

# THE HERALD OF PROGRESS.

LOVE. WISDOM. LIBERTY.

Devoted to the Discovery and Application of Truth.

Vol. 3, No. 45.]

A. J. DAVIS & CO.,  
374 Canal St.

NEW YORK, WEEK ENDING DECEMBER 27, 1862.

TWO DOLLARS  
per Year.

[Whole No. 149]

## TO WRITERS AND READERS.

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

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

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

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

## Whisperings to Correspondents

"TO ALL WHOM IT MAY CONCERN."

J. T. BRIDGEPORT, CT.—The communication was not received at this office.

P. T. M., CLYDE, O.—We did not give the subject any special attention. If anything comes, it is recorded and published.

"MARY," ONEIDA COUNTY, N. Y.—The field is ample, and the harvest nearly ripe; but the workers have not yet gone forth.

T. M. M., STROGIS, MICH.—We do not expect to visit the region at present. Do not know when we shall again enter the open field.

CHARLES M., CALIFORNIA.—The letter contains too many personalities. Besides this, we object to the severe spirit manifested.

"CAROLINE," CLEVELAND, O.—He did not call at this office. At last dates he was "waiting for something to turn up" in Philadelphia.

"ISAAC," BORDENTOWN, N. J.—When your Hall is at liberty for such a Lecture, please report at this office, and we will notify the Brother.

"JAMES," BUFFALO, N. Y.—Do not expect that Medical Whispers will be promptly imparted. Such attentions come spontaneously, and then we publish the whispers gladly.

T. J. L., TROY, N. Y.—If the friends should open the Hall again, and should they show signs of true vigor in good works, we shall do our part toward the "revival." Why do they not move?

L. L., ST. LOUIS, MO.—The upper world does not neglect the soldiers of either army. It is very exciting to realize a truth so interior and Spiritual.

GEORGE T. B., TOLEDO, O.—The day and the hour knoweth no man in this quarter, and it is questionable whether the event is known to any mind anywhere else.

## For the Herald of Progress. CHRISTMAS CAROL.

BY C. N. K.

"Unto us a Savior is born!"  
Thus rang the chiming,  
In the olden times,  
On a beautiful Christmas morn.  
All the world was ruled by fear;  
The heaven-sent dove  
Was brotherly love,  
A treasure to us most dear.  
"Peace on earth—good will to man!"  
Thus sang the band  
From the Summer Land,  
When Love's reign on earth began.  
Now the morning-star once more  
Shines clear and bright,  
In rosy light,  
And we know the long night is o'er.  
Awake, thou that sleepest now,  
Say the deep-toned chiming  
Of the present times:  
And on yonder mountain's brow  
Are bright tokens of coming day;  
Let us arise.  
Lo! the eastern skies,  
With crimson and gold are gay.  
On a glorious Christmas morn,  
An angel throng  
Sang a glad song,  
Long ago, when Love was born.  
Shall we list to that choir again,  
As sweet and low,  
Melodious flow,  
Songs of Wisdom's birth among men?

## Heart-Martyrdom.

I think the quick fagots at the stake were fitter subjects for laughter than the slow gnawing in the heart of many a slighted woman or selfish man. They come out of the trial as out of martyrdom, according to their faith; you see its marks sometimes in a frivolous old age going down with tawdry hopes and starved eyes to the grave; you see its victory in the freshest, fullest lives in the earth.—MARGARET HOWTH.

## Childhood

"Thou later revolution! silver stream,  
Breaking with laughter from the lake divinee  
Whence all things flow."

For the Herald of Progress.

## A Christmas Story.

THE CHRIST CHILD.

BY SARA E. PAYSON.

Christmas holidays came once more, ushered in by the merry Christmas eve, which merry children had talked about and waited for so long, that it began to seem to them a fabulous time, and even when it arrived, was not real, though the hand on the year's dial almost touched "Dec. 25th." Still, they agreed it was just such an evening as they would have chosen, had it been left to them to make Christmas weather. So clear that they could look millions of miles into the sky, and yet millions of miles farther off, see groups of stars blinking at the groups of eyes which looked curiously up at them. The new moon, too, they thought, shone brighter than all the moons which had sped round the earth since last Christmas.

Outside the cities, the ground was covered with snow, and the branches of the trees were hoar with frost. Icicles hung from the roofs, and everything, like them, looked brittle with cold. The snow cracked underneath the foot, the pavement in the towns gave back a short, sharp ring to the horse-hoofs clattering over it. Christmas was all the better for being so "crispy cold," the merry children said; for they wore soft, woolen garments; bright fires burned in their homes, and the keen air entered only when some package was put in at the door, with the "best wishes of Santa Claus," who did not like to tell them of naked little feet which had pattered beside him here and there, numb with the "crispy cold," because he feared it would dampen their mirth, and he has a tender heart towards all children. Now he sighed for pity of some homeless little wanderer, and at the same moment joined in a peal of laughter which broke from under a Christmas tree just across the street, or perhaps thousands of miles away; for to-night Santa Claus was in search of the Christ-child, whose birth the world celebrates by gifts to children, and it was needful he should be in many places at once, and assume many forms.

He was a king and queen, choosing jewels for young princes and princesses; a street-sweeper hurrying home with a penny toy for the baby in the cradle; a smiling maiden weaving crowns of flowers for little sisters; a weary seamstress taking her day's hard earned shilling to the little blind boy who shared her attic. He trod the halls of the rich, where children were dancing between the lights of many colored candles, festooned with evergreen and red berries; penetrating also the dim abodes of the poor. Now, with the swift step of the mountaineer, he bounded along, scarce heeding the sweet appeal of the brooks for freedom to babble yet a while longer, nor the marvelous crystal prisms building to hold them, though the gates glowed in the moonlight as if being from diamonds wrought, so eager he hastened to fill with dark brown nuts the stockings of his little friends.

Or, with the light foot of a village girl, he carried—wrapped in a snow-white napkin—the Christmas plum-pudding, and a basket of apples, to "the little road-side strangers," whose wondering eyes asked, "How come you to know that we were here?" At the same time he was threading the thoroughfares of great cities, in many lands, bearing gilded books and rare pictures; and groping in dark alleys, which no moonbeam or lamp illumines by night, nor sun-beam by day, leaving behind him bread for the famishing mouths of children who were unable to discern in the darkness who had fed them.

Never resting, faithfully he sought to fulfill the mission given him, to find the Christ-child. Many times he retraced his way at the call of some childish voice; for, "perchance 'tis the Christ-child calling," he would say, and again he asked, "Where is the Christ-child found? Not with the children of kings and queens; for they are proud of their exalted station, and the Christ-child is meek." Not in the street-sweeper's cradle; for already upon the face of his babe has fallen want's shadow, and the Christ-child's beams with health. Not crowned with the little sister's flowers; for they are unwilling to crown in turn the beggar-girl in the porch, who asks, "Please give me a flower!" and the Christ-child gladly shares with the humblest. Nor sitting with veiled

eyes in the seamstress's attic; for no wrong can have darkened the sight of the child, who is light to the blind. Radiant with joy, beautiful with love, will be the child I am sent to find."

When the night was far spent, and he had yet found no counterpart of that which his imagination pictured, Santa Claus turned away and wept. "If there be no Christ-child, why this rejoicing? and why am I the dispenser of gifts?" he questioned again; when from every city, and town, and village, and hamlet, came a call for his return.

Reluctant, he said, "I will go, though I shall find all sleeping; for the moon has set." He did not look for the Christ-child now among the little sleepers before him; but, while his eyes rested sadly upon them, he was astonished to behold hovering by the pillow of each the image he had pictured, only fairer an hundred-fold.

Smiling at his surprise, these Christ-children pointed to the gifts which waited the awakening of the slumberers, and spoke thus: "It was you, kind Santa Claus, who by your loving remembrance of us, helped us while we were on earth, to grow beautiful enough for heaven. Look!" and now they pointed to the hearts of all the child-sleepers, all over the world. What must have been the joy of good Santa Claus to find in each heart—as he looked—a resemblance to its angelic guardian, and thus to learn that in each heart is "The Christ-child" waiting to be born.

## Voices from the People.

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

For the Herald of Progress.

## The Imposition of Mr. Col-

Mr. DAVIS: You are, I believe, the friend of truth, the enemy of imposition and deceit, and a fearless advocate of rational faith. Assured of this, I wish, through your columns, to warn the public of the dishonest practices of one Colchester, who professes to have of goblin writings on his arm, and to respond to questions and names written upon slips of paper and rolled into pellets, without seeing said questions and names with his natural eyes. This amiable fellow is now operating in Boston, swindling the unwary at the rate of one dollar for fifteen minutes. I have had three installments of this pretension, at an expense of four dollars; one sitting being protracted to the great length of thirty minutes.

I speak for myself only, when I say that I fully detected this impostor's tricks, and am prepared to sustain the following statements:

1. That this itinerant fellow writes the reputed goblin-writings that appear on his left arm, with his own knavish right hand; that they are produced in this way, and in no other.
2. That he unrolls the paper pellet under the table, reads, and then answers them.
3. That in no instance has he correctly answered a question till such reading had taken place, either while the party was writing the same, or after it was rolled into a pellet and manipulated by him.
4. That I have detected him in unrolling the pellets and in breaking the seal of a sealed envelope, in a manner past all doubt and misapprehension.
5. That the table and the table-cover, which he invariably uses in his ambidextrous tricks, are indispensable to his business, and that he can no more do without them, or some equivalent objects to conceal his hands, than the juggler can dispense with his apparatus.
6. That to detect this impostor, you have only to keep his fingers continually in sight. Cause him to place his hands on the table, and keep them there quietly, and there will be no goblin writings on his arm, and no answering of slip or pellet.
7. That every attempt which I made to procure the miraculous writings with his hands in sight, was an utter failure; and that when such characters were exhibited, they were written under the table, with a colored pencil.

I can arrive at but one conclusion, and that is, that said Colchester is an impostor and a cheat, whose practices are calculated to inspire distrust of Phenomenal Spiritualism, and discourage a rational belief in the guardianship of the souls of the dead.

Friend Davis, I am an earnest man. I never visit reputed mediums with any but an honest purpose, and it is seldom indeed that I go after them. I went to the person above mentioned to see new and strange phenomena, and not to waste my time and pay my money for sleight-of-hand performances. Life has higher meanings, and money better uses. He deceived me knowingly and deliberately. He will deceive others. My duty is plain. I cannot and will not be false to my convictions. The natural faith of man revolts at deception. The true religion of the soul arrays itself against untruth. There is no compromise be-

tween truth and falsehood. Right and wrong must forever remain right and wrong. To cloak impostors, is to become an accomplice of the imposture.

I was informed by an editor whose brain was evidently very red, that the "powers of hell" were chiefly to blame for the tricks and deceptions of phenomenal mediums, and that to expose these tricks and deceptions would injure the cause of Truth. The "powers of hell," Mr. Editor, are powers not known nor recognized by me. I do recognize the powers of human rascality. I was assured by this person with the tired brain, that those anomalous beings called "mediums" are unfortunately, abandoned to the fluctuating forces of good and evil, by which they are ever and alternately swayed, and in brief, that they are not to be held responsible for their acts.

Now I cannot accept this dangerous fallacy. The power that destroys human accountability, must necessarily be the enemy of man. If mediumship and deception inevitably go together, I am sure, Mr. Editor, that humanity wants none of it. Let the "powers of hell" perch on the steeples where they belong; nor flap their black wings over the sacred fane of the soul. Let the devils go home to roost. A rational philosophy does not propose to tap the spiritual world and draw them off into human bodies. We need not go out of the flesh to find the causes of evil.

If opening the spiritual eyes and ears of man, and gifting him with extraordinary gifts, opens wide the gates of hell and leaves him to the dark dalliance of devils, the eternal condemnation of modern Spiritualism is written, and the great question remaining with us to be settled, is, how shall we shun it?

In the will and affections of man lurk all the watchful devils that haunt him. He who stops you on the highway and demands your money, is to claim no immunity from penalties on the plea that the "powers of hell" pointed the pistol and took the purse. Let us lift a great slander from the invisible world. Let those who willfully and deliberately deceive, be treated as deceivers. If the cause of Truth be injured by the exposure of fraud, it will be a greater thing in human history.

Yours truly,  
J. H. ROBINSON.

Worcester, Dec., 1862.

For the Herald of Progress.

