

# THE HERALD OF PROGRESS.

LOVE, WISDOM, LIBERTY.

Devoted to the Discovery and Application of Truth.

Vol. 3, No. 24.]

[A. J. DAVIS & CO.,  
274 Canal St.]

NEW YORK, WEEK ENDING AUGUST 2, 1862.

[TWO DOLLARS  
per Year.]

[WHOLE No. 128.]

## Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

CLAUDE L., NEW YORK.—Thank you for poetical and prose contributions just received.

K. G., HARVEYSBURGH, O.—The articles you propose would give light from the "Theological Corner."

EMMA H., BOSTON.—We shall next week publish your communication on "MORAL HOSPITALS."

E. A. H., NEW YORK.—Our next issue will contain your "Exposition of the 11th chapter of Isaiah."

C. B. P., NEWPORT, R. I.—We have your contribution No. 49. The "Glimpses" are read with great interest.

JOHN C. B., LIBERTY, IND.—Your several communications have arrived. They are too numerous for publication; but parts of them may be printed to general advantage.

"ALTER EGO," MUGGITT HILL, MASS.—"The Mysteries of Man" are filed for publication. The liberty you have taken to extend the circulation of this Journal is gratefully acknowledged.

MRS. ELLIS, ST. LAWRENCE CO., N. Y.—We think you can treat the case with considerable success in your own home. Keep all anxious expression, either of face or tongue, away from him.

M. H. MCG., MAQUON, ILL.—You are well and kindly remembered. We congratulate you and your father (the hearty and logical "Charles") upon the incoming of higher evidences to your understandings.

A FRIENDLY MEDIUM, IN MONTREAL, is writing and sending communications to us which do not supply our individual wants, neither do they impart any instructions suitable to be made public. It is asserted that we are looked upon as "the principal leader of Spiritism," and are told that of late we have been "influenced by ungenial thoughts concerning the future prospects of Spiritism," &c. These unreliable communications do not interest us, and we respectfully request their discontinuance.

For the Herald of Progress.

## A Regiment of Spiritualists.

"MR. DAVIS: I would like to suggest through your paper the idea of raising a regiment of Spiritualists in this city and State, to be called 'The Forlorn Hope.' Let this regiment be composed of as many physical mediums as possible, who will be willing to go wherever sent—to face death, hell, and the grave—to put down this infernal rebellion. Let 'Victory or Death' be their motto. Let them carry death in one hand and no mercy in the other to all traitors and rebels. We must now have men of nerve in the field; the boldest of the bold and the bravest of the brave. Let the regiment be composed of anti-slavery instead of pro-slavery officers, and men who fight for freedom instead of slavery."

The writer of the above signs himself "A Medium." There is much more Moses than Jesus in his communication. Of the two, the first is the ablest field-officer. We hope that no Spiritualist will enlist under Moses. But if he do not, how can he enlist at all? The New Dispensation would yield political rights to natural rights, and would do good for evil; therefore let no one expect that peace-makers will enlist with "death in one hand and no mercy in the other."—Ed.

## Dr. Franklin on Dryden's Motto:

"WHATSOEVER IS, IS RIGHT."

Considering that many readers of the HERALD OF PROGRESS are interested in receiving "communications" from the spirit of Doctor Franklin, I have thought that the following extract from page 70 of "The Life of Benjamin Franklin, written by himself, published by W. Van Norden, New York, 1825," might prove interesting.

"I begin to entertain a less favorable opinion of my London pamphlet,\* to which I had prefixed, as a motto, the following lines of Dryden:

"WHATSOEVER IS, IS RIGHT: though purblind man  
Sees but part of the chain, the nearest link,  
His eyes not carrying to the equal beam  
That poises all above."

And of which the object was to prove, from the attributes of God, his goodness, wisdom, and power, that there could be no such thing as evil in the world: that vice and virtue did not in reality exist, and were nothing more than vain distinctions. I no longer regarded it as so blameless a work as I had formerly imagined, and I suspected that some error must have imperceptibly glided into my argument, by which all the inferences I had drawn from it had been affected, as frequently happens in metaphysical reasonings."

\* "Dissertation on Liberty, Necessity, Pleasure, and Pain." Published in London. "The printing of this work was another error of my life."—(Page 54, Life of Benjamin Franklin.)

## Laws and Systems.

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

For the Herald of Progress.

## The Human; OR, MAN AND WOMAN.

Woman is not yet discovered. Look in the streets and houses, search books and papers, listen at the pulpit and bar; you find only men and their wives and daughters. Search a little deeper you will discover their sweethearts and concubines; apparently, man absorbs everything. He keeps woman as he does his dog or horse, and loves that best which is most obedient, and affords him the fullest gratification to his strongest propensities.

To-day, the true woman lives in a few noble minds, as America did in the brain of Columbus, before he made his voyage of discovery. Like the New World she calmly waits and bides her time. She is waiting till man subdues the grosser elements of Nature for her use. Man paves the way for woman's coming. She shines above him now as the new stars did before Newton found his telescope.

The black man is just becoming visible because the white man has found his own freedom. In past ages he has only been a negro and a slave. The true woman will be seen and her nature appreciated, when man learns the true prerogative of his own manhood. Woman does not yet know herself or her capabilities.

"Love makes it certain that whatever day  
Makes man a slave takes half his worth away."

Woman has been a slave, not for three centuries, but for six thousand years, at least, how much longer we know not. Her slavery has been as much deeper than man's as hell is deeper than heaven. It has been deeper than man can fathom, darker than he can ever comprehend. It has stultified the mind, paralyzed the efforts, and dried up the very life-blood of almost every noble, gifted, aspiring woman that ever saw the light. Man has not thus suffered. Love is not the ruling element of his nature. Strong passions have been his power, and God knows they have had free play. He has glorified himself in them—need I say that he has gloried in his shame.

"What ails the women of our day, they are good for nothing." More, they are starving. The doctor and the husband look on in stupid wonder. Woman's love-nature demands food; man gives her the degrading husks of passion. Woman thirsts for the pure air of freedom; man gives her the wormwood and gall of submission and obedience in all things. Man will persist in living in the basement, in the kitchen of his brain, and he keeps woman there to minister to his propensities. By the frightful force of passion, man has made himself woman's master and dispenser.

Woman claims respect; man gives her flattery. Woman's aspirations demand outlet. Man bars all the doors and then stands bolt-upright before her and says, "Look through me, speak through me, shine through me, I must have all the power and glory." Woman's intellect demands culture and exercise. Man denies her the only stimulant that would even arouse his own—practical use for personal benefit—and then insists upon it, that she is weak-minded. Dame Nature seems to have made a great mistake when she gave woman a head and tongue. Man claims to be both for her. According to the "man's notion," a pair of eyes on the look-out for his interests is all she needs above the body for practical purposes.

In the "large sense," man claims the sole just right of utterance. Man talks everywhere. He roars in the senate, wrangles in the house, spouts from the rostrum, declaims in the pulpit, argues at the bar, babbles at the grog-shop, bawls in the street, and then displays his lack of manhood and want of consistency, by sneering at woman's volubility! O, most generous Brother, how can we ever sufficiently thank you for the precious privilege of talking at the tea-table and in the parlor, when you do not have the floor! Is it any wonder that woman talks fast when she does get a chance to open her mouth before her *liege lord* and master? Is it any wonder that "in the grand picture of humanity, as painted by Nature, (?) the stupendous groups of mightiest sculptors, architects, painters, musicians, poets, philosophers, seers, and saviors, are men?" This picture, like all the creeds of the world, is man-made, and like them, it is false to Nature! she has never set her seal upon it. Man charges Nature with woman's

weakness, just as he has the devil with his own sins. Slavery, not Nature, has made woman what she is and has been. In the *large sense*, man has always compelled woman to lie low in the dust at his feet. He has denied her the right to a soul, and its correlative right to mental labor has not yet been granted her.

But tell me, O boastful Brother, have these glorious groups of men been the masculine, strong armed, warring men of the world? Have they been among those domineering, overbearing men who have ruled in the earth with arbitrary sway—who have made our one-sided brains, and labored to convince the world of woman's inferiority? No! a thousand times no! These good and great men have been eminently woman-like in their nature—gentle, loving, forbearing, and sensitive, displaying moral courage, even unto torture and death the most cruel, but always, like woman, non-resistant. When they have fought, it has always been for principle, never for self, or the masculine love of power. These noble men have been the only ones who have ever spoken a word of courage or hope for woman. These facts ought to teach man a little humility. They ought to suggest to him what woman herself might be.

We know that man has always spoken for woman, but our souls do not always respond. O King Agrippa, we should be most happy to speak for ourselves. In the grand coming future, woman will be redeemed from bondage. She will then be able to give utterance to the divinity that is within her. She will speak by intuition through the grand avenues of science, art, and philanthropy, as man has never spoken. The human race is yet in its infancy—no, not infancy; infancy is innocent and sweet—it is in its *ugly boyhood*, half way between the child and the man—in a state of semi-barbarism. To-day humanity is an orphan. It has never yet recognized its Mother in God. All the Father it has ever known has been a sovereign Lord, a wrathful, revengeful despot. Is it any wonder that such a bantling has been *desperately wicked*? When it shall know and feel the loving influence of its Divine Mother as well as Father, it will then be ready to recognize the Sisterhood as well as the Brotherhood of humanity. Instead of the *Man* everywhere, we shall then have the *Human*; instead of the Brotherhood, we shall have the *Humanhood* of the whole race.

Woman is man's equal, but not his like. It is this dissimilarity which constitutes the true ground of their union. Woman's brain is smaller than man's, but this is compensated by fineness of texture. In all that constitutes the Godlike Human, in the physical, in the spiritual, and in the intellectual, the sexes are equal, but very unlike in manifestation and development. In the *large sense*, woman's intellect has never been developed at all. Woman's spirit manifests itself through the affections with more beauty and purity, man's, with more vigor and strength through the propensities. In the spiritual, man's development has been as much perverted and debased by slavery, as woman's intellect has been crushed and degraded. As woman's master, man has never learned self-government. While he has been tyrannical and overbearing, she has learned forbearance and forgiveness of injury. When her soul has yearned for sympathy, she has turned from her oppressor, and opened her inmost to a holy communion with the spiritual. In manifestation, woman is inferior to man in passion, in physical strength, and in reasoning faculties. Man is inferior to woman in love and moral purity; he is her inferior in physical beauty, and her inferior in intuition.

Thus we see that between man and woman, as everywhere else, the law of compensation holds good. Strength is not superior to beauty because it can bear and deal harder blows. *Physical courage* belongs to the masculine element of strength, *moral courage* comes from the feminine element of moral purity. When it is blinded and perverted by the sophistry of man's reason, how hateful becomes its manifestation. Witness the spirit of our Southern sister to-day. It is as much more hateful than the physical courage of her brother as true *moral courage* in a just cause is more beautiful than the physical.

Intuition is not inferior to reason. Why should we reason all day upon that which we can see at a glance.

In this matter-of-fact world, man's reasoning powers have been more available for practical purposes than woman's intuition; but in the grand coming future, when science shall look beyond the visible and material, the light of intuition will be no longer eclipsed by the light of reason. With its handmaid, clair-

voyance, it will become the royal road to knowledge. Man has always fancied himself the center of power in the world, the prime mover of all things, around which woman has revolved as an attendant satellite. It is the same mistake he made when he commanded the sun to stand still on the mountains of Gilboa. Woman is man's central sun. Man moves in the circumference of facts, and has always persisted in keeping his sun in an eternal eclipse. He has enveloped her in the clouds and mists of his own ignorance; he has wrapped her up in the sophistry of his own reason. God is love. Woman is the love power of the world. Man is the passion, or will-power. Nevertheless, man is not without love and woman is not without passion. Love is the only motive-power in the universe—in human as well as in the divine duality. All other powers are but its instruments.

Our Brother tells us that "the spiritual superiority is with the woman, whilst the mental or intellectual superiority is with the man." Again he tells us that "woman corresponds to science—she knows; man corresponds to art—he does." How absurd! If woman knows more than man, she is his intellectual superior. Man must know individually before he can do, or he is a mere machine—woman must work out individually what she knows, or she cannot advance. The voiceless wail of woman to-day demands action—mental work that shall give her individual freedom and an independent social position equal to her Brother. Activity is the life of all. It is not only foolish but cruel to try to satisfy woman's intellect with an idle repose in the background of inspiration, without even giving herself the trouble to think her own thoughts. O my Sister, let us rather encourage each other to mental action, which is the only path of development and progress. Woman must be no longer a parasite—she must be self-sustaining.

God lives in the background of inspiration, but he works in the foreground of use and beauty as well. We see God everywhere. Our Brother need not be so jealous of his rightful foreground. Woman will never aspire to it; but she must have a foreground of her own; one that her own genius shall create. Woman could never wish to occupy man's foreground of war and glory, of political strife and power, of the cultivation and subjugation of the earth; but I see a beautiful foreground of literature, science, art, and philanthropy, where woman will yet stand by her Brother's side as his equal. The law of compensation will give woman a future that shall atone for all her wrongs and sufferings in the past.

It is a thoughtless, senseless cry, that woman could not leave her maternal duties for any other occupation—as if the care of three or four children need occupy her whole lifetime. She does leave those duties now, and if half the time now spent in the follies of fashion and in the crimes of high living were turned to better account, there would be ample time for any amount of mental labor or beautiful work of art. Labor-saving machines will give us plenty of time. We have heard enough of woman's spiritual superiority and intellectual inferiority—as if such a thing were possible. The intellect is only the manifestation and development of the spirit—if woman were man's spiritual superior she must be his intellectual superior as well. How many centuries has it been since man decided that woman had no soul or immortal spirit at all! O most consistent Brother! what will be your next subterfuge to amuse and satisfy her aspirations, while you maintain a practical superiority that keeps her at your mercy, which is not always very tender! Woman must work out her own salvation; she must make herself independent in purse before she can be free in soul and body. Woman has no power to redeem man from the slavery of his passion, while she is dependent upon him.

In the long dark ages of the past, man's faculties have been the great staple of demand, and he has very naturally fancied himself the superior of woman. Strong passion, brute force, and a shrewd worldly wisdom, have governed the world, while love has been trampled in the dust; therefore it is that man has ruled over woman. Man's powers are still in the ascendancy, but I see the dawn of a brighter day. Woman must throw off this mental lethargy of the bondage of ages, for her time is coming. "Love is the fulfilling of the law, and one jot or one tittle shall in no wise pass from the law till all be fulfilled." Universal love must be the law of the world. When man shall cease to be a slave to his own passions, when his own noble reason shall gain the ascendancy, Love and Wisdom

will assert their power, and woman will be the Queen, as man is the King, on the throne of the world. G.

For the Herald of Progress.

## Reasons why Women are not Employed.

TO THE EDITOR OF HERALD OF PROGRESS, DEAR SIR: A communication appeared in your paper some time ago, urging upon females the acquisition of phonography, to be employed as a means of self-support. It recalled to my mind an incident that occurred at my office a year ago or more.

Two ladies entered, apparently on a benevolent mission on behalf of their sex. After being seated, they inquired of me, as a practical short-hand reporter, whether there was any chance in my profession for the employment of females. I said: "Yes, but only upon condition that they shall wear pantaloons." They were evidently shocked at my remark. I made a partial apology by saying that I intended no disrespect to the sex, remembering my wife and daughter, but meant exactly what I said. One of the ladies had seated herself in a chair which I generally offer to visitors, situated between my desk and the door, and occupying a space about three feet wide. She attempted a defense of her sex by inquiring if I did not admit that women had done a great deal. "Certainly, Madam," said I; "but after all, it is useless for a woman to attempt to enter such a profession as reporting while incumbered with her present dress. We have to go into all sorts of public places, to make our way through dense crowds of men, and frequently to work past midnight at the newspaper offices, and return in the small hours of the morning through the dreary streets to our homes. And the same or similar difficulties attend other pursuits. It is folly, therefore, for woman to attempt to diversify her employments to any great extent so long as she is the victim of the present mode of dress."

I had not finished my remarks before my associate, also a short-hand writer by profession, who had been absent from the office, returned. To his surprise and embarrassment he could get the door but half open. Reader, what do you think was in the way? A hooped skirt! The lady, who had seemed to take offense at my statement, and who had just claimed that woman "had done a great deal," was obliged to get up and let my associate enter. Hundreds of men had sat there before, but never had one of them blockaded the door. My argument was forcibly illustrated, and the application was personal.

More recently all the available stenographic force was required, as not unfrequently happens, at a meeting at Cooper Institute. An application was made by a female to report for the *Times*. She said that Peter Cooper had kindly provided a place for her in one of the side rooms, where she would not attract notice. Her application was rejected. Why? Not because her services were not needed, if she was an expert, but simply because her way of doing the work would not answer. In the first place, every reporter knows that it is almost absolutely necessary that he should be close to the speaker. The lady proposed to get out of sight, and almost out of hearing. In the second place, when a corps of reporters are engaged, as in this instance, it is necessary that they should all be together, so as to divide the turns and manage to get the matter out with the utmost expedition.

The truth is, that woman's elevation is hopeless without dress-reform. Think of a man, dressed like a woman, attempting to pursue his avocations! The thought is comical. But, alas! I confess that the hope of dress-reform is not very encouraging. I say it with no intention of imputing a want of moral courage to women. I believe it is easier for a man to face a foe in battle than for a woman to face the ridicule of wearing a dress that her little daughter looks charming in. A soldier grows bolder the oftener he faces the foe. Not so the woman who wears a short skirt. I do not wonder that the bold-est has to succumb at last.

WILLIAM HENRY BURN.

## Prison Reform.

We are happy to transfer from the columns of the *Independent* the following extracts from the printed address to his subordinates of Mr. G. B. Hubble, recently appointed Warden of Sing Sing State Prison. They indicate an improved policy in that institution:

"Gentlemen, I trust that none of you will

view this institution merely as a place of punishment.

"Gentlemen, I will venture the assertion that any man who seeks the appointment of any office in this prison solely for the dollars and cents which he may receive at the end of each month—that man is unworthy of a place among you; and need I say, that he who will stoop so low as to indulge in profane swearing, or enter upon these premises while under the influence of intoxicating liquors, should under no circumstances be allowed to hold an office here. Nothing can be more improper, unwise, or injurious, than to indulge in these habits at any place, and no place should be more free from them than the prison."

"If you listen to the story of these convicts, nearly all will tell you that swearing, rum, and other bad practices and associations, were directly instrumental in producing their downfall, and brought them to this end; and now, when they are here, nothing but a total change of influences and associations can produce any reform. They would without doubt like to be reformed, and to go out from this place to mingle again with society, honest and virtuous men, and this many of them will be able to do if we are faithful to our charge."

"To maintain a regular and excellent system of discipline, it is highly important to act at all times with great coolness. No keeper should allow himself either to show signs of fear, anger, or excitement. There are many minor difficulties among the men at work which can be settled by the keeper without disturbance or annoyance to any person; but under no circumstances should a keeper inflict punishment when either himself or the offender is in a passion; nor should any punishment be administered until the offender shall be made fully aware of the breach of discipline he has committed, and the penalty for so doing; and when punishment must be inflicted, let it be done in sorrow and never in anger."

"I shall take care, likewise, as an important branch of my duty, that the convicts are well fed and clothed; all provisions to be used here must be delivered on the premises just as sweet and clean as I would require them for my own table."

The Spirit's Mysteries.

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

Translated for the Herald of Progress.

Thoughts from Beyond the Tomb.

SPIRIT WRITING WITHOUT A MEDIUM.

This is the title of a small pamphlet by the Baron de Guldenstubbé and his sister; being sentences they were so fortunate as to obtain by direct writing, or writing produced on paper by the spirits alone, and not through the hand of a medium. The Baron considered that to gain this writing it was necessary that there should be the male and female, or the positive and negative influences present. The book consists of detached thoughts, in the French language. The account of how and when they were obtained may be found in a volume by the same author entitled "Realité des Esprits et Phénomène merveilleux—de leur Ecriture directe." Some of these thoughts are so remarkable that we think the translation of a few of them may not prove unacceptable. They are as follows:

- 1. Prayer is the touchstone of the spiritual man.
2. Faith in immortality is the aurora from beyond the tomb which enlightens this world.
3. Wisdom is the garden wherein philosophy must cul her flowers.
4. Peace is the seal which the angel from beyond the tomb impresses on the forehead of the elect.
5. Purity is the robe of the angels.
6. Righteousness is the helmet of the wise.
7. As the embryo in the womb—thus reposed in the beginning the spirit of man within the bosom of Divinity.
8. Behold, oh men! the eagle rising in the air. He soars towards the heights of wisdom, leaving behind him the abysses of folly. The wise resembles him if he turn not his head earthward.
9. The vertigo of pride turns wisdom into folly.
10. Let humility be the honey which envelops the sting of thy words.
11. Humility is the basis of true grandeur. Great things are accomplished by her, and small things by pride.
12. A green old age is the fruit of wisdom.
13. The heart of man is an abyss of folly.
14. Hatred only takes root in narrow hearts, and anger finds in little minds its sting.
15. The wisdom of man passes like lightning before the look of the Eternal.
16. Death is the sword-blade of the angel who guards the road to the tree of life, but already has the love of God blunted the point.
17. The redemption has re-attached earth to heaven.
18. At the moment of death all is reduced to nothing, even science. There then remains alone to us what we have done for God, and this is so little—even in the best life!
19. When immortality commences doubt ceases, the soul, enchanted to break her chains, wonders, marvels, and falls at the feet of the Deity.
20. Eternity! we cannot comprehend thee till we have entered thy sublime portals!
21. Prayer is the sword-point capable of piercing even the heart of God.
22. Innocence is an aureole from the other world which decks the forehead of the child, but the dust of years effaces it.
23. The stoic knew how to fly the world, the disciple of Pythagoras how to suffer it. The one had plucked the fruit of wisdom while the other played with its flower.
24. Humility is the immortal crown God gives those hearts he has drawn towards himself.
25. Happiness loosens the bride of strength.
26. The scenes of life pass like the shadow which flies before the sun.
27. The man who forever defers doing good is like the swamp of the desert.

