, be permanently "open" after this spring. And it will be "a good opening," too, for all enterprising Americans.

JEANETTE, NEWARK, N. J.—Try, and you will do your duty! We publish all thoughts which are sincerely and fairly expressed with a view to enlightening mankind—even though we may not always be prepared to hold the same opinions as our correspondents. Let us have all the truth we can get, and individual freedom, in order to enlarge the measure of our happiness here and hereafter. He is a slave who dares not express his thoughts.

J. R. A., WATERLOO, N. Y.—Sir Powell Buxton has given just the whisper you need to think upon. He truly says: "The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed, and then, 'Death or Victory!' That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."

EMMETT D., TARRVILLE, Pa.—Your material contribution was received. It will do good in the Spiritual cause.

C. O. T., ST. LAWRENCE CO., N. Y.—"FRIEND DAVIS." What occupation would you recommend me to choose? ANSWER: In the following list any one which we print in italics: Baker, Book-binder, Blacksmith, Bricklayer, Butcher, Cabinet-maker, Carpenter, Carriage maker, Carriage-ironer, Carriage-trimmer, Compositor, Cooper, Dentist, Dressmaker, Engineer, Finisher of Work, Founder, Harness-maker, Inventor, Jeweler, Machinist, Manufacturer, Miller, Milliner, Molder, Penman, Picture-frame Maker, Printer, Shoemaker, Silversmith, Stone-cutter, Surgeon, Tanner, Upholsterer, Watchmaker, Farmer, Fisherman, Horseman, Hotel-keeper, Livery-keeper, Politician, Seaman, Soldier, Statesman.

Killing the Hebrew Children.

S. P., FARMINGTON, ILL.—You inquire whether there is any history that speaks of Herod's killing the Hebrew children, except that of the New Testament.

ANSWER: We believe there is no history of the slaying of the Innocents, except that contained in the Gospels. What is more to the purpose is that the Jewish rabbis, who charge Herod with nearly every crime, have not a word to say of this; and Josephus, who treats minutely of Herod's life, is equally silent. Macrobius, a Roman writer of the fourth century, alludes incidentally to Augustus Caesar's having heard that Herod had slain his own son among the *pueros*, (boys, or slaves,) whom he had ordered to be put to death. But the son of Herod thus slain was a *gray-haired* infant, and it is probable these *pueri* were also adults.

The murder of the Innocents was a fact we think made out of prophecy, by Matthew. Whenever an allusion is made in the Gospels to an Old Testament prediction, bear in mind this principle: that the early Christians consulted the Old Testament for facts in the life of Jesus. Having an inspired book to refer to for these facts, they did not need to appeal to the experience of eye-witnesses. Their rule was this: Whatever the Prophets predict of the Messiah, that Jesus must have done. In other words, as we now-a-days go to the Gospels for our biography of him, the earliest Christians, having no Gospels, went to Moses and the Prophets. Read Jesus' biography in the light of this truth, and see what you can make of it. You will find the evangelical method a very simple one for murdering the Innocents—that is, actual events.

D. L.

For the Herald of Progress.

A FEW QUESTIONS FOR "SEERS" TO ANSWER.

EDITORS OF THE HERALD: It is a stormy day, uncomfortable for drawing wood, and I have finished reading the N. Y. Tribune, of Feb. 1, from the contents of which, and some other things, I became inspired to write as follows.

Yours, C. W. VINING.

Oh say! can you see, through the mists of the night—
The political mists that envelop us quite—
Can you see a bright star that shall herald the day
When Peace over War shall hold absolute sway?
When those mists shall cohere in a sensible form,
And a government truly republic be born?
When each to himself shall be the whole law,
And none be heard quoting from "Moses" a saw—
A thus saith the President, Law, or the Lord?
When each shall have right to a piece of green sward?

And each, irrespective of country or color,
Acknowledge a Homo in Sambo and Muller?
Oh say! can you see, through the wars and the tears
That have deluged the earth eighteen centuries
Of years—
Can you see a bright star that gives promise or hope
Of man's being freed from the priest or the pope,
From the church and the prison, the alms-house
and jail,
And the causes that fill them forever shall fail?

And say! can you see, among advertised purges,
One, if used by the nation, would purge out
those scourges
Who rob from its treasury silver and gold,
With a daring more hardy than "Robin" of old,
With a meanness more sneaking than Judas
could boast
When he sold, for some silver, "Son, Father, and
Ghost"?

Oh say! can you see, in the soon coming months,
Any force that will clear from the armies, at once,
Those "sutlers" who follow both "Gog and
Magog,"
And sell to the soldiers detestable "grog"?

Oh say! can you see the time coming along,
When Virginia can listen to Whittier's song?
When such sensitive Generals as Franklin and
Kearney
Shall have "leave of absence" till the end of the
journey,
And McClellan be saved, by the "signs of the
times,"
From keeping the Hutchinsons out of his lines?

COLUMBIA, Feb. 1862.

Voices from the People.

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

Correspondence of the Herald of Progress.

From the Alpine Land.

ZURICH, SWITZERLAND, Feb. 1862.

DEAR HERALD: The package you were so kind as to send me of your papers came safely to hand.

The Swiss gentleman to whom they were entrusted, instead of having sent me a line through the post-office, at first, as he finally did, inquiring my address, sought for my whereabouts for two whole weeks in the most original manner, namely: by importuning the police department! The police assured him that I was a personage utterly unknown to them. Very natural, you may think! Not so. It was the business of the police department to have known that I was a resident of Zurich, and also to have been in possession of my address—funny as it may seem. The passport of every American is deposited with the police of any Swiss city where they may be staying, on the third day of arrival within its precincts. Mine, it seems, was presented under the family shadow of my friends and companions—hence the mistake.

We have had a remarkably mild winter—in fact, no winter at all. The meadows are full of daisies now; all the garden bushes are budding, and the spring tassels have long since dropped from the larches. Birds are twittering on every bough, and to descend to the utterly prosaic side of the picture—spring installments of tasteful articles of dress are continually arriving from Paris. We are as near Paris as you are Boston, and our Zurich ladies are *frigidly* dressy. They have not a particle of taste, any more than our American ladies have, generally speaking. Parisian ladies wear no colors whatever. The fashions for the coming season admit only black and white. The wife of our American Consul, who has just returned from Paris, informs me that no color, save black and white, is to be seen worn by any lady of distinction or pretension, either at home, in the theater, concert, opera, or in the street. Is it not an utter shame to talk about fashions and the like nonsense, with the glorious Alps sparkling and glittering before my eyes in their eternal raiment, like that wherein the lilies of the field are clothed?

The time of the great cantonal festival of the inauguration of spring is drawing near. Little boys are already begging of every passer-by "a penny for the bonfires"—a privilege granted the sturdy urchins ever since Helvetia became a republic. The old time-honored local celebrations are always regarded with great enthusiasm in every part of Switzerland. That is, allowing that *enthusiasm* can exist among the people of Switzerland. I will not venture to assert that it can. One exception, however—I have never witnessed but one real hearty outburst of public enthusiasm, and that was on the night of the birth of the New Year. Every inhabitant of Zurich was in the streets as the clock tolled the death-knell of the old year, and as the chime of a hundred bells heralded in the new.

What a sea of life that was! It was like a slumbering poem bursting through ten thousand brains simultaneously, into one great billow of spontaneous melody. All persons congratulated each other—friends and foes; and such a hearty, happy New Year as was wished all around, can only be imagined in visions and trances, unless one has actually beheld it with mortal sight.

G. G.

For the Herald of Progress.

Whatever is, is a Necessity.

WEST ANDOVER, O., Feb. 28, 1862.

A. J. DAVIS, DEAR SIR: I affirm that whatever is, is a necessity; does it follow that "what ever is, is right"? Pretty nearly, I think, as against the old idea of "you can and you can't, you will and you won't, if you do you will be saved, if you don't you'll be damned." There is no inherent truth in the old idea of right and wrong as taught by theology. Every phenomenon—every incident that ever occurred in the material universe, or ever will occur, was, and will be, a necessity. God, or Nature, could not have made or developed the physical universe with one iota of difference, in any particular, from what exists. This, it seems to me, is self evident.

And the material universe will accomplish just what God—Nature, purposed; or, what must take place from the inherent laws and forces of nature—no more, no less.

The great ultimate of all the operations of Nature below, seems to be the production of man; he is said to be an epitome of the universe.

My affirmation is, that whatever Nature, or God, purposed in relation to man, must and will be realized. Man can no more get out of his orbit than the Earth or Saturn; and he can no more fail to fulfill his destiny, whatever that be, than the planet on which he lives.

What nonsense to suppose otherwise. The meanest particle of matter below, animate or inanimate, fulfills its destiny—is governed by immutable law; and yet man, the grand climax of all, is governed by no law but such as he may violate, and so render useless all the mighty efforts of Nature below for inconceivable ages to produce him! Better that matter had remained in original chaos.

Man must as inevitably realize his destiny, as that the matter that composes the world he lives on, must have come into precisely the position and shape it did, from the original mass.

Why say that man sins—that he did and does this and that that he should not do? It is false as you preach it. Does Nature—does God sin? Does not the volcano bury whole cities in its molten flood? Does not the tornado devastate whole districts? Who sinned? Never one of these things has happened that more good was not wrought than evil. And man came of these—was born of them—lives in the midst of excesses—has them yet in his nature, and must be characterized by them. It is inevitable.

Nature is trying to restore an equilibrium, to introduce higher conditions; so is man; and both do it—do it by the earthquake, by war, by intemperance, by licentiousness.

Man keeps pace with external Nature, does not, and cannot go ahead of his mother; both will ultimately establish an equilibrium; then excess will not be known.

Every act, then, every thought of every man and woman, is a necessity with that particular person at that particular time. The conditions that have attended each person, inherent and external, make him just what he is at the time; all is a necessity.

"Then I will not try to do good hereafter," says one. Yes, you will; you cannot help it; this is a part of the fates—of the necessity. You know that a lost equilibrium, out of harmony with Nature, brings suffering; you have felt it, and seen it in others; so you will think, and reason, and plan, and contrive, how you may be in harmony, and so be happy; and when you have seen and felt the good way, you rejoice and tell it to your neighbor, you could not help it; so you are a radical reformer, and the world moves on, and all is a necessity. No praise to you; you are happy; that is enough for you.

Another has not in his nature the elements enabling him to take this course; he plunges into excesses; he suffers—but yet not enough to restore the lost equilibrium; the storm rages more fiercely; forests and dwellings are leveled in its course; at length the end is attained—harmony in the elements is restored! It may not be in this life, but certainly the end will be attained. There is no act, then, but is necessary; and no sin but what follows necessary acts. There is suffering—oh, how intense!—but there was and is no power in the universe to prevent one jot or tittle that does take place.

Happy is the man, as it seems to us, who has the equal balance in his bosom, and so saves himself the suffering that is inevitable to the other; but how do we know even this? Who knows but he who has suffered most will rejoice most?

The sum of all, then, is necessity; and the grand ultimate, as to man, must and will be realized in the minutest particular, so far as man has any power to thwart this grand purpose or plan. Truly yours, E. F. CURTIS.

For the Herald of Progress.

Ante-natal Growth.

FRIEND DAVIS: In No. 102 of the HERALD OF PROGRESS, it was my pleasure to read an article on "Ante-natal Growth," by Brother Everts, in which he advocates a novel theory, but one which, I think, most likely contains a gleam of truth; but I can see nothing in the list of names he presents to justify his conclusion that the summer is the more favorable time for ante-natal growth, however plausible it may appear on purely philosophical grounds. The name of Jesus Christ at the head of the list, certainly proves nothing, for the time he is said to have been born (if such a man ever lived), is most probably an astrological myth, referring to the winter solstice, as he represents the sun.

After a most candid examination of the lists of names, so far as my knowledge of their biography goes, I have involuntarily come to the conclusion that those whose fetal-development dates in the winter are the most mild, intuitive, and harmonious; and those of the summer, the most stern, resolute, and imperative. Those of the winter were the best teachers, and those of the summer, the most powerful masters. Those of the winter seem to bear the relation to those of the summer that the gentle zephyr does to the rushing storm, or the softly murmuring brook to the headlong rushing cataract; the one is majestically peaceful and lovely; the other frightfully grand and terrifically sublime. Which class of characters the world most needs, we think, can hardly be a question.

There are, it is very true, exceptions to our rule in the lists, but may not those exceptions come from other causes? Whatever impetuosity Bonaparte exhibited, my Brother has fully accounted for—so of the peculiar characteristics of Jesus. As for Paul Jones, may not the natural scenery of Scotland, whose rushing torrents, towering mountains, angry clouds, and impetuous storms, serve to mold like themselves the characters of all, have had that effect on him? The mildness and intuitive harmoniousness of Jefferson, Monroe, Victoria, Shearman, Pope, and Massey, we think must be acknowledged by every impartial investigator. To illustrate our foregoing conclusion, let us compare them with the same number of persons of similar distinction in the other list, thus: Compare Jefferson with Washington, Monroe with Paine, Victoria with Elizabeth, Sherman with Webster, Pope with Byron, and Massey with Milton. . . . May it not be that the winter being the more social season of the year, the impressions then made on the embryonic mind are more favorable for a social being?

The above is not written in the spirit of discussion or debate, but only to elicit truth, with the sincere hope that Brother Everts and others will continue the investigation of the

mighty problem, the solution of which he has so well begun, until it shall be determined how man shall secure the greatest individual enjoyment and social good.

P. A. STEPHENSON.

Philosophical Department.

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

For the Herald of Progress.

Important Communications from five Representative Spirits,

ON THE LAWS OF EXISTENCE, LIFE, AND IMMORTALITY.

THE RELATIONSHIP OF BODY, SOUL AND SPIRIT.

THROUGH THE MEDIUMSHIP OF JOHN C. GREENELL.

TO THE EDITOR OF THE HERALD OF PROGRESS: The following is the first of a series of communications that were taken down in writing as the words were pronounced by John C. Greenell, in Newport, R. I., in the spring and summer of the year 1860. During the whole time of delivery, the medium was in an unconscious trance state, into which he uniformly passed from a mesmeric sleep, which last was generally induced by from one to five passes of my hands. The communications purported to come from five individual spirits, each one of whom assumed a name apparently meant to be somewhat significant, of the particular ideas about to be conveyed by the controlling influence, the first calling himself "PLURAL," the second "SEMI-INTELLECTUAL," the third "SINCERITY," the fourth "PERSONALITY" and the fifth who seemed to be the controller of the band, "HARMONY." The perceptive faculties of the medium are good, and great benevolence is a striking trait in his character. His organ of language, however, are not large, and his opportunities for education were mostly confined to the period of time that elapsed before he reached his eighth year.

