

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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TO WRITERS AND READERS.

A letter X on the margin opposite this notice 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.

We are earnestly laboring to purvey all sects—man creeds and to fraternize the spiritual affections of mankind. Will you work with us?

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

J. M. M. HARTFORD, CONN.—Your doubts may be removed by removing your dyspepsia.

MYRELLA, LONE ROCK, WIS.—Your article is received and awaits examination.

C. B. P. NEWPORT, R. I.—"Ancient Glimpses, No. 41," is received. Thank you for the arrangement.

W. F. K.—The letter for Mr. Ambler was promptly mailed to his address.

A. W., SOUTH ROYALTON, VT.—There is no explanation in our mind for you. We would advise you to rely not much on such a promise.

L. M. G. HARVEYSBURGH, O.—Your article on the question of Education is received, and will soon appear.

H. A. R.—Your "Thoughts of the Past and Future" are good in sentiment, but the lines are incorrect rhetorically. Hence we shall be obliged to omit them.

P. A. S. CELINA, O.—The articles are discontinued, as you will perceive by referring to our last issue, but parts of your communication may be used.

"SUSAN," CARMEL, IND.—That which was presented to your spirit eyes, about eleven years ago, is pleasantly related in the sheets just received.

POEMS RECEIVED.—"Something Dear," and "In the Fires," by M. V.; "Present Needs," by C. S. L.; "One Year Ago," by N.; "The Dying Improvisatore," by M. A. J.; "Revolution," by C. N. K.

J. R. G. PLAINVIEW, MINN.—Thanks for your favor just received. The subject is of vital importance, and your excellent thoughts thereon will soon be given to the world.

J. P. ELBA, N. Y.—The enterprise to which your guides are calling your attention is a good and useful one, and there are those who have both leisure and inclination to give it thought and aid. The time of M. F. D. is, however, quite fully occupied with her present pursuits.

P. C. B., BOSTON.—The first intelligence of the unprincipled character of the itinerant lecturer named "Prof. Butler," reached our office through Mr. Garrison's Liberator. The editor says that he has seen a letter written by the "Professor," in which the basest conduct is acknowledged. Let Spiritualists be on their guard.

"CARRIE," NEW YORK.—Some kind and faithful soul has whispered the following lines to you:

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach.
It needs the overflow of heart
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

P. O. S., NEWARK, N. J.—"Forty years once seemed a long and weary pilgrimage to tread. It now seems but a step. And yet along the way are broken shrines where a thousand hopes have wasted into ashes; foot-prints sacred under their drifting dust; green mounds whose grass is fresh with the watering of tears; shadows even, which we could not forget. We will garner the sunshines of those years, and with chastened step and heavenward hopes, push on toward the evening where the signal lights will soon be seen swinging where the waters are still and the storms never beat."

W. S. W., GREENVILLE, ILL.—We believe that your suggestions were conceived in no unkind feelings toward any living soul. But you will doubtless admit that our Shaker friends have a real religious experience, that they are honest in their views, and should occasionally have an opportunity to express their thoughts and to give their reasons. We have thus far aimed to be just and impartial. A purely sectarian journal would exclude everything not in the line of its creed. The world seems hardly able to take the responsibility of indorsing a perfectly free journal. Rather than be obliged to publish a paper less catholic than the HERALD OF PROGRESS, we would retire from the Editorial chair and devote our time to Agriculture. Of one thing all may rest assured—so long as this paper is published, it will give every side of every question a fair and impartial hearing. But we shall decline articles whenever writers become pugnacious, repetitions, unjust, or manifestly absurd.

Pulpit and Rostrum.

"Every one's progress is through a succession of teachers, each of whom seems, at the time, to have a superlative influence, but it at last gives place to a new."

A Lecture on the Law of Eternal Justice.

THE CERTAINTY OF REWARDS AND PUNISHMENTS.

BY REV. E. G. HOLLAND.

It is only within the circle of human volition that injustice operates; and even here it may be said, that an involuntary retributive law brings under its judgment-sway all action and character. The real laws of our being are perfectly independent of the will; as much so, indeed, as are those which preside over the external creation. Man in his life may place himself in true and false relations to the former as well as to the latter, thereby receiving a different order of results; but change them he cannot. He did not create the retributive laws, neither can he arrest their legitimate action.

In the grand arrangements of material Nature, there seems to be a perfect physical justice. Each seed bears its proper stalk, blossom, and fruit. The thorn is nourished equally with the rose; and, if more might concentrates in the oak, the assault of the elements is also stronger. Over all changes and reproductions an equal law presides, whilst every world is justly balanced in space. All elective combination and decomposition of elements, as well as every harvest, preach that a harmonious justice flows through the material world; whilst it is certain that the human heart has ever yielded the belief, under the clouds of barbarism, as under a higher enlightenment, that a certain omnipotence attaches to moral right, and that its ultimate triumphs are certain. "No doubt," said the rude barbarians of Melita, "this man is a murderer, whom, though he hath escaped the sea, vengeance suffere'h not to live." Always in the great fears and hopes of mankind, the sentiment of certain justice lies unconsciously at the source.

One evidence of the goodness and greatness of the end for which man is, is discoverable in the order and extent of the retributive laws which he bears in his being. These appear to imply a wonderful care for his nature, or why should it be so skillfully and powerfully guarded? There must be something of immensity value where so many sentinels are stationed to keep watch. Within and without, these hold a sleepless vigil.

Justice, in descending from the Infinite, took general laws for the mode of its agency. It became silently omnipresent through such principles of matter and mind as are inlaid in the universe and in man; so that the great play of cause and consequence, through the long ages of time, is and must be the sublime drama of justice. Perhaps there is no greater service that philosophy may render to religion than by teaching the proper source of retribution, than by handing over to her the inductions to which her premises lead. Higher views than have usually prevailed widen and deepen the confidence of man in the divine rule, and tend to create a nobler virtue by giving it nobler motives.

But, in assigning to justice the agency of retributive laws, it must not be supposed that these are independent of God, or that they are anything more than modes of power; for law, neither in matter nor mind, is an actor, but a method through which the Creator acts for the accomplishment of his ends. The presence of God is an omnipresence, of the action of which the laws of the universe are but the modes. A law cannot act; but it measures the executive power that is back of it. Every mind must act from itself, and in acting must exhibit its perfection or imperfection in its modes. It is the dictate of natural religion, as well as the direct teaching of revelation, that God is a Perfect Mind, that in him is perfect order; whence it follows that all the modes of action becoming his Nature are marked by order and unity; so that the uniformity and order of the natural laws, instead of excluding divine agency from Nature, are the brightest proofs of its presence. The notion that has thrown much confusion into this subject is the conception that Deity cannot or will not act with as much regularity as the universe displays—that what marks the course of nature must be so, and that a divine action must be more personal and voluntary. This notion, so totally blind to all philosophical analysis, overlooks the conclusion, that if Nature sprung from God, all its order existed in his mind before it was embodied into visible form, and that the act of embodiment could not have diminished the Fountain of order whence it came. To treat of law as a Deity is to forget its meaning; and to speak of Nature as having more order and law than properly belong to a divine agency is to forget the lesson of childhood, that God made the world. Justice, therefore, is from God wherever dispensed; law being only a mode, and not a power. God is the life and power of the universe, and is as immediately present through law as any act or is present through his modes of doing.

The ignorance about to-morrow that overshadows mankind does not a little to modify the freedom of the human actor; for, were the eye to behold the certain picture of consequences flowing from particular conduct, there can be no doubt that conduct would be prompted by ends more selfish, inasmuch perhaps as to take from virtue its freedom and interest.

*Acts xviii: 4.

Could men know at once all the miseries that are to flow from a great vice, they would shrink from the act with horror; but this would be chiefly a horror at consequences, and not at the principle of wrong. Know as much as we may, there is a balance of the unknown that leaves the future somewhat as a twilight to the mind; and particularly there is an obscurity, in relation to the distant effects on character of present moral behavior, in the minds of most men, that contrasts strongly with their foresight on matters of secular consequences. But this limit to knowledge certainly leaves the actor more free: it gives opportunity to a higher virtue than if the overwhelming tide of fear were poured into the mind through a certain perception of all the results.

In the world, too, there appears to be a balance of influences. The sensual and moral nature of man seem to balance each other. Neither is to the other necessarily overwhelming. Neither vice nor virtue from this social world sends out an all-controlling power over any individual, which, could it occur, would indeed impair, if not destroy virtue; for what is virtue? It implies always an inward force and freedom of will so exercised as to evince a love of right as the spring of action. But the mere bowing to an overwhelming power of surrounding influence, however good its sources, does not imply or express it; no more, indeed, than the bowing of trees to the mighty winds. In the fact, therefore, that the influences of good and evil, mind and matter, are so balanced as not to overwhelm each other without the decisive action of the individual, the possibility and opportunity of a real virtue is given.

The same view is held forth in the balance of reward and punishment. If these were multiplied a thousand fold, and rendered more immediate and sensuous, so that all could witness them as they do outward objects, the selfish principle, gaining a great ascendancy, would so dictate conduct as to jeopardize and destroy a free, spontaneous action from the moral feelings, which is the very life and beauty of goodness. To flee from a sinking ship for safety in a life-boat, and to retreat from the path of an avalanche, argue no virtue; for every grade of character is impelled to the same earnest movement by the same fear. If all the justice that a life works out were sent suddenly into a moment of time, its appalling power would not leave the love of goodness as the fountain of action in the human breast. In the silence in which the law of justice is more commonly manifested, in the invisible nature that appertains to much of human retribution, and in the gradual development and maturity of its fruits, there is a happy adaptation of righteousness to the freedom of the will, and to the spontaneity of goodness. There is, therefore, a free sky bending over the ground of human volition; but, after one has acted, hills of granite are not so firm as the retributive principle that reigns over the life, till every legitimate result is accomplished.

No man or nation of men ever possessed a quality that did not yield its legitimate fruit in their retributive history. Rome falling beneath her effeminacy, and conquering the world through her chivalrous and indomitable courage; the Tartar holding China in conquest, and himself bowing to a civilization higher than his own; the Colonies bursting asunder a foreign yoke, and building on a wisdom not independent of, but superior to the English rule; the French Revolutions bursting forth from the pent-up fires of justice opposed and suppressed, are but national echoes of the fact that Prince Justice has reigned on earth, that he has dealt with nations and kingdoms with a masterly hand. When two merely physical forces meet, it is Nature's justice that the less should yield to the greater; nor is it otherwise in the higher and grander conflicts of time, in which the better elements do always finally predominate.

What man ever had an unrecompensed quality? What virtue is not able to reward itself? If there is one, it certainly is not worth retaining. It is a bad dollar that will not gain its equivalent. Howard loved man after an uncommon manner, and have not society loved him as much? Nero hated man, but did not as great a hatred return to himself? He who cares not for others is uncared for by others. Wise men and good, it is said, have been badly treated. This is granted. But was the wise man, therefore, unhappy in his wisdom, or the good man unhappy in his goodness? Galileo was happy in his truth; nor does the proper recompense of virtue lie very much in what society admits or denies. But, admitting that it did, nothing is plainer than that society always gratefully acknowledges its benefactors as soon as it has learned who they are.