49. The whirlwind of misfortune bears away the just to depose him in the bosom of the Divinity.

50. He before whom the depths are open, and who enables the eagle to balance himself on vacancy, can likewise fill with favors the depths of the human heart. M. A. J.

(To be Continued.)

Translated from the German of Thevenin.

The Awakening.

Wife. Thou hast slept well. Husband. As never before. Not even in childhood did I experience such a deep, soft, refreshing slumber. My old father—thou rememberest him well—when he stepped into the room in the morning, where we were waiting for him, used to say in answer to our inquiry how he had slept, "Like the blessed." Like the blessed, I might say, have I slept; or rather like the blessed have I awakened. I feel myself new quickened; as if all weariness and all need of sleep were gone forever. Such vigor is in my limbs, such elasticity in my movements, that I believe I could fly, if I would.

W. And you are pleased with this place? H. Indeed, I must say, we have been in many a beautiful place together: but this is wonderful and beautiful beyond description. What trees! actually heaven high! They bear blossoms and fruit together. Their branches swaying to the morning wind cause the tree-tops all to give forth melody, as if a host of feathered singers dwelt in them. Behind the trees the mountains tower up. Their majestic forms rigidly defined in the pure air, and here and there clouds, glowing with all the hues of sunrise and sunset, stretch along their sides, or float over their summits. Upon the highest peak, out of a milk-white, translucent, shimmering mist, there springs, as it were, the gates, and towers, and palaces of a splendid city. From this peak nearest us, there seems to gush a mighty water, which I may call a sea rather than a stream, and which nevertheless leaps down the numerous terraces of the mountain, not with fearful roaring, but with a melodious sound. Wide about us are sprinkled the drops which water the trees and flowers, and impart a delicious coolness to the air, making it ecstasy to breathe here. Look, too, at this bank whereon we stand! How luxuriant and how thickly strewn with wonderful flowers! We wander over it, and yet the spires of grass are not broken, nor are the flowers crushed by our footsteps. It is a solitary place; yet on all sides vistas open to us, and the horizon tempts us ever further and further on.

W. Hast thou seen all this often before, or dost thou see it to-day for the first time? H. Notwithstanding all is so homelike to me here, and though everything greets me as something long beloved, yet when I think of it I must say, No, I have never been here before.

W. And dost thou not wonder to see me again at thy side?

H. Indeed, and hast thou not, somehow, always been near me?

W. In a certain sense, I have; but in another, not so. It is long since thine eyes have seen me. I disappeared from them once.

H. Ah! now there sweeps over my memory, as it were, a dark cloud—days of anxiety, and nights spent in weeping—only the painful thoughts and emotions which so recently absorbed me. Now they elude my grasp, I cannot distinctly comprehend them, they appear to me something mysterious.

W. Think on the fourteenth of February. H. How, now it is all clear to me. It was near noon. Four days hadst thou been sick. We had feared much for thee, but still had hope. Suddenly a faintness came over thee; thou didst lean thy head upon my breast; didst sink back with a deep sigh; thou didst; yes, it is all over, thou art dead.

W. I am dead; yet see, I live.

H. If thou art dead, and if I see thee, then dost really dream?

W. Thou dreamest not, for thou art awake.

H. Or art thou sent down from heaven to earth, that I should see thee again for a short time, and then anew through long years lament thy disappearance?

W. No, henceforth we shall never separate. I am indeed sent to thee, but not down upon the earth. Look around thee here; where upon earth hast thou seen such trees, such waters? Look at thyself; thou didst go about yonder, bowed beneath the weight of years. Now thou art young again. Thou dost not walk, thou loatest; thine eyes not only see, but see immeasurably far. Look inward upon thyself; has it always been with thy heart as now?

H. Within me is a deep, unfathomable, ever-swelling, and yet entirely still and peaceful sea. Yes, when I look about me here, and when I feel thy hand in mine—then I must say I am blessed—I am in heaven.

W. Thou art.

H. And then I must be actually dead.

W. Thou art. Hast thou not lain sick in that very chamber where I died, and whither thou didst long to be brought. Has not thy son, day and night, without leaving thy side, sincerely and tenderly nursed thee? Hast thou not by day and night found open the blue eye of thy daughter, in which she vainly strove to hold back the forth-welling tears? Was there not then a deep mist and utter darkness spread over the faces of thy children, and over everything around thee?

H. I AM DEAD! Lord of life and death, upon my knees I thank thee that thou hast fulfilled this so great thing in me—that thou hast led me to such high happiness—to such great honor; dead, and happy to be dead! Thou knowest, O Lord, how often that moment stood before me; how often I have prayed that thou thyself, since I was not able to do it, wouldst prepare me for that hour—wouldst send me a soft, blessed death. Now, O Lord that thou hast heard this, as all my other prayers, thou hast in this, as in all things, eternally shown thyself gracious and pitiful. What stood before me is now over. Truly, though dead, I have not yet learned exactly what death is; but this much I know, death is sweet. As one bears a sleeping child out of a dark chamber into a bright spring garden, so hast thou borne me from earth to heaven.

The aspirations of great men are the flowers of human thought, that an uncongenial time too often will not allow to do more than blossom.

Sight and Insight.

For the Herald of Progress.

Ancient Glimpses of the Spirit Land.

NUMBER FORTY-SEVEN.

M. Ouaroff, in "An Essay on the Eleusinian Mysteries," says: "It must be remarked that the first fathers of the church, who furnish such interesting notions on the mysteries, alternately mention them with much praise or represent them in odious colors. St. Clemens, of Alexandria, who was himself supposed to have been initiated, at one time ascribes to the mysteries an object the most frivolous and even shameful, and transforms them into schools of atheism; but at another time asserts that the truths taught in the Mysteries had been stolen by the philosopher from Moses and the prophets," while "Tertullian imputes the invention of them to the Devil." But "Cicero, addressing himself to Atticus, thus represents them: 'Amidst all of excellent or divine that your Athens has produced and diffused among men, nothing is more excellent than the mysteries which exalt us from a rude and savage state to true humanity. They initiate us into the true mysteries of life, for they teach us not only to live pleasantly, but to die with better hopes.' This fine eulogium does not require any commentary; we are delighted to hear it from the lips of a great man educated in the study of philosophy, and familiar with every branch of human knowledge. Several other passages, which have been already remarked in the works of ancient writers, contain pompous encomiums of the Mysteries, and indicate the various moral and philosophical truths which they inculcated."

But for enfranchising the people from their superstitions, the mystical is not the true way of life. The ignorant mind in all religions has ever chosen to be daubed with the excrementitious letter, rather than to go forward cleansed in the quickening Spirit; hence the wide field for mystagogues and priests in all ages. Take the mystery of the Trinity, and other church mysteries, by which simpletons are befooled. A plate is given by M. Ouaroff, exhibiting a mystery of Eleusis. "In this the Hierophant appears as a workman at his forge, in which he properly personates the Demiurgus," Logos, or Word, the second person in the Eleusinian and Christian Trinity. The priest at the anvil is a representation of the Word creating the heavens and the earth. Anvil means heaven. The priest, or Word, "bearing a sledge-hammer, personates in the same way as the Cabiri Vulcan is represented on some ancient coins." One person has his hand raised above the head of another, as if imparting the gift of the spirit by the laying on of hands, while the Rod of God, as per Moses and the Staff, as per Elisha, is held in the other hand as having virtue to go out of it. "The torch is about to be ignited at the command of Hermes, the spiritual agent in the workshop of creation"—Hermes appearing in this instance as a personation of Wind, or Spirit, as in the Bible, God, Wind, and Spirit, are often interchangeable terms, and the Word supposed to be from the same windy source. "Theophilus, for example, uses the coarse metaphor in the Psalms of God, having his Logos within his bowels, and belching forth before creation." This would be equivalent to the diagnosis of disease by Dr. Hornbook, with the Word in a "kail blade," as set forth by Robert Burns. So, too, Isaiah—"Wherefore my bowels shall sound like a harp for Moab;" and so, too, Elihu, in the sea-saw drama of Job—"The spirit within constraineth me. Behold my belly, as wine having no vent, is ready to burst like new bottles."

Mackay, in his "Rise and Progress of Christianity," quotes the Christian father Lactantius as saying "that all the moral truths and mysteries had already been taught by pagan philosophers." According to Mackay, the Hebrews became ashamed of their more ancient God, who "was identical with the first rude worship of that 'jealous' and 'consuming' power symbolized in the fire and whirlwind, who demanded the first-born of man and beast for sacrifice; that in process of time these horrid rites were exchanged for milder ones, when the Bible writers eagerly vindicated the character of their God by transferring to old times improvements of newer date, making inveterate practices appear as detestable innovations, for which, with uncontrollable perverseness, the Jews were ever deserting their own purer theism. \* \* \* Samuel and Elijah themselves adopted the murder of a man as a sacrificial rite. Even David, that perfect servant of Jehovah, who 'went fully after the Lord,' acquiesced, on occasion of a famine, in the murderous atonement executed by the Gibeonites. \* \* \* And indeed it will always be found that religious fervor, unswayed by reason, degenerates into foul or senseless superstition, exemplifying the well-known truth that the worst acts often accompany the best intentions. If the question be narrowed to the point, whether the Hebrews, in earlier periods of their history, offered human victims in the name of Jehovah, their own prophets answer distinctly in the affirmative, and it only remains to inquire when and why they discontinued the practice. It appears that about seven centuries before the Christian era, a movement of religious reform widely extended itself through Asia, whose general object was to bend the rude forms of Nature worship into harmony with an improved moral consciousness. In Judea their reform was doubtless due to the Prophets, whose God was no longer, morally speaking, the same as the God of the common people. \* \* \* Their Jehovah, before only one among

many Gods, was now the universal Deity, in comparison with whom the ancient Baals and Molochs were either degraded into imaginary beings or 'nothings,' or took their place, after Magian phrase, among the Devils. The fluctuating antithetical conceptions of Nature worship were permanently parted into two rivals, of whom the sadder aspect (Satan, or the Adversary) was banished to Tophet, or Gehenna, the fire-furnace of the wicked, his abode still forming a memento of his old abominations, until at last it began to be suspected that Abraham's sacrifice was a suggestion of the Devil, and that the ancient Hebrew God was only the Demiurgus or 'Prince of this world,' an impure being, who could not have been the father of Jesus of Nazareth"—and much more to the same purpose, all going to show that the modern church, in gross, have but a very bleared vision as regards their Basic Word.

From the same author it also appears that at the very threshold of Christianity it was impossible to decide how much of the spirit was of the Lord and how much of the Devil. In the very household of faith what were termed "diabolical deceptions" on the one hand were received "for orthodox Christianity" on the other, and the Judaizers and Paulinists mutually criminated each other. It appears that those severe charges in the Acts, Epistles, Revelations, &c., were dealt upon each other, though the names were suppressed either by the anathematizers or their compilers. "A great step was gained when Judaism departed from the dogged self-sufficiency of its position by admitting the fallibility of its records and consenting in any degree to submit them to criticism. The compromises adopted by the Alexandrian Jews to account for Scripture incongruities, however lavishly employed, had been found insufficient for the purpose; and the followers of St. Paul had carried the Pauline idea of the independence of Christianity to the extent of ascribing the old law and Old Testament in general to the promptings of the Evil Principle."

So too with the Gnostics: "In comparison with the purified and abstract God of Gnosticism, all other Gods, with their correlated systems, necessarily fell into a lower rank, and thus the God of Judaism, in his character of 'world-framer' and partial protector, reappeared in the Gnostic 'Demiurgus' as an inferior or even hostile principle. \* \* \* Marcion wrote a treatise called 'Antitheses,' composed of contrasted passages from Law and Gospel, in order more plainly to show the inconsistency of the two systems. He pointed out the benignity of him who spared the cities of Samaria, the friend of those little children whom the Demiurgus, at the solicitations of blisba, sent bears to devour, or destroyed by fire from heaven. He willingly dwelt, too, on the Savior's anti-Mosaic acts, his laxity in Sabbath observance, his touching the unclean, his patronage of Publicans, Samaritans, and Greeks. He contrasted the real Christ with the Jewish Messiah, armed with all the fierce characteristics of the 'Demiurgus,' as manifest in the revengeful rancour of the Apocalypse. \* \* \* The Jews were too gross to understand the real meaning of their oracles, the discernment of which is the true Gnosis. The writer of Barnabas draws from Jewish premises specifically Christian conclusions, while almost denouncing common Judaism as Satanic, to that Christian speculation was both Judaical and anti-Judaical, retaining the ancient forms which it used for its own purposes. \* \* \* Justin argues with the Heathen that Christianity, even to them, was nothing unprecedented, and that they were already to a great extent Christians, without knowing it. \* \* \* The form of thought by which Justin and others for the most part try to connect Christianity with preceding systems is the Logos doctrine, a term, which, proceeding from Alexandrian Platonism, has the advantage of comprising both reason and speech—the 'Word' of creation and the 'Word' of prophecy. Whatever in Judaism or Heathendom may seem true and rational, is vindicated as the gift of the Logos, and is therefore Christian, since Christianity is only the full effulgence of that light or reason which had always been in the world, though its anterior revelations were partial and fragmentary."

When, so long ago, Jew and Christian had so far outgrown the Old Testament as to ascribe large portions of it to "the agency of the Devil," it would seem that our modern churches and Sunday-schools might also be able to lay aside some of the ancient swaddling-clothes, and not confine our spiritual growth to the fashion of Abraham, Isaac, and Jacob. It is time that we cast the old skins of which "the Lord God did make coats" for the dressing of Adam and Eve. The persistent sewing of these old skins upon new cloth, without ventilation, makes the wearer very lugubrious and sallow. While screeching against their ventilation, these same patriarchal old clothes, thus shut in from fresh air and sunlight, send forth the rankest compound of villainous smell that ever ascended as a sweet-smelling savour to the Lord; but ventilated from the astronomical mount of vision, which we shall proceed to do along our later Glimpses, the patriarchal old shirts will be found hung up before the Lord, or Sun, and bleached into fresh linen, clean and white.

In speaking of the Montanists, Mackay informs us that "Priscilla, another Montanist prophetess, but whose raptures were by her adversaries interpreted as a demoniacal possession, pretended to have had a vision of Christ, who pointed out to her the exact spot on which the heavenly Jerusalem was to descend. All Christians were gifted with the Spirit, and spirituality and prophecy were almost the same thing. This charisma, long forfeited by the Jews, is claimed by Justin and

Irenæus as having passed, with other Jewish privileges, to the Christians, and the names of its successive recipients are commemorated—Agabus, Judas, Silas, the prophetic daughters of Philip, Amias, and Quadratus, of Philadelphia. Through these the gift was transmitted to the Montanists, who enjoyed the plenitude of inspiration reserved for the latter days. They assumed on this score to be like the Gnostics, distinguished above other persons as "Pneumatici," or Spiritualists. To them are sometimes ascribed all the Apocalyptic writings of early Christianity—Hermas, the Fourth Book of Esdras, and the Sibylline oracles, their spiritual claim as pietists and prophets nearly coinciding with that of the authors of those works. The prophet had always been, considered as speaking, not his own words, but those of inspiration; as being the passive organ, or "Medium," of the Deity. Hence Montanus, as a vehicle of the divine, became identified with the power he represented, which, "as a plectrum, struck upon the cords of the human soul." Tertullian describes a prophetess, or weird Sister, "resembling the mesmeric clairvoyants of the present day, who, seized with ecstasy during church worship, seemed to converse with angels or with the Lord himself, divined what was passing in people's minds, and prescribed medicines to those consulting her."

It was a question among the first Christians whether Jesus received inspiration direct from the Father, or from the promptings of intermediary spirits; and the quarrel among the various divergent sects was a very sharp one, the pot calling the kettle black and heterodox. It has been attempted to hide all these things from modern eyes. "Clemens, for instance, avows that he suppresses many traditions, lest he should put a sword into the hands of children." So, too, Father Clemens! the modern church profits by your example, nor permits its "children" to cut their eye-teeth, but continues to ladle them with milk for babes, combined with purgatorial bromstone additions, as the most fitting medicine for Christian souls. Of course, our old theology is very rickety, has a crooked spine, weak knees, is flaccid, petulant, and troubled with revival effervescences, having visions of the Lord in such shady proportions as for the most part to see him transformed into the Devil. But a better day is coming, where physical and spiritual health may be found. The veil is rent that shrouded the spirit-world in chaos and old night, and now so brightly dawns the morning that already we have a foregleam of the noonday light.

It was a tradition of the elders that "the same Word" which had been revealed in one direction to the Barbarians, or Jews, had also, it was said, communicated to the Greeks all that they possessed of true and rational, and consequently every one who at any time had lived rationally might be considered to have been Christian."

This is the very ground we have taken from the beginning, that the "Word" was by the Greek mediums, as well as by the Hebrew, and hence that the "Word" was no respecter of persons, and had no chosen people. Here are the first Christians, in their more open vision, receiving the Word as universal, presenting its stature, according to the unfolding of the recipients. True, the early Christian brethren, like their orthodox brethren of to-day, found themselves dominated by a universal Devidom, which was a very unpleasant manifestation of the Word. "The unjust treatment of Christians arose from the agency of demons, who, having contrived to make themselves feared, had been in consequence worshipped. Socrates tried to destroy their influence, and eventually fell a victim to their vengeance, under the pretense that he had denied the existence of the Gods. The same nefarious arts were now being practiced against the Christians; they too were called Atheists; but the accusation was wholly unfounded, or, at least, only true in case Demons were to be accounted Gods."

But Socrates had one of these familiar Demons, which he interchangeably called God, for in earlier days a good Demon was equivalent to a good God; but afterwards the Demon-world became the shady side of the God-world. However, both together make up the universal phase of spiritual being. Though the scale is one, the variety is infinite, and the Demon of to-day may be the God of to-morrow. No one is withheld from the march of progression. To seek, to find, to do as we shall find by all the light, so are we borne onward, upward, and thus the eternal Word becomes the eternal law of being.

Says Mackay: "It has generally been thought advisable by reformers to offer as little violence as possible to prejudice and habit; to insinuate wholesome innovations quietly and discreetly under the disguise of ancient formalities. Yet it may be reasonably doubted whether any real improvement can be secured by such a stratagem; and whether the mental change imagined to have been effected unconsciously has to any useful purpose been effected at all. \* \* \* The terrors of hell and excommunication were the chief influences which she (the church) brought to bear upon the mind, and provided a man approved himself 'after God's own heart' by being a dutiful son of the church, there were scarcely any limits to the atrocities he might commit."

Again: "The Eucharist was often celebrated at night, and, as the Jews believed that Christ would come as a thief in the night, like the 'Destroyer' of the first-born of Egypt, it was usual among Christians not to dismiss the people on the eve of the Passover until after midnight; after that hour, supposing themselves safe, they kept the ensuing day as a festival." At what hour of the night do our modern Adventists consider themselves

view this institution merely as a place of punishment.

"Gentlemen, I will venture the assertion that any man who seeks the appointment of any office in this prison solely for the dollars and cents which he may receive at the end of each month—that man is unworthy of a place in a prison; and need I say, that he who will stoop so low as to indulge in profane swearing, or enter upon these premises while under the influence of intoxicating liquors, should under no circumstances be allowed to hold an office here. Nothing can be more improper, unwise, or injurious, than to indulge in these habits at any place, and no place should be more free from them than the prison.

"If you listen to the story of these convicts, nearly all will tell you that swearing, rum, and other bad practices and associations, were directly instrumental in producing their downfall, and brought them to this end; and now, when they are here, nothing but a total change of influences and associations can produce any reform. They would without doubt like to be returned, and to go out from this place to mingle again with society, honest and virtuous men, and this many of them will be able to do if we are faithful to our charge.

"To maintain a regular and excellent system of discipline, it is highly important to act at all times with great coolness. No keeper should allow himself either to show signs of fear, anger, or excitement. There are many minor difficulties among the men at work which can be settled by the keeper without disturbance or annoyance to any person; but under no circumstances should a keeper inflict punishment when either himself or the offender is in a passion; nor should any punishment be administered until the offender shall be made fully aware of the breach of discipline he has committed, and the penalty for so doing; and when punishment must be inflicted, let it be done in sorrow and never in anger.

"I shall take care, likewise, as an important branch of my duty, that the convicts are well fed and clothed; all provisions to be used here must be delivered on the premises just as sweet and clean as I would require them for my own table."

The Spirit's Mysteries.

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

Thoughts from Beyond the Tomb.

SPIRIT WRITING WITHOUT A MEDIUM.