The communicating intelligences often complain of experiencing great difficulty in conveying their ideas correctly through the organization of the medium, owing, among other things, to the deficiency of his organs of language, and his lack of knowledge of the proper words in which to express them. At times, however, the communications flowed freely, so that, in transcribing, I have often copied several successive pages without the alteration of scarce a word; whilst in other parts I have found it difficult to follow the meaning, and have probably in some instances in part if not wholly misconstrued it, especially in the first communication, which seems more complex and unintelligible than the others.

Yours truly, THOMAS R. HAZARD.

NEWPORT, R. I., 2d mo. 1st, 1862.

NUMBER ONE.

"PLURAL."

April 30, 1860.—Plural means many things in one, and in the sense I use it, may be thus defined. There is one great center out of which spring many things or elements; things in the material phrase being synonymous with elements in the spiritual.

(I find great difficulty in conveying my ideas through the medium, especially if he speaks slowly, or has to repeat his words. In conveying our ideas through the brain of a mortal, we may liken it to striking a match, which carries with it the impression or fire received and is then gone. So with our ideas on the mind. We can speak them at once, but cannot so impress and leave them there as to permit their being spoken by the medium from such impress, and hence it is less difficult for us to speak rapidly than it is to speak to indite.)

I will consider God a duality, which means plural of course, the God-father and the God-mother, because there must be a feminine as well as masculine element to make a duality, which unites the two principles in one; and this principle I consider to be a universal principle embodying the masculine and feminine as a dual or plural. Thus God defined makes two individualities. For the masculine cannot beget the feminine without the feminine. Hence it follows that there must be a feminine as well as a masculine God. God cannot beget himself without the feminine element. An individual cannot make an individual without the cooperation of another individual; therefore the feminine is the mother of individuality.

The masculine is Wisdom, the feminine is Love, that makes an equilibrium of the two plural elements: Wisdom being positive and Love negative, produces the coherence. Hence, inasmuch as the two elements blend, the feminine is God as much as the masculine. That gives the impress of many elements. Then, plurally speaking, the feminine must have been equally eternal with the masculine. Hence the positive and masculine element, mingling with the feminine and negative element, makes the individual man, without which two elements there could be no individuality.

APRIL 16, 1860.—As the external memory is the masculine God, so is the internal memory the feminine God. The external and the internal mingles with the internal and the passionate, and begets a physical organization. In this organization is a principle and impregnate germ that forms the divine man's interior self or individuality as one being coeternal. As the mundane and the spiritual have blended, they have become a communication of the human or spiritual mind.

In realization of an individuality, we have first to determine what an individuality is. Individuality is made up of seven circles. The first is the interior, or divine circle. The second is the semi-plural. The third is an intellectual and individual plural. The fourth rises to the mind, the mind being masculine and feminine. The fifth is the next semi-plural or external memory.

The sixth is the external plural which communicates with the internal divine mind. The seventh is made of the electrical fluids that communicate to the upper portions of the brain, and come in contact with the masculine portions of the back brain.

There are also seven semi-plural circles in the creation of the man's individuality.

First.—Formation of the plural impregnation of the feminine and masculine in its creation. The second, the formation of the embryo, or life-principle. This principle is the life-growth that fashions the physical human organism.

The third is the membranous or internal man, the divine being its legitimate sphere. The fourth is the principle of its resurrection, its mundane growth, and its spiritual expansion.

That makes the physical positive and negative, God-father and Love-mother, or in other words, God-man and God-woman.

The fifth.—In this, the God-father and God-mother, dwell the universal life, that makes a communicative organism of man.

The sixth.—In this organism there is a substance which embraces or is the life-principle that carries on the physical forces of man's functional and vital system.

The seventh is the impression or reflection that strikes the memory of man, carrying the two principles of cause, (which are the masculine and feminine) into effect. In this principle we have the Creation developed and unfolded, as an intelligent being like unto man with knowledge and intelligence, and means to regulate and govern his passionate and spiritual nature.

Thus we find all life and all principle, or in other words the masculine and feminine genders, go to make up one immortal man. And in that man is an immortal soul, which comes from the plural and semi-plural, or masculine and feminine. And in that soul is an immortal spirit. And in that spirit is the Divine Godhead. The soul being man and the spirit God, that makes the soul an individual and immortal being, whilst the spirit of God moving in the immortal soul makes the divine life or spirit world, which is interior to the external world, God being a spirit and the soul being man, and the divine life being in the soul of man, that makes a complete communication of the spirit world in the physical and spiritual man, that may be called an earth, or orbit, or universe.

Now in this universe I will designate or distinguish seven primary principles or elements. First, the element of divine life.

Second, the element of physical life.

Third, the element of semi-divine life, a life that lies between the base and upper portion of the brain, or between intellect and reverence.

Fourth, as God is life itself there can be no life outside of God. And as God is both being and life, there can be no annihilation, either of being or of life, or in other words, either of spirit or of matter.

Fifth. In these elements of life, all ponderable bodies and substances are made up of animalcules, a life element. In this life element we find all that exists in communication and blending in harmony with masculine and feminine.

Sixth. And as man is of the element of God, in him blendeth all being, partaking of everything that exists in the universe of God.

Seventh. Now as God is an immortal being, so is all universal being immortal, including what is called inert matter, as well as what is called living.

And as man is a progressive being, so is the universe a progressive element; for without progress in the universe there could be no actual existence, but a void, as might be said. Every form of existence, both external and internal, living or inert, is undergoing constant changes. Whatever changes in the smallest thing changes in the greater and eternally progresses.

APRIL 17, 1860.—We find that in the circular, or plural, or spherical life (circular is masculine moving round the spherical, which is a location, and feminine) that every element is an individuality, and that it depends altogether upon that individuality, what the masculine circle is that moves round the feminine sphere to bring them in harmony. It is perceived in the other life (or masculine life) that the masculine elements are grosser than the feminine elements; hence the circle of the feminine makes up the divine life or love principle of the masculine.

While the masculine circle forms in the earth life it is a passionate circle. Hence the feminine circle in the earth life is the divine expansion of the earth passionate life, or the child life. Now we can see that the two circles blended, make a divine or progressive spirit. (As I have before said, it takes the two, masculine and feminine, to make an individual spirit.)

We perceive that, through the influence of the feminine or love principle, parents in spirit life, form, in connection with their children a small circle or household, as it would be termed in earth life. The spirit circle of friendship or parentage in the spirit life, has all the spiritual sympathies and affections of a mother, or a father, or a brother, or a sister, in the earth life. Hence the circle of relationship of earth, is the spirit relationship of the circle in spirit life. So the spirit influences of the relationships of earth, infuse into the mind a holy desire to unite and be with friends in the other or spirit life. It is perceived too, in the spirit life, that emanations of light (as you would term them) of a radiant cast, flow out from the parent of the child, that forms a circle that attracts or draws the child within the spirit circle of the parent.

Again it is perceived in the coarser circles of spirit life, that the individual relationship or friendship is attached to those of a finer, that draws the coarser into a finer element of relationship or circle: all individuals in the earth life not being of the same fineness, when the resurrection, as it were, of the spirit takes place, or it rises in the spirit world. Hence spirit attraction draws the coarser and makes a finer circle of the spirits, that move in the

earth element, or coarser circle. That is what we call progress.

After the coarsest spirits leave the mortal life and enter into spirit life, they have friends of a finer element than themselves that draw them upward, as it were, and cause them to progress. This is what we call the second resurrection.

It is perceived by the spirit, after the second resurrection, that rays of light, like, as it were, rays from the rising or setting sun, emanate and refresh him from more exalted circles. These rays float off, as it were, or dissipate the darkness that pervades the coarser circles, or spirits. As this darkness is dissipated, the spirit rises, like a balloon, being attracted upward by the lighter or more progressed spirits.

When the spirit goes out of the physical, it enters the spirit life attended by all the elements that surrounded and controlled it in the earth life. This is the first resurrection. Between the first and second resurrections, the spirit progresses in a very gradual, throwing off the light, until its atmosphere becomes, as it were, of a grayish hue, what is thrown off going to benefit the still darker or grosser spirits, until it becomes prepared for the second resurrection, when it emerges into a more progressive state, and becomes more and more illuminated and fitted to harmonize with its celestial spirit friends.

And now the spirit has entered the divine circle, or, rather, the seventh circle of the individual spirit, and that makes a unit of the two spirit elements, the masculine and feminine.

APRIL 18, 1860.—Every circle in the spirit life is represented by an organ, in the physical life, of the brain or cranium. This representation makes the vibration of thought, idea, or, in other words, spirit impress. In this impression there are seven elements, each element representing the quality or fineness of the spirit.

The first element represents power. That is, the physical or mundane element, or absorbing principle, that makes up the physical life.

The second represents sympathy, and is the affectional and religious sentiment of memory.

The third represents love, a divine attribute rising to reverence—the memory of which, on any religious subject, makes it vivid to the mind, which thus becomes equalized and prepared for the higher circle or element of divine life.

The fourth represents wisdom, or the knowing or cautious element within the spiritual memory.

The fifth represents equality, or the divine and religious conception of right, justice, &c.

The sixth represents spirituality, or the love of the beautiful.

The seventh represents divinity, or the inner and divine life that rises in emanation or reflections upon all the other elements, giving development or growth to rise and expand in individuality.

(There seems a break in the subject, or want of connection, here.)

The sixth sphere of spirit life, as represented in man,

First represents motion or volition. Second represents change and variety. Third represents fineness, form, shape, and quality.

Fourth represents youth and growth (children grow to manhood in spirit life.)

Fifth represents the quality of the spirit after it has grown to manhood.

Sixth represents the sublime and crystallized qualities or light of the spirit.

Seventh represents the divine center flowing into the whole embodiment of individuality.

APRIL 19, 1860.—The seventh sphere of spirit life, as represented in man: A great variety of colors, or qualities, are represented in this sphere—each quality representing a set of qualities:

First represents hope. Second represents intellect. Third represents ideality. Fourth represents marvelousness, or wonder.

Fifth represents form, or comparison. Sixth represents the manifestation of the spirit in the soul.

Seventh represents Divinity, or God. The general representations of the qualities described are the representation of man's individual growth.

APRIL 20, 1860.—As time and distance cannot be measured in space and eternity, so spirit in the spirit life is different from electricity in the physical life, and, therefore, growth in the spirit life is different from growth in the physical or vital life.

Spirit, or influx, or spirit influence, as some term it, is different from electricity, and is, when brought to act upon man, comparable to steam in the physical life when brought to bear on machinery to propel it. As the pressure of the influx exhibits a finer quality than the real electric, we will call the individuality the electricity, and the influx that propels it the spirit.

It has been held by professors that electricity is spirit. But there is a difference between the electricity of the earth sphere and the spirit influx, or influence of the spirit sphere. The electric is masculine, and of the mundane sphere, the spirit is feminine, and of the spirit sphere, or world, or the inner life. The earth magnetism, or electricity, when in its finest state, resembles coarse, heavy fibers, when compared to the spirit influence, which is, as it were, a mere shred in comparison.

When manifested to mortals in human form, spirits come clothed, as it were, in the coarser magnetisms of earth, which they collect and embody about the spirit influx, or influence, and through which they look, as a sun looks through a cloud. These electric bodies of coarser magnetisms may at times be handled by human hands, but the spirit, or inner life of such creations, cannot be perceived or apprehended by the touch.

I am now at a great distance from this medium, but am able to throw the pressure of spirit influence upon his brain, through channels, formed of coarse electricity, that communicate with the brain and gather around the spirit influx in a circular form.

In this communicating to the brain of a medium, the interior influx or influence often comes so strong, that it dissipates or floats off the coarser magnetisms, thereby causing unreliable or imperfect communications, because more or less of the outer and protecting influence is evaporated and gone. Generally the thicker the weather is, the less the circle

of coarse magnetisms flow off from the brain or head of the medium, and the more difficult it is to communicate with the spirit world. In cold or clear weather, the magnetisms are more active, and communication is more ready and reliable.

Those mediums who speak well in public, have a well-balanced organization, and, therefore, do not require so much spiritual influx, though at times these break down from the pressure of surrounding influences. Generally, however, good public speakers are so organized as to be able to hold the electric magnetisms of earth in communication with the spirit, let the weather be as it may.

The magnetisms of the air are heavier in a dark atmosphere than in the light, hence heavier physical manifestations can be made in the dark than in the light, for the reason that the light tends to dissipate and disperse the coarser magnetisms, so that they cannot be collected and concentrated with so much body and force in the light as in the dark. The coarser the magnetisms of the medium are, the greater is the quantity or quality of physical manifestations, whether it be light or dark. The spirits collect these magnetisms and use them for the purposes intended.

Spirits that are not highly developed afford influx or magnetism, more effectual in moving ponderable bodies, as a general rule, than do those whose magnetisms are finer.

Whenever you have a circle for communication, and there is a diseased person present, his influence becomes stagnating to the influences that surround the circle, and often the exhalations arising from the diseased person, become so offensive to the spirits manifesting that they have to withdraw, when the manifestations, of course, cease.

For this reason the more refined spirits cannot become good healing spirits, because they are more open to these influences, the odor that flows from diseased persons being more offensive to them than it is to spirits of lower degree, and thus incapacitates them to remain long enough to perfect the healing influence. Therefore medium spirits, by absorbing more of the vegetable magnetisms, can better stand in the sphere of disease, because these mingling in the vegetable elements enable them to throw off through these the diseased matter or effluvia.

APRIL 21, 1860.—The soul and the internal body, or individual, are the same thing, and in it there are seven shades.

The first appears like dark clouds. The second looks a little lighter, and so each shade grows lighter and lighter, according to the development, until they reach the beautiful hues of a rainbow, only the color is one varying from dark to a silvery light. When the soul arises or advances to this silvery light, it comes into the highest inspiration of the spiritual world it is capable of while it remains in earth life.

Even the worst men have, in a degree, this shading, notwithstanding they may not progress outwardly; for, however depraved they may be, the reflection of their minds and experience gives these shades, although they may be but momentary.

As a general rule, education is an obstruction to soul growth, just as theology is an obstruction to geology and astronomy. Such spirits as Hume, Sir Isaac Newton, Martin Luther, &c., are higher on the intellectual plane in the spirit world, but not so high on the spiritual plane, as men of less education.