## Answers to Some of the "Few Questions for the Rev. Mr. Foster."

1. It does not appear, as asserted by Mr. Graves, that Mr. Foster either states or implies having discovered "another Christianity." He says, rather, that "deep within the formalities of the sects, more interior than the visions of modern skepticism, or the revelations of Spiritualism, lie the essential truths of Christianity"—"the kingdom of heaven is within you."

2. It is undoubtedly true that "Christianity is necessary as a part of Divine order," and so also may be Buddhism, Free-masonry, and any other religion or philosophy—all have their uses. But that they are equally necessary with Christianity—no! a thousand times no! and I defy Mr. Graves to prove that any one of them, whose doctrines are of the purest, have produced the world-wide blessings which we owe to Him to whom God "gave not of his spirit by measure."

6, 7, 8. An omnipresent God need not "descend to the earth" to become incarnate. He who is so great that the heaven of heavens cannot contain him, may yet have his dwelling-place in the heart of a little child.

9 and 10. If God be not "a personal God," and consequently of a substance however immaterial, what is he? That which is not substance, is nothing—pure simplicity—a mathematical point—an abstract principle. Pursue this idea, and where do we arrive? At atheism, or, at best, naturalism. God cannot then even be "the great First Cause," for how can nothing produce something? Still less can he be our Father, for how can this term be applied to an abstract principle? The doctrine, therefore, of a personal God, is the most rational, if indeed our poor weak reason can dare attempt to compass the Infinite. Happy for those who will receive it, that the Divine Mind has revealed itself to us more closely and intimately by and through the Incarnation.

M. A. JAMES.

For the Herald of Progress.

## Do Justly.

Do as you would be done by, remembering that you are doing as you will be done by, whatever you do. Sharp criticisms will come home sharper for the journey they have had. Stinging sarcasms will find the parent nest again. Keen retorts will flash upon you when you least expect them. Also any little crumb of comfort of any sort you can toss to a poor starving soul will be reproduced for you in your hour of need.

You are unconsciously, perhaps, painting a panorama, that in future years will be unrolled before you. What do you like to see?

You are writing the book of your life. Shall its pages be filled with sensuality and vice or with the beauty of holiness?  
O. N. K.

## The Spirit's Mysteries.

"And the angel said unto them: 'Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.'"

For the Herald of Progress.

## Brief Statement of 'Spiritual Facts.'

MR. DAVIS, DEAR SIR: The telegraphic reports (per air-line) of the part borne by our spiritual co-workers in the battles for freedom, recalls a circumstance which occurred nearly a year ago, during a visit to our home of Mrs. A. A. Currier, the popular lecturer and highly-gifted medium, of Lowell, Mass. Daily and almost hourly during this delightful visit our hearts were made glad by some token of spiritual presence—giving names by raps, responding to sentiments, often those unexpected, proving the power to read our very thoughts.

On one occasion, in the course of conversation, I made this remark: "It appears, according to the Spiritual philosophy, that men do not destroy the power of an enemy by taking his life." While I was saying this the case of John Brown occurred to me, and I added: "Who knows but that John Brown possesses more power now than ever?"

Mrs. Currier did not reply, but appeared to be listening. Directly she spoke:

"I heard a voice that said: 'When they put the rope around his neck they placed him at the head of a great army.'"

"Was this spoken in an audible voice?"

"Certainly," said she, "and perfectly distinct." That this was the fact, as she asserted, I have not the slightest doubt, not only from my knowledge of her truthfulness, but from proofs many times given of this wonderful gift of spiritual hearing as well as spiritual sight. Names of persons, incidents in my own life, of which she was quite ignorant, have often been repeated in like manner.

Briefly as may be, I will give you another illustration of these spiritual perceptions.

One evening, while the family were enjoying themselves in a social way, I came into the room, and seating myself a little apart, commenced conversation with Mr. Currier, relating to some domestic matters, in which I several times spoke of my husband, and proceeded to give him some particulars of his life and his death.

Mrs. Currier was engaged and did not seem to be interested in the conversation. Suddenly she started, and fixing her eyes, beaming with spiritual light, on a spot directly over our head,

"There," said she, "is your husband now; I know him by his daguerreotype."

"There, now he is speaking"—bending forward to catch every word. "He says," she continued, "more your chair nearer her"—meaning me. She did so. "Now ask her if she remembers the voyage she made with me."

"Yes," I answered, "very well," supposing he alluded to a voyage to London, made a short time before his death.

"With Getty?"

"Yes," said I, "Getty was with us."

"Now ask her if she remembers how near she came dying?"

I hesitated—thought awhile, and although I recollected some stirring scenes on board I could not think of anything that an experienced ship-master would have called one of great peril. I called upon my daughter to aid my memory.

"No, mother, I was never aware of any immediate danger."

I then gave an emphatic "No! I remember nothing of the kind."

"He says," she continued, as if repeating the words slowly after him, "by charcoal." She uttered these words as under protest—as if she was thinking: "It cannot be right! What has charcoal to do with a sea voyage?"

Not so with us. The moment this word passed her lips, each one of us present raised our hands in inexpressible astonishment. "O, was there ever anything so wonderful!" "We know now that 'his father, and no one else.'"

All this time his spirit-form remained in the same place, apparently deeply interested in the scene; then smiling, as if satisfied with the experiment, said: "I have been trying to think of the best test I could give her."

That it was the best test he could have given, I think all will admit, when I give the details of the event thus brought to our recollection.

In February, 1839, my husband, myself, and



daughter, then three years old, left E— to join his ship in New York, on a voyage to Mobile. On our way, we passed the night at a hotel in New Haven, and here it was that all of us, Getty in particular, came so near dying from suffocation by gas from a coal-stove in our room. She, being longer exposed than ourselves, was carried from the room senseless, and it was said by those present that five minutes longer in that atmosphere would have been fatal to us all.

The gas was from anthracite coal, then but little used in dwellings, and, not knowing the properties of this coal, my husband thought the fire must have been made of charcoal; and though I often tried to disabuse his mind of this idea, he still clung to his first impression and invariably spoke of it as charcoal.

This word, so persistently though incorrectly used, was, after this lapse of time, again made use of, not in ignorance, but to strengthen the evidence of his identity.

This took place twenty-two years previous to the time the communication was given, and with many other changes and chances was well nigh forgotten; indeed, it is quite probable we had not thought of the circumstance for years. In truth, he judged rightly, in choosing this as the best test he could give us to prove—to use his own words—that "I am not dead."

Mr. Davis, imagine a person educated in all the "terrors of the Lord," the decrees of reprobation, the liquid fire, "the great gulf fixed"—think of one living in bondage to the withering fear of death—and you will be qualified to measure the joy of that moment—when the heavens which had long been gathering blackness were suddenly opened, and the vail rent in twain which hid the spirit-world from our view.

The rhapsody of the ancient prophet—"My Father, my Father, the chariot of Israel and the horsemen thereof"—the story of the closing scene in the life of Jesus, are descriptive of such emotions; but to know the depth of joy you must know the depth of suffering which preceded it.

"Praise thou the Lord, oh my soul."  
Very truly yours, D. B. D.  
EAST HADDAM, 1862.

## Sight and Insight.

For the Herald of Progress.  
**Ancient Glimpses of the Spirit Land.**

NUMBER FIFTY-THREE.

On one occasion, Diogenes, wanting wood, laid a statue of Hercules on the fire, and reminding the hero of his twelve labors, said: "There still remains a thirteenth labor for your Godship to complete, which is to make my dinner boil." The God was thus transubstantiated by being made to "pass through the fire" to the cooking of pork, and cabbage, and "corn-bread, and common doin's." We know not whether his Godship burnt like other wood, or, being more instinct with sap or spirit, enlarged itself to a consuming fire; but we read in Hebrew chronicle that Aaron's sons were severely scorched by "strange fire from the Lord."

Now what the statue of Hercules was to Diogenes in boiling his pot, not less is the statue of the Devil in causing the pot to boil in orthodox theology, whence all the directors in churchdom have succeeded in getting their grub. Even Ezekiel, in a prophetic ecstasy, exclaims: "Thus saith the Lord God: Set on a pot; set on, and also pour water into it. Gather the pieces thereof into it—every good piece, the thigh and the shoulder; fill with the choice bones;" &c., lacking only the "eye of newt and toe of frog" of the witches' cauldron, or the cauldron-pot of Moses with its effluence of jealous waters. The cauldron-pot of orthodox theology has been of vast dimensions, with the Devil as engineer, who has kept the pot a-boiling by an immense consumption of brimstone, presenting a very "strange fire from the Lord," and to the afflictment of all Christendom.

But now what do we behold? Why, the *Christian Examiner* for September, 1861, rules the Devil from the Supreme Court of the universe, and thus the fourth person of the orthodox *trinity* can only appear as a brain-born dream of evil, and when met, in whatever may be his questionable shape, to be addressed as in the negro melody:

"Oh whar did you come from?  
And who do you belong to?" &c.

The *Examiner*, having demolished the orthodox Devil, concludes: "Nor let us fear any ill from the inevitable dying out of this long popular belief. Rather let us anticipate great and lasting good from the decrease of so portentous a superstition. The loss of that horned and hooved impersonation of malignity will certainly not leave the universe in orphanage. Other errors, once thought vital parts of life and religion, have gone with good result. So will this. True, the denial of this pervasive dogma goes pretty far, and shakes the compact body of fancies built up in the fashionable scheme of faith. With the departure of the Satanic personality, the myth of Eden goes. And with that much else also. But it is only mythology that is shattered, not religion; only the products of abnormal fancy that are lost, not the conclusions of veracious experience, healthy insight, and sound reasoning. And happy the man, who, amid the shock of shifting opinions, can quietly let old errors go, yet keep his faith in God and good serene and whole. The rock is not removed when the mist that enveloped it vanishes. When the rainbow over the waterfall fades, the tor-

rent stays. Let us not, then, be alarmed because the grotesque defacements of falsehoods peel and crumble, because the tinsel tracery-work of superstition perishes and drops from the adamantine fabric of theological truth. That structure will only stand so much the firmer and lovelier, the superfluous mistakes and stains that marred and discolored it being removed, the glory of its inherent strength and symmetry more sharply defined."

Now, brother Hedge, the Devil and his garishings have ever been all in all, for the begetting of the fuel which has boiled the pot of orthodox theology. May not the orthodox church then exclaim with Micah, "Ye have taken away my God and his priests, and what have I more?" while the scattered flock may at the same time be wagging their heads and saying, "As for this Devil, we wot not what has become of him." Ah, Brother Hedge! tell us the difference between the old Jewry God and the orthodox Devil?—both the impersonations of the darkest estate of the human mind, nor is it possible to decide where begins the one or where ends the other. Is not the orthodox God equivalent to any statue of the Devil? Well, then, Dr. Hedge, as irreverent as Diogenes, has made a consumption of the orthodox God or Devil with which the church pot has all along been made to boil, and now orthodox cannot but bewail its loss, saying, "He has taken away our Devil, and we know not where he has laid him. Alas! that our darling Devil, who has so long made our pot to boil, should himself be made to pass through the fire by a heretic child of wrath. Surely this is 'strange fire from the Lord' which makes a consumption of the devilish fuel which has so long boiled the pot of the old theologies. Not even the 'Rod of God' which Moses carried in his hand, 'to the fiery submergence of Corah, Dathan, and Abiram'—nor the 'Staff' with which the angel of the Lord brought fire out of the rock for Gideon—nor the lightning-rod of Elijah bringing fire from heaven (surpassing even Dr. Franklin) to the consumption of several fifties of men—nor all together would so much suffice for the continual boiling of the pot as the damnable fire of the orthodox devilism. Having quenched this, in vain may the Biblical prophetic Ezekiel exclaim: 'Thus saith the Lord God: set on a pot; set on, and also pour water in it.' Alas! the pot won't boil, for the orthodox fuel is spent. The fire of the Devil is put out, and his shrines no longer burn; even Gods must yield, religions take their turn. From the orthodox pedestal, the Devil, like Dagon, slides, not even a stump of him remaining. As Diogenes consumed Hegacles, so has Dr. Hedge made the Devil 'to pass through the fire,' not even the flower of sulphur left, nor might that would boil even 'a hasty plate of soup.' Whereas, when Shadrach, Meshach, and Abednego passed through the fire, it was only the excrement which was consumed, and they came out shining as bright as in the hymn, 'the eyes of dearest May.' But the Devil, an extinct John, is clean gone entirely with Crim, Thumming, and Teraphim, and so no more divination by the Devil.