Coleridge saw, in the case of the ignorant German girl, who repeated entire sentences of Hebrew when in a deranged state of health, (sentences which she had formerly heard read by a clegman with whom she had lived,) an evidence of the indelibility of every impression the human mind receives, so that the record which Heaven makes of human deeds may all be written on the tablet of the human heart. Under this view, a ray of light dawns, not only on the possibility, but on the mode of a retribution through which nothing is so venial as to escape its notice and power. There can be no doubt that, if a perfect retribution was ever intended for man, the principles whose agency should secure it, were laid in the retributive plan; for the means precede the accomplishment of the end, and, in all perfect economy, are adapted to and connected with it.

It is very certain that a clear view of this subject can never obtain, whilst there is a

total absence of a just psychology. Some just science of mind is necessary to know a retribution that takes place in the mind. And perhaps there is no plainer proof that such a science either does not exist among the teachers of the age, or that they neglect to apply it, than the adventitious views which prevail. The language which more commonly expresses the popular idea implies the absence of a plan of justice in the nature and life of the soul, and that there are ways of escaping it, or at least of postponing all injury to an indefinite period.

The grand central fact around which reasoning should gather, appears to be this, that all the retributive laws, or the whole retributive plan, exists in the nature of the being who is the subject of the retribution. The whole system, man incarnates; for every law of his nature has a power to reward and punish. Not one is otherwise. The end—that is to say, the realization of justice—is in man; in him it is to take place; and would we connect the means with the end, these should be sought in him also. The analogy of other things indicates this. The laws through which God governs the solar system are established in that system. The laws through which he brings a plant to a tree, and the bud to a flower, repose in each. So, indeed, of every object, from the atom to the world. The system of social retributive enactment is founded in society; and, so far as concerns the physical nature of man, I opine that none would hesitate a moment before assenting to the proposition that the retributive laws of the body are established in it; that they are the laws of health; that man rises through obedience, and sinks through disobedience thereto. This is indeed a good point, not only for practical purposes, but as a suggestion and illustration of what is greater and higher. The retributive laws of the body, of course, must exist as long as the nature to which they belong.

But the soul is that which knows the sentiment of justice, that takes cognizance of recompense, that constitutes the immortal man. Here all moral retribution holds its courts; here are all its laws. As the elements of mind are complete and descended from God, it contains the whole system of spiritual recompense. The facts of experience substantiate this view; for every measure of remorse and degradation occurs through the laws of the soul; indeed, no mental fact can be but through them. Every faculty is retributive. Nothing fails to enter into judgment.

The universe of man is from the right, and is leagued against all wrong. The thief and robber are detected by the tracks they leave upon it. It is true, and only accords with such as are true. All, however, that administers of good or evil to men, is realized, not through laws out of man, but through laws in man. The finger burned, and the eye filled with light, are facts whose possibility depended on the organization.

From the premises already gained, the idea of escape from justice resolves itself into the question, Can man escape from himself? Can he sever Nature from God and unite it to guilt?

But another truth, of the most solemn and benignant consequence, springs out of the premises. It is this: Retribution is as everlasting as the nature of man; for as the physical laws remain as long as the organism in which they have their source, so the spiritual laws must continue as long as the nature in which they inhere. Both are equally everlasting; and, if they exist, they act. Thus, retribution is perpetual and forever. Through obedience to these laws, humanity ascends; through disobedience, it descends.

The whole general philosophy of this matter is contained in that immortal utterance of St. Paul, "Whatsoever a man soweth, that shall he also reap." An endless series of ages could do no more than to exhibit a continual development of this fact. Justice is over all. It compasses the universe, and the endless time is its day. And however uniform and permanent may be the retributive laws, law is not God. It is but the mode of his power; although, in common discourse, we may at times only name the mode, inasmuch as it implies the power for which it exists. Under this view, the Deity is contemplated as immediate and universal in all the dispensations of order and justice; whilst every other hypothesis borders on the frozen clime of a practical atheism, and leaves you destitute of anything like a sacred philosophy.

Spirit Voices.

We are all of us going through life as a kind of winter. We are, as we go toward age, dropping our hair, and dropping, one by one, our senses. We are, as it were, drifting toward autumn. But ah! there come the vacuous days of the winter of uselessness, there come declines, which men dread. How many hate age. This is the winter of human life, to be sure; but just beyond is the rising of that bright, immortal spring, where the birds of heaven sing, and which, when it has once begun, shall never be followed by winter, and shall never be visited by storms. We are all of us coming near to the sweet spring of resurrection. Some, have gone. Methinks I hear, to-day, strange sounds. My mother, my brother, my children, and my friends many, have gone before; but their voices come back, and by faith I hear them to-day. The time of the singing of birds is come. Our spring is not far away. Our summer is near. Let every one of us look up, and in the light and the glory of the eternal world, take cheer.—Henry Ward Beecher.

The Spirit's Mysteries.

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

For the Herald of Progress.

A Spiritual Experience.

During my college life, I became warmly attached to a fellow-student, and our intimacy was as perfect and sincere as perhaps is ever formed among young men animated by common hopes, and those cheerful aspirations which the experience of the world is apt so bitterly to disappoint. We were together a year, when, at the commencement of the spring session of 1837, (in W. R. C., Ohio,) the health of my friend S— failed, and he was obliged to give up his course and return to his home in Cleveland. As my collegiate career was but half completed, I still remained in H— two years longer, keeping up a steady correspondence with S—. I graduated in August, 1839, and in the fall afterward made my first acquaintance with the great world by wandering into Eastern Virginia, a few miles above Manassas, and teaching a small school in that region. The novelty of my situation, and the seclusion of the neighborhood, combined to make me rather neglectful of my correspondence, and I never even wrote to my friend in Cleveland, though I heard from a sister that he was well at mid-winter.

In March, 1840, I left Virginia and traveled northward to Connecticut, making a stay of some weeks in Hartford, with an uncle then residing there. On the morning of April 11, (in that year,) I rode about the city for a few hours, and on returning to my uncle's, purchased a paper containing some happy *bon mots*. It occurred to me very strangely that these witticisms would greatly delight my friend, and I resolved to send him the paper. Reaching my uncle's house, I enveloped it nicely, and with pen in hand was just about to write my friend's name, when I was arrested by a painful impression that the witticisms in the paper would come amiss, if sent to him. The impression was unaccountable, and seemed to me a ridiculous whim. But it was too disagreeable to be resisted, and with a mingled sensation of wonder and vexation, I superscribed it with the name of a brother living in Ohio, and sent it away. No qualms nor crotchets troubled me in writing his name.

Being at Yale College a few days afterward, I was unexpectedly presented with a Cleveland paper. What was my surprise and grief to see among the obituary notices the name of my friend S—! He died on the 11th of April. It was nearly eleven o'clock on the morning of that day that I tried to direct to him the paper; at about daybreak, in the morning of the same day, he had already taken flight in spirit to that land where the sun never sets, and the mountain shadows never grow long! Readers of the HERALD will pardon me this little memento of my departed friend—whom I still hope to meet again. For never does the anniversary of his departure recur, that I do not remember it, as if he stood by my shoulder and whispered in my ear: I am not dead! and to-day is April 11th, 1862.

D. L.

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.

The following is the third of a series of communications, purporting to come from a band of spirits, before alluded to, that the writer took down as it was pronounced by John C. Greenell, whilst in an unconscious trance state (into which he passed from a mesmeric sleep) in the spring of the year 1860. "Sincerity" is the *nom de plume* of a female spirit, who is a member of the band communicating.

THOMAS R. HAZARD.

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

NUMBER THREE.

"SINCERITY!"

MAY 10, 1860.—Both man and woman are composed of masculine and feminine elements. The feminine element in man is like, as it were, the surrounding light, or, in other words, a shroud that holds the masculine from degradation. The feminine principle in both male and female is a restraining principle, the masculine being the passionate; and hence, as a general rule, the moral and feminine holds, as it is meant to hold in subjection, the masculine and passionate, which is ever inclined to overrule or demonstrate itself beyond the moral faculties; the moral and feminine being the true and sincere principle of the divine nature. The soul being the negative principle, necessarily absorbs the life-principle and

number of hours now rendered necessary by the great wrongs under which they are suffering. This great reduction in the hours of toil would at once relieve labor from its wearing irksomeness. Indeed, the change would be so great as to effectually destroy that deep-seated aversion for physical labor now so prevalent; an aversion that has already filled the ranks of all useful and honorable professions, as well as the numerous do-nothing callings, to excess. Then again, were the working classes so materially improved in their moral and political views as to enable them to unitedly and harmoniously stand upon one common platform long enough to remedy the most prominent and glaring wrongs, privations, and too discouraging prospects, under which they have so long suffered—they would thereby be so far elevated and regenerated as to prevent them from ever again lapsing into those petty cabals, wrangling factions, and dark-age intolerant partisan cliques, which have at all times not only disgraced them, but have ever kept them in complete subjection to their life-long and inveterate enemies, the capitalists. So, too, in uniting for the sublime purposes named in these articles, the working classes would learn that their most vital interests must be far, far better served by esteeming each fellow laborer as a friend, as a Brother, as an equal co-assistant in every project designed to disenthral Labor from its present too numerous and wholly unnecessary shackles, while elevating the great laboring classes to such social and political positions as would ever afterwards put to rest the debasing, the entirely false and infamously insulting twaddle—so long indulged in by all drones and non-producers of wealth—about "the mental inferiority of physical laborers," and their "total unfitness for all social or political stations," together with volumes on volumes of alike vile, unmanly, and disgusting gossip, all designed purposely to prevent the objects of all this derision from ever esteeming themselves and their calling in any light except that of the most degrading and inferior nature.

But let us hope these ignoble detractors and base calumniators have seen their best days! Now, all those who have paid any attention whatever to that truly momentous question of "Human Labor and its Rewards," cannot fail of being aware that, to do the subject anything like justice, requires far more space than even the most generously disposed editor of a hebdomadal paper would feel justified in awarding; therefore, I have not felt at liberty to occupy more space in friend Davis' invaluable HERALD OF PROGRESS than would barely suffice to earnestly call the attention of my Brother and Sister industrialists to this all-important subject, while cursorily, and, alas! quite too impotently, aiming to bring forward a plan for effectually curing the numerous and sadly odious grievances now surrounding our entire class. I have sought to impress upon the minds of all concerned the vital importance of effecting a unity among all physical laborers. I have aimed to briefly demonstrate that, without a perfect unity of action among all workers, the permanent social and political elevation, coupled with their effectual disenthralment from the present despicable tyranny of employers and capital, can never be effected. I have wished to show that the divisions, cabals, factions, and too senseless antagonisms existing among the working classes, is mainly the work of their great enemies, viz.: the capitalists and their sycophantal aids; and that those enemies are fully aware of their power over Labor just as long as these ridiculous dissensions can be maintained throughout the ranks of the toiling millions; hence, the unwearied and dastardly shifts of employers and their paid satellites, to keep the working classes divided and estranged from each other, through the agency of interminable disputations and bootless quarrels.

That no "plan or plans" will correct these terrible evils except a united movement wherein the laboring classes shall become the de facto social and political rulers of the country, is too apparent to admit of argument. That a unity of action, however, among the interested parties, is perfectly feasible, admits of no sort of doubt, providing a majority of said industrialists were once convinced that such measures present the shortest and most effectual remedy for present wrongs. Therefore, my hope has been to awaken inquiry, and if possible, induce more competent persons than myself to grapple boldly and manfully with this all-essential question. I had hoped to secure the hearty cooperation of all true reformers, believing that a large majority of all physical laborers can be induced to throw aside their petty disputes, their too groundless prejudices, and not only ignoble, but wholly unprofitable wranglings, and unite upon one common platform, all for the sake of themselves, or rather, for the express purpose of saving themselves from a further repetition of the multitudinous and life-destroying wrongs under which they have so long suffered.