Plato, Socrates, Pythagoras, Carlyle, &c., may be considered as representative spirits of philosophy in the spirit world; hence their plane is different from those before mentioned. Plato was an immortal man within. His perception of immortality was very acute; therefore this predominated over the intellectual faculties and the bias of education.

He was not clogged by theological errors, but took Nature and Reason for his guide or standpoint.

Socrates, though more spiritual than Hume and the others first mentioned, was still different from Plato. Spiritually, Socrates was reflective and concentrative, his reflective organs being so very large that they appeared like a perfect knot on the forehead.

Pythagoras was still different from all the others mentioned, his soul's growth being under the theological influence more, which imprinted on his soul's growth a depressing influence, so that he was less spiritual in the spirit world, as well as more cunning and cautious than Plato or Socrates, who were bold, hearty, natural, and divine philosophers, searching out God through Nature, unfettered by the creeds or theological teachings of the day.

The spheres or planes of such spirits as Thomas Paine, Gibbon, Voltaire, &c., are different from those of Plato or Socrates, being of a dry, hard, intellectual character. Franklin is of the same class, although he goes a little higher in spirituality and divinity than either of the other three.

Around the spirits I have mentioned last there seem to collect circles of positive elements, to convey their peculiar ideas to earth mediums.

APRIL 23, 1860.—The spirit is the center of the soul, or individuality. The soul being many circles of coarser magnetism, all flowing into the center, or spirit, whence flows the inspiration it receives from the spirit world, I consider that everything that mortals come in contact with, that is superior to their own nature or individuality, is divine, until they arrive to it, when it becomes a soul-reflection of divine influence, when again we reach after some higher divine.

Every quadruped or animal, from the least to the greatest, and from the lowest to the highest, has the divine life within it, that can never be annihilated. The spirit of the dog, for instance, is drawn to his master on earth, which shows that he retains his instinct after passing from earth, the same as the human retains his spirit, and is attracted in like manner to his friends. Thus all are imbued with a spirit divine that can never be lost or annihilated so long as God, the Great Divine, exists.

APRIL 25, 1860.—The soul and internal body of man are identical—the soul being merely a substance for the electrical light to animate, similar to the sun's animating the earth.

Again, the soul is vegetable matter, which is creative, and, therefore, has a consummation, or, in other words, becomes corrupted. Hence, if the soul grows and expands, it of course decomposes and flows out into expansion, the same as material magnetism flows from the material earth. Although the soul substance is thus constantly changing, the

spirit in the soul is eternally the same, not only in essence, but in point of magnitude. It had its full growth in the beginning, and never alters. There has to be as much to keep a child of a month or less old growing or expanding, as for a full-grown man, and, therefore, spirit from the first or from eternity is of full growth. We often see children struggle through harder attacks of disease than men can survive. This shows that spirit is as hard to loosen from a small portion of matter like an infant, as from a large portion like a man.

If the body be old and feeble, the spirit loosens more easily because the soul magnetisms are not strong enough to supply the attraction necessary to hold the spirit, which, therefore, flows out and separates from the physical body, naturally, as it were, and without causing much struggling.

The spirit diffuses itself, or expands, as we might call it, according as it is cultivated and the soul or body grows, but still, its real amount of volume or substance is ever the same. The soul can grow, and the spirit can vibrate to it accordingly, but it never increases in volume or size itself. As a soap-bubble expands when it is blown into, without increasing its amount of substance, so does the spirit expand to the growth of the soul without increasing its amount of substance.

Some might suppose that the soul's growth is not so much in an idiot as it is in other persons. But what does not flow to the brain in such persons may flow to the digestive and other organs and functions, and thus what the one may lack the other may gain, in the grosser substances of the body, digestion, &c. As regards matter, idiots are generally gross. They are like, as it were, a budding apple-tree that has not been grafted.

There has never been a dwarf, except in cases where something has been administered to them after birth, or to their mother before birth, that has caused their lack of physical growth.

The dwarf is just as complete as regards the number of particles, as is the full-grown man; but they are finer, and the soul's growth may, therefore, be the same as in the full-grown man.

APRIL 26, 1860.—The question arises: What makes the idiot?

There is a feminine soul and a masculine soul, that constitute the creative functions of the divine center soul individuality. Hence these soul influences and animal magnetisms flow in upon the child in pregnancy, and act upon it for good or for ill, as the case may be. For instance: A mother may be frightened or agitated by seeing a drunken man—the magnetisms flow to the fetus in the womb, and leave upon it a daguerreotype reflection of what the mother sees. Upon the same principle, we find the children of parents, who run into or indulge in the lower animal propensities, inherit the sins of the parents in the shape of malformation or gross formation.

Children of parents nearly related are very apt to be idiots, because there is too much of a sameness in the blood of the father and mother, and the soul, or individual magnetism, is too weak to form a perfect child as to organization. The spirit, however, is perfect.

If it were not that the old magnetisms flow off from the soul body as well as from the physical body, there could be no soul's growth from childhood to manhood. Hence, as the soul's growth is renewed, we see the change in the qualities of its growth, from the number of years individuals have lived. As every particle of matter in the soul changes, so, of course, does the soul itself. This total change in the substance of the soul varies according to the organization and temperaments of individuals, and ranges from seven to ten, and even fourteen years. As the old circle of magnetism flows off, new ones form, each change giving newness and increased fineness as regards the faculties and intellect. The brain of an adult may not in external composition be so fine as that of a child, but its faculties become more unfolded and acute, or philosophical as regards the using its capacities—in that sense finer. This proves that the soul is matter. For instance, we find that in individualities, where the soul growth is well developed, the spirit is more active, or, rather, has larger intellectual faculties to operate through, than in soul bodies that are less developed.

Generally the soul ceases to renew its growth in old age, say from seventy to ninety years. In such persons the soul has attained its perfect earth growth, and loses its activity; neither does it renew itself as in youth or earlier manhood. But notwithstanding this, the spirit within is just as active as it ever was, only the organs of the soul through which it manifests itself do not retain their vibration of magnetic growth and renewal, and loses its memory, &c.

This proves the circular soul growth of seven circles, before it becomes fully developed, as in old age, when its development ceases, and becomes as it were, ripe, and the spirit prepared to leave the mundane sphere for another world, carrying with it a daguerreotype of its experience in the human soul's growth.

At (say) seventy years of age, the soul's growth ceases, no new particles being cast off or renewed after that period. Such persons may draw, as it were, momentary soul's growth from others younger than themselves, but this merely operates as a stimulant without the magnetisms received entering permanently into the growth of the soul or body. Those who live to extreme old age are such as have not experienced much serious sickness, or corruption, or exhaustion of the vital functions, and consequently, the perfected body retains its vitality a longer time after being perfected in soul's growth than others; but the particles that compose the body change not farther than to replace such as have been wrenched away by unnatural means, and then slowly and with difficulty.

There is an external and an internal memory to every man. The external may forget; but when its impress is conveyed to the internal memory, it remains fixed there forever. The external memory is frequently weak, and forgets what it is laden with ere it is daguerreotyped on the internal. The external memory of old people is weak, because there is less activity in the soul's growth, or none at all, in extreme old age. Both memories are impressed on the spirit, but when it leaves the body most of the external is effaced.

Old men may forget almost momentarily what passes around them, whilst they remember vividly what was impressed on their inner

memory in youth, when their soul's growth was vigorous and expanding. Hence a spirit out of the body may impress two different organizations in their external and internal memory. The first medium may have a very good external memory, and hence, through such a medium, the spirit may impress the internal memory with a correct communication. But go to a second medium whose external memory is weak, and the same spirit who communicated through the first, will try in vain to convey the same communication to you.

The reason is this: The external memory of the second medium, being weak, cannot reflect well to the internal memory, and hence the spirit cannot convey the same thing it did through the first medium. And when the thing conveyed before is recalled to the spirit's memory by you, through the medium, the internal memory cannot impress it on the external memory of the medium, who, therefore, denies all knowledge of the thing—not that the spirit may not remember it all correctly, but because the spirit cannot impress its ideas or words, through the internal, on the external memory of the medium.

Question: What is Truth?

Truth consists of three elements united in one spirit. Truth the mineral. Truth the vegetable. Truth the animal. Truth the spirit unites them all in God. Thus the three elements unite in one spirit, and that spirit is from the truth of the divine law, and that law unites the existence of all in God, he being the controller of all things. Truth is, as it were, the mere soul in her spiral progress, reaching outward to sympathize with humanity, which comprises every other element in the universe. Truth leads us to be kind and sympathizing with every living creature, leads us to help them, and leads them to help us in our onward search towards the great, universal, and divine love of God.

For the Herald of Progress.

The Demonstrably True in Religion and Morals.

NUMBER THIRTEEN.

Although the terms, God, Religion, hereafter, moral responsibility, and their equivalents, presuppose a spiritual being as their subject, it is patent nevertheless that this spiritual being is but seldom realized as a present fact. We have some indistinct notion that man in the hereafter will be a spirit, but to realize that he is a spirit is as difficult as it is for a schoolboy to appreciate the dogma that the earth is shaped like the ball he holds in his hand.

By reference to the involuntary testimony of mankind, we glean this fact and others: "I have an immortal soul to save or lose." "I" (the so many pounds of brain, and bone, and muscle, constituting the I) "have a spiritual, somewhat, somewhere; and somehow, at some convenient time, I am to look after its interests for the benefit of my hereafter." Practically, so runs the notion. The God we profess to believe in, we do not realize as governing the world in the present tense—at some future time it is expected he will appear in all due pomp and legal circumstance to judge it; but for the present it is left exposed to "the evil one" with nothing to shield it from his attacks but a book. And the religion and moral responsibility we talk about are supposed to be of no present avail, but, like our unused dollars, are to be carefully put by for future use. The instinct of eternity in its overaction or misdirection, sends our thoughts in search of to-morrow, while our life is in to-day. Thus we virtually live without thinking. No marvel that Jesus said, in view of this common error, "Take no thought for the morrow." Life is ever in the present tense, and its laws. A system, therefore, which looks only to the future is not well adapted to the exigencies of living.

For a man to fancy that he will one day meet God in the upper courts, and, it may be, walk arm in arm with Jesus, may cause him to feel like doing great things while the spell lasts; but it is only spiritual intoxication; it is not strength. He only who walks with Jesus now, is strong; he only who sees God on the throne of the present hour, stands face to face with the Eternal. While our systems outrun the life, there is no help but that the life must run on without system. But in the meantime, attention finds that neither life nor ought appertaining is left to chance or accident. All is system, as we begin to realize. We speak of the laws of health, etc., and through their discovery it is confidently maintained that the health and longevity of the physical life may be improved and prolonged. In every way, it is seen, now that we begin to look, that this life has to do with law.

Now, for one truly to realize that this body-life is subordinate, not an end, but a means, that within it is the true man, who is a spiritual being, not prospectively, but really and essentially so at the present moment, is the very first step in the orderly search for the true morality or absolute laws of the spirit. Jesus the clear-seer, it is presumed, uttered his precepts from this spiritual realization. But their force is spent in vain upon the mind that does not perceive their spiritual basis. To such an one, they are not laws of Nature, or efforts to state laws of Nature adapted to any substantial organism; they are supposed to be mere dogmatisms of the will, addressed to a vague somewhat (which is not the man himself,) the very existence of which, rests like the precepts for its government, upon faith alone.

We, who are not clear-seers, can reach this realization of substantial spirituality, only through the facts of observation kindly furnished us by our friends who have left the body. To me, it is sorrowful to know that repugnance to investigation of what are currently denominated "spiritual phenomena," arises mainly from a substratum of involunta-

ry denial of the being, or even the possibility of the being of organized spirit, either as a present or future fact. This dreary undercurrent of materialism, though overlaid by a profession of faith in spirituality, crops out abundantly. Words are cheap. A declaration of faith is not faith. Men make frequent professions of their soundness in that particular, but a man with knowledge of any given particular, may estimate to a certainty the extreme hollowiness of the faith that is without the knowledge of the said particular. And where, I pray you, without the facts of the spirit, is to be had a knowledge of the spirit? "I never doubted the fact of immortality for a single moment," is a common assertion. Constructed aright, it means: "I never realized the fact for a single moment." The path to realization begins in doubt, and the traveler who reaches the end is beset by doubts at every step of his early progress. To really doubt, is honestly to question, and that which gives blessed rest through conscious certainty, is the answer of Nature to the questions of the soul.

Now, the misfortune growing out of this want of realization of man as a present spiritual being, is a virtual assumption that he consists of nothing beyond the matter constituting his body, to which natural law can apply. Human conduct, whatever the profession of faith, rests generally upon this notion. We mistake the scaffolding for the building; the phenomenal for the real. As in the physical astronomy of the olden time the sun was made to revolve instead of the earth, our present spiritual computations assume the body of earth as the substantial part, around which revolves the spiritual orb, and within which body is a nebulous something, that can turn this luminary aside or arrest its accustomed speed, even as the good Joshua brought the sun to a stand-still upon Gibeon, and the moon to a dead halt in the valley of Ajalon. In other words, it is practically held under this system, that both God and the soul (whatever these may be in the estimation of its votaries,) can be subordinated to the imminent occasions of the man—the avoidpoulos-man. Thus it runs: the one hundred and fifty pound man first, the hypothetic or immaterial soul next, and God, gyrating in an atmosphere of vocal supplication for the benefit of both when occasion requires; 'tis a harnessing of the cart before the horse throughout.

As well might a man expect to make a successful voyage from New York to Canton under the old system of geography and astronomy, with its fixed earth and revolving heaven, as for one to make a profitable life-voyage, relying upon a system equally and correspondingly the reverse of truth. We understand now, that, as compared with the earth, the sun is the fixture, and the earth the revolver; we know now, that at the very time of Joshua's exploit upon the solar system, he was spinning upon his axis like a top, and darting through space with the velocity of a telegraphic dispatch. When shall we learn as well that the soul (as we name it) is the center of the man, and not the accident, and God the center of the soul? that body of men and body of universe, revolve around him—are subordinate to him, and not he to them? When we do, we shall begin to revolve in a good degree of scientific order, and not till then. At present, God and Jesus of Nazareth correspond to the sun and moon in the story of Joshua, and we act precisely as though, like him, we could bring them to a stand and deliver whenever our follies create the occasion. And such ways of bringing him down! such inducements to make him tarry a little! William the Testy, Governor of New Amsterdam, hoping to bag swallows by sprinkling salt upon their tails, was modest and philosophical by comparison.