But while exercising this infernal God of orthodoxy, we trust Dr. Hedge has not somewhat to answer for in his own household of faith. We trust that he has not shown a proclivity to that lukewarmness which the ancient Apocalyptic Medium, or God-man, would "spew out" as neither hot nor cold—nor that he has been much prone to a return to the fossiliferous deposits of a ritual tom-follery for the staying of weak knees and weak hearts of the Unitarian *prophets*—nor that he has much descended with Bellows, Huntingdon, and others of the *facilis descensus Avernus*, not even when his delicate fair-weather parishoners sought the Lord in *Providence*.

These things, as to be mentioned only on the sly, because, upon the whole, the *Examiner* is one of the very best periodicals of the day in its having outspoken measurements of the Biblical record. "Tholuck on Prophecy," in the November number for 1861, has sufficiency of scope to constitute it a regular brick in the rear of the "Broad Church."

Thus the prophetic faculty, or "Soothsaying," is latent in all men and all ages; though the "manifestations are rare and exceptional, but admit of physiological and historical demonstration. Thus the reality of the Delphic and other classic oracles is maintained, not only on the authority of Plato, Cicero, and Plutarch, but of such eminent modern historians and antiquarians as Hermann, Schömann, and Müller. So the fact of somnambulic and magnetic predictions is admitted by the destructive criticism of Strauss, and the medical skill of Carus. \* \* \* As the Hebrew *prophet* and *prophecy* mean 'to be shown through, to have springing forth in oneself,' so the Greek correlative of *prophecy* means not to predict, but to be spoken through. \* \* \* 'Not from without to the prophets, but *within* them speaks the Lord.' After the Babylonian captivity 'all the operations of God upon the material universe came through the mediation of angels. The prophetic Spirit of God which produces and explains visions is called (in Zech. i: 6) 'the angel who speaks in me.' In the common version we find the Lord both subjective and objective, and in this very instance we find the Lord standing among the myrtle trees, (in verse 11) nor do we find him in i: 6, as quoted."

Says the *Examiner*: "Numbers xii: 6 shows that 'ecstatic conditions are to be considered characteristic of all Biblical prophecy. Visions and dreams are the characteristic manifestations of the gift of prophecy, and the enigmatical character belongs to their peculiarity. In specified contrast therewith, clearness of consciousness is ascribed to Moses. \* \* \*

"Prediction and foretelling, Tholuck maintains, in agreement with Schlegelmacher and Nitzsch, and in opposition to Hengstenberg, that 'the divination of what is religiously necessary in the course of history constitutes the essence of Biblical prophecy, not the foretelling of contingent events.' Hence, when the prophets were put upon time the Lord failed them at the critical moment, or, as the *Examiner* says: 'They predicted the ruin of all known cities and peoples in their own age, and were mistaken. \* \* \* We cannot find any proof that the prophets expected in the Messiah anything but a holy and pious king.'"

Thus the *Examiner* puts all the old Spiritualisms upon a common level as to the modes of their being. This is in agreement with our own postulation, as we have shown in every part of our *Glimpses*. But generally the teachers of Christendom shy this inevitable culmination of all the spiritual types. Almost all of Christian or Biblical molding in their attempts to eliminate mysticism strive to hide themselves, ostrich-like, by burying their heads in the Bible, as if this was a sufficient cover for what stands plainly out to the gaze of all Israel and the Sun. Robert Alfred Vaughan, in his "Hours with the Mystics," exhibits the same obliquity of vision in his mystical picture-gallery, when he seeks to draw a veil over the parallel mysticism of the Bible, as if, while thus hiding his face to the measure of his education, and to the chiseling of the church from the germ of his being in spiritual proclivities of parental inheritance, his lacking proportions were not seen in the scope of the wider vision. Most distinctly does he appear in his own picture-gallery when he says that "the aim of the Mystic is to hide himself in the divine dark. The profoundest obscurity is his highest glory; he culminates in darkness." As if this were not wholly as true of the Biblical Mystics as of any other—as if they walked not on the parallel plane of mundane and transmundane surroundings, breathing responses as they were fluxed from the magnetic-spiritual ocean—as if it were not true of them as of other mystics, of whom Vaughan says, that "their notions concerning special revelation and immediate intuition of God were grotesque mistakes."

The largest growth of philosophy and religion is when the domain is measured by an impartial rule. So the Mystics can only be fairly gauged when the Hebrew category shall not be made exceptional—when the rule shall not be bent to escape the spanking due to the old Jewry-clouted estate. If we are to have "square, rule, plumb, and level," for Madame Guyon, George Fox, and Swedenborg, by the same let us try Moses and the prophets, Jesus and the Apostles; for all these, too, are Mystics, working with the impalpable word and speaking as the spirit gave them utterance, though often far from infallibility, though the Word said: "Thus saith the Lord."

Vaughn charges the Roman church with building itself upon the revelations of the Mystics when it could govern and shape them to its purposes; when it could not, then the heretic Mystics were denounced as sorcerers and children of the Devil, and were extirpated without mercy. Granted that the Romish church has ever proved itself an apt representative of blackest infernalism, that it never would permit a growth beyond the narrowest of swaddling-clothes, and when these failed an iron shroud with thumb-screws, rack and torture, were adjudged the fitting compress. Yet the skirts of Protestantism are dragged in the same mire; for if anybody found a modern Spiritualism not manifested in church, camp, or revival meetings, forthwith it was witchcraft and the Devil, and the Mystics, or witches, were hung and burnt, because so declared had Moses, who, like pope and clergy, would root out democratic Spiritualism that would dispense with a priesthood as mediators to plunder the people. But now the key of all past mysteries is in the people's hands. By unlocking the mysteries of to-day we pass into the holy of holies of the ancients. As much as they did, do we see God, face to face, with all the garbishing or furniture thereof, and thus, like "every scribe instructed into the kingdom of heaven," do we discover the sameness of the new and old treasure, only in the new kingdom, or commonwealth, we have learnt what the ancients with their Lords and Gods did not know, namely, to adjust spiritual phenomena in conditions of law and order without the intervention of miracle as applicable to subjective, or intuitional, as to objective, or outward. And more, the kingdom of heaven has become so democratic that all may know the Lord, from the least to the greatest, without the submerging darkness of a priesthood.

Says Vaughan: "The secret rites and lessons of the Greek mysteries were things about which the mouth was to be closed." Hence "our word mysticism derives the original word from the root *mu*, to close," while in the Christian mysteries *mun* is the Word; and thus, as says our author, "The family of words relating to mystery, initiation, &c., are adopted into the ecclesiastical phraseology of the early Christian world with their old Pagan significance. So that the exclusive and aristocratic spirit of Greek culture reappears in Christianity. Thus you see the church doors shutting out the catechumens from beholding 'the mystery,' (as they call the Eucharist, *par excellence*) quite as rigidly as the brazen gates of Eleusis excluded the profane many. You hear Theodoret and Ambrose, speaking freely before the uninitiated on moral subjects; but concerning the rites they deemed of mysterious, almost magical efficacy, they will deliver only obscure utterances to such auditors; their language is purposely dark and figura-

tive—suggestive to the initiated, unintelligible to the neophytes. How often, on approaching the subject of the sacrament, does Chrysostom stop short in his sermon and break off abruptly with the formula: 'The initiated will understand what I mean.'"

So, too, in the Mosaic-Egyptian ritual, where the people were kept at the foot of the hill, "lest the Lord break forth upon them," as he did when they sought to know the mysteries of the ark, and he slew fifty thousand and seventy men, for their open vision of the mysteries—such as the golden mice and emeralds, which the cows, notwithstanding the bleating of their calves, carried straight to Abraham's bosom. Even to-day we have the mysteries triple deep as they involve the name of the God of Israel with the manifestation of the Word as the "little joker." Hence all our modern churchdom is simply the excrement of thimble-rigging mysteries which have perpetuated the superstitious status of the human mind. We have only to walk with common sense in the present unfoldings to behold the meretricious upholstery of the past. Hence the devere formula that "ignorance is bliss," and that "it is folly to be wise," as taught by the cunning and received by the besotted. Hence, too, the incubus of a priesthood, and the divination of a devilish pulpity, subject mankind to be rode and spurred in the name of God as the properest measure of his grace.

Again Vaughan: "I think we may say thus much generally—that mysticism, whether in religion or philosophy, is that form of error which mistakes for a divine manifestation the operations of a merely human faculty. \* \* \* Who can be surprised that by the aid of that facile expedient, mystical interpretation, many a work of mortal brain should be bound and lettered as 'HOLY BIBLE'?" Of course the Mystics, "within the pasteboard barriers," with their "thus saith the Lord," &c., their "riddles," "dark sayings," and "parables," may have often uttered themselves from a mundane center, and it is difficult to accurately separate this from the transmundane influx, as clearly appears with the Hebrew Mystics, Seers, Mediums, or Prophets, where the Lord and the person speaking or doing are one and the same. "This broad use of the Word makes prominent the fact that a common principle of devotional enchantment lies at the root of all the pretenses, both of Heathen and of Christian miracle-mongers. \* \* \*

But of unintelligibility or incoherence, what is to be the test? who is to be the judge? In this anarchy of Gods, as numerous as thinkers, one Deity must have as much right as another. There can be no appeal to experience, which all confessedly abandon; no appeal to facts, which each *Ego* creates after its own fashion for itself. \* \* \* Certain sorts of wood and metal were supposed peculiarly appropriate to certain Deities. The art of the theurgist consisted partly in ascertaining the virtues of such substances, and it was supposed that statues constructed of a particular combination of materials, correspondent with the tastes and attributes of the Deity represented, possessed a mysterious influence, attracting the power in question and inducing him to take up his residence within the image"—as in the "Rod of God" and "Brazen Serpents" of Moses, the "Staffs" of the prophets, and the divining or witch-hazel Rods of modern times. "By his long course of preparation, by his knowledge of rites and symbols, of potent hymns and of the mysterious virtues of certain herbs and minerals, the theurgist is supposed to rise at last to the rank of an associate with celestial powers; their knowledge and their will become his, and he controls inferior natures with the authority of the Gods themselves"—as in the formula, "thus saith the Lord," and as Moses was to be God to Pharaoh according to the Word of the Lord.

As it was a test in old Jewry of the Lord's coming, that he would show himself in a dream, thus: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, will speak to him in a dream;" with the exception of Moses—"With him I will speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold"—so the contemporary revelations of the Persian, Menn, "pronounces the waking estate one of deceptive appearances—a life among phantasmata; that of sleep a little nearer reality, while that of ecstasy, or trance, presents the truth—reveals a new world, and enables the inner eye (which opens as the outer one is closed) to discern the inmost realities of things. This notion underlies the theory of Spiritual clairvoyance;" as when Balaam went into a trance and had visions of the Almighty; Jehovah also using Balaam as a seer or prophet, as well as one of the very elect. So too the heathen Plotinus, purest of men, feeds on Plato as the very bread of life to promote the growth of his "soul wings," and practices austerities his master would never have sanctioned. He attempts to live what he calls the "angelic life," the life of the disembodied in the body. "He reads with admiration the life of Apollonius of Tyana, by Philostratus, which has recently appeared. He can probably credit most of the marvels recorded of that strange Thaumaturgist, a revised Pythagoras, to dazzle nation after nation through which he passed, with prophecy and miracle, who had to travel from the Indus to the Ganges, and brought back the supernatural powers of Magi and Gynosophists, and who was said to have displayed to the world once more the various knowledge, the majestic sanctity, and the superhuman attributes of the sage of Crotona. \* \* \*

Neo-Platonism has the doctrine of Ecstasy. In Ecstasy, the ideas perceived are within the mind. The Mystic, according to Plotinus, contemplates the di-

vine perfections within himself, and in the ecstatic state, memory, time, space, phenomenal contradictions, and logical distinctions, all vanish."

Having spread his "soul wings" thus far, Plotinus, like Paul, knows not whether he is in the body or not; but when made sensible that he is still in the garment of flesh, he yearns for the newer estate, the shining garments of heaven. So he writes to Flaccus, "I am weary already of this prison-house, the body, and calmly await the day when the divine nature within me shall be set free from matter." Equivalent to this excellent Heathen was St. Paul, who desired the dissolution of the "earthly house," the body, desiring to be clothed upon with our house which is from heaven."