And now, while regretting that the want of space prevents a more extended detail of my ingenious plan for accomplishing a reform so grand in its inception and so signally needed, I would earnestly solicit the zealous cooperation of such Brother and Sister friends of Labor as may deem my premises based upon not only right principles, but the immutable laws of true progress. All those who believe that to elevate, purify, and socially reform the working classes, followed by prevailing upon them to permanently secure their political rights by making good use of their overwhelming numerical strength, constitutes a sacred duty, are respectfully urged to come forward and aid in giving to this project an impetus which would soon result in such promising fruits as to conclusively prove that

the great world of physical labor has at last found out the mighty secret that has been commissioned to wholly regenerate the entire class, and place its members in possession of such rights, privileges, and broadcast immunities as heaven's just Ruler designed them to occupy from the first. Then, and not till then, will be solved the vexatious problem of "Human Labor and its Rewards." Then, and not before, will Labor receive its just rewards, inasmuch as a unity of action will then enable the working classes to circumvent, or, more properly speaking, to overwhelm the wily machinations of their wonderfully interested enemies, viz., employers, capitalists, and their paid parasites. Then, an honest, purified, happy and capable majority of physical workers, will administer the affairs of their country in accordance with the laws of love, truth, and strict economy.

In short, mankind will then have become a united Brotherhood, wherein the laws of equality—as far as this is practicable—strict integrity and unselfishness, have taken the place of all fraud, chicanery, parsimoniousness, and unwarrantable usurpation of power; and furthermore, where a general unity of sentiment has taken the place of those Janus-faced friendships, which not long before rendered the world one vast theater of duplicity, treachery, and money-worshipping greeds!—all these grand, ennobling, and even sublime achievements, are susceptible of accomplishment by working men and women—providing they simply resolve upon doing their whole duty!

Brothers and Sisters—you who have already embarked in the holy cause of Human Progress—let us try the experiment, and if we succeed in initiating this great reform, a regenerated, happy, and harmonious world of peoples will bless our names during all time.

FORWARD.

QUINCY, ILL., March 20, 1862.

Instinct of Immortality.
In the beautiful drama of "Ion," the instinct of immortality, eloquently clothed in language by the death of a devoted one, finds a deep response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate, the beloved Clemanthe asks Ion if they shall meet again; to which he replies: "I have asked that dreadful question of the hills that look eternal; of the clear streams that flow forever; of the stars, whose fields of azure my raised spirit hath walked in glory. All was dumb. But while I gaze upon thy living face, I feel that there is something in the love that mantles through this beauty that cannot wholly perish. We shall meet again, Clemanthe!" J. B. CHAMPNEY. [New Covenant.]

Philosophical Department.
"Let truth no more be gagged, nor conscience dumgeoned, nor science be impeached of godlessness."
For the Herald of Progress.

Philosophical Essays on Christianity.
Translated by Mrs. EDWIN JAMES from Etudes Philosophiques sur le Christianisme, par AUGUSTE NICHOLAS.

NUMBER FIVE.

We have until now wandered, like the Magi, on the faith of a star. We have seen it rise over the cradle of the world, shining brilliantly upon the Jews, sparking through the clouds of Paganism, and we have followed its path, and perceived that it has concentrated the attention of the entire earth. This star stopped suddenly in its course eighteen hundred years ago. At that period the hope of the nations terminated, their traditions faded away, their sacrifices were abolished, and their oracles became silent.* Was this because the expectation of the nations had proved a chimerica? or was it not, rather, because the object of their expectation actually appeared? How earnestly ought we to desire to solve this great alternative!

Without aiming to penetrate the decrees of Providence, we may still say that it was necessary, in order that man should feel his own importance, that the Rehabilitation should not be the immediate consequence of the Fall. In our first number, the translator slightly glanced at the state into which the world had fallen previous to the coming of Christ, as in the original work the subject is too fully treated of to admit of more than a casual notice. Man had, in fact, sunk in immorality and in ignorance to the bottom of an abyss, and to the first Fall had succeeded a series of falls—the lamentable prolongation of the first—from which God's mercy could alone elevate them. Such was the moral state of the human species during the reign of the first Caesars, and what was their external state? Bossuet, in his "Discourse on Universal History," speaks of the manner in which God's providence, through the revolutions of nations, first by the conquest of Alexander, and then by the Romans, had united at the time of which we are now speaking, the whole known world into one empire, so that the Divine Shepherd had only to come to his flock and take them to himself. The prophet Daniel—chap. ii—has spoken wonderfully of this great movement. The image, in the king's dream, had a head of gold—"Asia." The kingdom which came after was of silver—"Greece"; the third was of brass, and to "command all the earth"—"that of Alexander"; the fourth was of iron, and was to break all the others—"Rome"; and the following verses speak of the "Kingdom of Christ," which should become a "great mountain and fill all the earth." We recommend our readers to look to this in their
* See Plutarch's work entitled: "Why have Oracles Ceased?"

Bibles, and let them remember that the Jews (though unbelievers themselves,) guarantee to us the truth of the letter of the prophecy which was shown to Alexander when he paid a visit to the Temple of Jerusalem.* The Pagan authors, too, were struck with the witnessing of the hand of God in the formation of the grand unity of the Roman world.† In fact, the barriers which separated the nationalities were broken down. The same language was heard everywhere. The Alexanders and the Caesars had, indeed, as Isaiah said, "prepared the way of the Lord," by lowering the mountains, raising the valleys, and making "the rough places plain." At this time, too, there was a universal presentment that, at that time, and from Judea, should arise the expected governor. Tacitus, in his history, speaks of this (Book V, chapter 13.) Suetonius says the same thing and in the same terms. Cicero tells us that the oracles had announced, for a time he believed to be that in which he lived, the arrival of a king, whom he who would be saved must acknowledge.‡

It was, however, in Judea, that this expectation was strongest, and Macrobius, a Pagan historian, says that Augustus heard that Herod, in his fear of a rival, "had actually murdered his own son, with the other male children."§ Josephus also says: "They," the Jews, interpreted "all the prophecies according to their own idea, which was, that there would arise at that time a man of their country, who would command all the earth."¶ The same history is full of false Christs who attempted to personify the true Messiah, so that no former age had ever been like it; and let us also add that the expectation has since ceased in the entire universe, and the Jews, in the Talmud, have actually laid a curse on those who ever again try to calculate the advent of Messiah. It was in the midst of all these circumstances, of the greatest moral decomposition of humanity, of its greatest material unity, of the rumors which resounded from east to west, and of its false Christs, that the true Messiah entered into the world—not, however, as a prince and a conqueror—no! He deceived the universal hope, the better to fulfill it in the end. But let us enter directly into this mystery, and ask: What did Jesus come to do on the earth? He came to raise a world from sensuality, and pride, and vice, by showing an example of humility, gentleness, and virtue; to render suffering sublime, as the world had before made a divinity of pleasure; and as a God, humbles himself infinitely to become man. He descended even to be the lowest of mankind. In his office of Mediator he became a man of ignominy and grief—what a type of our poor nature!—when, as it were, to parody our illusions, Jesus was crowned, but with thorns; draped, but with rags; armed with a reed as a scepter; saluted king, and at the same time covered with opprobrium. At the same time, however, we behold him as God when we perceive goodness, justice, innocence, patience, humility, courage, resignation, love, all united and shown in his most unmerited suffering.

Truly he was a king—"but not of this world!" Yet in the bosom of this world has Jesus raised a kingdom—that of truth and virtue. The universe was Polytheistic and idolatrous—since eighteen hundred years, it is no longer so. Jesus has not only vanquished evil, but he has made us participators of his victory. "I am the vine and you are the branches." The sap, communicated to the old vine, of which Adam was the root, renews, sanctifies, and renders it strong. The Christian, in fact, (not in name,) receives through prayer and the sacraments a fecundity for good which causes him to perform prodigies of virtue. We do not say that there are not virtuous men of all creeds, but there is this difference: Men in other religions may be naturally good, but the true Christian is good notwithstanding and contrary to his nature. It was not the worship of Venus which rendered the Roman matrons chaste, and it was by despising the false religions of his time that Socrates became wise; but Christianity has made the St. Vincent de Pauls, the Fenelons, the Bossuets, the Holy Sisters of Mercy! Ask those angelic maids whence comes their superior nature? They will point to the little wooden cross that hangs from their waist. Where Philosophy could form, perhaps, one of these benefactors of their kind, Christianity has formed legions, whose glances reflect the grace of Jesus Christ, which shines in their souls, and induces them perpetually to sacrifice themselves for others, without display and without pusillanimity. Between human morality and that of the true Christian there is a total difference. The former is an abstention from evil, and the latter is a tendance towards good. The one is like a flower which grows only in the sun of prosperity; the other, on the contrary, flourishes equally in storm as in sunshine; the former is only the reflection from the light of the gospel—the latter its burning influence felt in the soul. Such, in brief, is the grand revolution operated by Jesus Christ in the moral world, such the immense succor he has brought to fallen man! True it is that the world has called Christianity the enemy of the human species, while she has in return styled the world the enemy of heaven and of truth. The struggle has continued and will continue, till "the kingdoms of this world be made the kingdoms of our God and his Christ"—or till the stone spoken of by the prophet Daniel shall become a "mountain which shall fill all the earth."—Dan. ii: 35, 44.

* Josephus' Antiq. Book XI, ch. 8.
† Titus Livius, Book I, v. 4 and 55; Cicero's Orations; Plutarch on the Fortune of the Romans; Polybius' Hist., Book I—and many others.
‡ Note di Divinitat, Book II, ch. 54. See also Virgil's 4th Eclogue.
§ Macrobius, Book II, ch. 4; Book 6, ch. 31.
¶ Josephus' Wars.

The Demonstrably True in Religion and Morals.

For the Herald of Progress.
NUMBER SIXTEEN.
NATURAL TESTS APPLIED.

Assuming that religion and morality relate to man as a spiritual being, even as natural science and the laws of matter have respect to his physical structure, let us consider the natural tests of religious and moral doctrine. You know the common standard—you know the answer Bishop Hughes or Bishop Potter or the evangelical D. D.'s would make to any such question; but as they agree in nothing except in referring us to a book, concerning the import of which they are in perpetual warfare among themselves, for us to accept their reference as the ultimate test, is simply to join in the battle and prolong it to the end of time.

Now, I take this very warfare of the sects concerning their standard, as sure evidence of its weakness; while at the same time it indicates a certain property necessarily inherent to a genuine system of doctrine concerning religion and morals—which is, that it must be self-commendatory in all its parts; that is to say, it must contain no just ground of offense to any natural faculty or power in the healthy mind of any individual. The natural sciences are of this peaceful character. They offend nothing in man, nor are they cause of offense among men. All natural truths are accepted as a blessing whenever and wherever they are understood. In the line of its natural activity, each department of the illimitable complex is seen to be the best thing; and each successive discovery is welcomed as an added joy. It makes free. Be it so little as in the improved method of putting the head upon a pin, it lightens a burden, and adds to freedom. Were it not so, were these laws in their natural order, at war with the instincts or needs of the body, the physical life could not be.