We smile at this Knickerbocker anecdote; but think of a man selling human beings to purchase a communion service—sundering a family to buy a golden cup! a cup wherewith to glorify God, to the end that he may stop awhile! Ah! my Brothers, it is silly enough this catching birds with chaff; but when it comes to taking God in that way, the joke is too expensive. If I mistake not, the Secretary of the United States Treasury estimates its current cost in dollars at some three millions per diem; to which we may add in human life, human suffering and misery, with contingent destruction of property, how much more?

And then you see, our salt don't take hold. God don't stop. This is the lesson of the day. The laws of the soul system vindicate themselves as do the laws of the solar system. Relying upon the power of our religion to turn God aside, neglecting to consider these laws of the soul, their action nevertheless strikes downward, reaching the body, the family, the community, the nation, the pocket, with a grasp upon all as of iron, never to be relaxed until we learn that it is wise for God to move in his one eternal way, and for us to govern ourselves accordingly. He must be a very owl who does not begin to see that it is Spiritual law—that we call laws of mind—and not laws of matter, which have brought us to this trouble. Cotton is a good thing; the cotton-gin is a valuable instrument; commerce is indispensable; all the matter-facts are honest, and in and of themselves work honestly. It is the *spirit-facts* that we have neglected, and the soul laws which we have disregarded.

In the face of all history, we will insist upon it, that religion, as we call it, has nothing to do with this our world. It had to do with the Egyptian world, with the Jewish world, the Roman world and others, as we read; but "that was in the days of miracles," which of course entirely alters the case and vitiates the example. We demand that the clergy shall let our busi-

ness, our politics, our "peculiar institution," and our pet sins alone, and confine themselves, as in duty bound, "to preaching the gospel," which, as all sound divines insist, was divinely intended to have nothing to do with this world beyond getting itself believed in for the sole benefit of the next.

Well, having converted the "miracles of God" into a wet sponge with which to wipe out "the word of God" as written in the downfall of nations, we are brought naturally, and without the least occasion for miracle, face to face with the possible speedy downfall of our own. And "the days of miracles" are passed, too, so that we may not depend on that sort of help any more; and our Sabbath-day God has written a book (with help of certain Jews,) and departed; and the Church Jesus is not immediately expected (save by the Millerites, and they have for some time ceased sitting up o' nights to watch for him); and for present help, our six-days' God is an infinite *bale of cotton*, and Bishop Polk is his Prophet; and our morality consists of the sayings of "them of old time;" and our religion only antidotes hell-fire; and our democracy means despotism; and the rights of man, freedom for well-to-do white folk; and patriotism means, sell your principles; and greatness is interpreted, bank-stocks; and goodness is dollars; and wisdom is cunning; and the eternal right is a decision by Judge Taft; and—well, let us pause and consider it awhile. R. T. H.

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.

Philosophical Essays on Christianity.

Translated by Mrs. EDWIN JAMES from *Etudes Philosophiques sur le Christianisme*, par AUGUSTE NICHOLAS.

NUMBER TWO.

Modern Science has succeeded in verifying the fact of the deluge by two different kinds of proof. She has concluded with Cuvier,* that the Mosaic account of the deluge is one of the results the most clearly proved by, and at the same time the least expected from geology. And secondly, in the words of the same great philosopher, that "the ideas of the people whose language, religion, and laws, all differ, could not accord on this point, had not such traditions truth as their basis." The fall has been to the moral world what the deluge has to the earth; and in the bosom of this moral world we shall find clearly imprinted the traces of this great cataclysm of evil. If we, then, interrogate Universal Tradition, we shall find all nations remarkably in accordance as regards the Fall and future rehabilitation of humanity. We have likewise a third element of verification, of immense weight. Moses speaks not alone of the past; he announces that a descendant of woman "shall bruise the serpent's head," and that all people shall be blessed in Him who is the expectation of the nations. Such are our proofs, which we trust will be satisfactory to every truly philosophic mind. Let us first speak of human nature. "Often in my hours of sleeplessness,"† says Phedra, "I reflect on the origin of the weaknesses and vices of men. We perceive good, we do evil, we acknowledge virtue, and we give ourselves up to vice. Making these reflections, I believed myself an exception, when a culpable passion came and suddenly pierced my heart."

Racine expresses similar sentiments in one of his plays:

"Mon Dieu! quelle guerre cruelle!
Je trouve deux hommes en moi;
L'un veut que plein d'amour pour toi,
Mon cœur te soit toujours fidèle;
L'autre a ta volonté rebelle
Me revolt contre ta loi."

[My God! how fierce this war!
Two souls within my heart find residence;
One, full of love for thee, claims loyalty;
The other, madly hostile to thy will,
Against thy Law makes me revolt.]

Each of us may say with Louis XIV of France, on reading these lines, "I am well acquainted with these two men!"

Surely here is a great anomaly. From the insect to the stars, all Nature follows the laws of order and harmony. Man alone forms the exception. Let us not say that man errs, because he is free. We speak not now of the possibility of his erring, but of his *actual preference* for error.

In order that man should follow the analogy of the rest of creation, it would be necessary that his liberty should tend towards God. Why then is it the contrary? So that to follow virtue is to do violence to oneself, and evil has become our good? If we were born good, and became afterwards evil, I can conceive that we need look no further than our liberty for these results; but the fact is we are actually born in the depth of an abyss, from which a thousand hands are stretched forth to rescue us. Hear Broussais, in his "Treatise on Madness": "In general the child prefers evil, because it satisfies his self-love; see him take pleasure in breaking inanimate objects; see him delight in the torture of animals; he would probably take the same pleasure in the torture of his species." "Who does not know," said Saint Augustine, "what ignorance of the truth and what bad passions are manifested in infancy! What threats are necessary to keep children to their duty! Why is it so difficult for them to learn and so easy to forget? Wherefore so much easier to

* Cuvier sur les Révolutions du Globe, pp 145, 230, 280.

† Euripides—Tragedy of Hippolytus.

be idle than diligent? Does it not show whither tends our nature?"

"Man is of a few days and full of sorrow." [The translator must consider this as an axiom, as space will not here permit her to follow the author too closely in his proofs and examples of an ancient truth, which few, she thinks, would contradict.] This miserable condition of humanity, then, either accuses God or man. We must thus embrace the monstrosity of Atheism or admit the dogma of Original Sin—there is no middle ground. Now we cannot deny the justice of God without also denying his existence. Admitting, then, that God is just, none ought to be unhappy undeservedly.

Man is unhappy. He has then *deserved* it; and as his misfortune is hereditary, his fault must likewise be so. Let those who reject this dogma consider well; for if they imagine it impeaches the divine justice to punish a child for the fault of the father, how much more unjust would it be in God to punish him for the fault which his father *did not* commit; all this leads us to the great fact of Genesis.

Man, however, is not entirely corrupt; he still preserves in his ruin some traces of his ancient grandeur; hence two natures—two men within us in perpetual struggle. Each man bears within his innermost this strange phenomenon of grandeur and littleness, of power and weakness, of high hopes and sad deceptions. His intelligence, his heart, his senses—three scenes of struggle between the powers of light and darkness, good and evil, pleasure and grief, with this striking and ever-recurring peculiarity, that there is a leaning toward error, toward evil, which causes him to mount with painful effort the paths of truth, justice, and happiness.

Thus man is, in himself, the saddest mystery, the most terrible enigma. It has remained for the divine philosophy of Christianity to solve this problem. "History," says a great skeptic, "is a recital of the misfortunes and crimes of men. We read of no towns without hospitals and scaffolds, because men are unhappy and wicked; but why can the pagans offer no explanation? Because revelation alone can solve the difficulty." "Revelation," adds Voltaire, "can unravel the mystery which has puzzled all philosophers. We require a God who speaks to the human species. He alone can explain his own work." This formula, then, will comprehend all the philosophy of human nature.

Man is an enigma, of which the Primeval Fall is the first syllable, and the Redemption the last. (To be Continued.)

The Teachings of Nature.

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

Explanation of the Origin of Rock Oil.

BY W. DENTON.

Where does the oil come from? says everybody; and, in answer to this natural question, the most wild and extravagant theories are propounded. One thinks it has soaked from once existing coal beds down to the rocks in which it is now found; the coal from which it was obtained, having been swept off by denuding agencies. Another believes that the oil was driven by heat from beds of bituminous coal into the contiguous rocks, the coal, after parting with its oil, assuming the form of anthracite. A still wilder theorizer has the oil driven out of coal in a state of vapor, condensed in the upper cold region of the atmosphere, and rained upon the earth in greasy showers; then finding its way as best it could to the deep caverns that now confine it, where, strange to say, it seems struggling continually to get to the surface. Still another, in despair of ever finding a scientific solution of the question, believes that God made the oil by miracle, and placed it in the rock, as it best pleased him, where man's needs would sharpen his ingenuity, and lead to its discovery.

I need hardly say that science has nothing to do with these various theories, and they utterly fail to account for the fact. If the oil had soaked out of coal beds, the coal beds and the rocks in their immediate vicinity would contain the greatest amount of the article; but this is not the case, and the very opposite of this is true. I believe there is no instance of the oil having been found in contact with coal; and although it can be obtained from *cannel* coal by heat, it is only because the coal itself was made from the oil, and not the oil from the coal. Had the oil been driven out of coal beds by heat, then the rocks above the coal would have contained it, the gas of course rising; but it is found almost invariably below it. At Titusville the oil is found at least 700 or 800 feet below the coal beds; at Laona, in New York, more than fifty miles from a coal region, and geologically a thousand feet below the coal. At Buffalo, it is found more than a hundred miles from the coal region, and in a geological formation 6,000 feet below the coal. At other localities, where I found it in York State, it is miles lower down in the geological series than this.

This article, in its various forms of naphtha, petroleum, asphaltum, and *cannel* coal, is not a vegetable but an animal production; and most of it was stored up ages before the coal beds were formed, or a single tree grew on dry land. The coral insect, that wondrous builder, was the agent of Nature, employed for ages in secreting from the impure waters of the Silurian and Devonian oceans the carbon and hydrogen necessary to form the oil, as we find it in many cases in their myriad cells, unchanged by the lapse of ages. Crushed out of the cells originally containing it by pressure, its volatile properties driven off by heat, it assumes a pitchy consistency, and is called asphaltum; and hardened by immense pressure it receives the name of *cannel* coal.

Nor is this a mere theory; I have large specimens of fossil coral, the cells of which are filled with pure Seneca or Rock oil, some

* Bayle on the "Manichæans."

of them obtained more than a hundred miles from a coal region. I have seen hundreds of corals full of this oil, and these corals in the center of limestone blocks, bearing no trace of oil anywhere except in the cells of the coral. I have seen the coral reef through which a creek has run, thus exposing it to the air, and from this reef the oil was flowing; oil having that distinctive smell, which once smelled is never forgotten.

Let it be understood, then, that the oil comes from below, the coral reefs lying probably in some cases two or three thousand feet below the surface. The coral cells having been crushed by the pressure of the superincumbent rocks, the oil has been forced into caverns and crevices, and probably the internal heat of the earth converting the more volatile parts into gas, this gas forces the oil up through crevices in the rocks sometimes to the surface.

Many thousand square miles in this country are underlaid with this useful article, as future explorations will make manifest.

Brotherhood.

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

For the Herald of Progress.

Human Labor and its Rewards.

(Continued from No. 107 of this Journal.)

PART SECOND.

In my introductory article, based upon "Human Labor and its Rewards," I took occasion to remark that unity of action among all classes of physical laborers constituted the first or all-essential desideratum in any plan or plans contemplating such reforms as the present unhappy condition of working men and women demands. But how the most speedily to effect this "unity of action" among the patiently toiling millions of even our own dear country, seems a problem of no easy solution.

From time to time many bold, dauntless spirits—men of great intelligence, of vast practical experience, and of unswerving devotion to the best interests of their fellow sufferers—have organized a variety of "brotherhood circles," "trades unions," "mutual protection societies," and so on to the end of an almost endless chapter of "workingmen's associations," all having in view the amelioration of those honest sons and daughters of toil who seem fated—judging from the past—to an endless round of wrongs and privations. Now although many of these varied but honestly devised "plans" for meliorating the condition of the working classes, have been ushered into existence under the most promising auspices, as regards time and the indefatigable labors of signally competent projectors and co-assistants; yet they have all failed to accomplish the glorious purposes had in view by their assiduous advocates. To point out the causes that have led to these most deplorable results would require too much space; suffice it to say, however, that in my humble opinion the radical causes of all these failures consist in not first extirpating the main roots of all these evils besetting the working classes.

To briefly illustrate: In all "plans," having in view the social elevation and pecuniary relief of physical laborers from the despicable enthrallments under which they have groaned for thousands of years, the first lessons to be inculcated are such as will most effectually uproot a host of long and inveterately seated opinions, whims, and groundless prejudices. All grades and classes of laborers must learn that although strenuously adhering to widely dissimilar religious creeds, political parties, or social organizations, their interests, as too inadequately rewarded physical laborers, are identically the same. All workers must first learn that, however unhappily divided upon religious, political, or other important questions, there must be unity of action in all matters having any bearing whatever upon their relations to capital and capitalists. Fearing a unity of action among the working classes, the managers of capital have at all times used their wily craftiness in keeping up a sorely embittered antagonism between all classes of workingmen.

To effectually counteract all these disturbing causes, all physical laborers must so far lay aside their petty religious, political, and social prejudices, as to harmoniously unite upon one common platform, wherein obtaining complete control of all legislative bodies in the nation constitutes the first great aim. After having thus secured the law-making power—although in doing so great care and vigilant-eyed circumspection must be exercised in the way of electing none but honest and capable workingmen—State and National laws could be so remodeled, or new enactments passed, as would secure equal rights to Labor when brought into juxtaposition with capital. Laws would be passed compelling all capitalists—under a regimen of properly adjusted oaths, fines, and penalties—to pay their employees just and equitable wages, as compared with their annual or semi-annual dividends. Practical and trustworthy laborers as law makers would found a system of laws so framed in accordance with the immutable principles of common sense and common justice, that the people could comprehend them in all their bearings, and that, too, without being necessitated to employ professional men—and that, too, at exorbitant rates—every time their business relations should bring them in contact with each other. Those workers in the halls of legislation would regulate the number of hours comprising a legal day's work, thereby enabling all those so wisely disposed, ample time and leisure for a regular and practical course of mental cultivation; while, on the other hand, those

more parsimoniously disposed would have an opportunity for making considerable sums by working over hours. Again, workingmen as legislators would pass laws compelling all banking institutions, chartered companies, and private combinations of capital, to mete out to the sons and daughters of toil the same exemption from all species of open or covert swindling that now protects the "men of means!"