We must confess to a considerable sympathy with these cultivators of "soul wings." Indeed they have great attractions for us; but in our spiritual flights, while yet incarcerated in the body-house or tabernacle, there seemeth as it were a plague in the house; a shifting or dragging of ballast not favorable to the highest flight of spiritual ballooning.

Let us hearken to our spiritual Heathen Plotinus, again. He says, "The Egyptian priests used to tell me that a single touch with the wing of their holy bird could charm the crocodile into torpor. It is not thus speedily, my dear friend, that the pinions of your soul will have power to still the untamed body. The creature will yield only to watchful, strenuous constancy of habit. Purify your soul from all undue hope and fear about earthly things; mortify the body, deny self-affections as well as appetites—and the inner eye will begin to exercise its clear and solemn vision."

How these old Heathens do shame us; but let us rejoice that there are worthier spirits than ourselves. Porphyry, who has been so much abused by our shallow pulpity, was an apt pupil and scholar of Plotinus, and was a most excellent man as well as spiritual philosopher. Plotinus placed the "region of truth" where Jesus did the kingdom of heaven. "It is within us."

"Love is our blessing, is our salvation, is our guardian genius. \* \* \* The Divine Essence is communicated to you in Ecstasy." "Such," says Vaughan, "has been the God of many a mystic, mistaking a hazy reflex of his own image for Deity."

If so, how escape the Hebrew mystics, who beheld in the "hazy reflex of their own image the Deity" who uttered the "Thus saith the Lord." Let us have no partiality of sauces which apply equally to goose as to gander. Parallel subjectivities or "hazy reflexes," like the world of facts, or objectivities, must have a common measurement, and we grant that the "hazy reflex," or medium, does modify or reframe the inflowing of the Spirit. Abundantly is this so in the Hebrew mediums; abundantly too in the "hazy reflex" of Swedenborg's personality, as well as in the unfoldings of modern Spiritualism, with "impressions," "influences," &c. But Spiritual knowledge is a truth, though shorn of its garishings or "hazy reflexes," and not to be said, as in one author, "That, in the end, the result is merely a dogmatical investiture of a man's own notions with a sort of 'divine authority,' though it is well to scan every 'Thus saith the Lord,' where the Medium or God-man, 'bids you kick your understanding back into its kennel and hearken in reverent awe to his intuitions.'"

Of Porphyry, the great abused of Christendom, who sought the Lord from the Plotinian fount, our author says, "With an erudition equal to his fidelity, blameless in his life, pre-eminent in the loftiness and purity of his ethics, he was well fitted to do all that could be done towards securing for the doctrines he had espoused, that reputation and that wider influence to which Plotinus was so indifferent." But his attempt to revive the excrement of the old theologies failed, as must the same attempt to consecrate the excrement of old Jewry. "Like the man in the *Gesta Romanorum*, who came to the gate where every hump-backed, one-eyed, scald-headed passenger had to pay a penny for each infirmity; they were going only to demand toll for his hunch; but he resisted, and in the struggle was discovered to be amenable for every deformity and disease upon the table—so, no doubt, it must always be with systems, states, men and dogs, that won't know when they have had their day. The scuffle makes sad work with the patched clothes, false teeth, wig, and cosmetics." A very good limning this of the old theologies in their cry of Lord! Lord! the Word! the Devil! But the people, as they get awake, will be ashamed of all this, "as the house of Israel was ashamed of Beth-el, their confidence," or God-stone of Jacob. "The strong Staff and beautiful Rod" of old Jewry give up the ghost, and where are they? In their resurrection and their life, their Spirit is beheld in line and level of the witch-hazel Rods, while Carl Haze, in his "Life of Jesus," offers a pewter mug of half-and-half, of Myth and Word, and draws it mild that no one thence that thirsts may be drunken on such waters.

C. B. P.

INCAPACITY of melioration is the only mortal distemper. There are people who can never understand a trope, or any second or expanded sense given to your words, or any humor; but remain literalists, after hearing the music, and poetry, and rhetoric, and wit, of seventy or eighty years. They are past the help of surgeon or clergy. But even these can understand pitchforks and the cry of fire! and I have noticed in some of this class a marked dislike of earthquakes.

[EMERSON.]



## The Teachings of Nature.

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

### MYSTLE FLOWERS.

Since Love within my heart made nest,  
With the fond trust of brooding bird,  
I find no all-embracing word  
To say how deeply I am blest.

Though wintry clouds are in the air  
And the dead leaves unburied lie,  
Nor open is the violet's eye,  
I see new beauty everywhere.

I walk beneath the naked trees,  
Where wild streams shiver as they pass;  
Yet in the sere and sighing grass  
I hear a murmur as of bees:

The bees that in love's morning rise  
From tender eyes and lips to drain,  
In ecstasies of blissful pain,  
The sweets that bloom in Paradise.

There twines a joy with every care  
That springs within this sacred ground;  
But oh! to give what I have found,  
Doth thrill me with divine despair.

If distant, thou dost rise a star  
Whose beams are with my being wrought,  
And enervate all my teeming thought  
With sweet attractions from afar.

As a winged ship, in calmest hour,  
Still moves upon the mighty sea  
To some deep ocean melody,  
I feel thy spirit and thy power.

[Atlantic.

For the Herald of Progress.

## Universality of Beauty and Art.

BY MRS. COLMAN.

Every artist will have his own ideal of art, his ideal of God, and his ideal of humanity; also his ideal of Beauty and Harmony, and this ideal will not agree with that of any other precisely; but as he advances into new and successive developments, he comes more and more into harmony with Universal Art.

The reason why so few professional artists agree in their views of art, and seem so often at variance, is mostly owing to their own undeveloped art-life. They all strive for an "ideal," which they see but dimly, as it lies veiled in their own free and unlimited imaginations; and it appears in various phases, according to the advancement of the artist's own individual life. Hence none of our critics on art are likely to enlighten us in any considerable degree, as none of them are unanimous in their interpretation of a true and divine standard of art, which is to harmonize and perfect all and each in its infinite varieties. These diversities of opinion, and the discussions arising out of them, among brother artists and their patrons, are prejudicial, if not bewildering to the public mind.

Many opinions have grown out of these criticisms, some true no doubt, and others false, but few agree precisely in their opinions in regard to true art itself, or its *modus operandi*. Therefore no critic, nor any number of them, can claim a right individually to be the umpire or standard of Universal Art. They may embrace all its undeveloped elements; but not its complete embodiment. But, as art is universal, so are all the manifold elements of it universal; so also is "beauty" universal, and freely given, that all may partake of its blessedness who have eyes to see and souls to appreciate its boundless attractions and attributes. Therefore it can never become the exclusive property of any individual, any more than art.

Beauty is a universal element, as much as the sweet harmonies of living Nature. Therefore the beauty of the individual takes nothing from the beauty of the universal, any more than the universal can take from the individual. The beauty of the Greek Slave, for instance, can take nothing from the beauty of the Venus de Medicis, or a Psyche from the Medora; for all these have their distinct graces—are individual, and belong to all who can appreciate their excellence. But as there are no two human figures alike in any respect, either as to head, face, breasts, shoulders, arms, hands, feet, and so forth—precisely alike in the whole universe of humanity—so there are no two alike in the peculiar structure of mind, or genius; and yet where there are harmony and unity, there will be individuality and beauty.

When we look at the Greek Slave, or the Venus de Medicis, we are filled with wonder and delight; for we see at a glance beauty in the human form divine, and take no thought of them as mere works of art. We are not inclined to make critical allusions—look for no defects; on the contrary, we feel a repose in their beautiful proportions; for we do not desire to appropriate these creations to ourselves any more than we should ask a property in the glorious rainbow, or any other beautiful phenomenon in God's glorious universe.

No; we are always conscious that all things of beauty, as well as all things of art, belong to the Creator, and are universal elements, created and bestowed for the purifying and refining of the whole human race, uniting them in one common bond of sympathy. We see this most when we look at beauty, in all its infinite varieties and adornments, and in the glory of Beautiful Art, that it inspires us with this unselfish sympathy with humanity.

There is something in the Greek Slave that awakens this common sympathy. It is not that it has so high a claim as a work of art—not that it is superior to the ancient works of the Greek masters—that we feel this senti-

ment, but mostly on account of its truthfulness, and its adaptation to modern art; and we admire it because we understand its expressive truthfulness to living Nature. Its graceful proportions and freedom of carriage, its lofty self-reliance, its independence of all outward diversities, awaken in our souls a true sense of the God-like in humanity—a perception of Divine Nature, brought down to earth—so true is it that no chains formed by mortal hands have power to bind or mar the spirit of that grace which lies within, or to bring into bondage that which God created in his own divine image.

We feel an inexpressible relationship with this being; we feel that she belongs to us by the laws of affinity, or by that sweet inexpressible sympathy which belongs to our common nature; and we long, more than ever, to unite ourselves with Infinite Beauty and Goodness, and to grow into a living divine form. But when we turn our eyes upon our emaciated and cramped forms, we shrink from the sight; for we are then made sensible that we are bound in chains far more galling than those which encircle the limbs of this beautiful figure, even though they be wrought with iron.

Now if we suppose this being to be endowed with every internal grace corresponding to that which is made visible to the outward sight, her spirit is as free as the living light that dances upon the face of the flowing rivulet, her affections are so many countless beatitudes, and sport freely above all those lower diversities or relations in which she seems now environed. Every affection of her will is fragrant with Love, Wisdom, and Truth, her heart a living temple consecrated to Infinite Beauty and Goodness. Her beauty is individual, and therefore can never take aught from any other, though we multiply them by millions. So all beauty and art must be as varied as the creations and sentiments which they symbolize.

There does not seem to be any universally received standard or law by which to regulate art—no universally received authority or standard of beauty—and yet every well-developed being of taste and judgment will see and feel in his soul, that where there are harmony and symmetry, even though they be unlike any existing standard, there is true beauty. But even allowing there are fixed laws to regulate works of art, there can be none to regulate the spirit of true beauty, which lives and breathes in them, and which gives them their true charm—the true poetry of life; and also to the pure in heart there can be no laws but those of a true divine harmony. These love Beauty and Harmony; these love goodness and mercy, and walk humbly with God.

## Theological Investigation.

"Fair Truth" for thee alone we seek!  
Friend to the wise, supporter to the weak,  
From thee we learn what's right and just,  
"Creeds to reject, professions to distrust,  
Forms to despise, pretensions to deride,  
And, following thee, to follow naught besides."

For the Herald of Progress.

## Christianity before Christ; OR, THE WORLD'S CRUCIFIED SAVIORS.

BY K. GRAVES.

NUMBER THREE.

### PROPHECIES OF SAVIORS.

Prophecy, with its presumed fulfillment, is conceded by the Christian fraternity as constituting a principal basis on which is predicated the divine origin of the Christian religion. Miracles and prophecy, especially those appertaining to the advent of a Messiah, with the "divine precepts" found on the sacred pages, comprise the whole stock of evidence relied upon by the defenders of the faith as it is in Jesus, to convince the world that "there is no other name given under heaven whereby men can be saved" than that of Jesus and him crucified.

But we observe that other religions are not devoid of this kind of evidence to prove and establish a similar theorem, which we shall now attempt to show so far as relates to Messianic prophecy. Dr. Weiss very truly remarks that "the prophecies were not confined to the Jewish prophets"—a proposition for which a volume of proof is citable. There was anciently a world-wide looking for Saviors and Redeemers, or, as they are spoken of in nearly all the holy records of the heathen, "the Lamb of God," "the desire of all nations," "the Messiah," &c. "God made manifest in the flesh" rested upon the ardent expectations and filled the devout hopes of the devotees of many a nation, which was frequently ejaculated or expressed in the language of prophecy. Indeed, so frequent and so numerous were the prophetic utterances of this character in various nations as to excite suspicion that they were regulated by some principle or custom, or founded upon some system, a suspicion which is confirmed by facts which we shall hereafter adduce.