Apply this single test of Nature to the prevailing doctrine concerning spiritual laws, and it proves great errors. The doctrine does not answer the needs of the spirit because it offends the spirit and "sows discord among brethren;" whereas, truth tends to peace, within and without. The natural laws harmonize and mutually support each other. There is a brotherly relation between them. The hospitable entertainment of one of these gives you a letter of credit (on the same terms) with the whole family.

Now, this brotherhood of natural law must be in sympathy with a like brotherhood of spiritual law; because, the latter applies to man in his present compound relation, and therefore, spiritual law must be alike thoughtful of the natural interests of the body, as of the soul—of this life, as of the next. And this furnishes another test of doctrine. Ascertain, for example, what is any physiological, social, political, affectional, or intellectual need, belonging to this life, and the grand brotherhood of law settles it, that spiritual law can never prohibit its natural supply. The reason is obvious. The body is a growth of the spirit. Spiritual law, therefore, must preside over it with tender regard to all its needs, every one of which has its rise in the eternal necessities of the spiritual individuality.

You may deny this, you may still hold that primeval man was a lump of clay, with a spirit puffed into him after being molded into form. But you hold that notion only by authority of tradition, with all the facts of Nature against it. Consult your garden and you will see that anterior and interior to each and every growth is an intelligent power which determines the form thereof. Search for this formative power—use the knife, the microscope, or chemical analysis, and you find it in nothing that these can reveal; so, as a logical necessity, you refer it to—to what, my cautious philosopher? Why, to life. So then it is life that does it, and its present partipricle is the building of a specific body in space and time. Very well, then we are agreed as to the fact that it is something other than the substances which enter into the form that determines the form. The name is nothing; I call it spirit; in the last analysis, it is an idea, like your plan of a house. But if, from its power of outworking, or what is called living, you choose to spell it l-i-f-e, I shall not quarrel with your orthography.

What I wish to show is, that the laws of this spiritual or inner life must of necessity accord with the needs of the outer or physical life. If this is true, (and it seems to me beyond rational dispute,) then have we a mighty instrument wherewith to weed out error. Apply it to any creed, whether Hebrew, Heathen, Mohammedan, or Christian, and there is but little left of it. Instead of recognizing the divine endeavor of the spiritual laws to fraternize with the physical for the benefit of the spirit in the building of its body; each of these creeds, to a greater or less extent, insists that the work shall stop. One makes mutilation, and another starvation, and a third flagellation, and the entire set, mortification in some form, a holy requirement of spiritual law. One saint holds that the devil lives in a violin, and another finds it good to hoist himself upon one leg by way of compliment to God for giving him two.

This unity of purpose and brotherly relation of law, once understood, puts an end to a most dismal catalogue of human suffering for conscience sake. It ends at the same time a long list of hypocrisies and mean compromises between conscience and supposed spiritual requirement. As I write, we are drawing near the end of the quadragesimal fast. Consult the annual bulls regulating its

observance, and judge how it is being observed this year. To keep these laws as interpreted by the creeds, to the letter, is to commit suicide. Hence the growing universality of compromises. The zealous disciple of Fox, deeming a violin a device of the devil, compounds with his godly fear of hell and his bellish love for music, by singing through his nose. The Presbyterian compounds for the plunge bath which Jesus patronized and his conscience recommends, by sprinkling; while the Episcopalian eases the duty of supplication by purchasing his prayers ready made.

Another test of truth is, it bears the light. Its colors are all fast. They will not wash out, neither do they fade by the handling. It grows under inspection, and becomes more consequential the more it is put to the question. That this is so with respect to what we call truths of Nature, all natural science is proof. Apply this universal attribute of known truth to the prominent systems of spiritual doctrine, and how much will stand? They all shrink under observation. The result of analysis is precisely opposite to what is witnessed when a physical law or fact is being examined. The latter, when first seen appear insignificant, incapable of great results. Soon they grow on the attention, and begin to take on a practical air as if about to do something for us, and this, ever-growing, until at length the mind confesses itself inadequate to measure the resultant consequences.

Let the history of the steam engine, as a familiar example, represent the power of natural fact and law to grow under rational question and scrutiny of science, while we take "the plan of salvation" as set forth in the creeds, as an illustration of the inevitable tendency of error, to shrink. Exactly the opposite of the first appearance of natural truth, that "plan" at first, has an all consequential look. The weep-over-a-novel element in humanity dissolves itself in its own warm water at the thought of its infinite compassion. 'Twas so romantic in Jesus to shoulder a world's sins and give the believers free tickets to the New Jerusalem, with his compliments. The justice's court side of human nature licks its lips at its prospective display of "law calf" at the general judgment, when the entire Blackwell's Island type of mankind, together with all the merely good people, will be sentenced to imprisonment at hard work for the remainder of their eternal lives, while the believing spectators and all the respectable witnesses retire to dine with the court and jury, to the everlasting praise and glory of legal formality and legislative justice.

Thus, like a mighty balloon, this theological scheme has floated in the ambient air of scholasticism above whole generations of men, the observed of all observers, the theme of every pulpit, the standing invitation to the painter's genius, and the inspiring energy of the poet's loftiest song; when, lo! the moment it touches a solid fact in Nature, the instant it is exposed to a single shaft of the divine electricity of reason, it collapses, and in place of its many-hued and imposing grandeur, we have but some scraps of shriveled parchment and a disagreeable smell.

Courage, friends. Truth is a labor-saving machine. It will take the dried peas out of the shoes of the pilgrim, and restore the ascetic to the use of both feet with the privilege of locomotion. It will relieve the Quaker's nose, by allowing him a more perfect wind-instrument, and enable the churchman to eat his meat with a quiet conscience. It is an omnipotent trip-hammer; and every blow breaks a fetter. 'Tis the River Penens to a shovel in the Augean stable of medieval scholasticism; where its waters flow there is sudden dislodgment of ecclesiastical filth, and in their path is perennial sweetness.

R. T. H.

Voices from the People.

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

For the Herald of Progress.

A False Prophet.

MR. EDITOR: There is a preacher of the old theology in your city by the name of George Storrs, a sectarian of the "strictest sect," a good man, I doubt not, but very much befogged in antiquated notions about God and hell fire. Some years ago we were associates in the cause of anti-slavery, and dining with me one day, at my residence, 72 Greene St., New York, Mr. Storrs uttered and put his name to the following prediction, the record of which I have kept, and I now publish it, as I told Mr. Storrs I would do, in the process of time:
"I predict that slavery will be abolished in the District of Columbia within three years, and probably within two years of this day. March 20, 1858. GEO. STORRS."
Well, twenty-one years have demonstrated Mr. Storrs, not indeed a bad man, but a false prophet, and, I doubt not, as much in error in respect to the final destiny of the human race (a part of whom he thinks will be annihilated) as he has been in respect to the abolition of slavery in the District of Columbia.
Mr. Storrs has done simply what we are all very apt to do, until we learn better. He takes many things for granted in respect to God, the Bible, and another world, of which we know nothing at all. This habit (once confirmed) of talking things for granted, is very apt to make false prophets of us, as in the case it has done with my old friend, the Rev. George Storrs. LAROC SUNDERLAND.

Boston, April 18, 1862.
True friendship increases as life's end approaches—just as the shadow lengthens every degree the sun declines towards setting.

Poetry.

"The truly beautiful ever breathe a living voice of beauty in the soul."

For the Herald of Progress. MINISTERING SPIRITS.

WRITTEN BY A MEDIUM.

To sweet to think that spirits, pure and holy, Are often hovering round the pilgrim's beam, To breathe thoughts of grief and sympathy, And bid the trembling heart forget to fear...

THE TWO VILLAGES.

BY ROSE TERRY

Over the river, on the hill, Lieth a village, white and still; All around it the forest trees Shiver and whisper in the breeze...

IN MEMORIAM.

AN ACROSTIC.

This grave of hers is green with moss new-grown; Her memory, still too fresh for graven stone, Endures as written on our hearts alone...

[Independent. * Theologia, in the Greek, signifying, Given by God.

OLD AGE.

(The following description of extreme age is taken from a play written in the year 1680 by Nathaniel Lee): "Of no distemper, of no blast he died, But fell like autumn fruit that mellowed long— Even wondered at because he dropt no sooner; Fate seemed to wind him up for four-score years...

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

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The communications of "Forward," on Human Labor, are completed in this issue.

"Sincerity," a lady spirit, speaks through Mr. Grennell, in this number.

"Saviors Saved," and a variety of interesting inspirations, are crowded out this week.

ALTHOUGH our esteemed collaborator, "D. L.," is at present sojourning in Washington, D. C., he does not forget to furnish our readers with "A Spiritual Experience."

"THE CERTAINTY OF REWARDS AND PUNISHMENTS," on page first, teaches the poet's lesson, that "ever the Right comes uppermost and ever is Justice done."

PHILOSOPHICAL ESSAYS ON CHRISTIANITY, translated by Mrs. James, approach a conclusion. They will probably be followed by a series of essays in response.

THE PROGRESSIVE ANNUAL thus far meets with a hearty reception from all friendly to the cause of human progress. Its comprehensive breadth and fraternal purpose cannot fail to be largely promotive of human brotherhood.

We invite the cooperation of all friends of Progress in making this ANNUAL absolutely invaluable.

Questions and Answers.

"The power to put a question presupposes and guarantees the power to answer it."

Brief Answers to our Correspondents.

BY THE EDITOR.

What is the Human Heart? MR. EDITOR.—Is the human heart capable of any mental emotion, impulse, passion, or desire? If not, why is the word so frequently used by our best writers and speakers. Physiologists and Spiritualists not excepted, with almost any adjective or participle prefixed?"

ANSWER: As we have many times explained, the spirit is connected with the body by and through the soul. The blood and the nervous system are the channels and media in and upon which the soul lives, circulates, energizes, and acts. The heart is the organ through which all the blood flows, as the brain is the organ for the centralization and distribution of the neuro-dynamics. The blood could not flow a moment without the presence and influence of the brain's energies. Whatever disturbs the brain disturbs the flow of the blood; and whatever disturbs the flow of the blood, disturbs the heart as its regulating and distributing organ. Hence, it is natural to speak of the "heart" when alluding to whatever affects deeply and vitally the feelings, affections, emotions, or sentiments—not that it is intelligently conscious of emotion, but because it is the recipient and center of the quickest and deepest disturbance of the soul.

The Change of Heart. S. P. S., FRANKTON, IND.—"FRIEND DAVIS: Will you give a 'seeker for truth' an abridged but explicit definition of what is called the change of heart, which is witnessed in Methodist religious excitement? I have read considerable on the subject, but am yet at a loss to account for that electric thrill which pervades the whole being, and that joy and happiness, and love for all mankind, which is felt at this change."

ANSWER: A religious excitement is an excitement of faculties and feelings in the upper departments of the mind, or brain. At such times the intellect is almost asleep. Indeed, an active and well-informed mind, in a healthy body, is never converted at a religious revival. The social feelings are frequently appealed to by the propagandist—such as the awful agony of mothers being parted from their beloved children at the "Judgment-seat of Christ"—and in connection therewith the religious sensibilities, which are exceedingly impressive in some persons, become extremely anxious for the friendship of God.