This is the title of a small pamphlet by the Baron de Guldenstubbé and his sister; being sentences they were so fortunate as to obtain by direct writing, or writing produced on paper by the spirits alone, and not through the hand of a medium. The Baron considered that to gain this writing it was necessary that there should be the male and female, or the positive and negative influences present. The book consists of detached thoughts, in the French language. The account of how and when they were obtained may be found in a volume by the same author entitled "Realité des Esprits et Phénomène Merveilleux—de leur Ecriture directe." Some of these thoughts are so remarkable that we think the translation of a few of them may not prove unacceptable. They are as follows:

- 1. Prayer is the touchstone of the spiritual man.
2. Faith in immortality is the aurora from beyond the tomb which enlightens this world.
3. Wisdom is the garden wherein philosophy must cull her flowers.
4. Peace is the seal which the angel from beyond the tomb impresses on the forehead of the elect.
5. Purity is the robe of the angels.
6. Righteousness is the helmet of the wise.
7. As the embryo in the womb—thus reposed in the beginning the spirit of man within the bosom of Divinity.
8. Behold, oh men! the eagle rising in the air. He soars towards the heights of wisdom, leaving behind him the abysses of folly. The wise resembles him if he turn not his head earthward.
9. The vertigo of pride turns wisdom into folly.
10. Let humility be the honey which envelops the sting of thy words.
11. Humility is the basis of true grandeur. Great things are accomplished by her, and small things by pride.
12. A green old age is the fruit of wisdom.
13. The heart of man is an abyss of folly.
14. Hatred only takes root in narrow hearts, and anger finds in little minds his sting.
15. The wisdom of man passes like lightning before the look of the Eternal.
16. Death is the sword-blade of the angel who guards the road to the tree of life, but already has the love of God blunted the point.
17. The redemption has re-attached earth to heaven.
18. At the moment of death all is reduced to nothing, even science. There then remains alone to us what we have done for God, and this is so little—even in the best life!
19. When immortality commences doubt ceases, the soul, enchanted to break her chains, wonders, marvels, and falls at the feet of the Deity.
20. Eternity! we cannot comprehend thee till we have entered thy sublime portals!
21. Prayer is the sword-point capable of piercing even the heart of God.
22. Innocence is an aureole from the other world which decks the forehead of the child, but the dust of years effaces it.
23. The stoic knew how to fly the world, the disciple of Pythagoras how to suffer it. The one had plucked the fruit of wisdom while the other played with its flower.
24. Humility is the immortal crown God gives those hearts he has drawn towards himself.
25. Happiness loosens the bridle of strength.
26. The scenes of life pass like the shadow which flies before the sun.
27. The man who forever defers doing good is like the swamp of the desert.

49. The whirlwind of misfortune bears away the just to depepe him in the bosom of the Divinity.

50. He before whom the depths are open, and who enables the eagle to balance himself on vacancy, can likewise fill with favors the depths of the human heart. M. A. J.

(To be Continued.)

The Awakening.

Wife. Thou hast slept well. Husband. As never before. Not even in childhood did I experience such a deep, soft, refreshing slumber. My old father—thou rememberest him well—when he stepped into the room in the morning, where we were waiting for him, used to say in answer to our inquiry how he had slept, "Like the blessed." Like the blessed, I might say, have I slept, or rather like the blessed have I awakened. I feel myself new quickened; as if all weariness and all need of sleep were gone forever. Such vigor is in my limbs, such elasticity in my movements, that I believe I could fly, if I would.

W. And you are pleased with this place? H. Indeed, I must say, we have been in many a beautiful place together; but this is wonderful and beautiful beyond description. What trees! actually heaven high! They bear blossoms and fruit together. Their branches swaying to the morning wind cause the tree-tops all to give forth melody, as if a host of feathered singers dwelt in them. Behind the trees the mountain tower up. Their majestic forms rigidly defined in the pure air, and here and there clouds, glowing with all the hues of sunrise and sunset, stretch along their sides, or float over their summits. Upon the highest peak, out of a milk-white, translucent, shimmering mist, there springs, as it were, the gates, and towers, and palaces of a splendid city. From this peak nearest us, there seems to gush a mighty water, which I may call a sea rather than a stream, and which nevertheless leaps down the numerous terraces of the mountain, not with fearful roaring, but with a melodious sound. Wide about us are sprinkled the drops which water the trees and flowers, and impart a delicious coolness to the air, making it ecstasy to breathe here. Look, too, at this bank whereon we stand! How luxuriant and how thickly strewn with wonderful flowers! We wander over it, and yet the spires of grass are not broken, nor are the flowers crushed by our footsteps. It is a solitary place; yet on all sides vistas open to us, and the horizon tempts us ever further and further on.

W. Hast thou seen all this often before, or dost thou see it to-day for the first time? H. Notwithstanding all is so homelike to me here, and though everything greets me as something long beloved, yet when I think of it I must say, No, I have never been here before.

W. And dost thou not wonder to see me again at thy side? H. Indeed, and hast thou not, somehow, always been near me? W. In a certain sense, I have; but in another, not so. It is long since thine eyes have seen me. I disappeared from them once.

H. Ah! now there sweeps over my memory, as it were, a dark cloud—days of anxiety, and nights spent in weeping—only the painful thoughts and emotions which so recently absorbed me. Now they elude my grasp, I cannot distinctly comprehend them, they appear to me something mysterious.

W. Think on the fourteenth of February. H. How, now it is all clear to me. It was near noon. Four days hadst thou been sick. We had feared much for thee, but still had hope. Suddenly a faintness came over thee; thou didst lean thy head upon my breast; didst sink back with a deep sigh; thou didst; yes, it is all over, thou art dead.

W. I am dead; yet see, I live. H. If thou art dead, and yet I see thee, then do I really dream? W. Thou dreamest not, for thou art awake. H. Or art thou sent down from heaven to earth, that I should see thee again for a short time, and then anew through long years lament thy disappearance? W. No, henceforth we shall never separate. I am indeed sent to thee, but not down upon the earth. Look around thee here; where upon earth hast thou seen such trees, such waters? Look at thyself; thou didst go about yonder, bowed beneath the weight of years. Now thou art young again. Thou dost not walk, thou floatest; thine eyes not only see, but see immeasurably far. Look inward upon thyself; has it always been with thy heart as now?

H. Within me is a deep, unfathomable, ever-swelling, and yet entirely still and peaceful sea. Yes, when I look about me here, and when I feel thy hand in mine—then I must say I am blessed—I am in heaven. W. Thou art. H. And then I must be actually dead. W. Thou art. Hast thou not lain sick in that very chamber where I died, and whither thou didst long to be brought. Has not thy son, day and night, without leaving thy side, sincerely and tenderly nursed thee? Hast thou not by day and night found open the blue eye of thy daughter, in which she vainly strove to hold back the forth-welling tears? Was there not then a deep mist and utter darkness spread over the faces of thy children, and over everything around thee?

H. I AM DEAD! Lord of life and death, upon my knees I thank thee that thou hast fulfilled this so great thing in me—that thou hast led me to such high happiness—that thou hast granted me such great honor; dead, and happy to be dead! Thou knowest, O Lord, how often that moment stood before me; how often I have prayed that thou thyself, since I was not able to do it, wouldst prepare me for that hour—wouldst send me a soft, blessed death. Now, O Lord that thou hast heard this, as all my other prayers, thou hast in this, as in all things, eternally shown thyself gracious and pitiful. What stood before me is now over. Truly, though dead, I have not yet learned exactly what death is; but this much I know, death is sweet. As one bears a sleeping child out of a dark chamber into a bright spring garden, so hast thou borne me from earth to heaven.

Thy aspirations of great men are the flowers of human thought, that an uncongenial time too often will not allow to do more than blossom.

Sight and Insight.

For the Herald of Progress.

Ancient Glimpses of the Spirit Land.

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Mackay, in his "Rise and Progress of Christianity," quotes the Christian father Lactantius as saying "that all the moral truths and mysteries had already been taught by pagan philosophers." According to Mackay, the Hebrews became ashamed of their more ancient God, who "was identical with the first rude worship of that 'jealous' and 'consuming' power symbolized in the fire and whirlwind, who demanded the first-born of man and beast for sacrifice; that in process of time these horrid rites were exchanged for milder ones, when the Bible writers eagerly vindicated the character of their God by transferring to old times improvements of newer date, making inveterate practices appear as detestable innovations, for which, with uncontrollable perverseness, the Jews were ever deserting their own purer theism." \* \* \* Samuel and Elijah themselves adopted the murder of a man as a sacrificial rite. Even David, that perfect servant of Jehovah, who "went fully after the Lord," acquiesced, on occasion of a famine, in the murderous atonement executed by the Gibeonites. \* \* \* And indeed it will always be found that religious fervor, unswayed by reason, degenerates into foul or senseless superstition, exemplifying the well known truth that the worst acts often accompany the best intentions. If the question be narrowed to the point, whether the Hebrews, in earlier periods of their history, offered human victims in the name of Jehovah, their own prophets answer distinctly in the affirmative, and it only remains to inquire when and why they discontinued the practice. It appears that about seven centuries before the Christian era, a movement of religious reform widely extended itself through Asia, whose general object was to bend the rude forms of Nature worship into harmony with an improved moral consciousness. In Judea their reform was doubtless due to the Prophets, whose God was no longer, morally speaking, the same as the God of the common people. \* \* \* Their Jehovah, before only one among

many Gods, was now the universal Deity, in comparison with whom the ancient Baals and Molochs were either degraded into imaginary beings or 'nothings,' or took their place, after Magian phrase, among the Devils. The fluctuating antithetical conceptions of Nature worship were permanently parted into two rivals, of whom the somber aspect (Satan, or the Adversary) was banished to Tophet, or Gehenna, the fire-furnace of the wicked, his abode still forming a memento of his old abominations, until at last it began to be suspected that Abraham's sacrifice was a suggestion of the Devil, and that the ancient Hebrew God was only the Demiurgus or 'Prince of this world,' an impure being, who could not have been the father of Jesus of Nazareth"—and much more to the same purpose, all going to show that the modern church, in gross, have but a very bleared vision as regards their Basic Word.

From the same author it also appears that at the very threshold of Christianity it was impossible to decide how much of the spirit was of the Lord and how much of the Devil. In the very household of faith what were termed "diabolical deceptions" on the one hand were received "for orthodox Christianity" on the other, and the Judaizers and Paulinists mutually criminated each other. It appears that those severe charges in the Acts, Epistles, Revelations, &c., were dealt upon each other, though the names were suppressed either by the anathematizers or their compilers. "A great step was gained when Judaism departed from the dogged self-sufficiency of its position by admitting the fallibility of its records and consenting in any degree to submit them to criticism. The compromises adopted by the Alexandrian Jews to account for Scripture incongruities, however lavishly employed, had been found insufficient for the purpose; and the followers of St. Paul had carried the Pauline idea of the independence of Christianity to the extent of ascribing the old law and Old Testament in general to the promptings of the Evil Principle."

So too with the Gnostics: "In comparison with the purified and abstract God of Gnosticism, all other Gods, with their correlated systems, necessarily fell into a lower rank, and thus the God of Judaism, in his character of 'world-framer' and partial protector, reappeared in the Gnostic 'Demiurgus' as an inferior or even hostile principle. \* \* \* Marcion wrote a treatise called 'Antitheses,' composed of contrasted passages from Law and Gospel, in order more plainly to show the inconsistency of the two systems. He pointed out the benignity of him who spared the cities of Samaria, the friend of those little children whom the Demiurgus, at the solicitations of Elisha, sent bears to devour, or destroyed by fire from heaven. He willingly dwelt, too, on the Savior's anti-Mosaic acts, his laxity in Sabbath observance, his touching the unclean, his patronage of Publicans, Samaritans, and Greeks. He contrasted the real Christ with the Jewish Messiah, armed with all the fierce characteristics of the 'Demiurgus,' as manifest in the revengeful rancour of the Apocalypse.' \* \* \* The Jews were too gross to understand the real meaning of their oracles, the discernment of which is the true Gnosis. The writer of Barnabas draws from Jewish premises specifically Christian conclusions, while almost denouncing common Judaism as Satanic, to that Christian speculation was both Judaical and anti-Judaical, retaining the ancient forms which it used for its own purposes. \* \* \* Justin argues with the Heathen that Christianity, even to them, was nothing unprecedented, and that they were already to a great extent Christians, without knowing it. \* \* \* The form of thought by which Justin and others for the most part try to connect Christianity with preceding systems is the Logos doctrine, a term, which, proceeding from Alexandrian Platonism, has the advantage of comprising both reason and speech—the 'Word' of creation and the 'Word' of prophecy. Whatever in Judaism or Heathendom may seem true and rational, is vindicated as the gift of the Logos, and is therefore Christian, since Christianity is only the full effulgence of that light or reason which had always been in the world, though its anterior revelations were partial and fragmentary."

When, so long ago, Jew and Christian had so far outgrown the Old Testament as to ascribe large portions of it to "the agency of the Devil," it would seem that our modern churches and Sunday-schools might also be able to lay aside some of the ancient swaddling-clothes, and not confine our spiritual growth to the fashion of Abraham, Isaac, and Jacob. It is time that we cast the old skins of which "the Lord God did make coats" for the dressing of Adam and Eve. The persistent sewing of these old skins upon new cloth, without ventilation, makes the wearer very lugubrious and sallow. While screeching against their ventilation, these same patriarchal old clothes, thus shut in from fresh air and sunlight, send forth the rankest compound of villainous smell that ever ascended as a sweet-smelling savour to the Lord; but ventilated from the astronomical mount of vision, which we shall proceed to do along our later Glimpses, the patriarchal old shirts will be found hung up before the Lord, or Sun, and bleached into fresh linen, clean and white.

In speaking of the Montanists, Mackay informs us that "Priscilla, another Montanist prophetess, but whose raptures were by her adversaries interpreted as a demoniacal possession, pretended to have had a vision of Christ, who pointed out to her the exact spot on which the heavenly Jerusalem was to descend. All Christians were gifted with the Spirit, and spirituality and prophecy were almost the same thing. This charisma, long forfeited by the Jews, is claimed by Justin and

Irenæus as having passed, with other Jewish privileges, to the Christians, and the names of its successive recipients are commemorated—Agabus, Judas, Silas, the prophetic daughters of Philip, Amias, and Quadratus, of Philadelphia. Through these the gift was transmitted to the Montanists, who enjoyed the plenitude of inspiration reserved for the latter days. They assumed on this score to be like the Gnostics, distinguished above other persons as "Pneumatici," or Spiritualists. To them are sometimes ascribed all the Apocalyptic writings of early Christianity—Hermas, the Fourth Book of Esdras, and the Sibylline oracles, their spiritual claim as pietists and prophets nearly coinciding with that of the authors of those works. The prophet had always been, considered as speaking, not his own words, but those of inspiration; as being the passive organ, or "Medium," of the Deity. Hence Montanus, as a vehicle of the divine, became identified with the power he represented, which, "as a plectrum, struck upon the cords of the human soul." Tertullian describes a prophetess, or weird Sister, "resembling the mesmeric clairvoyants of the present day, who, seized with ecstasy during church worship, seemed to converse with angels or with the Lord himself, divined what was passing in people's minds, and prescribed medicines to those consulting her."

It was a question among the first Christians whether Jesus received inspiration direct from the Father, or from the promptings of intermediary spirits; and the quarrel among the various divergent sects was a very sharp one, the pot calling the kettle black and heterodox. It has been attempted to hide all these things from modern eyes. "Clemens, for instance, avows that he suppresses many traditions, lest he should put a sword into the hands of children." So, so, Father Clemens! the modern church profits by your example, nor permits its "children" to cut their eye-teeth, but continues to ladle them with milk for babes, combined with purgatorial brimstone additions, as the most fitting medicine for Christian souls. Of course, our old theology is very rickety, has a crooked spine, weak knees, is flatulent, petulant, and troubled with revival effervescences, having visions of the Lord in such shady proportions as for the most part to see him transformed into the Devil. But a better day is coming, where physical and spiritual health may be found. The veil is rent that shrouded the spirit-world in chaos and old night, and now so brightly dawns the morning that already we have a foregleam of the noonday light.

It was a tradition of the elders that "the same 'Word' which had been revealed in one direction to the Barbarians, or Jews, had also, it was said, communicated to the Greeks all that they possessed of true and rational, and consequently every one who at any time had lived rationally might be considered to have been Christian."

This is the very ground we have taken from the beginning, that the "Word" was by the Greek mediums, as well as by the Hebrew, and hence that the "Word" was no respecter of persons, and had no chosen people. Here are the first Christians, in their more open vision, receiving the Word as universal, presenting its stature, according to the unfolding of the recipients. True, the early Christian brethren, like their orthodox brethren of to-day, found themselves dominated by a universal Devilism, which was a very unpleasant manifestation of the Word. "The unjust treatment of Christians arose from the agency of demons, who, having contrived to make themselves feared, had been in consequence worshipped. Socrates tried to destroy their influence, and eventually fell a victim to their vengeance, under the pretense that he had denied the existence of the Gods. The same nefarious acts were now being practiced against the Christians; they too were called Atheists; but the accusation was wholly unfounded, or, at least, only true in case Demons were to be accounted Gods."

But Socrates had one of these familiar Demons, which he interchangeably called God, for in earlier days a good Demon was equivalent to a good God; but afterwards the Demon-world became the shady side of the God-world. However, both together make up the universal phase of spiritual being. Though the scale is one, the variety is infinite, and the Demon of to-day may be the God of to-morrow. No one is withheld from the march of progression. To seek, to find, to do as we shall find by all the light, so are we borne onward, upward, and thus the eternal Word becomes the eternal law of being.

Says Mackay: "It has generally been thought advisable by reformers to offer as little violence as possible to prejudice and habit; to insinuate wholesome innovations quietly and discreetly under the disguise of ancient formalities. Yet it may be reasonably doubted whether any real improvement can be secured by such a stratagem; and whether the mental change imagined to have been effected unconsciously has to any useful purpose been effected at all. \* \* \* The terrors of hell and excommunication were the chief influences which she (the church) brought to bear upon the mind, and provided a man approved himself 'after God's own heart' by being a dutiful son of the church, there were scarcely any limits to the atrocities he might commit."

Again: "The Eucharist was often celebrated at night, and, as the Jews believed that Christ would come as a thief in the night, like the 'Destroyer' of the first-born of Egypt, it was usual among Christians not to dismiss the people on the eve of the Passover until after midnight; after that hour, supposing themselves safe, they kept the ensuing day as a festival." At what hour of the night do our modern Adventists consider themselves

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safe from the coming of the Lord? It would appear that the thief of the night, or destroyer of the first-born of Egypt, is not to be a very welcome visitor, but that there is rather a preference to be safe in his absence than in his presence. We think that our modern waiters for the Destroyer may solace themselves as not likely very soon to be disturbed in that direction. Accordingly, they may dismiss their midnight watchers to bed, nor be afraid, when two black clouds, with heaven's artillery fraught, come rattling on, preceding the Word by lightning, or forked tongues. Should the Destroyer thus present himself in the clouds, and pour out his fury as in old time, it would do but very little more than to scamp the groundlings, for the thundering Word would soon be quiet under the laws of equilibrium, and the fierce wrath of the Lord be thus turned away till "he roared you as gently as a sucking dove." The seizing of the "Bery Word" by science, has put both the Lord and the Devil in harness, and their fierce wrath now scampers along the telegraphic wires, working out for themselves a very glorious salvation.

"But it is the nature of religion to hallow its instruments as well as its ends; to confound the Deity with human definitions and conceptions of him in undistinguished reverence, and to claim, as the older and better way, supernatural authority and an exclusive right. At this point religion and philosophy take different paths. Intellectual tyranny cannot tolerate the intrusion of free inquiry, which attempts by laborious effort to attain what religion pretends already to possess, and it is only when, after long intellectual discipline, men have come to be familiarly acquainted with the laws and operations of their own minds, that they learn to distinguish form from substance—the difference between religion in itself and the modes of its expression, or the traditions usurping its place." So, when Peter Abelard declares "the Bible, or 'God's Word,' to be contradictory, absurd, and wrong," "What," cries Bernhard, "can be more heretical than to refuse to believe what you cannot understand? This Master Peter sees nothing darkly, but all face to face. He dishonors the church, perplexing the simple-minded with his rusty lore. Simple faith is scoffed at, the secrets of God are hunted out, the deepest mysteries invaded, and the Fathers derided who wished such matters to be hushed and kept out of sight. True piety is content with believing, and shuns discussion."

Open your mouth and shut your eyes is the broad foundation of the church in all ages. Do not seek and find, but feed on lollipop and believe. Do not take an airing, but shut out all ventilation and remain stifed in the lowermost depths of mephitic vapors, rank, murk, and sulphurous, from the abodes of chaos and old night. If light is proffered to the darkness, do not receive it; for *populus vult decipi decipiatur*—the people would be deceived, so let them be deceived. Yet salvation can come only with knowledge and with truth. These, in their uses of love alone, bear us upward. Yet how prone the conservative mind to cling to its down-tending errors. Even the "sum of all villainies," if sanctified by the Bible and the church, is perpetuated in the name of the Lord. C. B. P.

Voices from the People.

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

THE LONE GRAVE-YARD.

BY J. LEANDER STARR.

On New York's shore the mighty Hudson flows, And on its banks the weeping willow grows; A wood-embower'd spot thus shaded o'er Lies half-concealed, sloping towards the shore.

Beneath the willows which are growing there, Repose the forms of those once young and fair; The aged, too, here rest in mystic sleep, And here the widow often comes to weep.