Under the universally prevailing custom of filling all judicial, legislative, and governmental stations, with non-workers, or drones, the most stupendous systems of wasteful extravagance, of secret speculation, and open, broad-day stealings, to the tune of millions of millions of dollars from the various National, State, and Municipal treasuries, has become the common rule rather than an occasional exception. These public robbers know full well that the money thus stolen and wasted in wild debauchery, or in puppet-like displays of self-aggrandizement, is *all* wrong from the scanty earnings of physical laborers. Hence these public and private plunderers waste their ill-gotten gains with the greatest possible *sans froid*, inasmuch as the speculators know that the "poor, simple working classes"—as they term them—may be readily duped into furnishing new supplies whenever required. Now this despicable extravagance and wholesale thievery would be entirely brought to a close were a majority of honest and capable workingmen intrusted with the governmental affairs of our country. Those workers would know the value of money; and, furthermore, knowing that were the public expenditures in all Government matters, from the fountain-head at Washington down to the smallest village, managed with even decent economy, at least one-half of their present earnings—to say nothing of the far more remunerative rewards for labor that would obtain under the new order of things—would be saved to themselves, thereby enabling them to expend twice their present stinted allowance upon their families, or in providing such intellectual enjoyments as would add a thousand fold to life's pleasures.

Thus page after page might be written for the purpose of elucidating the incalculable advantages that would accrue to society were the working classes to nobly and heroically (which, in a moral point of view, is doubtless the very acme of true heroism) resolve upon assuming their rightful position as the arbiters of their own social and political position within the body politic and the controllers of the political affairs of their country—and that assumption would be nothing more than a Constitutional, Republican-Democratic right! Inasmuch as the workers are largely in the majority. But every intelligent reader's mind will at once commence the truly delectable task of filling up this picture in its truly sublime colorings; therefore I heartily wish them God-speed in their delightful reverie.

Now if all classes of workingmen could be induced to place a proper estimate upon the almost inconceivable advantages that must immediately follow in the wake of a reform so succinctly adverted to in this connection, there is every reason for believing that they would at once unite upon the requisite platform for effecting results so far superior to all social and political reforms heretofore attempted. And here allow me to remark that all "plans," projects, or systems, contemplating the permanent amelioration of the laboring classes, will never succeed beyond the merest evanescent results, that does not aim, as an initiatory measure, at first correcting their wrongs in the bud. The primitive origin of their multifarious wrongs consists in supinely suffering their most relentless enemies to make and administer just such laws as those unsympathizing and purposely unfriendly opponents may deem best adapted for effectually furthering their own despicable plans—plans and projects having the main and ever-prominent objects in view comprised in the following brief expositions, namely: That of keeping all legislative powers in their own hands, as a certain means of holding the wealth producers of the world in the most abject subjection, coupled with an unpromising servitude but a little better than positive slavery. Therefore, all those who really desire to permanently aid in the sublimely noble work of elevating their fellow laborers to such social and political positions as heaven's mighty Ruler designed them to occupy, may rest assured that the first and most sacredly important work demanding their attention—more, their earnest, untiring cooperation—consists in instilling into the minds of all laborers the positive necessity for their learning to use that great and all-powerful palladium of liberty—the political franchise—in a manner that will elevate themselves, both socially and politically. Use every energy that you can command in teaching them the incalculable significance of this fact. Spare no time and mental labor in aiming to impress their minds with the indubitable truth, that *they* are the rightful custodians of all legislative powers, inasmuch as this is a Republican-Democratic form of government, and no theorem in politics, ethics, or even religion, has ever been more clearly established, than that in all popular forms of government majorities ought to rule! Let all true reformers, who may deign to raise their voices in this connection, earnestly labor to imbue the minds of all physical laborers with this one great and irrefragable truth, viz., that a perfect unity of action among themselves, and that, too, for themselves, would at once lay the foundations for their own regeneration, so broad and deep that the counter struggles of their most unrelenting opponents must prove wholly unavailing. This course, on the

part of the working classes, would pave the way for it at once, and that, too, successfully, solving the vexed question of "Human Labor and its Rewards" to the entire satisfaction of all workers. Indeed, it would ultimate in results so far beyond the most sanguine expectations of all working people as to perfectly elate them with the warmest thanks, joy, and lasting confidence in His providence.

Thus, in the present article, I have essayed to faintly portray the first duties as well as the first achievements that must be accomplished by the working classes en masse, if they hope to permanently elevate themselves in a moral, social, and political point of view, thereby enabling them to occupy positions designed by their Creator, while securing ample rewards for their labor as well. In my next, or concluding article, I propose offering a few practical illustrations in proof of the perfect feasibility of my humble "plan" for effectually abating the innumerable wrongs under which my brother laborers have too long and too patiently covered.

FORWARD.

QUINCY, ILL., March 14, 1862.

Let the country be torn asunder, divided, if I may but reign, says the usurper. Let the child be cut in two, said the false mother whom Solomon judged.

Poetry.

"The truly beautiful ever leaves a long echo of harmony in the soul."

For the Herald of Progress.
THE CHILD OF DESTINY.

BY MRS. H. A. JONES.

Thou tread'st the path of childhood, a shadow on thy brow,
For the weight of coming Destiny rests on thee even now;
The brooklet in the hollow and the whisper in the glade,
The voice of rills, the song of winds, its promise deep has made.
In thy solitary dreamings the imaged fate has come,
Ambition's voice must echo now within its shrine and home,
Apart—to watch the frowning skies, all Nature's mystery,
Were fitting work and chosen doom—oh! child of Destiny.

Others will mark the brooding gloom of thoughts they cannot read,
The silent air that yet will bear the brunt of word and deed;
Though cold and still thy aspect be, the burning soul is there;
That form enshrines the spirit bold, that yet will do and dare;
The changing cheek, the quivering lip, will yield, in time, to fate,
For stern the tests that are applied to prove the true and great,
And all will yet weigh on thy heart, and all thy doom must be,
Ere thou canst see thy work fulfilled—oh! child of Destiny.

The few that trod thy path before have stood in places high,
But when thou mark'st the glittering steep, it dazzles not thine eye;
For many a vision, in thy past, has shown thee all of fame,
The garland of the conqueror, the hero's deathless name.
And all have paid the price before, of suffering and of tears,
Of hope deferred the sickening weight, through weary months and years;
Shrink not, but gather flowers and thorns that in thy wreath must be,
To shed its glory o'er thy brow—oh! child of Destiny.

ST. CHARLES, ILL.

For the Herald of Progress.
LITTLE ZOE.

"MY WIFE."

BY EMMA TUTTLE.

Yes, she's a trump, my pretty Zoe,
My bright Italian bride;
I must look handsomer myself
When she is by my side.
It flies and warms from lip to lip
In New York bon ton life—
The praise of this exported flower,
And that she is—my wife.

A diamond of the purest rate—
Pardon me this—am I;
An alpha in the dollar scale,
My father ranked as high.
Position, homage, beauty, gold,
Are shining round my life;
Ah, very blest is little Zoe,
Because she is—my wife.

A bandana for her shining head,
Gleaming with diamond stars,
And Venus for her Parian breast,
Caged by four golden bars;
Fabrics as costly as a queen's
Shall drape her form of grace,
French rose-buds, and a cloud of lace,
Nestle about her face.

A splendid home shall be her own:
The carpeting shall fill
The high arch of her Arab foot,
And all things please her will.
She must be fairest of the fair,
Witty, and gay, and blithe,
Dance like a fairy, play and sing,
Because she is—my wife.

A tear! a tear! and when she dies,
Thank fate, I have the gold
To buy a splendid monument,
To tell, as years grow old,
How consequential was my wife:
It is no idle thing
For Zoe to be the richest plume
Upon a gorgeous wing.

WALNUT GROVE, O.

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

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Lights and Shadows.

The bright morning of Freedom's glorious day is breaking in the eastern sky. Backward roll the dark shadows of earth's mental and spiritual night. The sun of human liberty is rising from the dark night of ages, and huge mountains of oriental mythology are even now tinged with its golden rays. Higher and still higher shall that orb ascend, sending its light into the gloomy forests of earthly error, revealing the gross and frightful forms which have sought refuge in its darkness, and unsealing his spiritual vision to the perception of those brighter and more beautiful forms of divine thought, which are even now descending the shining path that leads from the rudimental to celestial spheres. And lo! those forms are clothed with their own bright garments of love, truth, and wisdom, and they bear to the earthly soul the golden cups of affection filled with the sparkling waters of life.

For centuries the Church has prayed beside altars crimsoned with the blood of sacrifices, animal and human, for the reign of righteousness, peace, and unity. And still her temples resound with mourning over the desolations of Zion, and the heart-rending cry goes up from her bosom, "Lord, save us, or we perish!" Aye, the Church has labored and brought forth, but she complains of her own offspring; for, amid the darkness of past ages, she has given birth to Error, Superstition, and Ignorance—children that cannot bear the light of day, but crouch beneath the shadows of ancient mythology. The light of the present reveals the deformities which were concealed by the darkness of the past, and the mantle of mystery which has been thrown around the huge, dark forms, of the former night, is now too thin and transparent to cover their nakedness. So the hidden things of darkness shall be revealed, for these are the things of ignorance which shall pass away beneath the radiance of immortal truth. It is evident that ignorance alone is mystery, since that which is known is not mysterious; and hence, as the light of knowledge increases, the veil of mystery which the Church has thrown over its books, and creeds, and revelations, shall be torn away.

It has been supposed that the doctrines of the Church are divine, chiefly because they are incomprehensible. The doctors of theology inculcate the idea of tri-personality of the Divine Being, and when an explanation is required, they tell you that you are prying into the hidden things of God—that it is a mystery. Again they declare that Christ was God, and that the sentiment is revealed in their cherished book. If you inquire how an infinite being can be confined within a finite human form, you are silenced by the fearful expression, "Hold thy peace and be still—it is a mystery." And thus has the cry of mystery echoed through the gloomy temples of the old theology, having the effect to blind the mental perceptions of men—to stifle thought, suppress investigation, and fetter the aspirations of the soaring mind. But that cry can no longer silence the voice of Reason and Intuition. God is speaking now in the inner temple of the human soul, and all the hoarse clamors of bigotry and intolerance shall not be sufficient to drown his mighty whisperings. Let us listen to that voice and obey its divine teachings, though the Church, as it is wont to do, and as it ever has done, may utter its fearful anathemas; for the time is at hand when all the mythologies and theories of the past shall be brought to the bar of Reason and receive their judgment in the temple of Truth and Justice.

A Grain of Comfort.

We are always happy to extend encouragement to those who need it. The faithful little band of Vegetarians who flourish in this country, will certainly welcome a few "grains" of comfort—even though inspired by the "milk of human kindness." Evidence of a decided and popular tendency towards the purity of diet, so strenuously urged by this class of reformers, occur to us, which may have escaped their observation, unsharpened as are their perceptive by even a pickle.

It is well known that a large class of people religiously refrain from eating swine's flesh—which is certainly a step toward no meat at all. And the new unfermented or aerated bread is being extensively introduced in this city and elsewhere. Thousands of loaves, untouched by human hands and unpoisoned by brewers' yeast—but, alas! containing that other fatal poison, salt—are now consumed daily in this city.

But we will not stop with even these promising indications. We have to record the fact that, at present, no less than 15,000 or 20,000 barrels of flour are being manufactured into pure unleavened bread, in this city! True, the flour is not the real unbolthead, bran-coarse article laid down in all the Vegetarian books but its innocence of any "foul leaven" is unmistakable. We are reliably informed (by the newspapers) that this bread is made by mixing the finest wheat flour with water—which is an article admitted by dietetic reformers under prescribed conditions—forming a thick paste, which is flattened (a health-promoting process), and submitted in an oven to a temperature of 212 degrees (rather hot to be strictly hygienic) till thoroughly dried, when it becomes a "dense, more or less, hard cake, about the size of a plate."

We have good reason to believe that on the 14th inst. a large number of the people of this country will proceed to consume these unleavened cakes, making them an article of food, and celebrating their consumption with religious rites of great solemnity.

How permanent these disciples of unleavened

bread may be, our readers can judge as well as we. Doubtless the fact that they use bolted flour, will render them liable to bolt from the ranks, and resume salt, soda, saleratus, pepper, vinegar, and all the long list of unregenerate articles of food.

Of this, however, we feel well assured—that wherever there are Jews, the 14th of April will not be allowed to pass-over without a return to unleavened bread. This grain of comfort, then, is an annual spring bite for our Vegetarian friends.

Ce Enpe.

Hygieo-Therapeutic College.

The closing exercises of this Institution took place on Tuesday evening, April 1, after a Vegetarian dinner given to the students and professors by Dr. E. P. Miller, proprietor of the Hygienic Institute, 15 Lighthouse street. The degree of M. D. was conferred upon the following graduates:

Mrs. H. H. Hoffman, of Middleville, Mich.; Mrs. F. A. M. Sala, Toolsboro, Iowa; Miss Z. J. Mairan, Brooklyn, N. Y.; Mrs. M. A. D. Jones, Baltimore, Md.; Miss E. C. Shettler, New York City; Miss C. E. Borden, Pompey, N. Y.; Mrs. Mary E. Walker, Washington City; Mrs. Ellen Beard Harman, Aurora, Ill.; and Messrs. E. R. Carpenter, Galena, O.; T. M. Park, Levellton, Pa.; J. Macy, Economy, Ind.; U. T. Woodbury, Dillies Bottom, O.; Preston Day, Iowa; W. E. Moore, Missouri; D. D. Miles, Wabash, Ind.; and D. Mackay, Scotland.

Persons and Events.

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

PERSONAL ITEMS.

—J. V. MANSFIELD is about leaving for a two years' absence. He expects to visit California, England, and France.

—The wife of SECRETARY SMITH, says the Washington Republican, has been unremitting in her attentions upon the wants of the sick soldiers in the various hospitals of this city and vicinity. Besides frequent visits to the hospitals, she keeps up a constant correspondence with the humane and patriotic women in other sections.

—HENRY WARD BEECHER contributes weekly to the N. Y. Ledger. His last is a finely drawn argument for driving fast horses fast.

—CARL SCHURZ is to have a Brigadier Generalship under Fremont.

—WM. SLADE, of Ohio, son of Ex-Governor Slade, of Vermont, is confirmed as American Consul to Nice, Italy.