As soon as the conviction that such divine love is felt in heaven for you, that moment you are exalted to a high state of unselfish joy and praise. Instantly, or when the feeling that heaven has adopted you, has fully possessed your affections and imagination, your whole soul is lifted and bathed by the magnetism of spiritual enthusiasm. In some natures such a "change" is as rapid as the influence of magnetism. Others, not easily magnetized in their religious faculties, remain incorrigible and "unconverted." The influence of magnetism on the religious organs is spiritualizing. The faculties sometimes become semi-clairvoyant, and sometimes the "convert" is rendered mediumistic—so much so as to attract spirits to superintend and augment the "change of heart."

We do not object to these magnetic changes

of heart, but to the superstitious of reason, which is too common among new converts. The conversion is nothing but a temporary exaltation of the religious faculties. We advocate a like elevation of reason and intuition.

Passion after Death. E. DAVIS.—"FRIEND DAVIS: 'If the sexual passion dies with the body, how, you affirm, do the passions for money, show, revenge, &c.? If so, why argue that we are the same immediately after death as we are before death. And if these passions die, please tell me what traits of character are transferred to their stead?'"

ANSWER: This question is asked on the presumption that individuality, or identity, is composed of passions, appetites, and predilections. This presumption is erroneous, not to say absurd, and should not enter into a philosopher's judgment. Suppose a man has a thirst for cold water in a hot harvest day. Does the slacking and cessation of his thirst at night disturb his individuality? Suppose he has a powerful "thirst for gold" during his lifetime, and some day he should cease to be thirsty—and then die, will you not know him because his thirst is gone? Passions, appetites, habits, predilections, &c., do not make or unmake the internal and real man. They do not impair the constitutional principles which enter into his particular form of organization. He may be undeveloped and unhappy in the Summer Land in consequence of his passions and predilections, but the cessation of them cannot efface a single trait of his individuality.

Ceremony for Funeral Occasions. MR. E. K. H. KELLEY'S ISLAND.—"MR. A. J. DAVIS, DEAR SIR: We are very much in want of some form or ceremony to be used at funerals. Can you inform us if there is anything in print which you can recommend as suitable for such occasions. It is impossible at all times of the year to get spiritual speakers, and long habit has made it necessary to have some ceremony observed more than putting this earthly tabernacle under ground."

ANSWER: It seems a desecration of the sacred silence of the chamber of death to break it with any sounds that are not musical. Words from human lips do not meet the solemnity and exigencies of the occasion. When the spirit of your friend, or relative, or babe has flown—be still! Dress the rejected casket for the under world. It is cold and useless to mortal man. Wrap it in its sheet and lay it quietly in the tomb. But before proceeding to fulfill the last kind, sad office, let there be music in the house of mourning. Let sweet singers relate the beautiful processes and lessons of death, or let them sing the song of welcome, such as angels chant over the birth of a human spirit. Speaking on such occasions should never be long or argumentative. A few words fitly spoken, or a spiritual hymn sung, constitutes the most beautiful proceeding. A lengthy discourse in the midst of mourning is a profanation, an indelicate intrusion, a positive outrage on the sanctities of sorrow. But there's a world of sympathy in appropriate music. It may be well to read a few sentences from some book, either prose or poetry, but the act is more ostentatious than appropriate.

And a change of dress is equally inconsistent with the dictates of sorrow. No craven veil, however black, can relieve the bereft soul. The custom dictates that your outside garments shall be black. But your under clothing is as white as before the bereavement. There is, therefore, a strong presumption of insincerity. We counsel Spiritualists and Philosophers to make no displays over their dead. Ceremonies and expensive processions are Oriental—from the land of bombast and superstition—and civilized nations in the great Western world should abolish them. Let us work and bless the living; the dead body needeth little attention.

Value of the Marriage Ceremony. EMMETT D., TARRSVILLE, PA.—"FRIEND DAVIS: I am anxious to have you answer the following questions: Is sexual intercourse ever justifiable except for the purpose of procreation? and has the marriage ceremony anything to do with the righteousness or sinfulness of sexual intercourse? Please answer soon."

ANSWER: It should be constantly remembered that mankind, while passing from the inferior kingdoms to the high elevation of true manhood, manifest all the varieties and excesses peculiar to transitional situations and conditions. There is no possibility of passing from one point to another without going through the intervening space. The distance between any two places must be traversed by the pilgrim. And he is compelled, by the circumstances and conditions of the middle position, to partake more or less of the transitional habits.

This is emphatically illustrated in all individual and national history. The period of youth is between babyhood and manhood, and the individual is necessitated, in his development, to take on the appearances and peculiarities of youth. And so with a nation or people. The war period is between savagism and spiritualization, and the inhabitants are certain to put on the armor and zeal of warfare.

In the conjugal sphere the same law is faithfully exhibited. Between the purely quadruped stage and the stage of spiritualized manhood there are every conceivable variety and illustration of unregulated life in the marriage relation. The animal world is faithful to the instinct of reproduction. The instinctive desire of progeny is within the springs to sexual intercourse. And the same is true with a high order of human life; only what was merely instinctive and impulsive with the animal is highly intellectual and intuitional in mankind. Between the faithful instinct of the animal and the spiritual intellect of true manhood, are all the varieties and gradations of passion, impulse, and discord.

This explanation is designed to give reasons why, in the present stage of human development, it is felt to be so difficult to regulate the sexual loves. The world is in a transition state. Men and women are, as mankind have been for long centuries, in the valley of passion, between savagism and spiritualization. And while the mass of human beings live on this transitional plane, it is absurd to expect that they will act inconsistently with their moral status and social development. But when the age of true spiritual manhood dawns, in either the man or woman soul, then will be practiced the gospel that intercourse is right only for purposes of reproduction. Then, too, it will be unnatural and impossible for either men or women to esteem marriage as they now do. It will be sanctified by a new and holier significance.

The second question, whether the "marriage ceremony has anything to do with the righteousness or sinfulness of sexual intercourse?" We answer briefly: Society, finding that individual sovereignty is often practiced at the cost of the happiness, peace, and not wisely, for the complete enjoyment and personal liberty of all, instituted laws to compel responsibility and a recognition by the individual of the rights and liberties of the whole. One of these laws is the state law of marriage. The ceremony cannot affect the nature of the relation between the sexes.

Victor does not consist in the marriage certificate, neither is the marriage certificate a protection against vice between husband and wife, but the ceremony and record serve to fix the individuals in a responsible relation to each other and society. For these general reasons, and to regulate the ownership of property, as between parents and children, by will, legacies, &c., the marriage service was instituted. We can see no objection, in the present state of society, to the faithful recognition of the legal ceremony. For further reasons, see fourth volume "Harmonia."

Questions Concerning Body, Soul, and Spirit. L. L. R., EAST TOLEDO, O.—"FRIEND DAVIS: Will you please answer the three following questions: 1. Does the 'vital magnetism' connecting the soul with the spirit ever dissolve, leaving the spirit without a body, and could the spirit exist thus disembodied? 2. Is the organization of the soul—from the chaotic and discordant elements composing it in this life—ever possible with any human being after throwing off the mortal body? 3. You say, 'In common with the animals, each man has a soul,' but has each human soul a spirit, which, in conjunction with the soul, is to be rocked 'in the downy cradle of eternity'?"

ANSWER: 1. It is impossible that the magnetic connection, which links the soul to the spirit, should ever be dissipated or rendered ineffective. The vital magnetism is an enveloping ethereal emanation—a perpetual atmosphere—and is not only generated and renewed every moment, but its intimacy and agency are every moment made more chemically perfect and organically indissoluble. Spirit, without a body, is not individualized. Spirit is the impersonal essence of the omnipresent Father and Mother. It is personalized and secreted from the universal ocean of divine principles by means of the forming and containing soul. Hence spirit cannot exist disembodied. It would be swallowed up, like a drop of water, in the common sea of infinite principles.

2. It is impossible for a spirit identity to be formed and established independently of the physical organization and its psychical energies. The material organism is designed specifically and fundamentally to perform the function of giving individuality to the spiritual elements. The body is a mill. It puts air, water, light, heat, vegetables, fruits, animal substances, and chemicals, into its hopper, and pulverizes them by digestion. The soul is fed and manufactured out of the finest elements and essences extracted from the above-named substances. No body but man's can elaborate the soul of a man; and no soul but man's can ever subserve the eternal ends of the indwelling spirit. If it were possible for any spirit to be clothed upon for immortal life, without the aid of the physical body, it would then be absurd for any human being to be born into this world. The fact that every inhabitant of supernal lands was once born of woman, on this planet, or on some other like this, in material development, demonstrates the absolute indispensableness of the corporeal organism to a future individualized existence. Therefore, we answer that it is never possible for a new soul to be organized about the spirit after death, except in the manner heretofore explained. The spirit, after leaving the mortal body, is always clothed upon with that particular soul which was manufactured for it by the physical mechanism.

3. We do most distinctly affirm that every human soul has a spirit adapted to an eternal life. But we do not say that every form in human shape is necessarily human in its internal organism. Sometimes it happens that human parents produce false progeny, such as idiots and phrenological monstrosities, who do not possess the functions adequate to the manufacturing of the psychical organism. And sometimes, also, among the inferior tribes of earth, we observe bodies in human shape, possessing souls in common with the animal world, but who do not reach sufficiently high in the phrenological scale to take in and clothe a spirit for eternity. Among all races of men these exceptions exist. The farther back we investigate the physical history of mankind, the more frequent the exceptions, until we reach a point in far past, where the animal world was brought in its fetal development to the inception of the imperfect human type in shape merely, when the exception was on the side of immortality, and the rule in harmony with mortal destiny of the brute creation. Now it is rare, among the so-called civilized races, that a child is born on the strictly mortal side of life. But that there are such cases is as certain as that there are counterfeit coins in daily circulation in trade. Every peach blossom does not produce a peach; nor is every peach capable of reproducing its kind.

Providential Interpositions. DR. J. J. W., MILWAUKEE.—"MR. DAVIS: Will you do me the favor to explain whether God himself directly operates upon conditions surrounding persons, or upon the persons themselves, in cases where great dangers are escaped, or fatal consequences prevented? There are incidents in history going to show that pious persons, by prayer to God in faith, seem to save the lives of their relatives. In the present war more than one instance of miraculous escape from death has occurred, by the bullet striking a pocket Bible, which the soldier carried as a gift from his pious mother, with her prayer that God would support and protect her son. The churches all teach that God hears and answers the prayers of faith. If this doctrine is true, for humanity's sake let everybody believe it. Will you be so kind as to turn your attention to these divine mysteries?"

ANSWER: These "divine mysteries" have frequently occupied our thoughts, and we think that, by experience and philosophy combined, we have fathomed them. Students of the New Philosophy have met with our principal explanations in the "Magic Staff," and in the little work styled "The Philosophy of Special Providences." But for our new readers' sake it may be wisdom to explain further and add somewhat to things already published.

Our correspondent asks his question from the standpoint of old theology. This theology is a huge superstructure, built upon the ancient doctrine of Anthropomorphism. This is the dogmatic assumption that God is a man. It is yet a popular doctrine, teaching by means of educational institutions, that the system of Creation is regulated by forces as much outside of and disconnected from God, as the energies of a steam engine are distinct and independent of the engineer. All who believe that God is an almighty man, separate from the organization of Nature—that he is a local personality, having hands, feet, form, weight, senses, and passions, like human beings—all who adopt this phase of religious faith, are Anthropomorphists, and are the most superstitious and the most ignorant of Christians.