It is a lonely spot for those who think, For, close beside the forest-covered brink, The placid river rolls its gentle waves, And breezes fresh fan o'er the silent graves.

Oft here I've sat on a still summer-day, When lured from city-life and cares away; And, lost in contemplation, here reclined, And sought to calm the turbulence of mind.

The bright sun sparkling on the rippled wave, The light winged bird chanting on every grave, The balmy, pure, and health-restoring breeze, Sporting its gambols through the leafy trees—

In such a spot whole hours have passed and fled, With no companionship except the dead; Yet not time lost, for 'e'en the silent tomb Proclaims its lesson—teaches of our doom.

And we may read, while thoughtful and alone, A useful lesson from the sculptured stone; And lay to heart, and in our own behalf, The moral found in every epitaph.

How calm the mind when rambling 'mid such scenes!

What lessons teach the soul unconscious gleams! How rapid, worthless, now seem worldly cares! How vain and mad our mis-spent life appears!

The busy world drives fast its votaries on, Months succeed days, and years these months again;

Then life is o'er, the "morning vapor" fled, And we take rank with the unnumbered dead!

Who would not choose his grave in village ground?

Nature all calm—all sympathy around! Instead of that false mockery of woe Which city pageants, grand and heartless, show.

Numbered among the village-dead I'd lie; This be my resting-place when'er I die; No epitaph—no tomb-stone fustian fame, But simply this—THE RECORD OF MY NAME!

For the Herald of Progress.

Many persons give their influence in favor of Sunday-schools, because it is popular. They have no higher motive in the education of their children than popular respectability. Little do parents think the evil of mental inactivity is the direct effect of an authoritative instruction. Mental slavery is the worst of all evils which can be inflicted upon youth. Any kind of instruction which tends to produce mental inactivity is deleterious to the permanent good, and wrong in the extreme. When a child is required to commit to memory that which is too holy, true, and good, to be demonstrated, he is put upon a train of mental imbecility. It is like requiring the stomach to receive a whole potato without allowing the proper organs to masticate it. For a child to learn that which he cannot and is not allowed to understand, only in a certain way, is the height of folly, and should receive the candid rejection of every lover of youth.

The New England people have a great love for the Sunday-school—the nursery of the church. There is a sacredness attached to it which the youth can hardly be expected to outgrow on earth. The wisest and most learned ones reverence and support it. Principals of seminaries indorse it, and the common teachers of youth are required to give it their influence.

The chief objection to the church Sunday-school is the direct tendency to mental inactivity and moral imbecility. The Sunday-school pupil is required to commit to memory the words of the Bible as authority. He is not allowed to question its teachings or to doubt its sacredness. They are taught that Matthew, Luke, and Mark, were unerring men, moved and controlled wholly by the Divine Mind. Thus the young mind has nothing to do but to swallow down the whole as an unerring production of an unerring divinity through an unerring media. Behold the graduates of the Sabbath-schools! Is it any wonder that the soul is narrowed and the mind fettered? Mark how self-concepted and with what bitter feelings they treat everything not in conformity with their "revealed religion." When the graduates of the Sabbath-school escape this deformity, the divinity in their own souls rises above, and they see God in Nature, and learn of him there. Could the youth of our land be taught in a Sunday-school, the principles and laws of Nature, and the conditions of health, symmetry, and happiness there existing, if the kingdom of harmony could be unfolded in their young and tender beings, glorious indeed would be the fruits, and their permanent good would be attained. But such are not the effects of the popular Sunday-school teaching. Instead of being instructed that salvation depends on their conformity to all the laws of their being, they are taught that in the blood of a human or divine being lay all their hopes of happiness for all future time. Thus arises moral imbecility and the inactivity of the Divinity within, and the lack of energy to attain to a higher and purer existence. If the young mind is in the least inclined to follow the instincts of his own nature, he is informed that the devil is tempting him, and trying to insure his sinning. The devil is made the subject of nine-tenths of the Sunday-school lessons. His omnipresence is fully substantiated to the minds of youth, and he is said to be the promoter of every evil thought and the instigator of every free inquiry. If the child tires of the monotony of the Sunday-school, he is told "that the devil is at work to keep him away, and to allure him into by and forbidden paths." Sad indeed are the fruits of such unholy teaching. No wonder the natural aspirations are perverted and the youth become addicted to debasing and evil habits. True, some minds will pass through the ordeal of Sunday-school instructions and come out apparently uninjured. So will water run off from an oiled surface. But while few escape uninjured, the many carry the scars of theological dogmas to the spirit land. O parent! can you allow your tender child to be taught sentiments so repugnant to his innocent being? Rather give him the injunction to "be good," and trust to the divinity within to lead him on to harmony and heaven. E. C.

Let every man have due liberty to speak an honest mind in every land. For the Herald of Progress.

Don't Kill the Birds. "Don't kill the birds, the little birds That sing about our door. Soon as the smiling spring has come And chilling storms are o'er."

FRIEND DAVIS: Last year, some time, I heard two men talking about birds. One of them said in substance as follows: "The robins come into my garden and eat my berries, and some of my neighbors say to me, 'Why don't you get a gun and kill those robins? they eat up your raspberries.' I kill the robins! What for? No, sir! and don't let me hear any one has killed them. Those robins have paid me for my berries a hundred times over. They pay me every morning with their songs, from those trees around the house. They are welcome to the berries. And, besides, if I needed more pay I get it from the fact that they carry away bugs and worms enough from my garden to more than pay me for all the berries they eat; so that besides the material pay which I get, which amply repays me for all they take from me, I get their cheering and beautiful songs that make life glad, into the bargain. No, sir; let no one kill the birds!"

"The happy birds, the tuneful birds, How pleasant 'tis to see! No spot can be a cheerless place Where'er their presence be."

The above person is an "infidel," but not without humanitarian feelings. T.

Is there any Difference between a Spiritualist and a Harmonial Philosopher? Yes, there is a difference. A Harmonial Philosopher is always an (enlightened) Spiritualist, but not every Spiritualist is a Harmonial Philosopher. A Harmonial Philosopher is an independent thinker—one who dares to investigate all things and conditions, who tries to comprehend the living world in all its appearances and in its harmonious unity, and who strives

at the same time to apply his views to all the various departments of practical life. The Harmonial Philosopher is, therefore, free from a narrow sectarian formalism, as he acknowledges no dogmas but the "eternal truths" and leading "impersonal ideas" of the universe. The Spiritualist, however, need only believe in a personal future existence of man, and in an intercourse of the spirits with the living here below, and no one dare deny his being a Spiritualist. But this is far from exalting him to the rank of a Harmonial Philosopher. Many of the Spiritualists show, indeed, by their thinking, feeling, and acting, that they are extremely *unphilosophical*—i. e., without true knowledge, love, liberty, and wisdom. This is the case, for instance, when they are all the time trying to flock together under the rules of fixed statutes, in order to form a sort of a new sect, order, or church. This is contrary to the very nature and spirit of all Harmonial Philosophy, the motto of which is: Individual liberty in thought, love, and wisdom. The existing organization of the world forms the only eternal code of statutes for all sides of individual and social life. ANKROS.

The Progressive Friends at Longwood.

[We publish the following letter, not to invite controversy—for no farther discussion will be admitted—but simply to show that others beside C. M. P. may have felt, if they have not expressed the thought, that perhaps there has been want of practical direction to the efforts of the Progressive Friends. That such an idea has its origin in no unfriendly feeling will need no proof with those who are acquainted with the name attached to the letter below.—E.]

ROCHESTER, July 21st, 1862. A. J. DAVIS, DEAR FRIEND: I have read with considerable interest the discussion in your paper respecting the change of time of holding the Longwood Meeting. The same change was made at Waterloo, N. Y., a year or two ago, but not for the same reason, (as explained by Oliver Johnson), but from the fact that there is always a larger audience on the first day of the week than any other day, and we wish to close with a full house. I said we had made the same change, but with this difference, our meeting closes on the first day of the week, and is attended by a large concourse of people from the surrounding country, not to make disturbance, but to listen attentively.

I think there is force in the query of C. M. P., whether there had not been a lack of practical labor in conducting those meetings. Had there been a Gough there for a few years past to preach temperance, they would probably have had less disturbance from the class of persons referred to; for I think that vicinity is sadly behind on the subject of Temperance, unless it has greatly reformed within a few years. I was on a visit in that part of the country, and rode to town with a good Quaker lady, who took along a large jug to get spirits for the men in the harvest-field. I do not charge this upon the Chester County Friends, but fear there is not enough practical labor in that direction. Yours, truly, BENJAMIN FISH.

The Great Battle of Amageddon.

LETTER FROM L. MARIA CHILD TO A MEMBER OF CONGRESS.

[The following letter, which we have been permitted to print, was written to a Member of Congress as a compliment for his firmness and zeal in the cause of liberty and the Union.]

WAYLAND, June 16, 1862. HON. MR. —, DEAR SIR: I thank you from the depths of my soul for your speech on confiscation and liberation. It has strengthened and cheered me more than any words that have come to me since the war began. And I have needed strengthening, as you can readily imagine. I am thankful for what has been done. Thankful to see a congress freed, in a great measure, from the fear of the Southern whip; thankful for emancipation in the District; for the recognition of Hayti and Liberia; for the extermination of slavery in places under exclusive United States jurisdiction; for the prohibition of its extension into new territories. But, mingled with all this, there is so much to grieve and exasperate every true friend of freedom and progress, that at times I cannot shake off despondency. So few seem to have any clear perception of the great principles of justice and humanity! So few realize that without righteousness there can be no permanent peace and prosperity! With a few noble exceptions I look in vain among politicians for anything like true repentance for the grievous, long-continued wrongs done to the colored people—even for any acknowledgment of their right to redress. The only question seems to be whether it will most serve our interests to abuse them or to use them.

When I see the poor, much-enduring slaves, looking to the United States so hopefully, trusting to us for liberation, willing and anxious to serve us, yet in so many cases sent back to the vengeance of their masters, my soul is filled with an agony of shame and sorrow, which language is altogether inadequate to express. In view of such things, I cannot see what right this nation has to expect to be saved. It seems impossible that a just God can save a people whose moral sense is so woefully perverted.

"I see brave patriots bleed; the rankling chain Replaced by despots round the bondman's form, All in God's name! and o'er my soul deep pain, Resolve, and agony, a mighty storm Of fierce resistance sweeps, that cleaves the air With the resistless might of heart-wrung prayer."

If I had almighty power, swift thunderbolts would fall on the heads of every military slave-catcher, and on every politician who strives to shield them in their mean, dastardly, cruel work. But the All-wise One, who is so visibly guiding events, will make even these base men help on the work of freedom. Every surrender of a fugitive has swelled the great tide of the popular heart, that I hope will soon be strong enough to break down all the dykes and barriers of legalized oppression. I very much prefer to see emancipation come

in an orderly way; and I have waited long, and tried to be patient, hoping to see it thus accomplished; but a stormy tide swells ever more and more in my breast, as I watch the timid, fluctuating policy of the Government, and I am ready to exclaim: If it cannot be done in order, then, in the name of the God of justice, let it be done in disorder! I abhor war, and have the greatest dread of military supremacy; yet I have become so desperate with hope deferred, that a hurra goes up from my heart when the army rises to carry out God's laws, though it involves the necessity of trampling on the civil authorities working in the service of Satan. This exultation arises from no partisan feeling in favor of the colored people exclusively. I feel thus because I am convinced, as you are, that this is the great battle of Amageddon, between the angels of freedom and the demons of despotism. The aristocrats of Europe do but obey their affinities in siding with the South. They are birds of the same feather, claws, and beak—birds of prey, all of them.

I have often thought of the wonderful leadings of Providence in making the slaveholders do His work by means of their own aggressions upon freedom. Little did they know what giant they were waking from his slumbers when they sought to crush out free Kansas, and to assassinate Charles Sumner for pointing out to the people the prints of their bloody heels! When, by hopes of the Presidency, they hired Daniel Webster to sustain the infamous fugitive slave bill, they did not see rising from that act a vision of Uncle Tom, destined to kindle the heart of the civilized world to a white heat that would brand their institution as the ugliest system of despotism that had ever disgraced and cursed the ages.

Your recapitulation of the events in which they have been unconsciously the agents of God's will, is an echo of my own frequent thoughts. The overruling hand is so plain in the dark gathering of the clouds, as well as in the lurid flash of the lightning, that in view of it, I cannot but thank God and take courage. But when I turn from that view and watch the United States Government, so wickedly willing to abjure all principles of justice and humanity, so insanely blind to an enlightened policy in their fear of offending the Border States; when I see so many of our military men, mere military chieftains, incapable of understanding that human souls are living spirits, and not mere drill machines; when I look on that side—I need to be reassured by brave, manly words like yours.

Oh, those Border States! They seem to be dragging the whole nation into the gulf of ruin. If God meant to save this country, why did he not allow all the slaveholders to go wild with the madness of secession? The Borderers are really as completely demoted by slavery as are the open rebels; only, being situated just as they are, they deem it the best policy to profess loyalty. If the whole insane hospital were equally mad, there would be some hope of getting them into strait-jackets and restoring them to reason by kind and judicious treatment; but what is to be done with these disguised lunatics?

Every day I pray God, in agony of soul, to remove from our Government that nightmare fear of the Border States, which, by the mere force of a fearful dream, chains its will and paralyzes its motions. That we shall ultimately conquer the rebels by force of arms seems to admit of little doubt; but, if they continue slaveholders, our terrible struggle will be invested with no moral dignity, and it will have no moral value as a historical lesson for the human race. God will, indeed, turn it into a warning, for the peace thus bought would prove no peace. Perhaps we are not worthy to fulfil any higher mission than a warning. But I love my country, and most devoutly wish we might do something for the world better than that. Our own safety, as well as our moral standing among the nations, requires the overthrow of their baneful system. If we conquer them, what can we do with the turbulent, chaotic mass of arrogance and violence which the habits of slaveholding inevitably produce? There can be no real peace or union, unless the spirit of their population is changed, and that can be done only by the salutary influence of free institutions. The Unitarian minister of Fitchburg prayed, the other day: "Oh, God, we pray thee to bless the rebels. Bless their hearts with sincere repentance. Bless their armies with defeat. Bless their social condition by emancipation." And truly a proclamation of emancipation would be the greatest good that we could confer upon the slaveholders. Oh, that we Americans really believed in freedom! That sacred name, which we so often take in vain. It is wonderful how that faith has degenerated among us. I sometimes think there was no other possible way of regenerating this people than this dreadful war.

I have long thought, and though few agree with me, I cannot banish the idea from my mind, that the rebels, in their last extremity of desperation, will resort to emancipation as the only means of securing the assistance of England and France. Their pride is so indomitable, that they will do any thing rather than submit to the United States; and there is no other way in which they could so effectually humiliate us, and secure to their cause the sympathy of the world! John Bull and Monsieur Crepeau would like nothing better than to help in the dismemberment of these States; and if the South is sagacious enough to take that step, they can do it not only without offending the moral sense of their own people and of the civilized world, but they would be sure to receive universal plaudits as missionaries of freedom, justice, and humanity, while they were in fact merely serving the purpose of their own selfishness. I have never believed that M. Mercier went to Richmond merely to see about tobacco. Why is he now going to France, and Lord Lyons to England? Why is Sliedell's secretary hurrying home to Secession from Paris?

The South has always been too cunning for us; and I cannot think she will lose this chance to make use of the advantages which we have been so afraid to avail ourselves of. If she does so, the United States Government will wake up too late to a sense of its folly. It will become the laughing-stock of the civilized world. The Border States will no longer place any value on the institution they are now so willing to sacrifice the country to sustain, and Sambo will be amply revenged upon us for rejecting the services he was so willing to render us in our hour of need. It is such a beautiful programme of just retribution, that it really seems as if Providence ought to carry it into operation. Sometimes I chuckle over

it in thought, but I am soon saddened; for I love my country, and should be mortified and grieved to see her in such a disgraced position before the world. Yet it seems to me the chances are ten to one that it will be so. Well, we must comfort ourselves with the fact that we shall in that case be emancipated from slaveholding rule—from Border States and all.

May God bless you, as my grateful heart blesses you. Yours, with respect and gratitude, L. MARIA CHILD.

Philosophical Department.

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

Remarks on Ante-natal Growth.

DEAR EDITOR: In your edition of July 12, I read Brother Evarts' remarks on this subject with pleasure and satisfaction. Any attempt to discover the truth should be encouraged, whether in science, morals, or religion. It is declared that by seeking we shall find, and that truth shall make us free.

Having finished reading the article, the following reflections came to mind: There are two influences acting upon all the forms of life, one of which is within and the other without. The origin of forms is conceded to be, by scientific men, the capacity and adaptation of matter to create the form by its own self-resident life-principle.

The continuation of the form is found to be carried on by nucleated cells, or granules, having contained ones within. Nutrient is converted into these before being assimilated into the system, and the tissues are formed from them. The globules of the blood are reproduced in the same manner, and multiplied by the same fissiparous generation.

It would appear, from the preceding, that it is not impossible for science, eventually, to so arrange matters as to cause new forms to arise on the earth's surface. Some feeble attempts have been made in this direction that have been attended with success. As well has been discovered the fact that forms have arisen whose origin could not possibly be accounted for only on the supposition of this proper arrangement of the conditions of matter. Among others may be noticed the *tinca* in dressed wool, the *hydatid* on hogs, the *insects* in cheese, the *oinopota cellaris*, living nowhere but in wine and beer, the *entozoa*, that only live within the body, &c.

The living cell having been outwrought, or formed, must be placed in suitable outward conditions in order to perfect its full development. Should these be unfavorable, the nature of its form would be changed in proportion as the true conditions are departed from, or the organism would droop and die. But the conditions that tend to influence the fundamental form must be contiguous, or in close proximity to it.

In the vegetable and animal kingdom, Nature seems to fix, in certain localities, a period of time in which the conditions are favorable and in which they are unfavorable; but in the equatorial regions, all times and seasons are equally favorable.

In this examination the principle can only be applied to the outward form and structure of the organism, and not to the character of the life-principle within. This life-principle contains the same number of powers in every case, and it is only by the exercise of certain combinations of these that distinguish one from another, and make what men call great or small, in mentality.

The capacity of the brain of the form may be large or small, and the organs to manifest to the world may be superior or defective, but these can never interfere with or obstruct a favorable combination of mental powers. Circumstances and conditions do arise in which latent powers are called into exercise, but never into newer powers.

How often has the world lamented the departure of the great and good, and mourned because some sudden emergency might arise in which the country would stand in need of their valuable services?

But Nature ever compensates, and no contingency can arise in any department of life but that there is solace, support, and consolation in the end.

In human affairs, in relation to the present internecine war, how happily is this proven. The darkest hour of our beloved country was when the war was inaugurated, and we found the recognized military ability of the country taking sides against its further continuance. Has not a host of able men risen from the earth, as it were, equal to the emergency, and only requiring the necessary means to crush this rebellion to the earth?

I take it that the spirit and its powers are not affected by material laws of time or space; but the circumstances under which it finds the body in which it dwells calls for action suited to them, and this presupposes an exercise of a proper combination of powers to deal with them.

There is a natural combination of these powers, or a combination that is constantly called into requisition, that are more favorable for certain purposes than others. This is the case with some mediums, artists, and scientific men. But others may equal them should they call the same into exercise as familiarly as they.

The spirit is controlled by its own laws, which are distinct and separate from those that govern earthly matter. It may be true that a diseased or imperfect form may affect by sympathy the spirit, in the same manner that earthly friends are affected when their health is invaded, but in no sense can the body

add to or subtract from its powers or functions. Strictly speaking, time is nothing—we would know nothing of it except from the periodic times of the revolutions of the planets.

Herald of Progress logo and address: ANDREW JACKSON DAVIS, EDITOR. NEW YORK, SATURDAY, AUG. 2, 1862.

TERMS OF SUBSCRIPTION: SINGLE COPIES, per year \$2 00; THREE " " " " 5 00; SIX " " " " 10 00; TWENTY " " " " 30 00.

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Brotherhood efforts, in behalf of the "poor Indian," are noticed on eighth page.

Laws and systems, in this paper, embrace thoughts and statements of the utmost importance.

L. Maria Child's letter to the Hon. in this number, is able and remarkable. Be sure to read it.

Editorial correspondence, by "M. F. D.," in this number, is particularly interesting to us, and may be to our readers.

Priestcraft opposed to true religion.—Do not fail to read the admirable speech of Hon. Gerrit Smith on our sixth page. It is full of inspired reason and truth.

SONG OF EROS TO THE HOURS. BY BELLE BUSH.

To the halls of the Past, to a shadowy throng, Ye are tripping away, away; And the sounds ye weave in your mystic song Are the voices of Night and Day.

Questions and Answers.

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

Brief Answers to our Correspondents.

Extinction of the Black Man. "A. J. DAVIS, SIR: I perceive in the minds of many of our statesmen (?) the thought that the race of blacks are ephemeral and will now pass rapidly away before the progress of the age."

ANSWER: There is a natural law at the bottom of every question. The origin, multiplication, and perpetuity of a race of men, can never be understood without first ascertaining the bottom law which pertains especially to such race.

So with the human race. It is a tree—with roots, body, intermediate limbs, and fruit-bearing branches. Go down low enough in human history, and you will come to the germ of the tree, together with all the great roots which pushed up and fed the main body.