### MESSIANIC PROPHECIES OF INDIA.

In presenting examples of the predictions of the future advent of earth-born and virgin-born man-God Saviors, we will commence with one found at a very remote era in the sacred history of the Hindoos, or Buddhists—as is proved by the age of the Bible, or book, containing it, which is conceded by Christian writers to be several thousand years old. It is interpreted as foreshadowing or presaging the coming of the Hindoo Savior, Chrishna, ("the Savior of men," as he is styled in this legend in Cochín China, according to the missionary, Mr. Huc.) whose earthly advent is thus foretold by the pagan prophet, Balu: "I

will [the Savior speaks through the prophet] become incarnate in the house of Yadu and issue forth to mortal birth from the womb of Davaci, [a 'holy virgin,'] and relieve the oppressed earth of its load of sin and sorrow." Again, the same holy book which contains the foregoing declares: "At the end of the Call Yug, a Brahmin [Buddhist] will be born, who will understand the divine writings [Holy Scriptures] and all the sciences without spending any more time to learn them than is sufficient to pronounce a single word. He will have given him a name signifying 'he who supremely understands all things.' He will relieve the earth of sinners; he will cause justice and truth to reign everywhere, and will bring the whole earth into the acceptance of the Buddhist religion." Much more similar language is found in the Vedas—which is their Old Testament Bible. How much it sounds like some of the prophetic ebullitions of the Jewish prophets: "Behold a king shall reign in righteousness," (Isa. xxxii: 1); "And his throne shall be established in righteousness," (Prov. xxv: 2); "And all the ends of the earth shall see the salvation of our God," (Isa. lii: 1); "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," (Isa. vii: 14); "Of the increase of his government and peace there shall be no end," (Isa. xi: 7); "And the Gentiles shall come to thy light," (Isa. lx: 3); "And many people shall go . . . up to the mountain of the Lord, to the house of the God of Israel. And all nations shall flow unto it," (Isa. li: 2); "For the nation and kingdom that will not serve thee shall perish," (Isa. lx: 12). It appears, then, in "the light of prophecy," that all nations are to be first converted to the Buddhist religion, then to the Jewish, and finally they are "to bow the knee to the name of Jesus."

Dr. Halde tells us, in his "History of China," page 189, that the Buddhist portion of the Chinese had a prophecy that a holy person was to appear in the west. And they found him, according to Mr. Higgins, in the west of Upper India, and called him Sakia. He was of royal lineage, and born of the holy virgin, Yasoda.

Col. Wilford tells us that the "Hindoo sacred books foretold the coming of the Savior Chrishna in the same manner it occurred, and at the time he is said to have appeared." One of the ardent expectants of this heathen Messiah once exclaimed: "The people long for his coming as the dry grass longs for the clouds and the rainbow"—reminding us of an exclamation of the Psalmist: "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is," (Ps. lxxiii: 1). Isaiah says: "We have waited for him, we will be glad and rejoice in his salvation," (Isa. xxv: 9).

The advent of the Indian or Buddhist Savior, above referred to, took place, according to that most popular historian and chronologist, Mr. Goodrich, more than five hundred years anterior to the advent of Christ, and in exact fulfillment of previous prophecy. We are told that at one period of Indian history, an extraordinary personage was confidently predicted and expected to deliver them from foreign dominion, and that this prophecy was believed to have been fulfilled in the coming of "Narayan, the holy."

### CHINESE PROPHECIES.

Confucius, we are told, was often heard to repeat: "In the land of the west will the holy one be born," which is found to coincide with prophecies contained in their holy books, which are regarded as having been fulfilled in the coming of the God Changti. In one of the five volumes of Confucius, (the Y King,) which in part constitutes the Chinese Bible, a prophecy runs thus: "The holy one, when he comes, will unite in himself all the virtues of heaven and earth. By his justice the world will be reestablished in the ways of righteousness. He will labor and suffer much; he will pass the great torrent, whose waves will enter into his soul. But he alone can offer up a sacrifice worthy of himself"—worthy of a God. This prophecy, some writers tell us, was fulfilled in the advent of the God Changti.

We find incorporated in the history of Confucius not only many prophecies, but the relation of all those prodigies usually thrown around the founder of a new religion. It is declared of him as of the Christian Savior, that although he was of humble parentage, in appearance he was really honored by a connection with the royal blood, having descended through a line of princes. The appearance on earth of another Chinese Savior is presaged in the following manner: "A singular animal, known as the kilin [supposed by some to be the unicorn] was found near the house with a stone in his mouth, on which was an inscription purporting that the babe soon to be born in that house would be 'a king, but without a kingdom.'" Kilin, we are told, means "the Lamb of God." And when this predicted Savior made his appearance, we are told "dragons were seen in the air, and five wise men came from a distance to see him, [the holy one, Tien]; celestial music, too, was heard in the skies, and angels attended the scene." (See "History of China," by Martinus—also Putnam's Magazine, for August, 1854. Spizell also speaks of it.)

### PERSIAN PROPHECIES.

Mr. Faber, an English Christian writer, in his "History of the Origin of Pagan Idolatry," tells us that "Zerudst, of Persia, [Zoroaster,] declared that in the latter day a virgin should conceive and bear a son, and that a star should appear blazing at noonday," to signalize the occurrence. Then quoting from the Persian Bible, (the Zend Avesta): "You, my sons, [exclaimed the great seer and musician, addressing himself to his countrymen,] will perceive its rising before any other nation. As soon, therefore, as you shall behold the star, follow it whithersoever it shall lead you, and adore that mysterious child, offering him your gifts with profound humility. He is the Almighty Word which created the heavens." (Faber, vol. 2, page 92.) "He is indeed your Lord and an everlasting king," continues the translation by another author.

Abulfaragius, in his "Historia Dynastiarum," page 54, speaking of this prophecy, says: "There is a prophecy in the oracles of Zoroaster that a sacred personage should issue from the womb of an immaculate virgin, and that his coming should be presaged by a brilliant star, whose light would guide them to the place of his nativity"—which recalls to memory the star which conducted the wise men to the infant Savior in the cradle at Bethlehem. For a more elaborate account of this prophecy see "Maurice's Indian Skeptics Refuted," and Chalcidius of the second century, in his "Comments on the Timæus of Plato," speaks of "a star which presaged neither disease nor mortality, but the descent of a God amongst men, and which was attested by Chaldean astronomers, who immediately hastened to adore and present with gifts the newborn Deity."

Mr. Faber, Mr. Vallency, and Mr. Davies, all cite facts which tend to show the great antiquity of this prophecy, and Mr. Higgins as clearly indicates its reference or claim of fulfillment in a Persian or Chaldean Savior known as Josa or Iosa.

### EGYPTIAN PROPHECIES.

A writer (Mr. Carlisle) tells us that "a Savior appeared in Egypt according to previous prophecy," but omits to furnish the name. This omission is supplied, however, by other writers. It appears that two Egyptian Saviors, Osiris and Tullis, were claimed as subjects of prophecy. The latter was also made a victim of death upon the cross.

An ancient Christian writer (Epiphanius) makes the wonderful admission that the prophecy, "Behold a virgin shall conceive," &c., "had been revealed to the Egyptians." But it turns out that this Egyptian prophecy had reference to—at least applied more appropriately to—their own Savior, Tullis.

### ROMAN AND GRECIAN PROPHECIES.

Virgil thus gives prophetic utterance to his ardent anticipations of an expected Savior and Redeemer: "Only be thou propitious, O chaste Lucina, in the birth of an infant boy, [a child of regal rank being expected,] by whom the iron ages shall first cease, and the golden ages shall begin throughout the world. Then can we say thy own Apollo reigns. He [the expected Messiah] shall partake of the life of the Gods, and shall rule the tranquilized world," &c. "For thee [boy] the earth shall spread out her offerings." Again:

"O chaste Lucina, speed the mother's pains  
And haste the glorious birth—thy own Apollo reigns;  
The lovely boy, with his auspicious face,  
The Son, shall lead the life of Gods,  
And be by Gods and heroes seen and Gods and heroes seen."

The same author speaks of "the expected one—the desire of all nations," who was to be born from the side of his mother, (as one of the Apocryphal Gospels maintains or declares Jesus Christ was,) and not in the usual course of Nature. This prophecy was thought by some to refer to and have been realized in the birth of Cæsar, whose mother, we are told, conceived by connection with God or a God in the temple of Apollo, and whose death was attended, as it is declared, with a wonderful darkness, which enveloped the whole earth, as related in the case of Jesus Christ. Plato tells us that the oracle of Delphi was the depository of an ancient and secret prophecy of the birth of a son of God, who was "to restore the reign of justice and virtue on earth."

Figulus prophesied, 63 years B. C., that a future king or ruler of Rome was soon to be born; and when Augustus was ushered into the world seven years after, the prophecy was considered fulfilled.

"Pythagoras and Christ," says an author, "were natives of nearly the same country. Both were born in Syria—one in Sidon and the other in Bethlehem. The fathers of both were prophetically informed that their mothers should bring forth a son—a benefactor of the human race."—*Anaclypsis*, vol. 1, page 256. The same author tells us "Pythagoras' mother conceived him by a specter, or ghost"—of course "the Holy Ghost"—overshadowed by the supreme God, Apollo, or Sol.

### GAULIC PROPHECIES.

Rigord, in his work on the theology of the Gauls, says: "Among the Gauls, and especially in Chartres, there existed, one hundred years before the birth of our Savior, [Christ,] the prophetic tradition of a virgin that was to bear a son—*virgo puritona*."—*Escalopierius*, &c., quoted by Higgins.

### MEXICAN PROPHECIES.

The ancient Mexicans, whose religion Christians concede to be much older than theirs, have it recorded in their "Holy Scriptures" that "a messenger from heaven announced to the first woman, [the human race having commenced in Mexico, as they aver,] that she should bear a son who would bruise the serpent's head." This prophecy the early Christians pronounced "an invention of the Devil"—that is, his Satanic Wisdom got the start of God Almighty by striking off the second edition before the first was invented or perhaps thought of—at least before Infinite Wisdom revealed it to Moses.

### MAHOMEDAN PROPHECIES.

The following text the Mahomedans declare the early Christians expunged from the first editions of the Bible: "And then Jesus,

the son of Mary, said to the children of Israel, verily I am the apostle of God sent unto you confirming the law which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be Ahmed."

Salé, publisher of the Koran, says: "For Mohamed [Mahomet] also bore the name of Ahmed, both names being derived from the same root and nearly of the same signification." (Note to Koran, vol. 2, p. 423.)

And then we are told that the "Comforter," which Christ promised to send his disciples in his stead, means, in the original, "the Illustrious," which Mr. Salé admits to be the meaning of the word Mahomet.

### TIBETAN PROPHECY.

We are told that the Tibetans prophesied that "Tien-si, the Son of Heaven," would be born into the world and would "do away with all sin and wickedness, and establish universal order."

### JEWISH PROPHECIES.

With reference to the Jewish prophecies I will only occupy space to remark that with the most critical examination I cannot find one which specifically refers, or which can by any degree of logical fairness be quoted as referring to Jesus Christ or to any particular Messiah or personage. True, like other nations, they were always prophesying of better and more auspicious times, and, when in bondage, of deliverance from foreign power; and when not under the yoke their prophecies appertained to a new king, ruler, and leader, who should build up or "exalt the Lord's holy people," and bring all nations under the scepter of their regal dominion. But in most cases the texts quoted as Messianic prophecies refer to past or occurring events.

HARVEYSBURG, O.

## 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."

## From Father Robinson

TO HIS EXCELLENCY GOV. SEYMOUR.

DEAR SIR: Being one of your constituents, I take the liberty to address you, more familiarly, perhaps, than would be otherwise proper. Permit me to say, then, that in my opinion you are acting quite wide of the duties of an elected Chief Magistrate of the State, in circulating about in different places and delivering electioneering and partisan harangues to the people. You were not elected for that object, unless the excuse is that this is the way in which, as the promise was made by your supporters, if elected, the wicked civil war should be brought to a close in three months. Nor have you an honest right even, if this speech-making is a proper business for a chosen Governor, to speak of the result of the election which placed him there as did your Honor at Rome on the 15th November.

On that occasion you are reported to have said, "Where the people have been called upon to vote, they have come up calmly, quietly, but resolutely, and have reestablished and reaffirmed the Constitution of the United States. My friends, you rejoice because those results have secured the sacredness of your homes, the sanctity of your persons, and of all those great rights which are enshrined in the Constitution."

"RE-AFFIRM AND RE-ESTABLISH!" Who is, or what class of citizens is indirectly aimed at here as subverting the Constitution, and what class, these "my friends," as you term them, who are conservators of that instrument for which there is so much professed reverence? We will offer a specimen or two, and see whether the class of persons—your friends—whom you very faithfully represent, would be more likely to preserve and observe the Constitution, the laws, and perpetuate constitutional liberty, than the other large class of citizens, although their elected Governor, but whom, nevertheless, you do not represent.