—Gov. SPRAGUE, of Rhode Island, has been re-elected without opposition.

—PARSON BROWNLOW's new book, showing what it costs to be loyal in Secessiondom, is to be published by Childs, of Philadelphia.

—GEN. CURTIS has issued an order emancipating three slaves formerly in the rebel service.

—The following incident connected with the battle of Pea Ridge is related by a correspondent: "At a council of war, in which Curtis, Jeff. C. Davis, and Sigel participated, the commanding General spoke despondingly of the prospect, and intimated that a surrender was inevitable; whereupon Sigel remarked, with startling emphasis: 'Mine friend! mine friend! give me Davis and de command, and I show you who has de field in three hours!'"

—N. FRANK WHITE has received an elegant watch-key and seal from a few friends in Quincy, as a token of appreciation for his labors for the cause of Spiritualism.

—GILES B. STEBBINS has been lecturing in Michigan for some weeks, on "The Rebellion—its Cause and Cure."

—ADAM ISAACS MENKEN, with her trained horse, Caution, is nightly delighting large and fashionable audiences at the St. Louis Theater, in the equestrian drama, "The Female Horse-thief."

—FIVE young women recently graduated at the New England Female Medical College. Their names are as follows: Alida Cornelia Avery, Lebanon, N. Y.; Mary Green Baker, Middleborough; Helen Morton, Plymouth; Lucy Ellen Sewell, Melrose; Helen Baker Worthing, New Bedford.

—DR. ISAAC I. HAYES, of Arctic search celebrity, has been appointed a Brigade Surgeon in the United States Army.

—A LONDON merchant, lately advertising for a clerk "who could bear confinement," received an answer from one who had been "upward of seven years in jail!"

—JOHN C. HEENAN, alias the "Benicia Boy," sailed for England recently, in the steamer City of Washington, accompanied by his brother.

—DANIEL E. SICKLES' nomination as Brigadier General has been rejected by the Senate.

—SIDNEY SMITH mentions a critic who would never read a book till after he had reviewed it, "because," he said, "reading is apt to bias the mind."

—BAYARD TAYLOR has been appointed to accompany, as Secretary of Legation, General Cameron on his mission to St. Petersburg.

—ALEXANDER H. PURDY, the theatrical manager who first introduced Mrs. Stowe's "Uncle Tom's Cabin" to the public in a dramatic form, died at his residence in Gates Avenue, Brooklyn, N. Y., on Sunday evening, March 28th.

—JOHN W. AUDUBON, the last of the sons of the celebrated Naturalist, died at Audubon Park, Washington Heights, New York, on Friday, the 21st ultimo, leaving his aged mother still living, 87 years old. Mr. Audubon inherited much of his father's remarkable taste and talent.

—The eccentric and well-known GRANT THORNTON has just entered on the ninetieth year of his age, having been born Feb. 18, 1773.

—Mrs. GARR has left instructions to her executors to prevent the publication of any memoir of her life.

—Mrs. WATSON, the notorious female slave, recently died at Cadiz.

—Miss GREENFIELD, the "Black Swan," has lately been concerting with success in Montreal. She was accompanied by Mr. Bowers, the "Black Mario."

—MASTER DUDLEY WALLER, a child only six years of age, is giving public readings in this city, and is praised for his admirable elocution. His efforts are devoted to the support of his mother.

—PROFESSOR S. G. LOVE, principal of "Randolph Academy and Ladies' Seminary," Cataraugus county, N. Y., is said to have the most flourishing and progressive institution in Western New York. Mrs. Louise M. Love is teacher of music and drawing.

FOREIGN ITEMS.

Our latest intelligence from Europe is to the 20th of March.

—President Lincoln's Emancipation Message had attracted much attention in England. The Liverpool Post says: "There can be no doubt it will have an incalculable effect in Europe, and that effect will be most favorable to the Northern cause." The London Times remarks: "It is the most important news since the split. The President's avowed object is to recover to the Union the Border States. The proposition is important, not for its intrinsic likelihood of acceptance, but simply because it is a proposition, and is the first bid made towards putting an end to the war."

—Gibraltar advises to the 14th say the Federal vessels, Tuscarora, Ino, and Kearsage, were at Algiers. The Lieutenant of the Sumter and the ex-United States Consul at Cadiz, who were arrested at Tangiers, were transferred from the Ino to the Harvest Home, bound for Boston. It is said they were put in irons.

—A general meeting of the Atlantic Telegraph Company was held in London on the 19th. The Director's report was adopted. Hopeful views were entertained. It was announced that Lord Palmerston would receive a deputation from the Company on the subject the following week.

—The marine statistics show that, in five months, ending January 31, about thirty-six vessels laden with flour and grain, from America for England, were lost. The total cargoes exceeded 700,000 bushels.

—Additional troops were being sent to Mexico, and a new brigade was to leave Toulon in the following week. Camps at Chalons and Lyons were to be opened earlier than usual.

—It was reported that Garibaldi had had another long interview with Rattazzi, and had postponed his departure from Turin for a few days.

—Great precautions were being taken by the Austrian Government on the Venetian frontier. The advanced posts had been doubled and the garrison augmented. Troops had also been posted along the line of the Po. The Emperor had gone from Venice to Vicenza.

—The Pope had been ill for a week before the departure of the steamer. His strength has been much prostrated, and he had suspended his audiences.

—All the cannon of the Grecian insurgents had fallen into the hands of the royal troops. A small garrison at Syria was captured, and order restored at that place. The insurgents at Nauplia asked for an amnesty and armistice for twenty-four hours, which was granted.

—Constantinople advises that a corps of observation, consisting of 20,000 Turkish troops, had been dispatched to the Grecian frontier.

—The Extraordinary Japanese Embassy, deputed to visit the various countries of Europe, arrived at Suez on the 20th.

—The cotton market at Liverpool, at the departure of the steamer, was quiet and unchanged; the sales for the past three days amounted to 19,000 bales. Breadstuffs were still declining in value.

—The amount of cotton in port was estimated at 403,500 bales.

MISCELLANEOUS ITEMS.

—The Baltimore and Ohio Railroad Directors have refused to take, or to order their employees to take, the oath of allegiance. The vote stood 19 to 6. Union citizens will not soon trust their lives or property over that route.

—The President of the Virginia Secession Convention, John Janney, has renewed his oath of allegiance to the Federal Government.

—The Senate has passed the joint resolution proposing, in the words of the President, to "initiate Emancipation." Garrett Davis, of Kentucky, Willey, of Virginia, and J. B. Henderson, of Missouri, voted in the affirmative.

—It is asserted by Senator Sherman that negro slavery is recognized by the military authority as now existing at Columbus, O. The rebel officers captured at Fort Donelson have their slaves still to attend upon them! From this, it appears that the area of slavery is being extended indefinitely by the war.

—A singular announcement appears in the Norfolk (Va.) papers—that Episcopal clergymen are excused from military drill during Lent!

—The papers give the case of a New York lady who has, during 42 months and 20 days, at five births, borne her husband 12 children, viz.: July 24, 1858, one child; June 29, 1859, two children; March 29, 1860, two children; March 29, 1861, three children, and Feb. 13, 1862, four children—not one weighing less than ten pounds at birth. All of them, eight boys and four girls, are alive and well.

—Wise and Floyd now rank together in Secession as the "fleet-footed." It is said that Wise would be hooted if he were to appear in the streets of Norfolk or Richmond. He has retired to his farm in Princess Anne.

—The Wheeler & Wilson Manufacturing Company have received some interesting presents from the Tycoon of Japan, in return for a sewing machine sent out by the Embassy.

—Mr. Harris writes Messrs. Wheeler & Wilson: "I think a few of your machines might be sold here, but I cannot encourage you to send a large number, as they will be immediately copied by the Japanese, and at prices far below what you could afford to sell yours at in this country." This is very high testimony to Japanese ingenuity and industry, as it requires here very ingenious and complicated engines to manufacture sewing machines.

—The marine losses for March were in all seventy-seven vessels, involving a loss of over two and a quarter millions of dollars.

—Frederick the Great asked an Englishman whether one hundred of the English Guardsmen could beat the same number of Prussians. "Upon my word, I don't know," said the Englishman, "but fifty would try!"

—A Superintendent of Police once made an entry in his register, from which the following is an extract: "The prisoner set upon me, called me an ass, a precious doll, a scarecrow, a ragamuffin, and an idiot—all of which I certify to be true!"

—A Turkish Bath Company has been organized in this city, and the stock is being taken.

For the Herald of Progress.

Mrs. Hatch's Lecture on the "Crisis."

DEAR EDITOR: This discourse has been critically reviewed by a correspondent of yours, signed M. F. D., and in a later issue the principles of the review have been sustained by another, over the initials of G. A. B.

In this review it is charged the sentiments conveyed are opposed to the popular will of the North, and unfavorable to the reestablishment of the Constitution and its laws.

To those ignorant of the circumstances under which Mrs. Hatch speaks, like remarks would place her in a false position before the public.

To these it is necessary to say that Mrs. Hatch speaks in an unconscious state, and utters the sentiments of those who have control of her organs of speech.

She has repeatedly declared this in her discourses, and that she should not be held personally responsible for her utterances. On many occasions has she given the author of the discourse.

Illustrative of this are the remarkable discourses delivered on Sunday, the 16th of December, 1860, between the late Theodore Parker and the Hon. Henry Clay, on the subject of the "Present Crisis."

In these discourses antagonistic positions are taken, and the ability with which the points are discussed are characteristic of the fame these authors attained in earth life.

To Spiritualists who have mastered the general theory, these explanations are unnecessary.

These different teachings to her audiences tend to make her with the mass somewhat unpopular, because not understood; and because the attendants are accustomed to hear "one faith," "one hope," "one baptism," alone, in the churches.

The spirit world is populated with spirits once encased in human form, and as these spirits differed while in contact with the flesh, they must necessarily differ in the spirit world.

The writer well knows this description of the spirit world is opposed to the conception of religionists, who have classed all into two great departments, in each of which there is said to be perfect harmony and unity of feeling. But this harmony and unity of feeling in all particulars cannot exist there unless a vast change comes over the spirit when it enters the future; for it is well established there is great diversity of sentiment on every subject on earth.

But if spirits can and do communicate to mortals under certain conditions this diversity of opinion on abstruse subjects shows clearly there is no change in the spirit in its transit from earth to its future, and satisfactorily accounts for the diversity of teachings through the organism of Mrs. Hatch and others so controlled.

Let it be remembered, then, that Mrs. Hatch's views are not publicly declared, but the spirits' controlling her; and they alone are accountable for the sentiments.

JUSTICE.

[The Lecture in question was published under a title-head which, as language is ordinarily employed, distinctly affirmed our friend Cora to be the author of it. A Lecture "by Mrs. Cora L. V. Hatch" is not understood to be by any other person; nor was it intimated in the body of the discourse that she was the mouth-piece of any foreign individuality. We accept the explanation of "Justice," however, and assure him that if the mischievous sentiments to which we took exceptions did emanate from the spirit world, we feel more than ever called upon to criticize and repulse them, inasmuch as to some they might appeal more authoritatively than if given as the honest opinion of a responsible human being.—M. F. D.]

For the Herald of Progress.

Letter from Mr. and Mrs. Miller.

DEAR HERALD: Since writing you from Binghamton, where we spent a short season profitably with the numerous friends of progressive ideas, we have visited different towns in several of the counties in Chenango and Susquehanna valley. We have lectured in Baptist, Presbyterian, Union, and Universalist churches, and in several towns to thronged houses, where the light of Spiritualism had never before shed its rays of reformatory influence. The great change which has been wrought through our country during the last five years, is one well worthy our notice and consideration.

Liberal views are rapidly getting into the minds of all classes of people: natives, foreigners, church people, worldlings, rich, poor, high, low, great, small, black, and white. Ye all feel the waves of Progress crowding them along into broader seas of thought and deeper sounds of rational investigation. In numerous instances we have been urged by church members and non-believers to visit professionally, their respective places. We note this as one mark of the advancement of religious freedom.

Prejudice and opposition are fainting and fading out, and quite as soon as their devotees are prepared to step forth upon the broad platform of Fraternity, we shall have them among us.

Our field of usefulness is continually widening; may we be endowed with energy, wisdom, and fraternal feelings sufficient to carry us through faithfully unto the end of our earth labors of love, though disappointments and perplexities often befall us.

Yours, for the heralding forth of true principles, Mr. and Mrs. H. M. MILLER.

P. S. Mrs. Miller will spend the spring in Chenango, Broome, Tioga, Chemung, and adjoining counties in this State and in Bradford county, Pa., while the writer will canvass Otsego, Schoharie, Albany, Rensselaer, and Washington counties. Address, Afton, N. Y., as per notice.

March 28th, 1862.

Progressive Literature.

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

UNDER THE ICE.

Under the ice the waters run,
Under the ice our spirits lie;
The genial glow of the summer sun
Shall loosen their fetters by and by.
Moan and groan in thy prison cold,
River of Life—River of Love;
The winter is growing worn and old,
The frost is leaving the melting mold,
And the sun shines bright above.

Under the ice, under the snow,
Our lives are bound in a crystal ring;
By and by will the south wind blow,
And the roses bloom on the banks of Spring.
Moan and groan in thy fetters strong,
River of Life—River of Love;
The nights grow short, the days grow long,
Weaker and weaker the bonds of wrong,
And the sun shines bright above.

Under the ice our souls are hid,
Under the ice our good deeds grow;
Men but credit the wrong we did,
Never the motives that lay below.
Moan and groan in thy prison cold,
River of Life—River of Love;
The winter of life is growing old,
The frost is leaving the melting mold,
And the sun shines warm above.

Under the ice we hide our wrong—
Under the ice that has chilled us through!
Oh! that the friends that have known us long
Dare to doubt we are good and true.
Moan and groan in thy prison cold,
River of Life—River of Love;
Winter is growing warm and old,
Roses stir in the melting mold;
We shall soon be known above.

For the Herald of Progress.

Zenobia, Princess of Palmyra,

BY HUDSON TUTTLE.

Rome, from her proud preëminence as mistress of the world, had sunk by successive tyrannies. She had patiently endured the terrible scenes of blood which robbed her of her noblest citizens. The throne of the world had been usurped by a fierce brood of tyrants who appeared in rapid succession, making way for each other by the dagger of the assassin and the saber of the soldier. He who daringly mounted that throne with good intent, soon found it too slippery with the blood of his predecessors to allow his standing. To record the names of this unparalleled series of tyrants is a heart-sickening task.