There were several root-races, but this black family is equal in importance to any one of the others. Perhaps it would be still more alarming to say that the white and black races began the "foot-race" of existence about the same time, but that they started from different parts of the eastern hemisphere.

It is philosophically absurd to suppose that the black race is to be supplanted by the white. They are the twin-born races of the world. The Negro is a primary product of our common Mother. So is the race of white men.

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pean peoples have already experienced this fate. They were nothing more than transition races—non-producing branches, or rather not essential parts to the welfare of the whole body. Their uses were temporary, and so were their duration among the primal races.

The African blood is as permanent as the blood of the Anglo-Saxon. They are both fundamental and "full-blooded," and the propagative attributes of each are the same.

The Indian, on the other hand, is merely a transition branch, not one of the root-races, and for this reason his people will become extinct. The same process is at work among the people of Mexico, in Spain, and in several parts of South America.

When men and women are born without feet and hands, then the God of the human family will destroy the black and white races, but not one moment before. Can the hands stay to the feet, "We need ye not!" or can the feet and the hands dispense with the services of the body and brain? If the great and strong ultimately exterminate the weak and wicked, why will not the celestial race of archangels some day destroy the majority of our "statesmen?" Intelligent and conquering races do not destroy ignorant peoples, for the same reason that brain never deprives the body of hands and feet.

Important Questions on War. "HANNIBAL, MO., JUNE, 1862. "MR. DAVIS, RESPECTED SIR: For the gratification of a few friends, myself included, I am induced to submit the following pertinent and highly important questions:

"1. Do you advocate the prosecution of the present civil war in the States of America? Does it accord with your superior intellectual and moral status?"

"2. Does war, violence, or physical force, instituted and brought to bear by the passions and fanatical errors of mankind, correspond with the truth as revealed and proclaimed by your late moral and progressive Spiritualism?"

"3. Do you justify war by the sword under any contingency, where peace might reign instead?"

"4. Can loyalty, love, and submission, be obtained by human cruelty and military despotism?"

"5. Does natural law teach that wrong is right because of its popularity, or that wrong may be forced right by the Dagon-policy—coercion?"

ANSWER: We acknowledge the importance of the foregoing questions. In answering them it is necessary to forget self and at once ascend to the plane of the universal. When a surgeon examines a wounded soldier and decides that an arm or leg must be amputated, his examination and decision refer to the circumstances and welfare of the patient, and not to anything selfish or personal.

The surgeon does not decide that his own limb is to be amputated, and of course he does not advocate such a measure with reference to himself.

Thus, with reference to the present war. In advocating the right of a Government to protect itself by the use of the Army and Navy, we do not say that we, individually, should or would resort to physical force to overcome the injustice or encroachments of a personal enemy. We believe a man, like a Government, should be true to recognized principles. If, for example, this Government was based on the principle of Non-resistance, it would then be wrong and monstrous for the President to call out armed men under any circumstances.

So, too, it would be a frightful departure from Right for a man with Non-resistant principles to take up carnal weapons against a fellow being.

But suppose the case as it stands: Here is a Democratic form of Government. In most respects no country ever had so good a system for the expansion of freedom and civilization. The Army and Navy are parts of its mechanism. The Government rests upon the people, and the people repose upon the Government; each looks to the other for guidance, strength, and protection, and both rely upon physical force as a measure of self-protection in cases of foreign invasion or local insubordination.

Now a Government so constructed, and a people thus relying and believing, would be recreant and unrighteous if it or they failed to obey the recognized principles.

No such principles or measures can be morally binding upon the conscience of any person who does not believe in force as a natural law of self-defense. Our individual "status" does not come into these universal questions. We should oppose the war if the Government was constructed upon a basis of Non-resistance under all circumstances. For then we should hold it responsible to the recognized vital principles of its existence. And the same reasoning holds good when applied to the individual. Let every thing, institution, system, or person, be true to the recognized standard of right. If the standard be wrong, the results of obedience to it will be evil and misery; then it is the duty of the people to reject such standard and erect a better one for future recognition and obedience. Thus much in reply to your first question.

To the second question we reply that the "progressive principles of Spiritualism" do not indorse "war, violence, and physical force."

Individually, to your third question, we reply, "No!" It would be folly, yea, wickedness, to "justify war" when it was evident that "peace might reign instead." We think the general Government would make a similar answer. But here is an administration which cannot peacefully enforce its laws among all the people who live beneath its sheltering wings. Insubordination, rebellion, repudiation, piracy, arise before its face. The ways of peace are pursued until forts, arsenals, ships, mints, and public property to a large amount, are taken from the government hands. At length forbearance "ceases to be a virtue," and the Army and Navy are summoned to the work of self-protection. With these weapons uplifted, it were folly to carry the "olive branch" in either hand. To act with vigor, to down with the rebellion, to enlarge the boundaries of freedom, to strike a death-blow to Slavery—these ends were all within the grasp of the Government. But the people were not up to the best uses of war—they would not fight for unbounded freedom, but for the "Constitution as it is and the Union as it was," and the consequences of such disobedience are rushing like a flood over the faithless North. We do not believe in any war unless it will leave mankind much better than they were before the struggle and death-storm. We do not believe in "holy wars." All wars are evils, originating from the undevelopment of the people; but never from the angel-world, neither from the Great Positive Mind, who liveth in unchangeable principles.

To your fifth and final question we reply that natural law never teaches that "wrong is right" under any circumstances. For this reason progressive minds do not believe that slavery is right, although in a large portion of the Union the system is dignified as an "institution," and is "popular" with people whose selfish interests are interwoven with the needs of such servitude. We do not believe that Slavery can be "forced right," even by the "Dagon-policy—coercion." The inhabitants of Africa never would have voluntarily visited this continent. Some Dagon-policy has "coerced" them to come among us. Who did it? When was that "policy" inaugurated? At what time and under what combination of circumstances will the attempt to show that that "wrong is right" be terminated? We do not expect that "loyalty, love, and submission," will long endure under "military despotism;" neither do we expect that there will ever be harmony between Free Labor and Involuntary Servitude. Of two things, it seems that one must come to pass—either the Union will be dissolved by the present revolution, or else chattel Slavery will be caused to die an everlasting death.

It is now some consolation to us that we have never cast a vote to support a government which sanctions the evil of African servitude. And it is also a pleasing reflection that we have never said or written a word in favor of this war, unless we felt persuaded that the struggle was ultimately to secure Free Labor, Free Speech, and Free Press, in all the Southern States.

A Divine Law against Polygamy. "NEW YORK, JULY, 1862. "MR. EDITOR: For some time past my attention has been directed to an examination of your arguments against free-love relations or polygamy. It seems to me that Nature, one of your authorities, does not support your conclusions. . . . You invite questions, therefore I ask: Does not Nature practically teach that one male may produce healthy and equally good progeny through many females? And is the reverse not also true? In the bird and animal kingdoms this fact is plainly set forth; and is it not as plainly practiced among men and women? One man, according to the laws of the land, may marry after the death of his wife; and one woman, also, after the death of her husband; and thus, by death of one party, the other may enter into the marriage relation and produce progeny. Thus, legally, one woman may have several husbands, and vice versa, and Nature seems never to set up any objections. Now, sir, I want to know how you dispose of this sort of natural polygamy, or practical free-love?"

ANSWER: Our interrogator is misled by a too extensive reliance upon the organs of perception. Reflection, after perception, is necessary to the discovery of truth. You know, doubtless, how frequently we have urged the world to become less sensuous in its thinking and reasonings. Facts are always floating and drifting on the surface, like foam on the ocean's bosom; but truths, which are the very elements of the ocean itself, are hidden from the senses in depths almost unfathomable. Nothing is easier than to be mistaken, when you rely wholly and unquestioningly on the "evidence of your senses." Philosophers regard the senses of the body as you regard the doors and windows of your house—"mediums" for the reception and impartation of light and vital currents—necessary to the growth, cheerfulness, health, and progress of the dwellers within.

You will allow the suggestion that your conclusions flow from a too superficial knowledge of the laws and operations of Nature. A man really gets no deep information concerning the spiritual through the senses. That is to say, he cannot with his senses "see into the life of things." The manifestations which that life puts on under every variety of circumstances, are alone revealed to his senses; and inasmuch as conditions and circumstances incessantly modify and change the form of such manifestations, so is the sensuous observer perplexed in his reasonings and paradoxical in his conclusions. Always bear in mind that interior investigation is required of every truth-seeker. "This we know, that where the share is deepest driven, the best fruits grow." With these remarks, we proceed to consider the question.

As a basis, let us take the truth that all Nature is constructed on the principles of Man and Woman. Every element, every atom, is integrally positive (male), and negative (female.) The male is equalled by the female. They are different in constitution, but equal in essentials and attributes. The female principle begins at the heart (that is, at the center of life), and flows spontaneously in congenial channels to embrace the circumference, which means the outermost of the sphere. In like manner the male principle begins at the circumference (that is, in the most external part of the sphere), and flows in appropriate channels until it meets and mingles, embracingly, with the life-principle of the heart. In the wide, deep, eternal universe, this male and female proceeding of immutable principles is an interior truth, which only here and there is fully manifested to human senses. We cannot now stop to detail the reasons and proof-arguments, but simply make the statement, assured that the science of future ages will demonstrate its truth. At present you are referred to the glimmerings and indistinct affirmations of your own Intuition.

Upon this basis, then, let your reasonings rest. Leaving the sphere of impersonal principles, come to the plane of embodiments—to personal, organized, individual man and woman. If the principles are coequal and equilibrated, as are the two halves of one whole, do not the embodiments also stand equally balanced as each other's counterparts? Principles crop out into individualities. Effects and causes correspond. Hence the visible man and woman represent the invisible principles out of which they came into existence. If a marriage is ever permanent and eternal between any two congenial principles, would you not conclude that a like relation should be eternal between any two congenial persons? If, for example, the principle of gravitation is eternally wedded to the principle of weight in matter—or, if the principle of light is indissolubly married to the principle of heat in the sun, by which all things grow into perfection—then is it not reasonable to conclude that one man may be eternally related to one woman, as circumference and center are permanently united, so that nothing in "time" or "eternity" can separate them or alienate them from each other's interest and embracing affection?

But suppose all this reasoning to be mere assumption, fallacious and untenable. Sup-

pose ("for the argument's sake") that one male can naturally become temporarily the true conjugal mate of many females, which would include the reverse—let us see what the fruits of such conjunctions would be. The children, under the blessing of Nature's divinest sanction, would be exact representatives of the parents who produced them. The peculiarities of the husband, pro tem., would be perfectly transmitted and harmoniously blended with the constitutional traits of the pro tem. wife. The fact that the man had sustained intimate relations to another woman, or to several others, and the parallel fact that the woman had sustained conjugal relations to another man, or to several others, would not at all influence the constitution, personal appearance, character, or traits, of the offspring.

Remember, we say, that this would be true on the supposition that Nature sanctions free-love relations, or polygamy, whether legal or in opposition to the laws of the land. But what are the facts? Let us look deeply into the law of Reproduction for a true solution of facts developed. What are the facts that come out of this divine law? We answer:

It is impossible that the reproductive organs should escape the magnetism and still deeper principles of the life of either man or woman. The Brain is the source of the love-essences—the spermatozoa—which form the basis of the future child. There can be no love-relation where the brain is not involved, and when the brain is thus taxed, the soul's magnetic power is exerted and imparted, and sometimes almost exchanged. No man or woman is capable of sustained conjugal relations without being internally affected by the vital magnetism which such relations most powerfully and energetically develop. Consequently, the woman who bears children by a second husband, is certain to impart to them something, either physical or mental, which was constitutional or characteristic of the first husband. And the children by a third husband will gather (from the reproductive energies), traits, diseases, features, or some other mark, which was characteristic of both the previous husbands; and thus, in harmony with the law of hereditary transmission, the female imparts through herself not only something of the actual father, but also sub-influences received from preceding conjugal associations.

From this cause you see two or three sets of children by the same mother, having some traits and certain features in common, but yet inharmonious from the fact that none of the later children have inherited an unmixed blood. And the same is equally true, but in a modified form, with regard to man. Widowers who re-marry and become the fathers of children, impart something of the diseases, traits, and constitution of the previous wives and mothers. It is seldom that a young woman who, becoming a mother to the child of a man who had been the conjugal associate of some other, can see only herself and her husband in the little one. There is in such child, although concealed from the eyes of observers, a taint of each one who had once been in conjugal intimacy with the husband. Diseases are often thus communicated. A libertine becoming the husband of a woman never before in conjugal relation to a man, cannot produce an unmixed child. Hybridity, or some eccentricity of either body or character, will be that child's earthly inheritance. Moral monsters—the worst characters, are thus propagated. It takes Mother Nature two or three generations of difficult labor to bring such progeny to "the fullness of the stature."

It seems not to be fully known, even by the most delicate women, that the conjugal embrace is the magnetic climax of spirit life; by which all—there is in body, soul, and spirit, is involved and imparted in the form of an impalpable principle. The world does not look

"With that deep insight which detects All great things in the small, And learn how each one's life affects The spiritual life of all."

Hereditary transmission is regulated by a law so divine, so just, so invariably mathematical, so all-comprehensive, and withal so exquisitely delicate and celestial, that polygamy, or free-love relations, cannot be practiced without incurring frightful risks and lasting punishments. Who but wants to look into the face of pure, untainted, happy childhood? Who wants to carry about in his veins the vicious impregnations of some unknown progenitor? Every child yearns to be legitimate—that is, to be a full-blooded and purely-derived offspring of a truly wedded pair. Free-love relations, however honestly cherished and sacredly virtuous while they continue, produce human miseries which crop out in the moral monsters that infest society. Give to pure woman her true mate, and let true man be one with his actual wife, and in that family we shall not see human hybrids, insane unfortunates—ugly, gnarly, snarly, gouty, crabbed, disease-propagating characters—whose existence is simply a "warning" to all men, saying: "Dangerous! Don't come this way!!!" This is the broad road that leadeth to destruction!!!

If it were possible for the reproductive organism—through which the soul's very life rushes during the conjugal embrace—to be unsullied by the propagative act, then indeed would Nature sanction promiscuous intercourse between men and women. But the world's hybridized population is demonstration enough that the conjugal organs cannot be used with impunity out of the true monogamic relation. Incestuous relations begin the moment you depart from the sphere of true wedlock. We do not expect much of mankind as long as so many of the "children of men" continue to be "illegitimate." The sons of light and the daughters of love are the offspring of uncontaminated conjugal relations.

Back numbers—If possible, a complete file—of the London Spiritual Magazine wanted immediately at this office. Also the number for January, 1862.

Lamartine Hall. Mr. B. and Mrs. E. B. Danforth, late of New England, now located at No. 93 Bank Street, have commenced lecturing at Lamartine Hall, corner of 29th Street and 8th Avenue, on Sundays, at 10½ A. M. and 7½ P. M., with the purpose of organizing a society of Spiritualists by the 1st of September.

All interested in such organization are invited to attend.

Our readers made a r... Philip D. take a po... of that D... some fac... belong t... efforts... of Cust... behav... A lit... arrived... and ver... the po... Territo... local... set of pu... able in... pital... the ex... crim... num... Ap... to ac... a ch... mod... obt... Wa... the... sec... ch... ser... Th... Is... di... dl... v... c...

Port Angel, W. T.

LAND REFORM ON THE PACIFIC.

Our readers will recall the announcement made a few weeks since of the departure of PHILIP D. MOORE for Washington Territory, to take a position tendered him by the Collector of that District. We then omitted to mention some facts that will be of interest, and hence belong to progressive readers, respecting the efforts of VICTOR SMITH, Esq., U. S. Collector of Customs for the Puget Sound District, in behalf of Land Reform and general Progress.

A little more than a year ago, Mr. Smith arrived upon the ground of his official labors, and very soon perceived that the interests of the government and permanent good of the Territory were being sacrificed to selfish, local, and speculative ends. The inevitable set of cormorants were fattening upon the public crib. The newly-appointed Collector at once instituted such reforms as he was able in the management of the Marine Hospital and other offices in his charge, so reducing the expenses as to effect a saving for the government of several thousand dollars per annum.

Apprehending the innumerable advantages to accrue to the government, and as well to the permanent population of the Territory, by a change of the port of entry to a more commodious and accessible harbor, Mr. Smith obtained leave of absence, and coming on to Washington was enabled so clearly to present the advantages of the new site as to at once secure the passage of an act by Congress changing the port of entry from Port Townsend to Port Angel—formerly Port Angeles.

This place lies directly opposite and south of Victoria, the large British town on Vancouver Island, and has the safest and most commodious harbor outside the "Golden Gates" on the Pacific coast.

On the first of October the custom-house will be removed to this point, where, consequently, the nucleus will be established for a growing town.

To secure to government itself the advantages to accrue from a change of location by the rise in value of government lands where pre-emption rights would cover the town site, Mr. Smith proposed, though himself largely interested by the purchase of pre-emption rights, to relinquish his title, and for the government to reserve a tract, including the harbor, for sale in lots to actual settlers.

The President at once officially directed the reservation of a tract sufficiently large, while, to secure more permanent benefits, and to establish a rule to apply in other cases as well, Mr. Smith framed a general bill "for the reservation and sale of town sites on the public lands," which was immediately passed by the Senate, and but for the early adjournment would have become a law. It will doubtless receive prompt attention at the next session.

This measure of reform will put millions of money in the National Treasury, without (as in the case of taxation) adding to the cost of living or subtracting from the wages of labor. It only curtails the possible profits of land speculators—an unhealthy influence always—and places actual settlers, mechanics, laborers, and others, upon an equal footing in acquiring titles to their homes.

Enlarged mail facilities were also secured upon the route from San Francisco to Port Angel, by which the people of that Territory will be brought nearer to our coast.

We take pleasure in calling attention to this immensely important measure of Land Reform, for two reasons: Because it is intrinsically a progressive step, affording the settler governmental protection against the speculator, and because its progenitor is a progressive man, and one to whom we may have occasion to direct those of our readers who desire homes upon the Pacific coast.

As an evidence of how largely Mr. Smith possesses the confidence of government, we may mention the fact that upon his return to the Pacific he was specially intrusted with the care of a million of dollars in treasury notes, for California circulation.

We hope to be able, from time to time, to speak of the advantages of soil, climate, &c., of this new and opening world—new to the Atlantic States, yet itself a center of extensive commerce with all parts of the globe, assured that many may advantageously look thither for homes.

Worthy of Record.

The chaplain of the Ninetieth N. Y. Regiment, writing from Key West, pays the following tribute to a creditable action by a member of a Brooklyn company:

"On the Saturday (14th June) that companies B, C, D, and F, were leaving for Fort Jefferson, we had a very heavy fall of rain, through which our comrades marched to the vessel in which they were to embark; while on the march a young man of Co. C missed his pocket-book, containing \$56, his all, with which he had intended to gladden his aged mother's heart; he made his loss known, and left the ranks to seek his treasure; but he, with heavy heart and tearful eye, gave it up, and he went on board the vessel gloomy and desponding. I promised the poor fellow that I'd advertise his loss, but could give him no hope of its recovery. An hour or two after a young man returning from the vessel to camp found the pocket-book buried in the mud, where it had been trodden under the feet of horses and men, and with an honest heart and light feet he quickly retraced his steps to the vessel and restored the pocket-book and its contents to the owner. Which, think you, was the happiest man of the two?"

"On last Sunday, at the M. E. Church here, I presented, on behalf of several of his comrades, a handsome copy of the Holy Bible to Ferdinand Carpenter, as an expression of regard for his honesty. It was a surprise to him when I alluded to the circumstance, (as

above,) and requested him to come forward and receive the gift, in which our Colonel had kindly placed his "autograph."

Only Promise Freedom.

A correspondent with Gen. Mitchell's army tells the story of how that successful General obtained information of the enemy's movements. He employed negro spies, promising them, as directed by the Secretary of War, "liberty, protection, or anything else they ask for." One intelligent, shrewd negro, named Sam Gardiner, was sent for. He was told that he should be free if he accomplished what Gen. Mitchell desired him to do. The tall form of the negro straightened, his face gleamed with an almost superhuman intelligence. The man, who was but a despised body-servant before, seemed suddenly to have been transformed into another being. In reply to questions propounded to him, he suggested a plan by which daily information could be obtained of the enemy's movements along the entire line of 120 miles. His plan was adopted and that very day put in execution. From that day until Gen. Mitchell left for Washington, information was obtained of all that was transpiring in the rebel camps.

Death of a New York Soldier-Boy.

A TOUCHING LETTER FROM HIS NURSE.

[We surely can add nothing to the simple, tender pathos of the following letter, just received from an Illinois subscriber, who has been ministering to the wounded soldiers at Keokuk. We trust the record will reach the eye of the father, to whom it may be the first intelligence of the death of his poor motherless boy. Bitter as may be his memories of the poor boy's fate, there is certainly rich consolation afforded by this proof of the angel-presence of his sainted mother beside his low hospital couch, to welcome his freed spirit to its Summer-Home.—Ed.]

MR. DAVIS, DEAR SIR: Please to notice in your paper the death of a soldier by the name of Charles Seifert, who died in the hospital at Keokuk, Iowa, July 7th, of chronic diarrhoea, aged 16 years. He belonged to Company A, 15th Michigan Regiment. He requested me to write to his father, who lives in New York City, but I have forgotten his father's first name. I told him that his mother should have kept him at home—he was so young. He threw up his wasted arms in a spasm of pain, while the silent tears welled up in his sunken eyes till they were filled, and his heart seemed almost broken. When he could speak, he whispered: "My mother! oh, my mother is dead, or I would not be here!"