In the Police Book Exhibit, as published in the New York Tribune of Nov. 22, in 39 election districts in that city, wherein there were 2,743 groggeries, 279 notorious brothels, 170 places where thieves and ruffians habitually resort, 105 policy shops, with gambling-dens and dance-houses to match, and among these Front street and Five-pointer dens, Wadsworth received 1,651 votes, Seymour 12,664, 10,983 majority; more than your entire majority in the State. This looks to me a rather scanty material wherewith to "reestablish" a broken-down constitutional government, or to perpetuate one already established.

The elective franchise is the head power of our unequalled and unparalleled government, as you term it. Now if the head becomes so corrupt and rotten as this revelation shows, how long will the body endure?

It may be replied that the party you represent are not all like this precious tit-bit. Very well; we admit it. You are supported by a good many good people. But it looks suspicious. It is most truly said that a man is known by the company he keeps. So with a body of men.

Sir, let me say to you, that you are supported, as ever, even back to the temperance veto era, more than half a decade of years ago, by the same class of people—foreigners who love liquor as their mother's milk, consequently join the whiskey democracy—by liquor-sellers and liquor-drinkers and the rum influence generally, and you are indebted to that influence for the triumph of the party you represent more than to any other one instrumentality. Money, slavery, and whiskey,



form the political trinity of sham democracy, the latter the stronger of the three.

Look at that huge ugly combination of "liquor dealers," that came up to Syracuse to endorse your nomination—those dealers in the scourge of the race, after your nomination by the pretenders to democracy, the willing, faithful, patient pack-horse of the slave-power and of the rum-power—of the cotton-lords and the whisky-lords—of the traffickers in human flesh and the traffickers in blue ruin—triflers with human woe. The same spirit of lawless violence is characteristic of the two. They are twin dragons! The slaveholder will violate all law, compact, and constitution, human or divine, to spread and perpetuate his bloody barbarism. So with the liquor fraternity. No law will bind or restrain them. They violate, with the same reckless impunity, equally a prohibitory or license law, and these are the men, together with those of our sons, brothers, and fathers, more or less of whom they are daily victimizing, and converting into loafers, paupers, and criminals, spreading desolation broad and deep into households and through the land, dealing damnation round the world—this is the class of men whom you say have reestablished and reaffirmed the Constitution.

What is the inference? Why, the Constitution was destroyed. Who by? Of course by the Administration now in power, representative of the sober, intelligent, industrious, loyal, law and Constitution-abiding portion of the people who elected and still support them; and representatives are a very true index of the people electing them. So, by induction, you charge this large class, whom you do not and never did represent, as subverting the Constitution, consequently the Government. Sir, we indignantly hurl this slander back upon its author! You are a lawyer. Do not give us any more generalities, but, in your forthcoming message, show wherein the Constitution has been destroyed, and is now "re-established."

A word further. We both remember some of the transactions of the Hartford Conventionists during the War of 1812—how they vehemently opposed the Administration of Madison, and made overtures, and attempted to negotiate a truce—a "compromise" with the enemy, Great Britain, while we were at war with her. Are not the Democratic party doing precisely the same thing now? Yes. The parallel is perfect, only the former were less skulking, more open and manly in their treason! And what came of the Federal party after the war? It was buried in oblivion beyond the resurrection power of the last trump! So it will prove with the pro-slavery, still-stop Democracy, unless needed whisky may preserve and prolong its degenerate life! Very respectfully yours, C. ROBINSON.

HOLLEY, N. Y., Dec. 1st, 1862.

#### Another Protest.

Jerome Hervey and Miss C. M. Green, of Genesee Fork, Potter County, Pa., married themselves recently under the following sensible protest:

"While we submit to that law which requires a public acknowledgment of marriage, we protest against all laws which give to the husband the control of the person and property of his wife: Against laws which give to the husband the exclusive control and guardianship of their children, against the consent of his wife: Against all laws which give to the husband the right to do as he pleases, without the consent of his wife, with property which they have earned together: Against every law which does not place the husband and wife on an equality, civilly: Against every law and custom of society which places woman in an inferior position to man, civilly or socially, thus preventing her from perfecting all the faculties which her Creator has bestowed upon her, depriving her of the inestimable God-given right to seek employment and pleasure, to labor wherever a rightful use of her faculties may lead her.

"As believers in the eternal progress of the human mind, we deny the right of any to question her right to follow whatever occupation or profession she chooses, thus using all her faculties for her own good and the good of the human race."

#### A DOUBTING HEART.

BY ADELAIDE ANNE PROCTOR.

Where are the swallows fled?  
Frozen and dead,  
Perchance, upon some bleak and stormy shore.  
O doubting heart!  
Far over purple seas,  
They wait, in sunny ease,  
The balmy southern breeze,  
To bring them to their northern home once more.

Why must the flowers die?  
Prisoned they lie  
In the cold tomb, heedless of tears or rain.  
O doubting heart!  
They only sleep below  
The soft white ermine snow,  
While winter winds shall blow,  
To breathe and smile upon you soon again.

The sun has hid its rays  
These many days;  
Will dreary hours never leave the earth?  
O doubting heart!  
The stormy clouds on high  
Vail the same sunny sky  
That soon (for spring is nigh)  
Shall wake the summer into golden mirth.

Fair hope is dead, and light  
Is quenched in night.  
What sound can break the silence of despair?  
O doubting heart!  
The sky is overcast,  
Yet stars shall rise at last,  
Brighter for darkness past,  
And angels' silver voices stir the air.



ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, DEC. 27, 1862.

#### TERMS OF SUBSCRIPTION:

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274 Canal Street, New York.  
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Mr. J. H. ROBINSON's letter respecting Mr. Colchester's mediocrity, is useful as a promoter of stricter investigation. Of Mr. C.'s powers as a medium, we have no positive knowledge, never having attended any of his experiments; but there are many who think he has established his claims. Mr. Robinson personally know to be a sincere friend of Progressive Truth; and, although sometimes severe in his expressions, he is careful in making up his judgment. We think his letter in this number will do good and not harm.

DODWORTH'S HALL, No. 806 Broadway, is once more attractive to New Yorkers. Every Sunday morning and evening the friends of Free Thought assemble in front of a free platform. Spiritual truths, of the most practical import, are uttered. This re-union of New York Spiritualists is attended with mutual satisfaction. Congratulations pass from one to another, as though they had been long separated. It is designed, we believe, to continue the work during the winter and spring. Arrangements for the formation of a musical association are nearly completed.

#### Postage Extra.

In consequence of the increased cost of paper and binder's materials, we cannot in future send our publications postage free. Persons ordering our dollar books sent by mail, will please add about 18 cents for postage.

#### The Time to Subscribe.

The beginning of the calendar year is a favorable time for commencing new subscriptions. We solicit the efforts of our readers to double our list at once. With next week's paper our edition will be increased to meet the probable demand, and it is hoped an early and earnest response will be given to this call for new subscribers with the new year.

#### Keep Up.

It is inconvenient if not dangerous to fall behind. Tardy or careless subscribers, who allow their subscriptions to expire and papers to stop, will remember that we cannot engage to keep back numbers to supply the calls of those whose names are erased from our books. It is safest to keep your subscriptions paid well in advance. Remember the interest on your money will not equal the loss of a single paper.

#### Price Reduced.

THE PROGRESSIVE ANNUAL.

We will in future furnish the Progressive Annual for 1863, at the old price, fifteen cents. This deduction is decided upon in order to extend the circulation of this valuable little hand-book. By a very large sale at this price we may be able to realize the actual cost.

Will not every reader join with us in a vigorous effort to extend the circulation of this publication. To still further facilitate this work we make the following proposals: On receipt of twenty-five cents in stamps or currency, and the names and address of two persons, one of whom shall not be a subscriber of the HERALD OF PROGRESS, we will mail a copy of the Annual to each address.

To those who wish to distribute additional copies we will send ten copies for one dollar. With these inducements we shall look for large orders. It will be remembered that not only is the Annual larger than the one for 1862, but that the cost of publication is largely increased, while by these figures the price remains the same.

#### The Spirit Photographs.

We have received additional copies of the Photographs taken by Mr. Mummier; but no further direct testimony as to their genuineness. The *Banner of Light* promises a letter from Dr. Henry T. Child, of Philadelphia, which will be looked for with eagerness. We still invite the testimony of careful and competent investigators.

#### Lectures by the Editor.

At Dodworth's Hall next Sunday morning, (Dec. 28th) the subject will be "The Origin of Devils, and how to cast them out." In the evening, at 7 o'clock, on "Graduates."

## AIR LINE DISPATCHES

TO THE  
Herald of Progress.

### NON-EFFECTIVE LAWS FOR PUNISHMENT OF REBELLION.

*A Foretaste of Coming Humiliations.*

### REDUCTION OF SLAVE STATES.

Democratic Purity in Washington.

COMMITTEES ON THE CONDUCT OF THE WAR.

No Peace Yet.

NAPOLEON WANTS NEW ORLEANS.

MORE ACTIVITY IN OUR ARMY.

No Slave Insurrections.

#### CONFISCATION AND EMANCIPATION.

The plan of emancipation will work about as much mischief to rebels as has been wrought against them by the scheme of confiscation. The confiscation laws will not very soon disturb any considerable amount of rebel property. Neither will the edict of emancipation. The rebels do not apprehend anything serious from such measures on the part of our government. They know that both kinds of property are perfectly safe so long as the Confederate armies repel the assaults of Union forces, and this they believe they can keep doing for as many years as the North wants to wage war. Our administration is afraid to do its plainest duty. Energy and prompt action are stigmatized and denounced by Democrats as injustice and tyranny. Oh for a fearless government!

#### THE PROMISED HUMILIATIONS.

Readers of these Air-line Dispatches will recall statements to the effect that northern people were overflowing with conceit, with idle boasts, and with foolish vanity in their strength; and that events were soon to transpire by which Unionists would be deeply humiliated, their vain boasts checked, and their pretensions prostrated. It was also telegraphed to this HERALD that "patriotism would mean very much before the war could end," and further, that we should become "mixed up with France and England." Late army reverses, and present embarrassments, in both diplomacy and finance, foreshadow what is coming. Free State people will be thrown down into the very dust, while political organizations will rise to the point verging on revolution North, ere the war will be stopped. And then, what a peace! Alas, war will then be seen as the least of our national calamities.

#### KEEP TO THE RIGHT.

Mr. Lincoln is marvelously indifferent to public opinion.

Three millions of persons of African descent await the dawn of the new year. The Proclamation of Freedom, which loyal people expect will be published in the early dawn of 1863, is watched and waited for with painful impatience. Congressional movements will be predicated, to a vast extent, upon the letter and spirit of the President's forthcoming edict. But fault and misfortune will attend the enactment. Politicians do not ask whether it is safe to do right, but has the time arrived. Are the people prepared for the question? Is it expedient? Unfortunately Mr. Lincoln is moved by these questions, and for this reason you will see little about Justice and Humanity in what he will present on New Years.

#### PROSTRATE ALL THE REBEL STATES.

Free laborers of African descent would gladly begin self-support on the soil of old Carolina State. Cotton, doubtless, will grow under free hands. Texas and Florida would flourish beneath the Sun of Righteousness. Sugar, and rice, and cotton, would taste sweeter and feel better under the new dispensation. It is certain that these southern free laborers would not disturb the poor and peaceable Hibernians who live and toil in the North. There need be no heart-burnings, no jealousy, no democratic hysterics in view of African freedom. Irishmen love liberty for themselves, and northern or southern tyrants love liberty in order to enslave their dependant working men; but the African is fanatical enough to love liberty for all. In this the poor blacks are evangelists of the gospel that "truth shall make ye free." Their belief in this respect shows their weakness and fanaticism.

#### GENERAL BANKS WANTED IN WASHINGTON.

Notwithstanding Mr. Seward's natural ability and democratically conservative character, his mind is far from grasping the subtle shades and diplomatic niceties which just now prevail in the affairs of America with the governments of Europe. Foreign ministers keep abreast in diplomatic logic and political influence. A more systematic and positive mind is needed in the State Department at Washington. General Banks is demanded, although he has before him an important work, which several others can do just as well. If one of these cold mornings, you should read that Banks has arrived in Wash-

ington, you may then take heart and thank God anew.