Tiberius, fierce and unrelenting; Caligula, furious as a hungry tiger; Claudius, effeminate and imbecile; Nero, a proverb of cruelty; Vitellius, beastly in all his appetites; Domitian, fearful and inhuman, preceded the glorious reign of the Antonines, which held forth the allusive hope of the second advent of the golden age.

After the short period of the reign of the latter, Rome again felt the lash of vindictive passion. The monstrous barbarity of Commodus; the world-wide inhumanity of Caracalla; the insane folly of Elagabalus; the iron Maximin; with the diabolic cruelty of a host of other usurpers, only distinguished from each other by cruelty and brutality, succeeded that blissful period.

After these long and terrible centuries of suffering, hope again revived in the hearts of the patriotic Romans as they gazed on the triumph of Aurelian, who, having conquered all the enemies of the empire, and restored its integrity, they easily persuaded themselves would establish a new and golden age of peace and prosperity.

He had conquered the enemies of the empire. His peasant-origin was forgotten when it was remembered that he had scattered the terrible avalanche of Alemanni who threatened to destroy Italy; that he had wrested Gaul, Spain, and Britain from the hands of rebellion, and the vast extent of the eastern provinces—from the Caspian Sea to the remote confines of Egypt—from the usurpation of Zenobia. A triumph was decreed the successful hero who had once more asserted the supremacy of Rome, and showed the world that obedience to her laws was the only alternative.

Never was a triumph more nobly deserved or celebrated more magnificently. The streets of the great capital were crowded at early dawn by citizens and strangers from the remotest provinces, eager to witness the imposing spectacle of the veteran returning with the spoils of the vanquished.

First came twenty elephants, four royal tigers, and over a hundred different species of animals yielded by the remotest East, West, North and South. Then followed sixteen hundred trained gladiators, to be devoted to the bloody amusement of the amphitheater. After these came the wealth, arms, and ensigns of the conquered nations of Asia, and the wardrobe and plate of Zenobia. Then came ambassadors from the most distant parts of the earth, where the terror and fame of Rome had reached, richly dressed, and with them the magnificent presents, the innumerable crowns of gold, and offerings of grateful cities. After these the host of captives showed the wondering people, by their different costumes, the great variety of nations he had conquered: Goths, Vandals, Sarmatians, Alemanni, Franks, Gauls, Syrians, and Egyptians; a never-ending stream, embellished by inscriptions, and diversified by ten Amazons of the Gothic nation who had been captured in arms. But all eyes were turned on the imperial portion of the procession. Aurelian advanced in

a triumphal car of a Gothic king, drawn by four elephants. He was preceded by three sumptuous chariots, the spoils of the East, and before these walked the rebel emperor Tetricus, and the wondrously beautiful Queen of the East. She was bound with golden fetters, and the golden chain which surrounded her neck was supported by a female slave. She was the most attractive object of the magnificent pageant. She had long engaged the attention of the Romans, and was prized in proportion to the cost of her conquest. The most heroic, by common consent, she was now pronounced the most lovely of her sex. She was tall, graceful, and harmoniously proportioned. Her complexion perhaps a trifle dark, her teeth pearly white, her dark eyes large and sparkling with fire, her voice manly and harmonious, with an understanding cultivated by the sublime Longinus, such was Zenobia, Princess of Palmyra.

She feigned not to observe the plebeian gaze of the assembled thousands, but proudly moved as in her own regal halls. Had she, however, noticed the observers, she would have met only the look of sympathy and pity. Half Rome regretted that she was conquered, so much were they captivated by her manners. She was born to rule, and had broken the restraints of laws and customs to gain the object of her ambition. She claimed her descent from the Macedonian kings of Egypt, and relationship to the renowned Cleopatra, whom she surpassed in understanding, beauty, and chastity. Odenathus, her husband, had by his own exertion raised himself from humble station to the throne of the East, and was a fitting companion for so heroic a wife. During the intervals of peace, they pursued together the exciting amusement of hunting, and in time of war she generally accompanied her army, not in a carriage, but on horseback, and in armor, sometimes marching for miles at the head of the troops.

Their combined wisdom and valor made the monarch of Persia tremble on his throne, and wrested from him several of his fairest provinces. But her valor could not save her husband from the secret dagger of an assassin, and he was cut off in the full tide of a glorious career. All that was left the sorrowful queen was to avenge his death, which she did with swift and revengeful rigor; and assumed full control of the government.

According to Roman law, the authority of Odenathus delegated to him by the Senate, expired with him, not extending to his wife. But the proud and ambitious Zenobia scorned both senate and emperor, and obliged one of their generals to retreat with the loss of his army.

She was removed above the petty passions of her sex, and her mind possessed more than ordinary masculine powers. If necessary she could pardon; if otherwise she could stifle the voice of pity; and though accused of avarice, so strictly economical was she in her expenditures, she could bestow magnificently when the occasion required. Her fame extended to surrounding nations, who sought her alliance, and to the dominions left by her husband she annexed Egypt, the populous country of her ancestors.

When Aurelian assumed the purple, he determined to subdue the revolted East, and marched into Asia with his veteran legions. Her allies deserted to him, and at first it appeared she would be compelled to surrender without a struggle. But she energetically set at work, and met him under the walls of Antioch. History is ambiguous as to the event, but in the second great engagement near Emessa her troops were hewn in pieces by the terrible legions of the Danube, fresh from barbarian war. All the nations submitted to the conqueror, except Palmyra, whither she fled.

Palmyra was built on an oasis in the Arabian desert. The air was pure and healthful, the soil fertilized by numerous springs, and fruit and corn were yielded in abundance. It was placed on the direct route of the great caravans which conveyed the luxuries of the Indies to the nations of Europe. It was enriched by the immense traffic, and for its valuable office as mediator between the Roman and Parthian monarchies, allowed to remain neutral. After the victories of Trajan it was absorbed into the bosom of Rome, when it enjoyed undisturbed peace for more than a century and a half. The reign of Zenobia elevated it to a rivalry with Rome, which proved fatal to its prosperity. With great labor Aurelian invested the city. To reach it he had to pass the deserts in which it reposed like an island in the ocean. Here he was annoyed by the swift Arabs, who, hovering near, dashed on any unguarded point and fled with the swiftness of the wind before the slow-moving legions. After he had invested the city he doubted of success, and offered the citizens their ancient privileges, and the queen a regal retreat. But she not only refused his honorable terms, but accompanied her refusal with insult.

The Roman General easily cut off all succor, and soon reduced her to despair. She mounted a swift dromedary, and fled from the city of refuge. On, on she rode, like the wind of the desert. The majestic Euphrates rises before her. She will cross its protecting bosom and at least be safe from the conqueror. Alas! the Arab barb is fleetier than the camel, and she is seized in the very moment of escape, and brought before the stern emperor, not abashed, however, but still a queen.

"Why did you rebel against the emperors of Rome?" was the stern question.

"Because I disdained to consider as Roman emperors as Aurelius, or a Gallienus. You alone I acknowledge as my conqueror and sovereign!" was the politic reply.

But human nature in its rugged phase is

weak, and we cannot be surprised that her courage failed when the angry soldiery clanged for her life. Then she committed the one weakness which, in all kindness, should be overlooked. She accused the great Longinus, her master, almost her father, of counseling her to obstinate resistance, and on him directed the fury of the conqueror. We pity her weakness; we blame the inhumanity of the victor who condemned him because of his patriotism. Genius and learning had elevated the noble soul of Longinus far above the fear of death, and deeply pitying the fate of his queen, and comforting with philosophical reflections his sorrowing friends, he calmly followed his executioner.

Zenobia, after contributing to the glory of her conqueror, in the grand pageant of his triumph, received from him a splendid villa at Tiber, about twenty miles from Rome, where she sank to the level of a Roman matron, and her daughters married into noble families, preserving the prestige of her name for several centuries.

Such was the fate of the proud Queen of Palmyra. That of her favorite city is still more deplorable. After its surrender, Aurelian left a small garrison to preserve the populace in subjection. He had scarcely removed his army before the faithful people massacred the garrison, and set up the ensign of Zenobia. No sooner did a messenger convey the intelligence to him, than he wheeled his veteran army and fell like a thunderbolt on the devoted city. All were involved in the terrible slaughter. Tottering age and prattling innocence, the strong man and the timorous maiden, all alike were indiscriminately, unrelentingly hewn down, and the city left desolate.

As if influenced by remorse, Aurelian granted permission to a remnant of the inhabitants who escaped to rebuild the city, but without effect. The rude hand of war blasts in a day the labor of a thousand years of peace, and the wounds of the sword are incurable. Lonely the day after the slaughter, and lonely still, a few mud huts arise in the courts of palaces built by Grecian architects when it felt the fostering care of opulent Rome. The vast commerce which poured the wealth of the Indies into her lap has been diverted into other and less laborious channels, and nought remains but the elegant columns of her temples, standing in the wilderness of sands, a monument to the magnificent Empire of Zenobia.

WALNUT GROVE FARM.

[From Tom Brown at Oxford.]

The Captain's Story.

It will be forty years ago, next month, since the ship I was then in came home from the West India station, and was paid off. I had nowhere in particular to go just then, and so was very glad to get a letter the morning after I went ashore at Portsmouth, asking me to go down to Plymouth for a week or so. It came from an old sailor, a friend of my family, who had been commodore of the fleet. He lived at Plymouth; he was a thorough old sailor—what you young men would call "an old salt"—and couldn't live out of the sight of the blue sea and the shipping. It is a disease that a good many of us take who have spent our best years on the sea. I have it myself—a sort of feeling that we must be under another kind of Providence, when we look out and see a bill on this side and a hill on that. It's wonderful to see the trees come out and the corn grow, but then, it doesn't come so home to an old sailor. I know that we're all just as much under the Lord's hands on shore as at sea; but you can't read in a book you haven't been used to, and they that go down to the sea in ships, they see the works of the Lord and his wonders in the deep. It isn't their fault if they don't see his wonders on the land so easily as other people.

But, for all that, there's no man enjoys a cruise in the country more than a sailor. It's forty years ago I started for Plymouth, but I haven't forgotten the road a bit, or how beautiful it was, all through the New Forest and over Salisbury plain, and then on by the mail to Exeter, and through Devonshire. It took me three days to get to Plymouth, for we didn't get about so quick in those days.

The commodore was very kind to me when I got there, and I went about with him to the ships in the bay, and through the dockyard, and picked up a good deal that was of use to me afterwards. I was a lieutenant in those days, and had seen a good deal of service, and I found the old commodore had a great-nephew whom he had adopted, and had set his whole heart upon. He was an old bachelor himself, but the boy had come to live with him, and was to go to sea; so he wanted to put him under some one who would give an eye to him for the first year or two. He was a light slip of a boy then, fourteen years old, with deep-set blue eyes, and long eyelashes, and cheeks like a girl's, but as brave as a lion and as merry as a lark. The old gentleman was very much pleased to see that we took to one another. We used to bathe and boat together, and he was never tired of hearing my stories about the great admirals, and the fleet, and the stations I had been on.

Well, it was agreed that I should apply for a ship again directly, and go up to London with a letter to the admiralty from the commodore, to help things on. After a month or two I was appointed to a brig lying at Spithead; and so I wrote off to the commodore, and he got his boy a midshipman's berth on board, and brought him to Portsmouth himself a day or two before we sailed for the Mediterranean. The old gentleman came on board to see his boy's hammock slung, and went below into the cockpit to make sure that all was right. He only left us by the pilot-boat, when we were all out in the channel. He was very low in parting from his boy, but bore up as well as he could; and we promised to write to him from Gibraltar, and as often afterwards as we had a chance.

I was soon as proud and fond of little Tom Holdsworth as if he had been my own younger brother; and for that matter, so were all the crew, from the captain to the cook's one boy. He was such a gallant youngster, yet so gentle. In one cutting-out business we had, he climbed

over the boatwain's shoulders, and was almost first on deck; how he came off it without a scratch I can't think to this day. But he had a bit of sickness in him, and was as kind as a woman to any one who was wounded or down with sickness.

After we had been out about a year, we were sent to cruise off Malta, on the look-out for the French fleet. It was a long business, and the post wasn't so good then as it is now. We were sometimes for months without getting a letter, and knew nothing of what was happening at home, or anywhere else. We had a sick time, too, on board, and at last he got a fever. He bore up against it like a man, and wouldn't knock off duty for a long time. He was midshipman of my watch, so I used to make him turn in early, and tried to ease things to him as I could; but he didn't pick up, and I began to get anxious about him. I talked to the doctor, and turned matters over in my own mind, and I thought he wouldn't be any better unless he could sleep out of the cockpit. So, one night, the 20th of October it was—I remember it well enough, better than I remember any day since—it was a dirty night, blowing half a gale of wind from the southward, and we were under close-reefed topsails—I had the first watch, and at nine o'clock I sent him down to my cabin to sleep there, where he would be fresher and quieter, and I was to turn into his hammock when my watch was over.

I was on deck three hours or so after he went down, and the weather got dirtier and dirtier, and the sea drove by, and the wind sang and hummed through the rigging—it made me melancholy to listen to it. I could think of nothing but the youngster down below, and what I should say to his poor old uncle if anything happened. Well, soon after midnight I went down and turned into his hammock. I didn't go to sleep at once, for I remember very well listening to the creaking of the ship's timbers as she rose to the swell, and watching the lamp, which was slung from the ceiling, and gave light enough to make out the other hammocks swinging slowly all together. At last, however, I dropped off, and I reckon I must have been asleep about an hour when I woke with a start. For a moment I didn't see anything but the swinging hammocks and the lamp, but then, suddenly I became aware that some one was standing by my hammock, and I saw the figure as plainly as I see any of you now, for the foot of the hammock was close to the lamp, and the light struck full across on the head and shoulders, which was all that I could see of him. There he was, the old commodore; his grizzled hair coming out from under a red woolen nightcap, and his shoulders wrapped in an old threadbare dressing-gown, which I had often seen him in. His face looked pale and drawn, and there was a wistful, disappointed look about the eyes. I was taken aback—I couldn't speak—but lay watching him. He looked full at my face once or twice, but didn't seem to recognize me; and just as I was getting my tongue and going to speak, he said, slowly: "Where's Tom? This is his hammock. I can't see Tom," and then he looked vaguely about, and passed away somehow, but how, I couldn't see. In a moment or two I jumped out and hurried to my cabin, but young Holdsworth was fast asleep. I sat down and wrote just what I had seen, making a note of the exact time, twenty minutes to two. I didn't turn in again, but sat watching the youngster. When he woke I asked him if he had heard anything of his great-uncle by the last mail. Yes, he had heard; the old gentleman was rather feeble, but nothing particular the matter. I kept my own counsel, and never told a soul in the ship; and when the mail came to hand a few days afterwards, with a letter from the commodore to his nephew, dated late in September, saying that he was well, I thought the figure by my hammock must have been all my own fancy.