This doctrine is great-uncle to Polytheism, and the great-grandfather of Dualism, or dualism, and is the source of the popular superstition that God is personally interested in the affairs of men. Polytheism is the doctrine of the ancients, teaching that there are a multiplicity of deities, who take special interest in human actions, having their favorites and their foes, and who are supposed to have the power to arrest the laws of matter in their course, and do other equally mighty works, for the benefit of friends and the destruction of enemies.

All the germs of truth in this doctrine are quickened into life by the facts of modern Spiritualism. Polytheism is the first and crudest statement of Spiritualism. Under the sway of science and philosophy, the extravagances and absurdities of the ancient faith are modified or displaced by the reasonable and rational doctrine of special angel ministrations. All special providences hitherto supposed to be from God, receive an ample explanation beneath the vast temple of modern spiritual experience. Violations, infringements, or suspensions of Nature's laws, are simply impossible. The genius of scientific discovery has forever refuted the professions of Anthropomorphism. Polytheism is lost in the all-explaining verities of modern Spiritualism, and Dualism (or the doctrine of a big God in one place and a big devil in another) is destroyed by the truths of that divine Philosophy which reveals to all souls the unerring principles of the infinite Father and Mother.

Christianity, when seen in its best light, is Pantheism. It teaches that "God is a spirit"—that, being a spirit, "he seeketh such to worship him." He is universal, in all matter and in all space, hence is universal in his providential operations, which are, in common phraseology, the active forces and established "Laws of Nature." One of the grand perfections of this universal and unerring providence is the particularity and specificity. It works as perfectly and as unmistakably in the minutest particle as in the vast operations of the immeasurable universe. It is man's limited comprehension that stops to question whether God is in the storm, the earthquake, the deluge, the catastrophe. The large-minded mind "sees God in clouds and hears him in the wind." In war, as in peace, the Infinite speaks! In falling sparrows, as in the revolution of the heavenly constellations, the omnipresent is never absent. All temporary afflictions are subservient to final and universal ends. The bursting of a bombshell is as providential—as much under the administration of divine, unerring law—as the bursting of a rose-bud. If we take Christianity separate from its theology (which latter is all a speculation, a mere fabrication of learned ignorance,) we shall find it to be spiritual Pantheism—the doctrine that "God is all in all," as defined by Paul in his epistles, or by Pope in his poetry.

But our correspondent quotes a case where the Bible, given to a son by a pious mother, saved the young soldier's life. The incident is called "providential." Hundreds imagine that, in some unexplainable manner, the great God thus answered the mother's prayer. Very respectable religious journals quote such instances to illustrate the power of God. Leaders of Bible-classes, and smooth-headed parsons in fashionable pulpits, refer to such cases to enforce honest superstitions. "The finger of God," they say, "was in it." And they will utter the same sentiments in order to bring on revivals of religion, to induce or produce conversions, &c., while the intuitions and the reasoning faculties arise in lofty opposition to the utterance. The least whisper of skepticism is met by a "Satan tempts you," and thus the mind of youth and the intellect of uneducated men and enfeebled women are "converted" to Anthropomorphism, to Polytheism, (or the Trinity,) and to Dualism, which is the popular form of theological ignorance and superstition.

Now and then there is a Spiritualist who has not recovered from a bad theological bite of years ago. Such will incline to believe that, if God himself did not keep the bullet from penetrating the Holy Bible, the result was accomplished by the interposition of spirits.

We have no such explanation to offer. While we know that persons, when sufficiently impressive, are many times saved from injury and accident, and otherwise aided and befriended by spirits, we also know that they do not preserve individuals and aid them on each special occasion. The prayer-laden Bible was no more of a safeguard than would have been any other equally compact physical substance. The bullet did not enter the son's body because it struck an intervening substance which it could not penetrate, and that is all the "Providence" there is in the premises. In further illustration of how life in war is sometimes "miraculously" preserved, we will quote two incidents at the recent battle of Pea Ridge. The first case is thus related: "A private of the Twelfth Missouri was advancing toward the head of the Hillows on Saturday with his regiment, under a heavy fire from the enemy on a hill above, when he was struck by a musket-ball near the heart, and thrown heavily to the ground. The poor fellow thought no doubt his last minute had come; but after lying some minutes on the ground, and feeling no pain, he thought he would see, if possible, where he was hit. He rose, and opened his vest, and discovered a large bullet half imbedded in a large, thick, moist layer of tobacco, which he had stolen the day before and placed under his garment for concealment. The moist condition of the tobacco had prevented the leaden messenger from fulfilling its fatal mission."

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But our correspondent may object to the tobacco as not parallel to the Bible case. As the word Bible means "book," there can be no objection in relating an instance where "a" book saved the possessor's life. It occurred at the same battle.

One of the 36th Illinois troops carried a comic song book in his cap, and a small rifle-ball passed through the cloth and stunned him. He afterwards found the bullet had gone through one of the covers of the book, and when he removed it, the metallic fate fell from the leaves. I can only account for this phenomenon, that the verse of the song was so execrable, that the ball, like any reader of good taste, could not, by any possibility, get more than half way through the extremely stupid contents.

War Movements.

We have to record this week no important operations of the army, but signs of general progress in many quarters. The gradual advance, in all directions, upon the rebel forces, and their withdrawal to narrower limits, indicates a time in the future when the entire territory of the Confederacy will be reclaimed. Still, the formidable defenses at Yorktown, and the concentrating of large forces at Corinth, lead us to fear that at these two points the success of Federal arms will only be purchased at a heavy cost of life.

Personal.

We have had the pleasure within the past week of welcoming our Brother, J. M. Peebles, of Battle Creek, Mich., on his return from a year's absence in California. He returns with greatly improved health, and will resume his labors in behalf of Free Thought and Spiritual Progress at Battle Creek.

Dark Shadows.

The World's Crisis thinks evidences are continually accumulating which go to prove that "the end of all things is at hand," and adds: "When we candidly reflect on the great events which are about to transpire, their mere shadows are enough to make the stoutest hearts quail and melt with fear; but who will be able to stand when the great day of the Lord opens to the astonished vision of a wicked world?"

The Vision of Victory.

On the side of a mountain, near its base, stood an unhappy youth—alone, and in deep meditation. A cloud rested on his spirit as dark vapors overhang and obscure the morning in spring-time. His own wayward fortune was between him and the bright center of his hopes, and the cold shadows fell athwart the soul like the eclipse that puts out the light of the world.

the startled rocks came thundering down the plain! And when there was no more safety in the mountain, the eagle rose from his eyrie, and mounting upward through the cloudy veil, was lost to the vision, and the eternal sunlight gilded his plumage, in a region above the storms. Then the desire to meet and conquer the wrongs of the world took possession of the youth, and it was to him the revelation of a new power just waking to life in the soul; and with a mysterious vision he began to read the prophecy of final triumph. Forget not, that, amid the severest trials and the rudest conflicts of life, the spirit develops its noblest faculties.

Source of Superstition.

We extract the following from "John Brent," a novel by the late Theodore Winthrop—a choice book, without a line of cant, and overflowing with fine pictures of natural scenery and character, introducing as hero a noble horse, Don Falano, martyred, alas, like poor Winthrop himself, in the cause of freedom! —How little our genial author thought, when he pictured the dying throes of the noble animal, whose last blood was spilt to save a panting fugitive slave, that he would himself be slain in the deep waters of American revolution, with no sure glimpse of the "other shore" of peace and liberty vouchsafed to his mortal vision.

Angels! More Wanted.

Western papers state that the Sanitary Committees, Physicians and Nurses who flocked to Pittsburgh Landing to aid the wounded, are styled "Angels of Mercy." At that point the supply has been fully equal to the demand. A Rhode Island woman engaged as nurse in the Patent Office Hospital at Washington, writes the Providence Journal in favor of a larger "angelic" element to attend our armies as they march. She says: "Several months' experience in a general receiving-hospital has enabled me to judge fully of woman's value there. This is Florence Nightingale's limit. She does not see the practicability of working beyond. With the standing armies of Europe, whose men are born to the camp and bred to war, it may be so; but for American women I must claim a larger sphere. Their place is by the sufferer, no matter where. Hardships and privations, fatigue, scanty fare and broken rest, all experience proves them able to bear. The men that have been brought to us from regimental hospitals show how great this need. Many lives might have been saved by her ready expediency and practical skill in preparing food and other necessary articles, if she had been permitted there. For every woman that works now we need twenty more, following close on our armies and standing on the verge of battle-fields."

Another Widow's Mite.

In the city records of contributions in aid of the wounded soldiers of the West, we find this statement: "Yesterday a ragged little girl came to Mr. Roosevelt's office in this city, bringing a message from her bed-ridden father, to the effect that he wished to add his mite to the contributions for our wounded soldiers in Tennessee, and deposited a roll of coppers amounting to two dollars and fifty cents."

Our Losses at Pittsburg.

A correspondent of the Philadelphia Press, writing from the Tennessee battle-field, gives this estimate of the casualties of the action: "No accurate list of the killed and wounded can be made for some time. From the best authority I can gather, I judge our killed will amount to two thousand, and our wounded and missing to eight thousand more, of whom four thousand or five thousand are prisoners. Some of the regiments which were badly cut up at Donelson will have to be disbanded. In one (the Eleventh Illinois) there are only one hundred men left. In others, all the field officers and most of the captains are killed. The Eighteenth Wisconsin was a raw regiment—recruited from the pinneries, and composed of the hardiest and best of that celebrated locality—men who hunt and trap all winter, and work in lumber-mills all summer. They went into battle less than two weeks after leaving Milwaukee 960 strong. Their colonel and major were killed, and their lieutenant-colonel desperately wounded. Out of seven captains who went into the fight, only one remains, and 580 men, sick and well, are all that now occupy their camp. The rest are killed, wounded, or prisoners. They were on the extreme left, and their great loss is owing to the fact that they would not fall back.

Their field officers were brave even to rashness, and the men would not fall them. Out of a company of seventy odd men in one of the Illinois regiments, only five men are left fit for duty. There are many such instances, all of which go to show the unflinching bravery and unconquerable determination of our men."

One of the Signs.

Believers in the near approach of the great day of the Lord, find proof of their belief in facts like the following, which we extract from a religious paper: "The leading Roman Catholic journal of Europe says a belief in Spiritualism extends to every part of Italy, and is rapidly increasing. This statement will apply to nearly all parts of the civilized world. Now many are departing from the faith, giving heed to seducing spirits and doctrines of devils."

Mrs. Lincoln.

The Home Journal puts on record a painfully touching story of the poignancy of Mrs. Lincoln's grief at the loss of her son. We extract simply the excuse given by the porter for her non-appearance at the call of a friend: "I'm afraid you'll not see madam to-night. She was all dressed to come down, sir, and was thinking she was all well again—and, just as she was coming out of her room, she got a chance sight of his little chair, that he used to sit in—little Willie's favorite chair, sir—and it's all come right back upon her! It seems as if her heart would break now again, sir, and you'll excuse her to-night. He was a dear boy, and she takes it hard. Excuse me, sir! Another time, perhaps!" And so the faithful and kind Edward apologized for a mother's excess of grief, and shut his palace-door once more upon the heart-breaking within!

Not for Boys.