#### WRIT OF HABEAS CORPUS.

The loyal Democrats are troubled lest the "Constitution" will be infringed upon and violated. The suspension of the writ of *habeas corpus*—by which war measure some of the country's enemies were arrested and imprisoned, and afterwards discharged, arbitrarily, without an adequate opportunity to obtain redress and satisfaction through existing peaceful legal modes of trial—has stirred up the law-abiding and Constitution-loving Democrats, and they have "put their heads together" in Washington to get up a political row and a wide-spread prejudice against Republicans, in time to tell on immediately future operations.

Crimination and recrimination never occur except where two rogues, instead of one, are involved in the difficulties complained of.

#### UNCLEAN WORKMEN.

Some mechanics make more chips than others; the best workmen make the fewest shavings. According to this rule, most of the army and navy workmen are nothing but journeyman butchers or careless apprentices. As soon as an army moves, it is found necessary to organize an investigating committee to clean up the chips left on the battle-fields of the advancing Generals. When the Navy does anything out of the common course, an investigating Committee is instantly appointed to detect the rogues, or punish the apprentices who caused the defeats, which are too common with such enterprises. Generals Porter, McDowell, Pope, Buell, Banks, and their aids and comforters, must be followed up by the senatorial sweeping machine. The difficulty is, that after such committee-trials, the offenders are permitted to go unpunished, and disloyalty is winked at.

#### NO CESSATION OF HOSTILITIES.

The present Congress is in a dilemma. The Democrats, not being in power, strut about with "clean shirts," and play virtuous critics on a high key. They labor to hamper and checkmate the Republicans in all they do. The Democrats are a pure political party; they suffer by association with the unworthy Republicans. "This unnecessary and injurious war" is stirring up a great fight on the floors of Congress. Democrats have concocted "peace propositions" to be discussed at great length, and to be fought over, if the war-party and the administration shall carry opposition to that extent. Their plan to stop the war will produce more strife and bloodshed.

#### NAPOLEON WANTS NEW ORLEANS.

The French Government is framing new proposals for an armistice. They are to be sent to Washington. There is professedly no design to intervene or interfere in American struggles and controversies; but, in reality, the French Minister of Foreign Affairs, acting for his Government, means nothing less than "peace" in America long enough to allow Napoleon's army and navy to prepare for operations in both Mexico and Louisiana. New Orleans shines with irresistible brilliancy before the eyes of Napoleon. He wants to own a piece of property in the South about the size of New Orleans and Louisiana. He will ere long start a bargain with the Confederates who live in that region.

#### NO WINTER-QUARTERS.

Gen. Burnside's vast army will not go into camps, huts, and hospitals. The word still is, "On to Richmond." Sigel's brave, hardy, loyal men, will take a great stand in the next move. He knows how to bring the rebels out of their intrenchments. He assaults his foe by flank movements; he drives the enemy by retreats; he cuts his opponents down by artillery and cavalry; few of his men are ever slain in battle. But now he waits for horses and for leaders in cavalry skirmishing, and also for more artillery-horses. His next move will amply compensate for the late failures in Virginia.

#### GUNPOWDER FOR THE REBELS.

Earl Russell has avowed his Government's position respecting the "Confederate States of America." He practically acknowledges that the rebels have established a Government, and directs that owners of British vessels may claim compensation "in a Confederate Prize Court" for any property which they have lost or may lose through the mistakes and captures of the steamer Alabama. This recognition of the Confederate Prize Court as part of a regularly organized "Government," defines English neutrality. What our Chamber of Commerce terms a "pirate," the British minister calls a "Confederate war steamer." This recognition is worth 100,000 pounds of powder to the rebels.

#### SLAVES AGAINST THE MASTERS.

President Lincoln's Edict of Emancipation will not develop insurrection among working people "of African descent." Only here and there a belligerent demonstration will be attempted. Northern people temper their justice with mercy, and pardon great offenders with the kindly caution "not to get in such trouble again;" but the majority of southern slave-mongers carry punishments for disobedience fully out, with prompt severity. This fact makes a slave insurrection almost out of the question. Negroes would be shot, burnt, hung, fayed alive, and murdered instantly, if they should manifest the least symptom of resistance to Master, Owner, or Overseer. After January 1st all slaves will be closely watched and guarded. The poor blacks are docile as domestic cattle, and will not turn in force against their proprietors. All speculation on the theory of insurrections is idle. Few slaves know how to take their freedom. The mass of them will follow the course of events.

#### New Year Gifts.

For a husband, wife, son, or daughter, we can recommend as suitable and valuable gifts either one or all of the following books: "The Harbinger of Health," "Answers to Questions," "The Magic Staff," or vol. 1 of the "Harmonia."

For the newly married, or for the young of both sexes, vol. 4 of the "Harmonia," or Wright's "Marriage and Parentage," would prove appropriate and useful.

For a friend, or a poor widow, a year's subscription to the HERALD OF PROGRESS.

Reader, try how blessed it is to give such good gifts.

#### Hopeful Indications.

We are happy to recognize and chronicle cheering evidences of an enlarged interest in the public mind for progressive literature. New subscribers are being added to our list, and new purchasers and readers of the books of our catalogue.

Without a single one of the approved orthodox proselyting appliances to aid in the work, the Spiritual Philosophy is steadily gaining ground, and receiving the confidence of intelligent thinkers. Such progress gives men evidence of vital inherent power.

It is possible for the Friends of Progress to facilitate the enlightenment of the world, by the judicious purchase and distribution of progressive works, pamphlets, newspapers, tracts, and bound volumes. Lend them, deposit them where they will be seen, give them away, and by every means invite the attention of the intelligent to their perusal. By these means still greater advances will be made in the cause of human enlightenment.

#### The Repulse at Fredericksburg.

The unsuccessful attack by Gen. Burnside upon the rebels at Fredericksburg, has led to more wholesale denunciation and recrimination than any previous event of the war. Even the *Evening Post* was betrayed into an impatient call for the removal of the author of the "slaughter." By the later facts it appears that the attack was made in harmony with very general military views, and came near being successful; and had General Burnside driven the enemy from their position, the achievement would have been regarded as the most brilliant of the whole war.

In a most creditable letter to Gen. Hallock, Gen. Burnside assumes, and proves that he is correct in assuming the entire responsibility; and we believe the battle will not detract an iota from his permanent fame as a General.

The loss appears to have been but about eleven hundred killed, seven hundred prisoners, and seven thousand wounded. Of the latter only about one half were treated in hospitals, and the number who walk our streets, testifies to the fact that a large proportion were wounded but slightly.

#### Gerrit Smith on National Affairs.

Gerrit Smith lectured on Sunday evening at Cooper Institute, on the state of the country, before a crowded audience.

Mr. Smith presented the following preamble and resolution, which he said would indicate his line of argument;

"Whereas, it is no less true of a nation than of an individual that to be just is to be saved, and to be unjust is to be lost; and whereas, among all the greatest violations of justice, slavery is pre-eminent,

"Resolved, therefore, that whatever the things which need to be done by this nation in order to be saved, the penitent putting away of slavery must not be left undone."

Mr. Smith believed the nation would not be destroyed by the rebellion; but he would ask whether it would be saved from its bad heart to oppress and to enslave. This was the disease of which the nation was dying. The rebellion was not a part of the disease, but one of its symptoms, as a cough was a symptom of consumption. So the rebellion might be put down, and yet the nation not be saved.

Mr. Smith defended the President's emancipation policy, the suspension of the writ of *habeas corpus*, and all other measures that have been or may be adopted for the purpose of helping on the war, and held that slavery could not in any event exist, as in the past, when peace should be restored. The nation would so hate the institution, that not a shred of it could be saved. England should see to it that her sympathy for slavery did not cost her her empire.

#### The Atlantic.

The January number of this monthly contains sixteen extra pages, and the following extraordinary table of contents:

Happiest Days, by Gail Hamilton; The Promise of the Dawn, a Christmas story, by the author of "Life in the Iron Mills;" In the Half-way House, by James Russell Lowell; Mr. Buckle as a Thinker, by D. A. Wasson; Recollections of a Gifted Woman, by Nathaniel Hawthorne; Mr. Axtel (Conclusion); The Legend of Rabbi Ben Levi, by Henry W. Longfellow; My Friend the Watch, by George Wm. Curtis; Benjamin Banneker, the Negro Astronomer, by M. D. Conway; The Sleeping Sentinel; Iron-clad Ships and Heavy Ordnance, by Alexander L. Holley; Andrew Rykman's Prayer, by John G. Whittier; The Strathsays, by Harriet E. Prescott; The Fine Lady, by Julia Ward Howe; A Reply—Addressed to the Women of England—by Harriet Beecher Stowe; The Soldiers' Rally, by Elbridge Jefferson Cutler; Overtures from Richmond, by Prof. Francis J. Child.

The *Scientific American* for last week, the closing number of the volume, contains, beside much other valuable matter, an illustrated article explaining the methods by which the Great Eastern was repaired. To engineers and hydraulic mechanics, if not to every curious and intelligent reader, this number of the *Scientific American* alone is worth the subscription price.

The new volume commences with the year.



## Persons and Events.

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

## PERSONAL ITEMS.

—GERRIT SMITH spoke to a crowded house at the Cooper Institute on Sunday Evening, Dec. 21st. His subject was the State of the Country.

—WM. WELLS BROWN is addressing audiences in the vicinity of this city upon "The Proclamation and its Effects upon the Slaves."

—JOHN JOHNSON, Esq., the well-known lawyer and philanthropist of Cincinnati, has located at Washington, D. C.

—SHERIDAN KNOWLES, the dramatist, has just died in England, at the age of seventy-eight years.

—MESSRS. S. B. BRITTON and T. FISKE are about to commence a series of psychological lectures and experiments in this city.

—H. H. VAN DYKE, formerly of the Albany *Atlas* and *Argus*, an able writer and an upright politician, has purchased the Albany *Evening Journal*, and Mr. Weed finally retires.

—DR. J. R. NEWTON has been brought before the Recorder's Court in Philadelphia, to answer the charge of having injured a child brought to him for treatment. His manipulations were alleged to have been so violent as to produce a partial dislocation of one vertebra of the spine.

—MR. CORDEN, in his speech at Rochdale, told the people of England that it would be cheaper to feed the starving operatives of Lancashire on turtle, champagne, and venison, than to send to America to obtain cotton for force of arms.

—The *Independent* says of the report that THURLOW WEED is to go to Europe on a secret mission from our government: "It is a misfortune and a discredit to this nation that it must be represented abroad by one whose only merits are the more than questionable ones of his success in maneuvering the dirty department of New York State politics."

—MISS KELLOGG, the prima donna, has been engaged by Mr. Ullmann for Her Majesty's Theater, London, for twenty-four nights, at a salary of six thousand dollars.

—MISS LATVIA WARREN, a young lady 21 years of age, weighing 29 pounds, and measuring 32 inches in height, from Middleboro, Mass., has been stopping at the St. Nicholas Hotel. She is spoken of as most graceful and symmetrical in form, intelligent and pleasing.

—ELIAS HOWE, Jr., known as the inventor of the lock-stitch used by most of the sewing-machines, and who is a private in the Seventeenth Connecticut regiment, has advanced the government \$31,000 with which to pay the soldiers of that regiment off. The duty has just been performed by Major S. A. Walker, Paymaster United States Army, who found the regiment marching with the remainder of Gen. Sigel's corps towards Fredericksburg, and was obliged to make the payment at night, during a hail.

—MRS. FREMONT's new book, "Story of the Guard," which will be published in a few days by Ticknor & Fields, is described by the author, in a letter to her publishers, as "nothing more than the freshest story of the Guard; interesting, because in some ten thousand houses some vacant place will lend a stronger interest to the tale." Mrs. Fremont adds: "These young men gave their lives to save the State my father loved so well and served so long. Some rest there, as he does, until the last trumpet-call. For any personal object I should never use my name, which has been to me a double charge to keep; but I think my father also would more than approve when it is to do justice and to aid the widow and the orphan. Such as it is, my offering goes to make a fund for them, and I turn over the manuscript to you, relying on your experience and good sympathy to manage the rest. My part is to give you the story of the Guard, and yours is to make it profitable to them."

## MISCELLANEOUS ITEMS.

—Attorney-General Bates has decided that free colored men born in the United States are citizens.

—The bill agreed upon by the House Select Committee on Emancipation is substantially that recently introduced by Representative Neill, of Missouri, for facilitating emancipation in that State, and appropriating \$200,000 for the purpose.