He had been sent to live with a Mr. Davison, in Michigan, who, he said, had almost killed him with hard work on a farm, and he was easily persuaded to leave the Northern tyrant to fight the Southern traitor; and now here he lay, with many others, on a dying bed, the inflammation slowly burning him up. I fanned and bathed his feverish head, and gave him ice-water to drink. He seemed to drop asleep for an hour, then looked up and smiled like a pleased child, and exclaimed: "My mother has been here—she has got my discharge, and will take me home to-night!"

A lady standing near asked him where his mother now was. He replied that she had gone to get a place ready, and would bring a friend to go over with them. That night he closed his blue eyes on this unfriendly world, and in his mother's arms passed on to the spirit-home. We kissed his soulless child-head, strewed his narrow bed with bright flowers, and left his wasted form to the still bosom of mother earth. SARAH C.

Will our city exchanges please copy this letter, that, if possible, it may reach the eye of some friend of the family?

Mrs. C. E. Dorman.

This well-known and successful medical clairvoyant has recently given additional proofs of the excellence of her clairvoyant powers in cases of disease. She is permanently located at No. 11 New street (old No. 8.) Newark, N. J., a point easy of access from this city, and may be addressed by letter by those unable to consult her in person. By means of a letter written by the patient, or a lock of hair, a successful examination may be made.

Mr. Dorman devotes himself to the task of magnetizing Mrs. D. and to the careful preparation of remedies, and attention to the wants of resident patients, whom they are prepared to accommodate with board and treatment.

Mrs. Dorman's charges are low, and we think her examinations will give satisfaction.

Grove Meetings.

Leo Miller will address a Grove Gathering at Pratt's Hollow, N. Y., Sunday, August 3d, at the hours of 10 1/2 A. M. and 1 1/2 P. M.

Also one at Solsville, Madison county, Sunday, July 10th, at the usual hours, forenoon and afternoon.

Sister Beach and brother Clark hold a meeting, forenoon and afternoon, at H. G. Hollister's, East Delavan, Walworth county, Wis., on Sunday, the 17th of August.

For the Herald of Progress.

The Industrial University.

SPECIAL NOTICE.

DEAR DAVIS:—I beg a little space in your columns to say to the great numbers of persons who have, by their letters, manifested a great interest in our movement towards establishing in this country an institution of learning and industry, not under the control of popular theology, that we need some slight contributions to defray the expenses preliminary to a complete organization. It is indispensably necessary that the persons who compose the company of resident proprietors and co-workers be visited; the business cannot be

done by correspondence. My small means are already exhausted, and Mr. Porter, after having agreed to put his all into the undertaking, should not be asked to advance cash for expenses, even if he could do so, which, however, he is unable now to do. Besides, it is desirable that the stock have its full amount represented in property on the estate, and that none of it be frittered away in expenses.

I propose to remain here about two weeks, and then, if I am enabled to do so, leave for New York, by way of Cleveland, Buffalo, and the New York and Erie Railroad, and will duly acknowledge any remittances, if only a few postage-stamps, for the above object.

I will lecture on the subject in places I visit, if it should be thought advisable. Several good families have already been selected, and it is hoped, if no unexpected delay occur, that classes of young men may be organized in October, and of the other sex next spring.

O. S. LEAVITT, Agent.

DETROIT, Mich., July 22.

P. S.—I may add that Dr. Geo. Haskell, of Battle Creek, Mich., offers 750 acres of land, on terms similar to those of Mr. Porter, and will also take \$15,000 in stock. The company, when organized, may conclude to accept the Doctor's terms. The place has some advantages not possessed at Black Lake, but both are well adapted to the purpose. L.

Persons and Events.

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

PERSONAL ITEMS.

—LAURA BRIDGMAN, the celebrated deaf, dumb, and blind girl, was baptized by immersion, at Hanover, N. H., a few days ago.

—SCHUYLER COLFAX has been renominated by the Union men of the Ninth Congressional District of Indiana.

—"LITTLE NELLIE," of the *Penfold Extra*, the youngest publisher in the world, being only twelve years old, has promised us, with her other exchanges, her photograph. We shall value it highly as that of a young and successful laborer in a noble calling.

—CAPTAIN ERICSSON has received the degree of Doctor of Laws from the Wesleyan University, at Middletown, Conn.

—MAJOR-GENERAL HENRY W. HALLECK has been assigned to the command of the whole land forces of the United States, as General-in-Chief.

—SENATOR JAMES LANE has been commissioned by the government to raise and organize an army in the Department of Kansas. Without having written instructions to that effect, it is said he has verbal permission to enlist blacks, and will do so.

—MR. HESSING, the sheriff at Chicago, a German by birth, has applied to the President for permission to raise a regiment of colored men. He is an energetic man, and popular with that class of the population in Chicago.

—COLONEL DANIEL R. ANTHONY has been unconditionally released from the arrest into which he was ordered at Corinth by General Halleck, for refusing to expel negroes from his camp in obedience to order No. 3.

—The wife of the celebrated spiritual medium, MR. HOME, (Hume) has just died at the Chateau de La Roche, near Perigueux, France. She was the sister of the Countess de Koucheleff-Besborodka.—*Evening Post.*

—EX-PRESIDENT MARTIN VAN BUREN died at his residence, at Lindenwald, July 24th, in the seventy-ninth year of his age. His health has been declining for the past year.

—At a recent war meeting in Bridgeport, Conn., ELIAS HOWE, the well-known sewing-machine inventor, was present, and, after giving \$1,000 to the fund, signed his name to the roll of volunteers, and announced that he should not procure a substitute, but go himself.

—JENNIE JUNE sensibly says, in the *Sunday Times*: "It ought to be accepted as a legal fact, that a child is an orphan, and has lost father and mother both when it has lost its mother, the father, really and practically, no more belongs to the child, but to the future wife that he may select, and to her children.

—JAMES WILSON, of Bridgeport, Conn., has contributed one thousand dollars to the fund to aid the volunteers for the army.

—GEN. BURNSIDE has recently visited New York on private business. He was called out by an enthusiastic crowd and compelled to make a speech, the substance of which was "That all is going on well if you only fill up the old regiments."

MISCELLANEOUS ITEMS.

—There is increasing distress in the manufacturing districts of England.

—The casualties of all kinds in the army of the Western Department (late Halleck's) since it went into the field, are stated at 68,500, of which 40,000 are charged to death and absence from sickness, and 18,000 to various casualties by battle.

—The Post-office Department will continue, after the 1st of August, to issue stamps for currency; those thus intended will be without gluten, and will be redeemable at the Treasuries, or exchanged at the Post-offices for stamps intended for postage.

—A powder-mill explosion occurred recently at Hazardville, Conn., by which seven persons lost their lives.

—The United States Circuit Court has dismissed the bill and dissolved the injunction in the suit against the Albany Bridge Company. There is now no legal obstacle to the construction of the bridge.

—The Danish *Chargé d' Affaires* and the Secretary of the Interior have entered into a contract, the government of the former agreeing to receive from United States vessels all negroes delivered from on board vessels seized in prosecution of the slave-trade by the commanders of United States vessels, and to provide them with suitable instruction, clothing, and shelter, and to employ them at wages, under such regulations as shall be agreed upon, for a period not exceeding five years from the date of their being landed on the Danish Island of St. Croix, in the West Indies.

—The story that the United States has made a secret treaty with France, stipulating that the former shall not interfere with Napoleon's designs in Mexico, and that the latter shall not intervene in our affairs, is an entire fabrication.

—St. Louis is much excited in consequence of the claimance of British protection by men who are liable to enrollment under the recent orders of Gov. Gamble to prepare the entire militia of the State for active duty. It is said that there is much dishonorable sneaking under the English flag by men who have families and property interests in the State.

—The Hope Express Company promise to continue half-pay to all of their employees who enlist, and keep their places open for them.

—It is whispered that Gen. Halleck has sent all spades in Gen. McClellan's army to the rear, and has ordered muskets to the front. At all events, there was no digging there, for the first time for many weeks, on the day after his visit to the Peninsula.

—The City of Columbus, O., having a population of 20,000, has raised by subscription for the new levy \$32,500.

—The Commissioners of Emigration officially report that 41,506 emigrants have already arrived in this city since January last, which is only about three thousand less than up to the same time last year.

—It is said that a pamphlet is preparing in Philadelphia, and on the James River, in response to Senator Chandler's recent speech. It is suggested that that speech and the pamphlets of the late Col. Ellet should be published in the same volume with the forthcoming pamphlet.

—The office of the *St. Croix Herald*, in St. Stephens, New Brunswick, has been nearly destroyed by a mob, in consequence of advocating the Union cause.

—It is understood that Gen. Halleck has left Order No. 3 behind him, and will yield prompt obedience to the new regulations that forbid the return of slaves.

—The Cincinnati Chamber of Commerce have adopted a resolution that every member of that body should take the oath of allegiance to the United States, and that any one who refused should be expelled.

—The Pennsylvania Railroad Company will contribute \$50,000 to provide for the bounty to volunteers.

—The President has issued a brief proclamation warning all persons within the contemplation of the sixth section of the Confiscation Act to cease participating in, aiding, countenancing, or abetting the existing rebellion or any rebellion against the Government of the United States, on pain of the forfeitures and seizures as within and by said sixth section provided.

—An officer writing the *New York Herald* (Satanic, not Progressive) says: "One thing is certain, and that is, that no other *New York paper* can be had in the army but the *Herald*." We know of nothing more likely to weaken the real strength of our army than such a fact. Those who fight upon an impulse born of Bennett's *Herald*, may be as ready to-morrow to fight for the Confederacy as to-day against it.

—Gen. Pope has issued an order in regard to disloyal persons within the Union lines; all male citizens who are disloyal are to be forthwith arrested; those who take the oath and give security for its observance may remain at their homes—those who refuse are to be sent South, and if caught again within our lines are to be treated as spies. Parole-breakers are to be shot, and their property confiscated. Also that hereafter no guards will be placed over private houses or private property of any description whatever.

—In noticing the fact that the Messrs. Bryant & Co., of the *Evening Post*, have just procured a new eight-cylinder press costing \$28,000, the *Independent* utters a sentiment we can heartily indorse: "We are glad to see the continued prosperity and increasing influence of the ablest, boldest, truest, most consistent, and most uniformly trustworthy daily newspaper in the United States."

—The New York Grain Shovelers have organized a "Protective Society," and adopted brass badges. A large number of colored men applied for admission to the society, and paid their admission fee by proxy; but when they made their appearance in the society, the members refused to recognize them, and their admission fees were ordered to be returned to them. They were each furnished with a badge, however, and will be allowed to work the same as the other members of the society, but will be allowed no voice in the deliberations.

—It is stated that Gen. Pope's recent orders have fluttered the traitors considerably. Nearly every man in the Warrenton region has sworn fealty to the Southern humbug. They will hence be compelled to move South.

—A committee of the Synod of the Reformed Presbyterian Church had an interview with the President, recently on the subject of slavery. One of the committee gives his impressions of the President: "Our President is characterized by a simplicity of manner almost child-like; yet certainly no one could retire from such an interview with him without being thoroughly persuaded both by his words and his manner, that he is deeply, solemnly in earnest."

—The rebel journals speak of Gen. Pope as simply a compound of vulgar self-conceit, impudence, and brutality, who will be exploded in due time, like all the other military humbugs who have preceded him! How long shall we be permitted to employ a General so distasteful to the rebels?

—Rev. Dr. Storrs, in his address at the anniversary exercises of Mount Holyoke Seminary, said that a returned prisoner lately remarked that while at the South he could easily endure the taunts of the men, but that he had never before realized what and how terrible was the stinging hate of woman, so intense, bitter, and beyond all belief, and he had come back with one additional mercy for which to thank God—that the devil was not a woman!

—The authorship of the popular slang-phrase: "I don't see it," has been attributed to Lord Nelson. At the battle of Copenhagen, Nelson, who was determined to continue the fight, but whose attention had been called to a signal of the commanding officer to cease hostilities, placed his hand over his good eye, and pretending to look with his blind one, said: "I don't see it."

Editorial Correspondence.

HOLLEY, N. Y., July 20, 1862.

DEAR HERALD: I write to-day amid the scenes of my childhood, and am safely sheltered, as of yore, under the parental roof. The familiar faces of my kindred crowd around me, and but for the sprinkle of gray on still bonny heads, and the careworn expression in still beaming eyes, I could believe my brothers and sisters but a day older than when we trudged to school together, basket in hand and sport ahead.

After bidding Orange and its loved ones farewell, on the afternoon of July 10th, I pursued my lonely but pleasant journey across the Empire State, on the New York and Erie Railroad. How weird and romantic was that transit! The full moon was sailing on high, and flooding hill and valley with its silver light, and the earth was enveloped in a soft white mantle of mist which rose and fell like the billows of the sea. Many a cavernous ravine, surmounted by this softly moving shroud, one might have imagined to be the abode of a mysterious Presence, like the mighty Pan of ancient mythology. Could the Scandinavian bards have sent a prophetic glimpse down the gallery of time, how startlingly sublime would have been their imagery. Says Ossian: "Weep on the rocks of roaring winds, O Maid of Inistore! Bend thy fair head over the waves, thou fairer than the ghost of the hills when it moves in the darkness of midnight over the silence of Morven." Methinks the midnight reveries and pensive rhapsodies of the bards and minnesingers would have taken on a sublimity reaching to the verge of the terrible could they have once seen the demon of civilization—the iron-clad monster with its breath of fire—tearing across their hill-tops, among those misty "ghosts," with a sound like the rushing of mighty waters, as it swept on during that memorable July night, along the highland summits of my own native State.

Reaching Buffalo, I was met at the depot by brother C. O. Pool, and soon had the pleasure of greeting our Sister Julia at the hospitable mansion where the fifth volume of the "Harmonia" was prepared. How grand are the chestnut trees, how beautiful the clustering shrubbery, how sweet the flowers, how delicious the fruit, how balmy the atmosphere, how holy the midsummer hush of that sacredly remembered retreat!

Buffalo, which had been somewhat stagnant in business for sometime previous to the war, is now in a very lively commercial state. Instead of being injured by the rebellion, this city has been revived, and has nothing of the air of "decaying grandeur" that it wore three years ago. Politically it is inclined to conservatism. If there are "ten righteous men to save the city," they will be found among those who believe in the Harmonical Philosophy. There is a nucleus of progressives ever alive there—those who love the truth for the truth's sake, and are ready to promote it whenever and wherever aid is needed.

The evening of the 11th brought me to the loving presence and companionship of Father and Mother Robinson, and twenty-four hours later I was joined by my own dear children, Fannie and Charlie. I will not attempt to describe how happy I was to clasp them to my heart once more, nor how gratefully my spirit bowed to heaven for the blessed privilege. Every day and hour since then they have been near me, and my heart overflows with happiness as I gaze on their beloved faces and clasp their dear hands in mine. Fannie, though yet a child in all that makes childhood lovely, is nearly as tall as I, and her mind is considerably matured by study and thought, for she and her brother are having excellent advantages for education, and she is now fifteen years of age. Charlie is two years younger, they having the same birthday—May 5th—and he is an interesting, studious, playful, good boy. Any one might well be proud of two such excellent and darling children.

Father Robinson, though seventy years of age, is alive with vigorous and progressive thought and true patriotism. He is radical in politics, as is well known to the readers of the *HERALD OF PROGRESS*; and since the remarkable change which took place in his religious views soon after his acquaintance commenced with the author of the "Harmonia," he has been a thorough radical in religion. "Old things have passed away, behold all things have become new." He has made the Harmonical Philosophy his own, and its principles fill his declining days with great and abiding peace. He looks calmly forward to his journey to the Summer-Land, and is even eager, at times, to exchange the earthly body, worn with toil and weak with age, for the spiritual body, glowing with the freshness of immortal youth. Mother Robinson, too, is happy in the clearer light and truer views which have been grafted upon her deeply religious nature by this later and better revelation.

Yesterday we enjoyed a sort of family picnic on the shore of Lake Ontario, about ten miles from here. It was a delicious day; the spot selected was a beautiful grove on the lake's margin, and our party was composed of congenial spirits. Among them was our dear brother, Charlie J. Robinson, the returned and disabled soldier, whom we were most happy to welcome "home again," and Mr. and Mrs. Tuttle, of Byron, N. Y. Mrs. Tuttle was one of the earliest clairvoyant physicians in the country, and for six years practiced steadily in Byron amid all sorts of opposition and persecution. Her mesmerizer, brother Joseph Walker, was also present, and we all enjoyed the freedom of the woods and waters until the going down of the sun. Had you been there,

Dear Editor, you would, I am sure, have engaged heartily in your favorite pastime of rowing. The lake was smooth, and lovely, and inviting, and we launched upon its fair bosom with delight—all children together. The woods were filled with the melody of birds, and I lingered to luxuriate in the rich song of the wood-thrush which was hiding not far off. The meadow-lark gave us a charming serenade now and then on our journey to and fro, and the lustrant fields of waving grain filled our sight with the melody of motion. Yours, faithfully, M. F. D.

Pulpit and Rostrum.

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

The Priesthood Opposed to True Religion.

TO GET RID OF PRIESTHOOD IS THE GREATEST NEED OF THE PEOPLE.

SPEECH OF HON. GERRIT SMITH, DELIVERED IN BOSTON, JUNE 15, 1862.

I love this world—not only its lands which are near, but those which are far off—not only its waters which I have seen, but those which I have not seen. I love its white men, and also its red and black men. To me the world is full of attractions and endearments. Moreover, I am unconscious of enmity or prejudice against nation or individual. Not strange is it, then, that I should be reluctant to leave the world. Nevertheless, I am more reluctant to leave it because of what is hateful than of what is lovely in it. I would linger in it longer, and yet longer, to exert more and more faithfully my infinitesimal share of influence against those gigantic forms of evil which my observations and reflections and corresponding efforts during many years have educated my soul to hate. It is because I must leave so much which is hateful in the world to war against so much in it which is lovely, that I feel unready to depart from it. In all this I feel the littleness of my faith in God and a foolish self-magnification also, so be it. I had better be frank than disguised.

I shall leave an afflicted and distressed world. For war will continue its wholesale slaughters. Slavery, which is the worst type of war, will go on multiplying its agonized victims and matchless horrors. Intemperance will not stop perpetrating its innumerable murders, which are the worst kind of murders. Land monopoly will keep on robbing the poor of homes. Woman will continue to be cruelly and shamefully oppressed, until, in the long distance, she shall become sufficiently developed to see that she is oppressed. Civil government will continue its bad work, until, confined at last within its own narrow province, the beneficence of its future legitimate functions shall exceed the mischief of its former usurpations.

But there is another great evil which I shall leave in the world. It is far greater than all I have spoken of. It is the priesthood—the sacerdotal or clerical order of men. The priests, be it those of China, Hindostan, Arabia, Persia, Europe, or elsewhere, and be they however honest, are the worst enemies of mankind. They are pre-eminently responsible for all great evils; for it is they pre-eminently who keep mankind down in those false states, and upon those low planes, where ignorance and superstition nourish and give scope to all great evils. Why is it that Spain is so far behind the other great European States in the march of civilization? Why is she still infested with innumerable hordes of robbers? Why is she still making so inconsiderable contributions to the stock of human knowledge and useful inventions? Why is that persecuting spirit, which, in times past, prompted her to shed the blood of scores of thousands of conscientious and innocent worshippers, still rife within all her borders? Why does she still cling to slavery and the African slave-trade? It is all because her government and people are still, as they have been for twelve hundred years, so thoroughly under the influence of the priests. It was nearly two centuries after Harvey discovered the circulation of the blood before her physicians would believe in it. For nearly a century her schools rejected Newton's Astronomy and clung to Aristotle's Philosophy; and all this for the assigned reason that the one did not and the other did harmonize with "revealed religion."

But the priesthood, say its advocates, is necessary to teach religion. I admit the necessity of religion. It is the one thing needful. Man is a religious being. He is made to appreciate the claims of God and man upon him, and to love his great Father and equal brother. Had he but remained religious, this world, which is now so full of guilt and misery, would have been a paradise. But when he was in the infancy of his race, and was therefore ignorant, superstitions began to graft themselves upon his ignorance, and to mingle with and corrupt his religion. Ere long they were piled up into those huge structures of theology, or rather demonology, which cast their black and baleful shadows over earth, and leave little room for the sunlight of truth to reach, and feed, and sustain the religion of truth. It was these superstitions which called for a priesthood, and to maintain and multiply them was and still is its one work. So far, therefore, from its being necessary to teach and promote religious truth, the office of the priesthood has ever been to put superstitions in the place of religion, and falsehoods in the place of truth. But I would not be so uncharitable and so unjust as to make wrong motives the spring of all its wrong deeds. In all ages the priesthood has been deluded as well as deluding.

A priesthood is not necessary to teach religion. It is as unnecessary as would be a professorship to teach the necessity of breathing. It is not religion that calls for a priesthood. It is such cabalistic mysteries and silly superstitions as abound in the sacred books that call for it. And the priesthood calls for these. They live and grow of each other. The people who are most given to these mysteries and superstitions crave the most priests. Where Americans are content with one priest, Spaniards want half a dozen. The happy man, whose reason and con-

science have at last worked him clear of priestly domination, has far more dread of a priest than of any other evil doer. He may still go to hear a Frothingham in New York, a Farness in Philadelphia, and a Channing in Washington. But it is because they are simply preachers instead of technical priests. He may still go to hear a Beecher and a Cheever; but it is because there is so much of the unpretentious and so little of the priestly in them.