From the recently published memoirs of Washington Irving, we glean the following statement touching his youthful tastes, which we copy for the benefit, not of youth, but of parents, who may take a hint as to the true methods of treating the normal and legitimate tendencies of their children: "As his father prohibited all theatrical amusements, Washington and his brothers used to visit the theater—then on the north side of John street, between Broadway and Nassau—by stealth. Indeed, he did not recoil from duplicity, really reprehensible, to enjoy this stolen pleasure. He would go early to the theater, then hurry home to prayers—for the rule was inexorable that required all the children to be at the family worship at nine o'clock—then retire, as if for the night, to his own room, and by getting out of a back window to a wood-shed, leap down into an alley, and thus find his way again to the theater. He would get into the house in the same way. About this time he also fervently took lessons in dancing, an accomplishment his stern father frowned upon."

Plain Truth.

Harriet Martineau, in her book entitled "Health, Husbandry, and Handicraft," says: "If half the thought and sentiment that are spent on the subject of death were bestowed on the practical duty of strengthening, lengthening, and ennobling life, we should be more fit to live worthily and die contentedly."

MISCELLANEOUS ITEMS.

—Mr. Conway's brilliant and irresistible little book, "The Rejected Stone," is about to reappear in a new edition, for wide circulation, a number of the friends of the cause having combined to give the volume to thousands who ought to read it, but who would not be likely to fall in with it otherwise. —In the south of France it is believed that not less than two and a half millions of pounds weight of flower leaves are gathered every year. The sales amount to one and a quarter million dollars. —A printer's hand, in setting type, travels about nine miles a day—setting 8,000 ems—or 3,000 miles a year. —During sixty-two years of the history of our government, the South had the Presidency fifty years, the North twelve. —We have exceedingly important news from Mexico. After an unsatisfactory conference between the Allied Commanders, the French General had decided to march his division against Mexico City, taking upon himself all the responsibility of the act. The English and Spanish Plenipotentiaries thereupon decided to withdraw their troops. The reactionary party had made preparations to make a final campaign against the Juarez government. —While the steamer Empress was on her way to Cairo with the wounded from the battle-field at Pittsburg Landing, the wife of a missing soldier who was in the fight, gave birth to a female infant. The woman accompanied or closely followed her husband to Pittsburg, and on the second day of the fight, while the conflict was raging around her, was engaged in searching for him on the battle-field. While thus employed, she received a gunshot wound—a flesh wound only—in the breast. Fading at last to find her husband, in despair she took passage on the Empress. Her child received the name of the steamer. —Universal satisfaction will be felt at the authorized announcement that the appointment of Col. Corcoran as Harbor Master is not an empty compliment. The party now holding the office will discharge the duties until the Colonel's return, and pay over ALL the earnings to Mrs. Corcoran. —Our state tax last year was 3 1/2 mills on the dollar. This year it would have been three mills, but for the Federal direct tax imposed at the last session of Congress, which requires two mills, making the entire state tax for this year five mills. —The faithful wife who clung to the alleged murderer Jumpert, at Chicago, in 1857, and by whose evidence he was acquitted, has now been deserted by him, and with her child left to starve.

—The Senate has ratified a treaty with Great Britain for the more effectual suppression of the slave trade. It is believed to be another great step in the interest of Liberty, and calculated to sweep every slave trader from the seas. —The French Minister, M. Mercier, has recently paid a visit to Richmond. The object and result of the visit are unknown. —The reports from the teachers and superintendents among the blacks at Port Royal are most encouraging. The colored people are industrious, and quick to learn. —The New York Legislature has voted an annuity of \$10,000 for two years to the People's College, and directed the establishment of Military and Teachers' Departments. The college will be ready for students in a few months. —The revival of the scheme of an Atlantic Telegraph at this time suggests the importance of having one termination of the wire on American soil. Without this, our capital is not likely to be largely invested. —An Iowa regiment has a rule that any man who utters an oath shall read a chapter in the Bible. —Eighteen Philadelphians have opened business establishments at Alexandria, Va. Seven of them have bought the properties they now occupy, and intend to become permanent residents. —A Brooklyn Justice has imposed a fine of fifty dollars for an attempt on the part of the offender to outrage a young woman. Is this the tariff by which virtue is protected in the City of Churches? —Prentice says that Wendell Phillips came out to learn something of Western manners, and Cincinnati gave him an egg-sample. —Blind Tom, the negro pianist, of whom the papers over the country spoke so highly, is performing in Norfolk, and the Day Book says he is drawing good houses. —A German 89 years of age, recently arrived on the steamer Bavaria, was met on board by two or three of his daughters, and died soon after a most affectionate greeting, from overjoy. —The amount of deposits in Savings Banks in this State on the 1st of January, 1862, was \$64,083,150, or \$3,367,247 less than January 1861. —At Seville, Spain, relics of the Inquisition have been found in a vaulted room, which was discovered by workmen who were digging a well. In this room were four mummified human bodies attached by chains to pillars. The clothes were in the style of the last century, one of the bodies being dressed in silk. —The Washington Republican says: "The blacks have been our friends at all points at the South. In no single instance have they been treacherous or acted a false part. Their information has not always been accurate, and it could not be expected to be, from their position and ignorance, but has always been given in good faith, and has frequently been invaluable. This is the truth of the case, and nobody can gain say it."

—Messrs. J. F. Rowland & Co., at the Continental Iron Works, Greenpoint, have already laid the keels for three more marine batteries similar in construction to the Monitor, though much larger. Each battery will be furnished with two turrets, each to bear guns of the heaviest caliber. They will be of much greater power than the Monitor, and calculated for ocean service. —Colonel Corcoran writes from Richmond, April 19, to Captain Kirker, of this city, that his health is good and his spirits buoyant, and that he hopes to profit hereafter by his present experience. He entertains no idea of a speedy release from the hands of the rebels. —Illinois has fifty-five regiments now in the field. Of these, twenty-eight are with Halleck, five at Pea Ridge with Curtis, two with Mitchell and one with Banks. Four other regiments are ready to march. Of cavalry the state has thirteen full regiments in service.

Popular Amusements.

The legislative and police efforts to suppress the Broadway concert saloons—those recruiting stations for the lower dens of shame—seem likely to meet with at least temporary success. We have little hope, however, for permanent escape from dangerous places of cheap amusement, until the people of New York inaugurate and sustain something better to take their place. There is little value in efforts to suppress an evil, unless accompanied by means to remove the source. A cheap and popular concert hall, or place of amusement on Broadway, always open (at evening) with a varied and lively entertainment, where idlers, strangers, and uneasy youth may be entertained—and, if possible, benefited—is a necessity. The very excess of the score of shameless "concert saloons," with "bars" and "pretty waiters," demonstrates the need, and, at the same time, points to difficulties in the way of really innocent and worthy substitutes. Still, an honest attempt, though a failure, will lead to ultimate success. We are glad to learn that a movement is on foot to inaugurate something of this kind, adding the character of a perpetual benefit for the benevolent and charitable organizations of the city. Mr. B. M. Lawrence, formerly of Kansas, proposes to establish an entertainment—probably at Hope Chapel—consisting of vocal and instrumental music, ballads, recitations, and readings of an unexceptionable character, on a basis which will enlist the cooperation of all the benevolent institutions of the city. It is proposed to interest all these by allowing each to sell tickets and reserve one half the proceeds, the remainder to be appropriated to the expenses of the hall and artists who appear. As far as possible, volunteer services from well-known troupes will be secured. The following persons are known to sympathize in the movement and promise assistance: Miss Hattie Brown and Frederick Miller, (of Parodi's opera troupe); Miss Nina Foster; Master Dudley Waller; Le Grande Cushman and Miss Louie Bennett, (the Kansas Aid Singers); James G. Clark; Augustus Watters and others. —Miss Kellogg AS DAUGHTER OF THE REGIMENT. In the Opera of La Figlia del Regimento, Miss Kellogg has certainly achieved a new, and to her friends, most gratifying, though not unexpected triumph. The Opera itself is deservedly a favorite—comprising many fine operatic gems, with a life, variety, and pleasant mingling of the humorous element, which with most listeners must render a musical representation attractive. The Daughter of the Regiment is emphatically the soul of the Opera, as she is the pride of her "regiment of fathers," and every action and strain of the rest seem but a framework in which to represent more favorably, because more prominently, the bewitching grace and abandon, the charming simplicity and purity, and the clear bird-like voice of Maria the Vivandiere. In voice alone did Signor Brignoli, as Tonio, support the leading character, since his dull, heavy, unresponsive coldness, was most chilling to the clinging tender affection of Maria. Yet these unmistakable faults of the lover serve but to more clearly reveal how perfectly Miss Kellogg loses herself in the character she represents, for she betrays no consciousness of what must have been a powerfully repellent force. Her utter self-forgetfulness and entire child-like abandonment to the work of the moment, is seen when she leads the regiment to the tap of the drum. To us the success of this pleasant portion of the Opera—so enthusiastically encored by the audience—lay not simply in Miss Kellogg's skill in the novel part of drummer, but in the strength of the impression her countenance and attitude gave that she was a drummer, and nothing else! Here we have the highest achievement of stage representation. In the second act, when in the saloon of her aunt, Maria, at her music, responds so quickly and heartily to the familiar "rattaplan" of Salpino—a part admirably sustained by Signor Susini—she scarcely anticipates the response of her hearers, who have also come into complete sympathy with the regimental step and time. But we have not space or musical education to justify a critical analysis. We can only unhesitatingly pronounce this last rôle of Miss Kellogg, a complete popular success, and to recommend all who love the Opera, and especially that other large class who, like the writer, fall in enthusiasm over tragic operatic representations, to hear Miss Kellogg in the Daughter of the Regiment, and thereby learn to love the Opera. C. M. P.

Of Writ

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Mrs. J. A. J...

J. H. Ran...

Frank Ch...

Rev. H. J...

Mrs. Cor...

Herma...

Rev. M. J...

Mrs. S. L...

Rev. J. J...

William...

Mrs. S. J...

Miss En...

Miss An...

Miss Em...

Mrs. W. K...

Mrs. and...

F. L. W...

Dr. Jan...

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OBJECTS OF INTEREST.

GREENWOOD CEMETERY, on Gowanus Heights, L. I., is reached by ferry from foot of Whitehall St., near the Battery, to Atlantic St., or Hamilton Av., Brooklyn. Thence by horse car to the Cemetery. Fare, for carriage 2 cents, cars 5 cents. Cards of admission obtained at the office of the Company, 30 Broadway.

PLACES OF AMUSEMENT.

Academy of Music, East 14th St. cor. Lexington av. Wallace's Theater, Broadway and Thirteenth St. Laura Keane's Theater, 624 Broadway. Winter Garden, 667 Broadway.

MEDICAL CLAIRVOYANTS.

Mrs. Sawyer, Clairvoyant and Medical Medium, 84 High St., Brooklyn. Mrs. W. R. Hayden, 66 West 14th St., west corner 6th avenue.

MAGNETIC & ELECTRIC PHYSICIANS.

JAMES A. NEAL, 371 Fourth St. Hours, 9 A. M. to 5 P. M., and 7 to 9 P. M. Prof. S. B. Brittan and Dr. John Scott, 407 4th St.

SPIRITUAL MEETINGS.

SUNDAY CONFERENCE, Dodworth's Hall, 3 P. M. LAKEMAN'S HALL, cor. 29th St. and 8th av. Sunday 10 1/2 A. M. Conference every Wednesday 7 1/2 P. M.

PUBLIC MEDICINE.

Mrs. W. R. Hayden, 66 West 14th St., west corner 6th avenue. J. B. Conklin, 599 Broadway. 9 A. M. to 10 P. M. Mrs. M. L. Van Haughton, Test and Medical, 54 Great Jones St. All hours.