However, by the next mail came the news of the old commodore's death. It had been a very sudden break-up, his executor said. He had left all his property, which was not much, to his great-nephew, who was to get leave and come home as soon as he could. The first time we touched at Malta, Tom Holdsworth left us and went home. We followed about two years afterwards, and the first thing I did after landing was to find out the commodore's executor. He was a quiet, dry little Plymouth lawyer, and very civilly answered all my questions about the last days of my old friend.

At last I asked him to tell me as near as he could the time of his death; and he put on his spectacles, and got his diary, and turned over the leaves. I was quite nervous till he looked up and said: "Twenty-five minutes to two, sir, A. M., on the morning of October 21st; or it might be a few minutes later."

"How do you mean, sir?" I asked.

"Well, said he, 'it is an odd story. The doctor was sitting with me, watching the old man, and, as I tell you, at twenty-five minutes to two, he got up and said it was all over. We stood together talking in whispers, for, it might be, four or five minutes, when the body seemed to move. He was an odd old man, you know, the commodore, and we never could get him properly to bed, but he lay in his red nightcap and old dressing-gown, with a blanket over him. It was not a pleasant sight, sir, I can tell you. I don't think one of you gentlemen, who are bred to face all manner of dangers, would have liked it. As I was saying, the body first moved, and then sat up, propping itself behind with its hands. The eyes were wide open, and he looked at us for a moment, and then said, slowly: 'I've been to the Mediterranean, but I didn't see Tom.'"

"Then the body sank back again, and this time the old commodore was really dead. But it was not a pleasant thing to happen to one, sir. I do not remember anything like it in my forty years' practice."

A GREAT many mean things are done in the family, for which moods are put forward as the excuse, when the moods themselves are the most inexcusable things of all. A man or a woman in tolerable health has no moral right to indulge in an unpleasant mood, or to depend upon moods for the performance of the duties of life. If a bad mood come to such persons as these, it is to be shaken off by a direct effort of the will under all circumstances.

Strangers' Guide

N. Y. CITY DIRECTORY

Prepared expressly for this Journal.

Those who visit the metropolis during the pleasant season are often at a loss how or where to obtain information which will guide them to the various points of attraction found in and near so large and wealthy a city. It is to meet this demand that we have prepared the labor necessary to gather and condense the information here appended, and which we trust may prove a valuable "guide-board" to those of our readers who visit the city, and useful also to citizens for reference.

Any of our friends in possession of useful data not here given will confer a favor by supplying it.

PARKS AND PUBLIC SQUARES.

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The Blacks in Washington.

The total colored population of the District of Columbia is estimated to be fourteen thousand three hundred. Of these, three thousand two hundred only are slaves; the remaining eleven thousand and over are free. A correspondent of the *Evening Post* says:

"A large proportion of the slaves are females. The reason of this is obvious. They are the most profitable. They allow of an increase of numbers, and, consequently, in value, as the condition of the child always follows that of the mother. There is less danger, on this account, also, of their attempting to escape. The sacred tie of consanguinity is thus used to fasten the slave."

THEIR PROPERTY.

"The amount of property, real and personal estate, distributed among this colored population, is shown by the official records to be at least five hundred thousand dollars. It is believed by persons well acquainted with the facts to be one hundred thousand more. There is one colored man in the District worth in real estate and personal property seventy-five thousand dollars."

"He has frequently lent his money to white men; has had mortgages on the houses of three public men here, two of whom have been, and one of them now is, a Senator in Congress. One of the ex-Senators and debtors is no less a person than the ex-Hon. John C. Breckinridge. The traitors Floyd and Wigfall are of the number who borrowed money from this black capitalist."

SCHOOLS.

"It has been ascertained from the records that, in addition to the taxes they pay on their real estate and personal property, the colored people pay ten cents on every hundred dollars' worth of property for school purposes, or to be applied to the Common School Fund, for the education of white children exclusively; so that the negroes of the District of Columbia are taxed to pay for the education of the whites. The amount annually paid by them for this purpose is not far from six hundred dollars."

"The children of the blacks are forbidden by law to be educated in the very schools they are thus taxed to support! They are obliged to sustain their own schools."

ATTACHMENT TO THE COUNTRY.

"No people in the United States are more ready and willing to follow the flag and keep step to the music of the Union, than are the blacks in the District. Their patriotism is well informed, strong, and zealous. They understand the great question of the day—having a deep personal interest in all its practical bearings. The sacred preservation of the Union is everything to them."

"They know, by means of information accessible as well to no others, the exact condition of their brethren in the South. Communications at certain important points are constant, and sometimes frequent. All these convey arguments and appeals in favor of the Union. An intact Union is believed to be the death-knell of slavery. Escaping slaves passing through the District are quickly taught who their real friends are, and inspired with true Union sentiments."

"It is certain that a large number of the able-bodied colored men all through the District are ready to take up arms in defense of the Union. A regiment of a thousand picked men could be obtained at a very short warning. These men are constantly watching the progress of events. They study the military and naval tactics of the day with a zest and enthusiasm impelled by the vital interest they have in the struggle. Not a man of this body but knows what drill is; not a man but is insured to fatigue; not a man but would fight bravely to the last."

Aid to the Contrabands.

Hon. J. W. Edmonds contributes to the *New York Tribune* an interesting statement in defense of the society organizations formed in Boston, New York, and Philadelphia, to aid the colored people of the South abandoned by their "masters."

This letter is called out by sundry attacks by the *New York Herald* and *Express*, charging the philanthropists engaged in this work with designs upon the United States Treasury. We extract the following:

"Mr. Pierce is a lawyer, and not a clergyman, and leaves a good practice to devote himself to this task. He is in the pay of the Government. It is true he took out with him 55 persons, and 17 have been sent since, but not one of those 72 people receive any kind of compensation or contribution from Government, except a soldier's ration a day. The value of that ration (20 cents) is the extent of their imputed 'living on Uncle Sam.' Many of them have gone without any additional compensation whatever, and several receive only \$5, or \$10, or \$15 a month, to eke out their subsistence. There are some to whom a larger compensation is to be paid, because of the peculiar value of their services. But in all instances all compensation beyond the ration a day is paid by the societies who send them, and not by the Government."

"Our object is defined in our organization. It is, 'with the cooperation of the Federal Government, so far as attainable, the relief and improvement of the freedmen of the colored race; to teach them civilization and Christianity; to imbue them with notions of order, industry, economy, and self-reliance, and to elevate them in the scale of humanity, by inspiring them with self-respect; and accordingly our employes have been set to work at Port Royal and its vicinity honestly to carry out those purposes. Our men (except the physicians, who have enough to do in their own calling) are engaged in overseeing the labor of the colored males, and so guiding it as to enable them to be industrious and to earn their own living. And one fact stated by our Local Agent in his 'Second Report' shows how important is the work we have entered upon; it is this: that in the families of the negroes, whose labor our 60 men are overseeing, there are over 2,000 children."

"We have sent out now employees enough to provide for about 5,000 out of the 15,000 or 20,000 deserted slaves. Our work has only begun. In order to continue it, the three societies in Boston, New York, and Philadelphia, have met lately by their delegates and

formed a union, appointing a joint General Agent and a joint Executive Committee. The Executive Committee consists of Edward Atkinson, of Boston, Philip Physick Randolph, of Philadelphia, and myself in New York."

For the Herald of Progress.

Free Meetings in Noblesville.

MARCH 1, 1862.

Feeling a deep interest in the prosperity of the Progressive Philosophy, and finding occasional accounts of Harmonial meetings in different parts of the country reported in your columns, I desire to give the friends and readers of the *Herald* a short statement of our doings in Noblesville, Ind.

On the first Sunday of May, 1859, some half-dozen Free-thinkers of our village met together in our old court-room, for the purpose of exchanging thoughts upon the various subjects agitating the public mind. We attempted, at our first meeting, to form an organization by electing a chairman and adopting certain rules for the government of the Society. We complied with these laws for a short time, but soon found that they were too binding upon the freedom of thought and speech. Therefore, by unanimous consent, all rules and orders confining us to any particular mode of speech or style of action (save the one rule: "In all your actions be governed by the laws of justice, mercy, and truth") were abolished.

From that day to the present our meetings have been regular, and the attendance prompt. We have discussed with perfect freedom all questions that have presented themselves for examination, and entire harmony and good feeling have prevailed. The attendance has increased until we have some fifteen in number, with a fair prospect of larger acquisitions. Our continued meetings and free expression of opinions are exerting considerable effect upon our orthodox friends. At times they make slight manifestation toward us, intimating something of their ideas of future punishment; but nothing the orthodox can say or do will check the progress of our onward march. We claim to be FREE! Yours, &c. S. M.

THE NEW REPUBLIC.—We have received the first number of a neatly printed, clear-page octavo sheet with the above title, to be published weekly, at Cleveland, O., for one dollar a year. The *New Republic* aims to be a progressive journal, "laboring to promote justice, freedom, and fraternity." Governmental reform receives a large share of attention, and the purposes of the paper promise to be pursued with creditable ability.

The Editor makes a point to use the first person singular, "I," instead of the more common editorial "we." This point would seem to have been better taken, were the reader able to ascertain from the paper who the editorial "I" is. The only recognizable initials in the sheet are those of "M. A. T." We see nothing in No. 1 that some responsible person need shrink from acknowledging.

Apotheosis.

"Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower-encircled door to show us those we love."

For the Herald of Progress.

Departed: To the higher life, December 22d, 1861, VIOLA C. WICKERSHAM, aged three years, nine months, and twenty days. She was one of the brightest of little mortals while here; and having heard from her there, we know she has not suffered from the change. She was the daughter of Job and Ann E. Wickersham, of Jerusalem, in this county.

ANN E. WICKERSHAM, mother of Viola, and wife of Job Wickersham, aged twenty-two years, eleven months, and ten days, left her family and a large circle of attached friends, to join her little daughter and angel sister in the spirit world, on the 19th of February last. She was a good medium, and had given many tests of the truth that visitors from the Summer Land often come this way. She was perfectly resigned, and without a fear or struggle cast off the old garment, and entered the waters of the River of Death, so-called, to speak to us from the other shore.

The church in the immediate neighborhood was refused for funeral exercises; but when summer comes, God's temple, decorated with green, and with song-birds for choristers, will be opened for us, sectarian and religious bigotry to the contrary notwithstanding.

JAMES COOPER, M. D.
BELLEFONTAINE, LOGAN CO., O.

For the Herald of Progress.

Departed: On the 17th inst., from his residence in DeRuyter, G. W. KNOWLTON, in his forty-eighth year. His disease was consumption, and it was protracted for several months; being very prostrate in strength, his bodily sufferings at times were extreme, but he bore them with the greatest fortitude, resignation, and patience, frequently saying that he was ready to depart, but was willing to wait his time. He realized the intercourse of the spirits of the departed, being a medium for spiritual hearing. His departed friends and relatives announced their names, requesting him to act as amanuensis for them; his hand moving in its normal state, the identity was maintained so clear and conclusive as to give many remarkable tests.

About three hours previous to his departure, on entering his room, his countenance beamed with delight, and he reached out his hand, whispering: "How glad I am to see you; I was afraid I should pass away without seeing you; I wanted you to know that my faith is strong and unchanged, as we have often talked it over; that I shall be individualized in the higher life, the same G. W. Knowlton in every part, even to these finger-nails" (stretching out his hands).

We talked till he became somewhat exhausted, when he said: "I feel inclined to

drawse." He closed his eyes for a few moments; on opening them, he said: "I saw a child; it was not really a child; it was myself—my spirit."

I reminded him that Theodore Parker, when he drew near his departure, said that he saw two Theodore Parkers. The last smile that I ever saw on that soul-expressive face, then lit it up with angelic brightness, and he said: "How glad I am that you have mentioned it—it had escaped my remembrance." The spirit had already begun to reflect and assume its individuality in the more sublimated form.

As he wished, his departure was almost imperceptible, and without a struggle. He was strictly moral, a kind and affectionate husband and father, a lover of the race, and a hater of slavery in its varying forms, whether mental or physical. He wished no display at his funeral—not even speaking. He seemed to have become sick of the cold ceremonies and forms, long sermons, as they are called, and heartless prayers, and paid services, usual on such occasions.

N. D. MERRITT.

DeRuyter, March 23, 1862.

Literature, Art, & Education.

A General Prospectus of THE BOSTON INVESTIGATOR, VOLUME XXXII.

The cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Nature and Reason, and to overthrow those of superstition, bigotry, and priestcraft, still needs the support of a free and independent press. Therefore we propose to continue the *Boston Investigator*, and shall commence its thirty-second volume on the 7th of May.

We have no new principles to proclaim, and hence we shall keep to the old landmarks by which we have so long been guided, endeavoring, as far as we are able, to render the paper acceptable to all, and subservient to national utility. Believing superstition to be the bane of human improvement—the moral leprosy of mankind—our most especial object shall be, as it hitherto has been, to counteract its pernicious influence, and to expose, by every means in our power, the mischievous practice of that numerous class of pretenders who are perpetually directing the attention of their credulous followers to things above, that they may the more effectually deprive them of things below, and attempting to reconcile them to misery and degradation in this world, by promising them happiness and honor in another.

Anti-religious, anti-clerical, in connection with universal mental freedom, are the distinguishing characteristics of the *Investigator*. But as our aim is the promotion of human happiness, by means of mental cultivation, we shall enrich our columns with whatever we may deem conducive thereto. We shall therefore present to our readers whatever we may find valuable in literature, art, or science. As we pretend not to amuse the idle, or soothe the ignorant, we shall have no pretty tales of mystery, to excite the imagination at the expense of the understanding; we shall, nevertheless, as much as possible, associate amusement with utility. In a word, we shall do the best we know how to render our paper deserving of the patronage we solicit, and worthy of the cause we advocate.

To the friends who have hitherto stood by us, and who have kindly tendered their further assistance, we return our most grateful acknowledgments; and we call upon every one of congenial thought and feeling to countenance and support us in our uncompromising hostility to religious imposture, which we consider the master-vice of the age.

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