Oh no, religion needs not a priesthood! It is as simple and instinctive as its eating or drinking. It is as much born with us as our feet or hands. From ancestral faults or other causes our moral affections may be born imperfect. So, too, may our feet or hands be; but in neither case is our nature responsible for the imperfection. The circulation of the blood is not more a law of our nature than is loving all and being just to all—and religion is neither more nor less than loving all and being just to all.

The priests tell us that religion is a system and a science. But it is neither. It is our hearts' recognition of our relations and obligations. It is simply fidelity to our nature. Had we never deserted our nature, we should never have been irreligious; and all that religion now asks of us is but to return from that desertion. THE RELIGION OF HUMAN NATURE IS HARMONY, NOT ONLY WITH HUMAN NATURE, BUT WITH ALL NATURE AND WITH GOD. For every part of Nature is harmonious with every other part of it, and all Nature is in harmony with the Author of all Nature.

The great Teacher of the duties of religion did not regard it as a system or science when he asked of the unlearned people: "And why judge ye not even of yourselves what is right?" He did not so regard it when he said: "I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The wise and prudent were busy with their bundles of superstitions and man-made religions. The God-made, or true religion, "babes" had—for they were born with it. All are born with it; and hence when one loses this babe-religion, he must, in order to recover it, become a babe again. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Did the churches know Jesus and his religion, how quick would they cease their jargon about Election, Atonement, Trinity, and all that, which not only "a little child," but even a big man cannot understand! And how quick would they set themselves to the cultivation of that babe-religion, which lies within the comprehension of all! What if miracles could be proved by themselves, or could be proved by sight else, or what if they could prove something else, or even much else than their own contradiction to all Nature and all human experience! Nevertheless they cannot be needed to prove religion; for that, being as self-evident as any other part of human nature, needs no proof.

By what line of argument is it that I hold the priesthood to be so largely responsible for the wrongs and wretchedness of the world? I answer that these come chiefly of the lack of religion, and that this lack comes chiefly of the priesthood. No men are so effective in shutting religion out of the world as they whose calling is to build up superstitions and falsehoods in the place of religion. In all countries the priesthood wars upon Nature, and insists that

"Nature must count her gold but dress If she would gain the heavenly land."

In all countries the priesthood insists that human nature must be supplanted by another and antagonistic one: the real by the imaginary; the known by the unknown.

To get rid of the priesthood is the greatest need of the people. But neither soon nor easily will this be accomplished. They are suited to each other, and have a strong affinity for each other. The people will not get rid of the priesthood so long as they admit the authority and conclusiveness of the Bible, the Koran, and the other sacred books, to interpret and inculcate which is the office of the priesthood. And they will continue to admit this authority and conclusiveness so long as they believe in the miracles by which these books are authenticated. Faith in miracles is at the base of their unquestioning submission to the church and her books; and only in proportion as this submission shall cease will the priesthood cease. Idle is it, then, to make direct war upon the priests; for the people will stand by them—and all the closer on account of such war. Idle, too, is it to make direct war upon the authority and infallibility of the sacred books; for so long as the people believe in the miracles bound up with these books, the books will be to them as the voice of God.

The only way to get rid of the priesthood is to educate the people to require evidences of what they believe, and to form habits of mind which shall make them as skeptical as they now are credulous. Skepticism is the first step in the world's progress from a blind and false to an intelligent and true faith; and whenever this first step is taken, then the occupation of the priesthood is gone—gone forever—with all its cabalisms and mysteries, mummeries and magic. Happily, too, the acquiring of these habits will be attended by the acquisition of knowledge; and the one will work with the other to undermine and overthrow the priesthood. Fear and wonder are the chief elements of superstition. These are supplied by ignorance. Courage and composure come of knowledge, and grow with it. Let it not be supposed that I am here running counter to what I have before said, and that I am making an increase of knowledge essential to the understanding of what religion is. I am commending knowledge because it is essential to clear the way of religion of the superstitions and rubbish with which ignorance crowds it, and which that much knowledge is essential to the preservation of religion; and it is in the point of view just taken that I do so. The labors in India of Schwartz, the missionary, were wonderfully successful. Great numbers became truly and deeply religious. But in the next generation the field of his labors showed scarce a trace of those labors. The old waves of ignorance and superstition had again rolled over it; for the oppressed people had not mind enough and knowledge enough to beat them back.

And happily, too, the kind of knowledge, in acquiring which we are most successful in creating these habits of exacting proofs, is the very kind most adapted to save religion from being confounded with superstitions and overwhelmed by them. It is physical knowledge.

Milton would have been as clear of superstitions and of submission to authority-religions as was Humboldt, had he acquired physical knowledge to the extent Humboldt did; and had he, moreover, lived in Humboldt's stead in a comparatively dark and superstitious age. The study of the natural sciences—including, as it does, the habit of requiring strict proof—constantly diminishes that credulity through which superstition enters, and on which it feeds. The great reason why both naturalists and lawyers are generally wanting in sympathy with the churches and their superstitions, and are, therefore, so generally called irreligious, is that they are habituated to require evidence for what they believe. For various reasons of convenience and advantage, many of them give their assent to the popular religion; but the indifference with which they do so shows how little faith they have in it. But are not clergymen also trained to exact evidence? How can it be said that they are, when they dispense with evidence in their premises, lay their foundations in assumptions, and make miracles their proofs? I add that the ecclesiastical theories, being more than other false theories the product of a wild imagination, cannot fail to suffer peculiarly from the study of the natural sciences. For that study, exercising in so high a degree the reasoning and supreme faculties, must in a corresponding degree repress and chasten the imagination. And let me also say, in this connection, that while the minds of men construct their God out of their dreams and delusions, they who study the natural sciences are carried up through certainties to the certain God. The one imagine and the other prove the existence and character of God.

Natural science has already done much to weaken and dispel superstition. It has put astronomy in the place of astrology, and made alchemy and the hunt for the "Philosopher's Stone" and for the "Universal Solvent" give place to Chemistry. It has liberated millions from their degrading bondage to the authority of sacred books, and left their reason as free to play upon the pages of the Bible as upon the pages of any other book. It has relieved great numbers of their faith in the Mosaic Cosmogony. To the progress of natural science do we owe it that the church no longer punishes men for their discoveries in natural science. To this progress do we owe it, that, in spite of Bible authority, there is no more hanging of witches. How sad to reflect that the great and good Matthew Hale administered the law of witchcraft! And how sad to reflect that even at this day there are great and good men, who, because the wild and guilty words are in the Bible, read with reverent submission, instead of indignation and pity: "Thou shalt not suffer a witch to live!" How strong must be that yoke of superstition which can humble and hold the necks of such men! Ages must pass away ere it will be broken to pieces. Scotland, dear Scotland! still superstitious, still believes in witches. And only one hundred and fifty years ago women were hung in England as witches! How deplorably superstitious was the honest and able John Wesley! And how low must have been his view of the moral grandeur and exalted and precious uses of the Bible! Else he would not have said: "The giving up of witchcraft is in effect giving up the Bible." I add that to this progress of natural science do we owe it that I can speak to you against the authority of the Bible, and you patiently hear me—and yet neither you nor I lose life or liberty for our presumption.

There may be many astronomers and geologists who from one consideration and another consent to go along with the churches. But probably there is not on the whole earth one eminent geologist or astronomer who entertains an undoubted faith in miracles or in anything which rests upon mere authority, and is unsusceptible of proof. To every profound natural philosopher, a prayer for wet weather or dry is, notwithstanding the conditions on which Solomon told God to give rain, and notwithstanding the recorded success of Elijah in opening and shutting heaven, an absurdity and the offspring of superstition. Eclipses are no longer a terror to Christians, and deprecations of them no longer a part of her prayers. But men, instructed in natural science, believe that meteorology is as much governed by unchangeable laws as are the motions of the planets. I cannot doubt that meteorology is yet to be so successfully studied that the coming weather will be calculated like the coming eclipse;—not, indeed, with as entire, but nevertheless with sufficient accuracy. And by the way, what an advance it will be in earthly comforts and blessings, and how far surpassing in usefulness any of the wonderful discoveries and inventions of this age, when the farmer, learning from the philosopher the character of the coming season, shall know what kind of seed he had best cast in the ground—and when, too, the mariner shall, by the help of the philosopher, know with what weather to lay his account. We owe much to science, but our posterity will owe more.

I hope it is not inferred from what I have said that I do not believe in prayer. I must cease to believe in human nature ere I can cease to believe in prayer. There is not on earth a more unnatural man than the prayerless man. Want, fear, and love urge men as naturally to the Heavenly Parent as they do children to the earthly parent. Emphatically and beautifully natural was Cornelius, who "prayed to God always." There is nothing, in the bringing about of which men have, or can have an agency, for which they should not at all times be ready to pray. Prayer for the crop is rational. But prayer for or against rain is as irrational as would be prayer for or against an eclipse. Prayer for a safe voyage is rational. It is, among other things, a prayer for self-possession, wisdom, skill on the part of the navigator. But prayer for this or that wind is irrational.

Let, then, all those who would help clear the way for the spread, or, rather, for the restoration of religion—let them be clear of the priests and of their sort of churches, or of the preposterous and reason-insulting claims set up for the sacred books, or of any other obstructions—let them go to work to deepen the study and diffuse the knowledge of the natural sciences. How soon would the priests disappear were there an adequate supply of able lecturers on natural philosophy, and a public ear educated to hear them! How soon would the way be prepared for the preachers of the religion of Nature and Reason to take the place of the priests! Had we a thousand Agassiz and Mitchells to deliver the lectures, the empire of American supersti-

tions would soon totter to its fall. All natural philosophers should feel it to be their noblest mission and highest obligation to drive superstitions and faith in miracles and priestly preachings out of the world, and to drive them out, chiefly to the end of getting them out of the way of religion.

I would not have it inferred from my praises of natural science that I set the intellectual above the moral. I hold the moral to be supreme and the intellectual to be but its servant. Buckle, in his wondrously learned and grand writings on civilization, holds that "intellectual excellence" is more productive of "real good" than is "moral excellence"; and he holds this for the reason that, while intellectual knowledge is ever increasing, the great moral truths, such as doing good to others, loving your neighbor as yourself, and forgiving your enemies, are not added to, and are the same that they always have been. I answer that they need neither multiplication nor change. They but need to be more faithfully applied. And when, with the help of increased "intellectual excellence," and the freedom from bigotry and superstition coming of it, they shall be applied a thousand fold more effectively, it will then be seen that "intellectual excellence" is not of more value than "moral excellence"; or, in other words, that the head is not more important than the heart. An old moral truth may have such great value that the more faithful and able enforcing of it shall make it worth more than numberless great intellectual discoveries. If Buckle means only, as perhaps he does, that hitherto "moral excellence" has done less than intellectual excellence for mankind, I am not disposed to dissent from him. But it must be understood that such "moral excellence" has been largely made of superstitious trash, and that the "intellectual excellence" to make the discrimination has been lacking.

But I must pass on to notice some of the inquiries which will grow out of this discourse.

Will there, when the priests are gone, be still a demand for preachers? Oh, yes, greater than ever! What will they preach? Will they, like the priests, spend the time in telling their hearers what religion is? Oh no; a minute in a month will suffice for that! In a dozen words they can say that loving God supremely and neighbor as oneself; or, more briefly, that being true to our self is religion; or still more briefly, that being ourself is religion. But the question remains, What will they preach? They will preach duties. They will tell their hearers that religion calls for in the heart and life. This is what men need to hear, instead of sermons to show that religion consists in that and that doctrine and in this and that crechelet. Why do thousands flock to hear Henry Ward Beecher? It is not only or mainly because he is eloquent and so marvelously gifted. It is because he tells his hearers so much of what religion calls for, and consumes so little of their time with those fanciful and superstitious creeds which with most persons make up both warp and woof of religion. The men who most love to see the noble Cheever strike his gigantic blows for freedom give no credit for them to his ecclesiasticism; but they give it all to his religion, or, in other words, to his love of God and man.

And what shall we do for churches when the present ones shall have died out with the priests? We shall have infinitely better; for we shall then have churches in which reason will do as much to enlighten and elevate, as superstition does in the present churches to darken and degrade.

And what will become of the Bible when men shall cease to take it as an authority, and to worship it as a fetish, and to possess and prize it as a charm or an amulet? Rather ask what will become of it in the meantime and during the superstitious regard for it. For there is no little danger that an age of growing intelligence, disgusted with the exaggerated claims for the Bible, like any other book, be submitted to human judgment, and men shall feel at liberty to discriminate between the merits of its different parts—as, for instance, between the incredible story of Jonah and the what and the felt truth of the sermon on the Mount—then will it be a new and inestimable blessing. When they shall feel entirely free to accept one part of it and to reject another, on the sole ground that they believe in the one part and not in the other, then will the Bible exert a power infinitely greater than before—and a power for good only, and not, as before, for evil also. When the matchless inspirations and sublimities of the Bible stand no longer in authority and superstition, but in reason and truth only, then will they no longer be made of but the same account with the false and foolish things mixed up in the same pages with them. And then the reader of the Bible will open his understanding and his heart to these inspirations and sublimities all the more freely and widely from being no longer under the conscious obligation to accept along with them the silly story of the dry path through the Red Sea, and the revolting and disgusting stories of God's approval of polygamy, and of the murder of innocent women and children.

Now, good men feel that they would lose the Bible, were they to lose their confidence in the least part of it. But then they would feel that they still have the Bible, notwithstanding that here and there are passages unworthy a place in it.

Luther and his fellow-reformers nobly stood forth for the right of private judgment. What a pity that they and their successors were not more consistently, comprehensively, and perseveringly faithful to it! Then had Protestantism been the blessing and glory of the whole earth. But, essentially, it soon sunk down to the low level of Roman Catholic superstitions—and there it still lies. With no more impunity can the American Protestant than the American Catholic dissent from the ecclesiastical standards. For such dissent is as the other. The Protestant boast of the right of private judgment is utterly groundless. Every authority—religion is necessarily incompatible with such right. It is owing to the progress of science and civilization—a progress continually resisted by ecclesiasticism—that either Protestantism or Catholicism is this day restrained from repeating its bloody and enormous crimes. The superstitious religionist—or, in other words he who receives his religion upon authority—tolerates no dissent from his religion. If in the circumstances and under the influences that Calvin was, he will, like Calvin, consent to the burning of the dissenter. All this comes of his belief that his whole bundle of religious views and

theories—every line and letter in it—is certainly true, because certainly attested by the miraculous interpositions of heaven. But how quickly this obstinate—obstinate because blind—confidence begins to relax when the rays of reason and knowledge fall upon his bundle! And this is not only because the rays reveal his errors, but because reason and knowledge are as modest and hesitating as superstition and ignorance are conceited and dogmatizing. Reason and knowledge are conscious of their fallible workings; and therefore do they tolerate differences of opinion. They inspire diffidence as much as ignorance does positiveness.

As a general rule men are confident in proportion to their ignorance and unreasonableness, and lose their confidence as they advance in knowledge and reasonableness. It is not because of his zeal that a good man sinks into a fanatic. Zeal in a good cause cannot be excessive. The opponent of slavery and intemperance cannot be too zealous. It is the combination of ignorance with zeal that makes the fanatic. Enlighten the ignorance, and the conceit and dogmatism, bigotry and intolerance, recklessness and destructiveness, of which fanaticism is compounded, all pass away.

I value the Bible above every other book. I would not exchange it for all other books. And yet I am free to say that a man had better throw away the Bible than retain it as an authority. A conventional and false morality is the product of authority-books and authority-religions. Hence it is that while the religion of Nature and Reason utterly and sternly forbids slavery and war, land monopoly and the drinking of intoxicating liquors, and the oppressions of woman, even very religious people (after the ecclesiastical type) can go for them all. Their morality is as unreasonable and unnatural as is their religion.

Finally, what will become of Jesus when the age of superstition shall pass, and the priesthood and the authority of the Bible shall be no more? I answer that when men shall cease to degrade him by childishly thinking either the better or the worse of him for the miracles and superstitions connected with his name, then will Jesus have in their eyes a new preciousness and a far higher glory. When their great use of him shall be to study him in the light of those wondrous words in which he spake as never man spake, then will this sublimest and veriest God-man be known in all the earth, and his name everywhere be full of power, and blessedness, and salvation.

Oh, fear not that the interest in Jesus will decline as the religion of Nature shall prevail! He who is the model and perfection of human nature cannot fail to become dearer to men as they become less superstitious and unnatural, more reasonable and natural.

I close with reaffirming the supreme importance of religion. I refer not to the next life. That is but the continuation of this; and we begin there just where we leave off here.

If we are upon low planes here, we shall enter upon low planes there. If here we sustain high relations to wisdom and goodness, we shall there also. It is to the uses of religion for this life that I refer—for this life, in which we have seen and proved it to be the great balance-wheel, without which, all falls into disorder, confusion, and ruin; in which we have seen and proved it to be the strongest tie between human hearts, and the only tie between human hearts and God's heart. Painful is it to reflect how religion has been hindered and held back by superstition and its priesthoods. But joyful is it to see that knowledge, which is as fatal to superstition as its priesthoods as they are to religion, is at last beginning to spread in such forms of certainty, and common sense, and practical usefulness, as warrant the belief that it will surely, though it may be but slowly, cover and bless the whole earth.

Miscellany.

A Dinner-Table Cleared in a Hurry.

A singular incident—one that does not happen twice in a lifetime—recently brought down the house<sup>22</sup> among the people in a quiet village in the south part of Darabshire. It was about the time of the mid-day meal. The thrifty housewife had the table set, nicely, if not quite ready for the waiting moments for her husband's return for dinner—a nice dinner, in the cellar. Unluckily a trap-door communicating with the cellar was left open. Just then an elderly woman, a visitor from B., entered, to make a call upon a family in another part of the house. She did not see the trap until it was too late, but as she went through the opening, her "presence of mind" led her to seize the nearest thing at hand, which proved to be the table-cloth, and with this flag of truce, and a smashing load of glass and crockery-ware, eatables, etc., to bear her company, she landed gracefully in a soup-barrel. It is easier to imagine than to describe the consternation of Mrs. — on receiving a caller under such peculiar circumstances. Suffice it to say, although, as the reader may guess, there were many fractures, simple and compound, there were no broken bones to render the mishap as serious as it otherwise might have been.

Private Thoughts of Adam.

An individual of some acquirement, but as it would appear, rather of a pecuniary than of a literary character, lately called at the house of a clergyman with whom he wished to have some conversation. He was shown into a room whilst the servant went in search of his master. Upon the master of the house entering the room, he found his visitor deeply engaged in the perusal of "Adam's Private Thoughts." "I trust," said the visitor, "that you will excuse the liberty I have taken in looking into one of your books, sir; but really, the absorbing nature of the subject must be my apology; it is, sir, so very interesting to know what were the private thoughts of our first parent."

—The Evening Post says that when "the last batch of rebel prisoners of war was landed on Governor's Island, at the roll-call the following conversation occurred: Officer calling the roll: 'Private John Smith, Tenth Georgia Volunteers.' John Smith answers: 'Tenth Georgia Volunteers be hanged! Tenth Georgia Conscripts you mean—here!'"

Of Writers and Speakers

"Our Philosophy is affirmative, and readily accepts of testimony of negative facts, as every shadow p to the sun. . . . No man need be deceived. . . . What a man speaks the truth in the spirit of it his eye is as clear as the heavens."

H. B. Storer may be addressed New Haven, Mich.

Mrs. M. F. Kenney will make engagements lecturing. Address Lawrence, Mass.

W. F. Jamieson, Trance Speaker, Mich.

J. M. Peebles is located at Battle Creek speaking there the last two Sundays in each month.

Mrs. Frances Lord Bond may be addressed during the summer, Fond du Lac, Wis.

J. H. Randall will speak on Sundays. Solilo, Conn.

Dr. H. F. Gardner may be addressed, 4 Street, Boston, Mass.

E. Whipple may be addressed for the fall, Vandalia, Cass Co., Mich.

Rev. H. S. Marble will answer invited lecture, addressed Iowa City, Iowa.

Herman Snow, formerly Unitarian minister address Spiritualists and friends of Progress remote from his residence, Rockford, Ill.

Mrs. Augusta A. Currier will lecture August and September, in Lowell, Portland and vicinity. Address care 612, Lowell, Mass.

Mrs. E. A. Kingsbury is at present lecturing Western New York. Until further notice address at Cazenovia, N. Y.

William Bailey Potter, M. D., will lecture on Spiritualism in New York and land. Address care of C. S. Hoag, Medina

Mrs. A. F. Patterson, (formerly A. will respond to calls to lecture. Residence field, Ill.

M. Taylor speaks every other Stockton, Me., and for other engagements dressed at Stockton or Bradford, Me.

Mrs. C. M. Stowe will spend the autumn in Iowa and Minnesota. Address notice, Independence, Iowa, care of "Titus

Mrs. S. E. Warner is engaged to lecture on Sundays in each month in Berlin, and will answer calls to go elsewhere in the time. Post office address, box 14, De

Rev. J. D. Lawver will attend to lectures to deliver six or more lectures. Christianity, directed to Coxsackie, N. Y.