PRINCIPAL FERRIES.

To Brooklyn, from Whitehall St. to Hamilton Av. and Atlantic St., from Wall St. to Montague St. from Fulton St. to Fulton St., from Governor St. to Bridge St.

EXPRESS OFFICES.

Adams' Express Co. 59 and 442 Broadway. American and Kinsey's, 72 and 416 Broadway. Harnden's, National, and Hope, 74 and 442 Broadway.

FARES.

To the Central Park, or any point below it, by the 3d, 6th, or 7th Av. cars, 5 cents. To Yorkville and Harlem, by 2d or 3d av. cars, 6 cents.

CAIRTAGE AND PORTERAGE.

Heavy parcels are carried upon drays. The carmen who over them are allowed a charge of 1/2 of a dollar per mile. Household furniture 50 cents, and 50 cts. extra for loading, unloading, and housing it.

telegraphs through the deeps of space and time, can set his dull nerves throbbing, and by loud taps on the tough chrysalis can break its walls and let the new creature emerge crest and free—make way, and sing psalm!

Theodore Parker.

What strengthening influences poured from every point into that capacious heart! England told him her manifold sorrows; France whispered into him her unbeliefs; Germany breathed to him her lofty Spiritual Faith; America confided to him her hope and her fear, her sorrow and her shame; men and women brought him their woes, as children bring their griefs to their mothers, and let fall into his bosom the summer showers of their joy and the cold night-rains of their misery;

to God for every exercise of power," and in the tall spirit of a pious and benevolent mind, was wont to exclaim, when urged by her ministers to acts of extreme severity: "Let us, mortals, beware how we destroy the works of the Almighty!"

Her application to the duties of her high office was intense and unremitting; and from the age of thirty to that of sixty, at which age she died, in 1795, she appears to have fully entitled herself to the enthusiastic veneration and the attachment which was lavished on her by all classes of her subjects, and which still embalm her memory.

One illustration of her zealous regard to justice and to the rights of her subjects, is too striking to be passed over: Tukajee, while encamped in the neighborhood of Indore, had desired (at the instigation of some interested persons) to share in the wealth of a rich banker who died without children; and, however unjust the interference of the chief, he had the sanction of the common practice of native governments.

The mind of Ahalya, however, was cast in a different mold; and when the widow appeared as a petitioner at the Durbar of that high-souled sovereign, her story was listened to; a dress, which confirmed her as sole mistress of the house and property of her husband, was bestowed on her; and Tukajee instantly received an order to march a short distance from Indore, and not to molest her city with unjust exactions. A ready obedience to the mandate made amends for the error of Tukajee, while the occurrence more endeared Ahalya Bae to a town where her name is to this day not only revered, but adored.

Hostility against Ahalya Bae would have been a species of sacrilege; she was canonized both in the Hindoo and Mohammedan calendar; the Nizam, the Paishwah, Tippoo Sultan, and Madhujee Sindia, emulated each other in demonstrations of respect.

Beyond the Mountain.

The little child was dying. His weary limbs were racked with pain no more. The flush was fading from his thin cheeks, and the fever that for many days had been drying up his blood, was now cooling rapidly under the touch of the icy hand that was upon him.

Strangers' Guide AND 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 expended 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.

PARKS AND PUBLIC SQUARES.

Battery, with Castle Garden, lower end of Broadway. Bowling Green, entrance of Broadway, near Battery. The Park, opposite Broadway from Nos. 229 to 271. St. John's Park, bet. Lighthouse and Hudson Sts. Washington Sq., west of Broadway, bet. 4th & 8th Sts.

PUBLIC BUILDINGS.

Merchants' Exchange, Wall St. Custom House, Wall St. City Hall and Court House, in the Park. Post-office, Nassau, Cedar, and Liberty Sts. The Tombs, Centre, Franklin, and Leonard Sts.

GALLERIES OF ART.

International Art Institution, 994 Broadway. Collection of Paintings, 548 Broadway. Goupil's Gallery, 772 Broadway. Private Galleries are open on certain fixed days, for details of which inquire of the janitor, at the Artists' Studio building, 10th St. near 6th Av.

LITERARY AND BENEVOLENT INSTITUTIONS.

Historical Society, 24 Av. cor. 10th St. N. Y. University, east side Washington Square. Columbia College, 49th St. nr 5th av. Free Academy, 23d St. and Lexington av. New Bible House, 9th and 9th Sts. and 3d and 4th Avs.

PUBLIC LIBRARIES.

Astor Lib., Lafayette Pl. bet. Astor Pl. & Gl. Jones St. Woman's Library, University Bldg. Washington Sq. Cooper Union, bet. 7th and 8th Sts. and 3d and 4th Avs. Mercantile Library Association, Astor Pl. nr Broadway. N. Y. Society Library, University Pl. nr 12th St.

PROMINENT CHURCHES.

Grace Church, 804 Broadway—Episcopal. Trinity, Broadway opposite Wall Street—Episcopal. Rev. Dr. Chapin's, 545 Broadway—Universalist. Dr. Ogden's, 728 Broadway—Unitarian. Dr. Bellows', 249 Fourth Av. cor. 20th St.—Unitarian. Dr. Cheever's, Union Square—Presbyterian. Dr. Hawkes', 307 Fourth Avenue—Episcopal. Dr. Tappan's, 255 Nassau St. and E. 16th St.—Episcopal. Rev. W. W. Bushners, Brooklyn, nr Fulton Ferry. Rev. T. L. Harris, University Hall, Washington Sq. Rev. G. T. Flinders, 52 Av. & 11th St.—Universalist.

of Auguste Amelie, daughter of Maximilian Joseph, of Bavaria, an admirable and charming cavalier, in truth, but as far inferior than to Marie Nicolowna as a simple soldier to an Emperor.

"Is it possible," said the Czar to himself, as he sent for the Colonel with the design of dismissing him to Munich? But at the moment when he was about to crush him with a word, he stopped at the sight of his daughter fainting in her cauche.

"There is no longer a doubt," thought the Czar, "tis indeed he!" And then, turning his back upon the stupefied stranger, he returned with Marie to the Imperial Palace.

For six weeks, all that prudence, tempered with love and severity, could inspire, was tried to destroy the image of the Colonel in the heart of the princess. At the end of the first week she was resigned; at the end of the second she wept; at the end of the third she wept in public; at the end of the fourth she wished to sacrifice herself to her father; at the end of the fifth she fell sick; at the end of the sixth she was dying.

Meanwhile, the Colonel, seeing himself disgraced at the court of his host without daring to confess himself the cause, did not wait for his dismissal to return to his regiment. He was on the point of setting out for Munich, when an aid-de camp of the Czar came for him.

"I should have set out yesterday," he said to himself, "I might have avoided what now awaits me—at the first flash save yourself from the thunderbolt!"

The bolt in reserve for him was the following: He was ushered into the cabinet, where only kings are allowed to enter. The Emperor was pale, his eye was moist, but his air was firm and resolute.

"Colonel Duke," said he enveloping and penetrating him with his glance, "you are one of the handsomest officers in Europe. It is said, also, and I believe it is true, that you possess an elevated, a thorough education, and a very lively taste for the arts, a noble heart, and an ideal character."

The Colonel looked up. "What think you of the Grand Duchesse, my daughter, Marie Nicolowna?"

The point blank question dazzled the young man. It is time to say that he admired and adored the princess without being fully aware of it. A simple mortal adores an angel of Paradise even as an artist adores the ideal of beauty.

"The Princess Marie, sire!" exclaimed he, reading at last his own heart, without daring to read that of the Czar, "your anger would crush me if I told you what I think of her, and I should die of joy if you permitted me to say it."

"You love her, 'tis well," said the Czar, with a benignant smile, and the royal hand from which the Duke was waiting the thunderbolt, delivered to the Colonel the brevet of General Aid-de-camp to the Emperor—the brevets of the Commandants of the Cavalry of the Guards, and of the Regiment of the Hussars—of the Chief of the Corps of Cadets, and of the Mining Engineers—of President of the Academy of Arts, and members of the Academy of Sciences, and of the Universities of St. Petersburg, of Moscow, of Keasan, of the Military Schools of the Council, &c. &c. All this, with the title of Imperial highness, and several millions of revenue.

"Now," said the Czar to the young man, who was beside himself with joy, "will you quit the service of Bavaria?" and become the husband of the princess Marie?"

The young officer could only fall upon his knees and bathe with tears the hands of the Emperor.

"You see that I also love my daughter," said the father, raising his son-in-law in his arms.

On the 14th of July following, the Grand Duchesse was restored to health, and the Duke Beauharnais de Lecuchtenburg espoused her in the presence of the representatives of the royal families of Europe.

Such an act of paternal love merited for the Czar and his daughter, a century of happiness. Heaven, which has its secrets, had ordered it otherwise. On Tuesday, Nov. 5th, 1852, the Duke of Leuchtenburg died at the age of 45, worthy to the last of his brilliant destiny, and leaving to Marie Nicolowna eternal regrets.

All the young princes of the world will dispute again the prize of her hand, but she has been too happy as a wife to become a queen.

The Sphere of Woman Illustrated.

Some men who do not think deeply and earnestly, declare that woman is out of her sphere in doing the will of Heaven, after the dictates of her conscience. Let such read the brief sketch subjoined.

The intelligent Pagan did her duty according to the inner light that directed her. Ahalya Bae was the widow and successor of a descendant of the celebrated Holkar, who swayed the scepter of Central India. Sir John Malcolm says that her administration was a perfect model of wise and beneficent rule. The minister of the late chief intrigued against her with the view of perpetuating his own authority; but she repelled with uncompromising firmness all the menaces and warlike demonstrations which he procured to be made in support of his schemes, and, when she had completely put down all opposition, finished by restoring him to favor and his former office on the ground of his previous services and his high character.

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."

For the Herald of Progress.

THE PARTING.

"We sorrow—but not without hope."

BY MRS. EDWIN JAMES.

Vainly thou bid'st me banish sorrow, Since from thee I am doomed to part; Vainly thou bid'st my wan cheek borrow Smiles, with a torn, a wounded heart. How can I chase away my sadness! How can I sing of joy and gladness, When thou, beloved as life, art gone. And I am cheerless and alone!

The Emperor and his Daughter.

A RUSSIAN STORY.

A few years since, there was in the city of St. Petersburg, a young girl, so beautiful and lovely that the greatest prince of Europe, had he met her, even in a peasant's hut, might well have turned his back upon princesses to offer his hand and his crown. But far from having first seen the light in a peasant's hut, she was born in the shadow of the proudest throne. It was Marie Nicolowna, the adored daughter of the Emperor of Russia. As her father saw her blooming like the May-flower, and sought for by all the heirs of royalty, he cast his eyes upon the fairest, the richest, and the most powerful of them, and with the smile of a father and a king said to her: "My child, you are now of an age to marry, and I have chosen for you the prince who will make you a queen, and the man who will make you happy."

At this review on the following day, the Czar, whose eagle eye embraced all in a glance, saw in his battalions naught else but a green plume and a black charger. He recognized in him who wore the one and rode the other a simple Colonel of the Bavarian Light Horse, Maximilian Joseph Eugene Auguste Beauharnais, the Duke of Leuchtenburg, youngest child of the son of Josephine (who was for a brief time Empress of France) and