Miss Emma Houston will lecture 31st and Sept. 7th and 14th, in Sutton, and 28th in New Bedford, Mass.

Leo Miller will speak in Fulton York, every other Sunday during the next persons in Central and western desiring his services may address him a

Sophia L. Chappell will speak in N. Y., Sunday, Aug. 2. James G. Clark same occasion. Mrs. Chappell will of hanton, Gardenville, Hunt's Corner during August.

Miss L. E. A. DeForce will lectur West until September, when she returns land. The friends in Northern Illinois address her immediately at St. Louis box 2307.

Mrs. Cora L. V. Scott Hate dressed during the month of August Wis., for lectures at the principal line of Northern Indiana, Cleveland a Shore, N. Y., Central, and Boston and road.

K. Graves will answer calls to origin of religious ideas, the analogy the true religion as contradicted with origin of the Jewish and Christian, r the origin of the Jewish nation. Like raphy and phrenology. Address Har

Mrs. and Mrs. H. M. Miller will lecture on the Principles of General I Central and Eastern New York. W rals, if desired. Mrs. M. is an inspir Address Alfred, N. Y., care W. H. Job

F. L. Wadsworth speaks in March 3, 10, and 17. Plymouth, 24 and 31; September: Chelsoen, during October 2 and 9; Taunton, Nov. 16, 23, and above.

Miss Emma Hardinge will lectur N. Y., during August; address care Oswego, N. Y. In Boston, two first S ber; and in Philadelphia, during J dress care of Bels Marsh, 14 Broadhild Mass., from whence letters will be for

N. Frank White may be address gait, Quincy, Mass.; Sept 7th to 18th, Taunton Mass.; Sept. 21st to 28th, Taunton cations for the coming winter should dately. Address as above.

Dr. James Cooper will follow course on the departure from the Progress at Greenboro, Ind., August Sunday, Sept 6th and 7th; at Col Tuesday, 8th and 9th; at Monticello day and Thursday, 10th and 11th 12th; at Chesterfield, Saturdays even 13th and 14th; Meridown, 15th and 16th taken for HERALD of Progress sale.

Will speak at the monthly meeting Progress at Greenboro, Ind., August Sunday, Sept 6th and 7th; at Col Tuesday, 8th and 9th; at Monticello day and Thursday, 10th and 11th 12th; at Chesterfield, Saturdays even 13th and 14th; Meridown, 15th and 16th taken for HERALD of Progress sale.

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Brotherhood.

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

A Right Movement for the Indians.

At a public meeting recently held at Cooper Institute, in this city, the following resolutions were unanimously adopted:

Whereas, Traitors and speculators have placed our frontier Indians in circumstances of discouragement and suffering, therefore, Resolved, That a committee be appointed to prepare a statement of their condition for publication through the leading newspapers, and to suggest means for the redress of their wrongs.

The undersigned, being the committee appointed by the meeting as aforesaid, respectfully represent that the limited time and means that have been at their command to investigate the specific facts of the treatment of the Indian tribes in some of the Western States and in the newly organized Territories, have only served to deepen their convictions, that, however paramount may appear to be our present national crisis upon the thought and efforts of our philanthropists and rulers, no circumstances should be allowed to divert their attention from the cries of this despoiled and persecuted race, which every year are growing more loud, not only for their rights, but for the means of perpetuating their very existence, as the best means available to your committee (without those protracted labors for which at present we have not the leisure) of arousing that public attention to this subject which its importance demands. We beg leave to submit, as a part of our report, the following paper, which has been laid before us by John Beeson, who has been a resident in proximity with the Indians, and for several years has given his undivided attention to their interests. The facts presented by him we believe to be in all respects reliable, and the plans and propositions for the remedy of their wrongs are deemed by your committee worthy the most respectful attention as the basis of immediate action for the relief of the unfortunates in whose behalf they are pronounced.

In submitting this paper of Mr. Beeson's, your committee take pleasure in commending its author as a zealous, self-sacrificing and worthy laborer in behalf of the rights and interests of the Indian tribes, and we earnestly hope that he may every where meet with that cooperation which may correspond with the importance of the cause, as herewith presented.

WILLIAM FISHBOUGH, E. S. TYLER, B. M. LAWRENCE.

INDIANS' WRONGS—THEIR CAUSE AND CURE.

It is not the intention of the subscriber to dispute the truth or falsity of the numerous reports, some of which affirm that the Indians are so treacherous, revengeful, and savage, that Christian communities cannot live in their neighborhood, while others affirm that the robbery of the mails, and massacre of emigrants, and the stealing of property from the frontier settlers, is the work of white men dressed as Indians, and that unnecessary wars are got up against them purposely to draw money from Government for contracts in their prosecution; it is also said that some of the tribes who have large annuities by treaty stipulations are dying through poverty and starvation, while the agents and traders who have had their affairs under control have made themselves wealthy, and are now in high positions in the rebel army!

With these various statements before us, it is satisfactory to know that there are certain facts which are too palpable to be either misunderstood or denied, of which the following are a few:

1st. The discovery of gold over a wide range of the Rocky Mountains and upon the Pacific slope of the same, has caused a rapid and vast emigration of adventurers in search of the precious metals, and of fertile lands upon which to establish their future homes; and no adequate provision is made for either the subsistence or for the protection of the defenseless Indians, whose homes are thus usurped; and as these poor people are now closely surrounded, and all their secluded valleys possessed by others, they have no longer a western wilderness to which they can fly from the pursuit of the white man. There is, therefore, no alternative for them but to perish by war and starvation, or to be protected in their just rights by our people and government.

2d. Early in the spring the forts in the Indian country were abandoned by our troops, and immediately taken possession of by the rebels, who, by representing to the Indians that the Northern people intended to take all their lands from them, induced some by persuasion and others by compulsion to join their army, while about 8,000 of their number made their escape into Kansas, where hundreds of them perished of hunger and diseases brought on through exposure without proper tents or clothing.

3d. There are no political parties or organizations which are represented through the leading papers of the country as advocating the interests of the Indians, while there have been for years strong parties fattening upon their spoliation, and circulating through the press statements to suit their own purposes, to which the Indians could make no reply; and story-writers in the New York Ledger and other light literature have vied with each other in pandering to popular prejudices by narratives of "marvelous adventures," and "hair-breadth escapes," and "life among the savages," &c., &c., in all of which they represent the Indians as though treachery and revenge were their chief characteristics, and the conduct of those who are the most successful in their destruction as being heroic and noble. To such an extent have these kinds of writings perverted and misled the public mind, that, no matter what amount of cruelty and wrong is done towards these poor people, it has thus far awakened no general expression of sympathy or resolve for their protection, or redress for their wrongs.

thy or resolve for their protection, or redress for their wrongs.

But in spite of the general apathy thus induced, there is, nevertheless, an acknowledgment of wrong on the subject, as appears in the oft disputed question—"Which is the most wronged—the Indian or the African?" And although the Anglo and the Indian have lived for generations in close proximity, and travelers, and traders, and missionaries, have written many books concerning them, yet, in the language of General Houston, "the full story of their wrongs has never been told," and at this moment there is as much misconception as to the real character and worth of the Indian by the public at large, as there is of the "Fascio" by the unreading portion of the people in the Southern States. Both Indians and Yankees are thought of by the parties respectively as "savages," to be destroyed; and with this predominant feeling many have gone from the Christian cities of the East to the wilds of the West, and ruthlessly shot down the Indians in their own homes, while others from the same cities are now having the retribution measured to them by their Southern neighbors. The reaction is upon us for the murderous practices towards the Indians, which commenced soon after the landing of the Pilgrims, by which tribe after tribe have perished, until scarcely a remnant is left in the Eastern and Middle States, of the millions that used to occupy them. And the subscriber devoutly believes that the providence of God will not permit our nation to enjoy permanent peace, until, by sympathy and good will, restitution and protection is given to this much wronged people. It should not be expected of them to jump at once from the savage to the civilized condition, since it has taken our own race many centuries to reach its present standpoint, and at this moment there is proof in the existence of pauper-houses, and prisons, and policemen, and lawyers, and doctors, and clergymen, that there is (to say the least) as much poverty and crime in most civilized cities as can be found in the most primitive aboriginal settlement on this continent. A gentleman who had lived thirteen years with a tribe on the upper Platte River, said to the subscriber that, if we could build a Chinese wall around the Indians and keep out the white "savages," we should see as beautiful and as progressive a civilized people as the sun ever shone upon.

Judge Wattles, of Kansas, who has had long and intimate acquaintance with several tribes, affirms, that, "for calm courage and stern integrity the earth has not their equals."

The Hon. E. G. Squier, formerly Chargé d'Affaires of the United States to the republics of Central America, and author of several valuable works on American archaeology, ethnology, history, travels, &c., declares when the American Indians "shall be treated as human beings, and not as wild animals—when they shall be relieved from the contamination of unprincipled hunters and traders, and the moral charlatanism of ignorant and narrow-minded missionaries—when we shall pursue towards them a just, enlightened, and truly Christian policy—then, if they shall exhibit no advancement, it will be quite time enough to pronounce upon them the severe sentence of a deficient intellect and an unhallored heart. Till then, with the black catalogue of wrongs and oppressions before him, and the grasping hand of powerful avarice at his throat, blame not the American Indian if he sternly and gloomily prefers utter extinction to an association with races whose touch has been death."

Another distinguished author, (Frances H. Green,) now in California, who has been, perhaps, more than all others, a student of Indian character, thus affirms: "There is no law in Nature that requires the destruction of such a people. The prophecy is impious. The fact that millions have been swept away by an all-absorbing selfishness does not affect the question in the least. Let no one believe that in practically carrying out this murderous idea, he is fulfilling an ordinance of heaven, but rather let him beware how he even tacitly sanctions this barbarous sentiment, lest by a double wrong he bring on his own head the blood of the guiltless!"

It is a fact that upon the Indian Reserves in the State of New York they are not only improving in the civilized arts, but increasing in number, and their children evidence as much interest and aptness to learn as those of any other race, and in every instance the adults progress in exact proportion to the wisdom and kindness with which they are treated. It is also a significant fact that not a drop of Quaker blood has ever been shed by an Indian, and that Indians have never been first to break a treaty or to commence a war against our race, and whenever they have engaged in war against us, it has been for provocations far greater than what prompts the most Christian nations to bloody strife. It is, therefore, safe to conclude that, with fair treatment, the millions of dollars which are annually spent in armies and in wars to "chastise the savages" may be entirely saved for better use. There is also another fact which furnishes a basis of hope for the future welfare of these people. In spite of the general apathy, there nevertheless exists in the heart of every true American a deep, though it may be latent, sympathy for the aborigines of his country, and so long as their statues stand in our streets and their portraits hang in our halls, and Pocahontas is associated with our history, this sympathy will be felt, until, like a smothered fire, it blazes forth in light and love to harmonize all in this land of the free and home of the brave.

The subscriber is prompted by the before-mentioned facts to propose a new and original plan, which was suggested to him by the following circumstance:

On a certain occasion he presented to the superintendent of Indian affairs in Washington (Gen. Danvers,) a case of fraud, wherein a number of blankets had been cut into fourteen strips and each strip given to the Indians and charged to the government as a whole blanket; but instead of the commissioner expressing regret or proposing redress for the wronged Indians, he merely said, "That everybody who dealt with them expected to get rich by cheating them, and that he did not know of men in the country who were honest enough to do otherwise, for even some of the missionaries were no exceptions to the rule."

The subscriber having confidence in his own integrity and believing that there are plenty of both men and women in all parts of the country just as honest as himself, and believing that by the use of phrenological science, as well as approved testimony, as to the right use of the right organs, a sufficient number of these could be selected to cooperate in appropriate ways, as circumstances indicate, for the

adjustment of existing difficulties, and for the development and protection of every tribe, in every State and territory under the control of our government, and without interference with any right efforts which may be in operation in any particular locality—the first thing to be done is by the circulation of facts and appeals through the press and the employment of agents and lecturers to arouse the magnanimity of our people to a unanimous resolve, that as the guardians and protectors of the weaker races on this continent, our national honor is inseparable from the maintenance of all their just rights. To do this, it is not necessary to wait for the action of either the churches or of the government, but for every one in his own sphere to do his best, but for such as science and testimony prove to be qualified for entire devotion for specific purposes in this work. Funds will be necessary for their sustenance; and, inasmuch as this movement is not the exclusive work of any particular church or party, but the substance and object for which they all exist, and its success essential to the real success of each, its own naked merits entitle it to the liberal support of all the philanthropic organizations and religious communities in the land.

Therefore, in the simplicity of a deep but honest conviction of having a call to inaugurate the proposed measures, the subscriber asks for the use of pulpits and for the cooperation of pastors, and of editors and philanthropists, in the employment of all necessary facilities for certain and speedy success. It is not expected that this enterprise is to be an additional continued burden on the benevolence of the public, for it is well understood that as soon as the Indians, with all their interests, are wrested from the grasp of dishonest speculators they will have enough, with their own untrammelled efforts, for self-sustenance, and for self-government, and for the payment of necessary assistants in educational processes; for it is not forgotten that they are the rightful heirs to ample estates, and, therefore, are not paupers, and should not be necessitated to become beggars.

The purpose for which we ask pecuniary aid is not directly and exclusively for the Indian, but to correct those misunderstandings, the prevalence of which has been so fatal and disastrous to both races. It is believed that there is not a person who feels a proper sympathy for the great multitude of widows and orphans which war is making, but what will respond to this appeal when they know that by far the greater portion of our frontier Indians consist of widows and orphans whose fathers and husbands have fallen by the murderous hands of lawless men; and it is believed that scarcely a child in all our schools but would contribute its cent, and forever afterwards feel one hundred per cent. better for having been among those who helped to save the Indians from extinction. And how moralizing it would be, if by a spontaneous effort of young America, the rejoicings of all future Fourth of Julys may be shared in by the red man as well as by the white and the black, throughout all the land. This is only what should be, and if all who wish for it will try for it, there is no mistake of its coming to pass.

The subscriber proposes not only to set on foot means which will settle existing difficulties with every tribe in all the States and territories, wherever located, but also to secure an appropriation of land in Nicaragua, or in one of the States of Central America, where the Indians are in the predominance, so that those Indians who desire to emigrate from our States to a country which shall be genial to them, where, in process of time, there may be a great confederation of tribes into one nation, which shall insure to the soil of Central America freedom for all castes and colors throughout all coming time.

Letters or donations in furtherance of the foregoing should be addressed to the subscriber, care of Dr. Trall, 15 Light street, New York.

Apotheosis.

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

Departure of Miss A. W. Sprague.

We quote the following just tribute from the Banner of Light:

"Our Sister, Miss A. W. SPRAGUE, is no more—no more in the external, sensuous form. But her blessed spirit, that has just passed beyond the confines of mortality, to expand and grow more holy in spirit-life, will, we are confident, return to us bearing many blossoms of affection, to guide and direct us in our pilgrimage here; will return with greater power than she possessed while clad in the 'flesh of bondage,' to reassure us in our beautiful faith, and bid us persevere unto the end. "Miss Sprague was a pioneer in teaching the Spiritual Philosophy in her native State, and though meeting the usual opposition from existing religious organizations, her influence as a public speaker was remarkable. Always deeply in earnest, elegant and forcible in her style of speaking, equally removed from extravagance on the one hand and tameness on the other, she rose not infrequently to a chaste and noble eloquence. She spoke habitually upon the highest themes, with a scope and vigor of thought and a fertility of illustration rarely equalled. "In those localities where she was best known she was prized most, and there her loss will be keenest felt. Hundreds of personal friends in New England, New York, and the West, besides the large congregations she was wont to gather in Boston, Portland, Providence, Philadelphia, Oswego, and in a multitude of other cities and towns in fifteen States of the Union, will learn with regret of the death of one whose persuasive words have often called them to a glorious emulation of a true life. In Vermont she will be sadly missed. Her influence upon that community has been deeper than that of any other mind for a long time. Multitudes who never accepted spiritual intercourse as a fact, were wont to listen to her with unaffected delight. Wherever she went, even in the most sparsely populated districts, she was sure of overflowing houses. It was common to see people at her meetings who had come eight, ten, and even fifteen miles, to hear the 'preaching woman,' and thought themselves well paid at that. Indeed, all who ever heard her, loved her. She was eloquent to every feeling soul.

She had the elements of a mother's kindness, of a child's innocence, and of a philosopher's logic, blended most happily. No one who had feeling, sympathy, and love, developed, could listen to her without dropping a tear of real heavenly love, for she always breathed forth the unadulterated affection of the heavenly world. May God add blessings still to her noble soul, that she may continue to shower them upon humanity.

For the Herald of Progress.

Departed! From New York, on Sunday, July 13th, "MATTIE DARLINE," wife of J. B. Wheelock, aged 29 years.

FRIEND DAVIS: In announcing the departure of my sister, "Mattie Darline," wife of J. B. Wheelock, Esq., it may not be proper for me to speak of her as she seemed to me, and with your permission I will quote from the letter of a friend, words in which I feel all who knew her will acquiesce:

"In womanly sensitiveness of nature, in refinement and cultivation, in gentleness of manners, in considerate regard for others' welfare, in guilelessness of heart, and in all the beautiful graces that adorn womanhood, "Mattie Darline" was pre-eminently distinguished. She possessed a noble soul, grand in its conceptions, lofty in its aspirations, and even while chained to the body, most pre-eminently evinced those higher and better qualities which make humanity akin to the angels."

Let me add my belief that she has entered a life where her noblest conceptions will be realized, where her loftiest aspiration will be fulfilled. She has left bright and beautiful memories to lure us on to the world where we shall meet her glorified spirit. D. R. H.

Do as you please with the inclosed poem. It was her last, and published in the Sunday Mercury last August:

LIFE AND DEATH.

She stands all sprayed with golden mist Among the autumn flowers, Her snowy breast with jasmine kiss'd; And buds from fragrant bowers Crush out their perfume round her feet, Then die away in air, As if their fragrance were not sweet Enough for one so fair.

Her silvery laughing accents creep Amid these scenes of strife Like tinkling fairy-bells to keep The harmony of life. And life she is, as life should be, A combination true Of earthly grace and purity, Earth-buds and heavenly dew.

She lieth in a dreamless sleep Upon the pillow white, Her curtain'd lids are closed, to keep Her eyes from earthly sight; The tiny hands are clasped upon Her cold and pulseless breast, And all the smiling life is gone To a mysterious rest.

I listen vainly for a word— I listen for a breath— My heart with solemn thought is stirred, And consciousness of death; And death it is—as death should be— When passed are earthly hours, The spirit soars in purity, The body rests mid flowers.

New Publications.

BLACKWOOD'S EDINBURGH MAGAZINE, for July, has the following contents: Life of Hon. Wm. Pitt; Across the Channel; Caxtoniana; David Wingate; Exhibitions, Great and Small; Jeffrey's British Conchology; Stanzas to Wordsworth; Iphigenia in Aulis; and Chronicles of Carlingford. L. Scott & Co., 79 Fulton St. \$3 per year.

THE ELECTIC MAGAZINE, for August, opens with a splendid engraving of CAPT. JOHN ERICSSON, with a biographical sketch; also the following variety of selections: Sir G. C. Lewis on the Astronomy of the Ancients; What is the Sun Made of; The Court of Charles II, of Spain; Lives of the Engineers; Electricity at Work; The Reign of Terror; Going On; Social Life in Medieval England; Bygone Manners and Customs; The Merrimack and Monitor; The Tempting Angel; Under the Sea and through the Earth; Waking Visions; The Growth of London; Great Scholars and Great Eaters; Modern Philosophy, &c. W. H. Bidwell, 5 Beekman St. \$5 per annum; 42 cts. single.

LIBERAL BOOKS.

The following valuable publications of J. P. Mendenhall, Boston, can be obtained at the office of this paper, at publisher's prices: Thomas Paine's Political Works, two volumes in one, sheep, containing over 1,000 octavo pages. \$3; postage, 40 cents. Thomas Paine's Theological and Miscellaneous Works, sheep. \$1 50; postage, 25 cents. Thomas Paine's Select Works, comprising the best portions of his political and religious writings, two volumes, cloth. \$1 50; postage, 25 cents. Letters on the Laws of Man's Nature and Development. By Henry G. Atkinson and Harriet Martineau. \$1 00; postage, 12 cents. De Holbach's System of Nature, or Laws of the Moral and Physical World. \$1 25; postage, 25 cents. Half-Hours with celebrated Free-Thinkers, 75 cents; postage, 12 cents. Infidel's Text-Book. By Robert Cooper. 62 cents; postage, 10 cents. Paine's Age of Reason, pocket edition. 37 cents; postage, 7 cents. Paine's Examination of the Prophecies, pocket edition. 25 cents; postage, 6 cents. Vale's Life of Thomas Paine. 75 cents; postage, 16 cents. Rights of Man. By Thomas Paine. 50 cents; postage, 10 cents. Kneeland's Review of the Evidences of Christianity. 50 cents; postage, 10 cents. History of Moses, Aaron, and Joshua. 50 cents; postage, 10 cents. Classified Biblical Extracts. 20 cents; postage, 5 cents. Taylor's Diogenes; being a Discovery of the Origin, Rise, and Early Progress of Christianity. \$1; postage, 22 cents. A. J. DAVIS & CO., 274 Canal St., N. Y.

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