—The Government has information going to show that one of the transports of the Banks Expedition was run ashore upon a reef near Turtle Bay, in broad daylight, and under other circumstances tending to show an intention to wreck her.

—Many of the friends of Freedom of this city are to spend New Year's eve at the Cooper Institute as a *Watch Night for Freedom*. If they remain till the enforcement of the proclamation, we fear they will tarry long.

—It is now stated that the fine house purchased for Gen. McClellan, near Fifth Avenue, was purchased by his friends and presented to the retired General.

—Several telegrams of Gen. Porter to Gen. McClellan have been introduced into the McDowell trial, although Porter thought he had destroyed them, which are said to contain startling evidence of hostility to Pope and contempt for his plan of campaign.

—The President has issued an address to the army of the Potomac, complimenting the valor of the troops at the battle of Fredericksburg, and declaring the attempt, though unsuccessful, not an error, but accident.

—The Albany *Evening Journal* says that Alfred Ely is the congressman who has been procuring military commissions for fees. He is accused of taking \$250 from a young man for a commission in the navy, on the false pretense that it was necessary to buy off a competing candidate with that amount. In another case he took \$400 for procuring a commission of a low grade.

—Recent information from the Cherokee Nation discloses a shocking state of affairs there. The loyal and disloyal Indians are slaughtering one another, the Government is severed, and a new one is organized by the Confederate party, which is in the minority.

—Middlebury college has sent thirty men to the war. She prints their names separate in her catalogue, as a "roll of honor."

—Counterfeit fifty-cent postal currency is in circulation. The following easily-noted marks will enable holders to detect them: 1. The paper is thinner than the genuine. 2. The five faces of Washington vary considerably from each other in the counterfeit—so much so that two or three of them, if standing alone, would hardly be taken to be portraits of Washington—while on the genuine they all closely resemble each other. 3. The linked letters "U. S." under the middle face of Washington, in the counterfeit, do not show the lower end of the "S" inside of the leg of the "U," while in the genuine they do. This mark is easily seen. 4. The border around the lettering and "50" on the back of the counterfeit is dark, and the lines are crowded, while in the genuine the border is open, with a line of light dots running through the middle all the way around. In the counterfeit this middle line is almost invisible, while in the genuine it is so distinct as to catch the eye at once.

## Mrs. Stowe's Reply.

It will be remembered in America and England, says the *Evening Post*, that eight years ago an "Address" was sent to the women of this country signed by half a million of their British sisters, imploring them to use all their influence to abolish negro slavery in this country. This remarkable document, splendidly illuminated on vellum, with all the signatures, was bound up in twenty-six folio volumes, and sent to Mrs. Harriet Beecher Stowe, to be promulgated far and wide in America. Among the ladies who first put their names to the "Address" were the wives of Lord Palmerston, Lord Shaftesbury, Lord Cowley, the Duke of Bedford, the Duke of Argyll, Earl Russell, Baron Parke, Lord Ruthven, Mr. Gladstone, and other well-known British celebrities. The husbands of most of the signers to this address having thrown all their influence in favor of the South against the North, and bolstered up slavery with all their powerful support, Mrs. Stowe has written "A Reply" to this "Address," which will appear in the January number of the *Atlantic Monthly*, and she will lay before the "many thousands of the women of Great Britain," in her forthcoming paper, the inconsistency of their appeal. It will be a document that will stir the English heart, or we are greatly mistaken in the trenchant power of Mrs. Stowe's eloquent pen.

## Work for Women.

Messrs. Walker, Wise & Co., of Boston, have just published a *Cyclopedia of Women's Work*, by Virginia Penny. This is a very useful work; an attempt to present some particulars of all the industrial pursuits of our country in which women take or could take an active part.

Miss Penny remarks that the casualties of war will probably force a great many women to labor for their bread, who, in the common course of events, would never have felt that necessity. This circumstance makes her book the more useful and timely. She has evidently devoted considerable labor to the collection of the facts which she presents.

The book contains more than five hundred descriptions of as many occupations and employments suitable to women. In each case Miss Penny has endeavored to ascertain what is the effect of the particular work on health; what are the average wages of women-workers, as well as of men; what are the facilities for obtaining employment in each branch; what the hours of labor and other conditions; and finally, she has inquired of employers in what, according to their experience, women were superior or inferior, as laborers, to men. There are also statements of the cost of living in various parts of the country.

Miss Penny has opened an employment agency for women, at No. 44 Bible House, for the purpose of securing work for women and girls in all the various branches of labor, except domestic service.—*Evening Post*.

## Important Resolution.

At a recent meeting of proprietors of religious newspapers in this city, the following resolution was adopted:

"That the religious press, in the management of its business, enlarging its circulation, and increasing its advertising patronage, ought to be governed, not only by the laws of trade, but by the highest Christian and fraternal principles."

This will take the community by surprise.

## Paper Stock from Wood.

An old paper manufacturer writes with great confidence and enthusiasm of a new process for reducing wood to paper pulp, which has been discovered by Prof. Chadbourne, of Williams and Bowdoin college. It depends upon a combination of chemical and mechanical principles, by which the woody fibers are alike strengthened and separated from each other. The process is pronounced by practical paper-makers and patent examiners as entirely unique, and quite certain in results. It involves no change of machinery, and no additional expense, except for pulp-machines, which will cost from fifty to one hundred dollars. If no unforeseen difficulty arises in working it on a large scale, it will reduce the cost of paper-pulp to less than one half its present value, or to some \$40 or \$50 a ton. The invention is now in the hands of one of the largest and most energetic paper-manufacturers in the country, a patent has been applied for, and in due time the full value of the process will be tested on a large scale.

## Loss of Mr. Buckle.

The recent death of this eminent philosopher is thus expressively alluded to in a note to an article in the *Edinburgh Review*: "Whatever judgment posterity may form of the value of so much as Mr. Buckle was permitted to accomplish, we of the present day cannot but recognize that he was lost in him one whose originality of thought was great, but who was still more remarkable for reproducing and marshalling with extraordinary distinctness a class of thoughts very prevalent in the minds of this generation."

## Paper from Corn-Husks.

The London *Mechanics' Magazine* states that "excellent paper is now made in Europe from the leaves of Indian corn. There is one paper-mill in operation in Switzerland and one in Austria, in which paper is made from such leaves exclusively. The husk which envelops the ears of corn makes the best quality."

## The New York Psychological Society.

(Meeting every Tuesday Evening at the house of Dr. SMITH, 105 Fourth Avenue.)

## SESSION 40—DEC. 9.

Mr. Hunt read a paper entitled: "The Power of Love."

The object of this paper was to show how the universe, with all its successive generations of forms, from the minutest to the greatest, originated from the positive and negative, or paternal and maternal action of the Divine Love.

It was postulated in this paper that the first generations of Divine Love, and hence the primates of all created existence, consisted of what the writer called "atoms" and "atomettes"—the former being fixed infinitesimal forms, and the latter their fluent surroundings; and that by the combination and recombination of these, under the divine volitive action, and according to fixed laws of correlation and affinity, the universe, with its multitudinous constituent creations, finally came to exist.

After the reading of this paper, the positions it assumed were thrown open to general discussion.

Dr. Gray was of opinion that the writer did not sufficiently provide for the reciprocity between the atoms and "atomettes," so-called. The writer had well remarked that "man's involuntary system is God's voluntary." Ought not some such relation be supposed to exist between the invisible creations—the atoms and atomettes? The exact equipoise of two counter influences as bearing upon a man's action, is the foundation of moral freedom. One's uses cannot be performed by another. No one is accountable for exotic impulses, or impulses coming to him from others, because they do not belong to his own character.

Mr. Fishbough remarked that these "exotic" influences ceased to be exotic when one voluntarily appropriates them to himself, because by that act of volition they become his own.

The essayist having remarked in his paper that there is no true Mahometan but Mahomet himself, and no true Christian except Christ himself, Dr. Hallock replied by asserting that Mahomet's followers may partake of his character—that thus the personal characteristics of one may be, as it were, engrafted upon another.

Dr. Gray thought that this might be seemingly so for a time, but that finally there would, in most cases, at least, be a reaction, and the whole of the foreign influence would be extruded, and the invaded individual would be stronger in his personal peculiarities than before.

Mr. Fishbough thought the whole of the earthly life was a stage of *quasi* gestation, analogous to the ante-natal gestation, and, like that, preparatory to a future birth. Now, if at any time during the early or middle stages of gestation the mother allows herself to be overpowered by any strong emotions, and especially by a sudden fright, the infant, when born, will be very likely to bear the mark of that mental excitation, either in some bodily or mental characteristic. The whole course of the mother's life and experience during her pregnancy, in fact, has something to do in generating the personal characteristics of the infant that is to be born. Precisely on this principle, Mr. F. thought, the soul was now being generated, or rather regenerated in the matrix of the earthly life, and at its future birth out of this life into another it would exhibit the marks of the personal impressions which it allowed to dominate over others while passing through its genital state in this world.

Dr. Schulof thought the *soul* might be thus affected by the law to which Mr. F. referred; the *spirit*, he thought, could not. He made a distinction between the soul and spirit: the latter, he supposed, was an interior, living, and immortal principle, of which the former was merely a *quasi* body.

Dr. Gray thought that the form or quality of the building which the *conatus* makes will necessarily be determined somewhat by the circumstances, as is illustrated by the different qualities and developments of plants from the same species and quality of seed planted in different kinds of soil and attended by different modes of cultivation.

Dr. Schulof thought that evil loves, however firmly seated in the moral nature, would necessarily be perpetually attended by a reaction on the part of the divine harmonies, which, being stronger than themselves, would finally overcome and eradicate them.

Mr. Partridge read a letter from William Howitt, of London, describing a work in two volumes which he is about to issue from the press, on the supernatural in all ages and nations.

The meeting then adjourned.

## Meeting in behalf of the Indians.

A meeting will be held in Cooper Institute, on Tuesday evening, Dec. 30th, at 7½ o'clock, to consider what can be done to secure justice and protection for the Indians within our Territories. All who feel an interest in the peace of the country are invited to attend. By order of committee.

## Association of Spiritualist Teachers.

The Association of Spiritualist Teachers will hold their second quarterly meeting at the hall 14 Bromfield street, Boston, Mass., on Tuesday, Wednesday, and Thursday, January 6th, 7th, 8th, 1863.

F. L. WADSWORTH, Cor. Sec'y.

## Medical Miscellany.

"Tumblers."—Some men hold tumblers to their mouths until they themselves become transmogrified into tumblers.

"Paper parchment" may be produced by immersing paper in a concentrated solution of chloride of zinc.

"A Cool Proceeding."—"Doctor, I call this a very cool proceeding," as the hydrophobic patient said when he was being wrapped in wet sheets.

"Reasons Why I Never Drink."—"I cannot do it on equal terms with others. It costs them only one day, but me three; the first in sinning, the second in suffering, the third in repenting."

"Gnawing at the Stomach."—"A man swallowed a set of teeth lately, and the last accounts of him stated he was experiencing, as was to be expected, a terrible gnawing at the stomach."

"Suspension of Functions."—"The workmen employed in digging the foundation for the new Assembly-rooms at Pontypridd, South Wales, when about six feet below the surface, came in contact with a hard substance, which proved to be a live tortoise firmly wedged in the sand. The creature showed good signs of animation, and began to feed on some vegetation which was offered to it."

"Necessity of Variety in Diet."—"A correspondent writing from the Union Army in Virginia, truly says: 'It is not hunger, but a craving for a change of diet, that make soldiers willing to pay anything for something different from the three articles on which they subsist—*pork, beef, and crackers*. It is a cry of Nature almost as loud as hunger, and it is desirable that, whenever possible, the Government should heed it, and furnish a greater variety of food. The most prevalent disease in camp—that which so terribly debilitates the men, chronic diarrhoea—is, without doubt, partly occasioned by the lack of variety in diet."

"Recreation and Labor."—"Bishop Hall expressed the whole philosophy of the just distribution of labor when he said: 'Recreation is intended to the mind as whetting is to the scythe, to sharpen the edge of it, which otherwise would grow dull and blunt. He, therefore, who spends his whole time in recreation, is ever whetting, never mowing; his grass may grow and his seed starve. As, contrarily, he that always toils and never recreates is ever mowing, never whetting—laboring much to little purpose; as good no scythe as no edge. Then only doth the work go forward when the scythe is so seasonally and moderately whetted that it may cut, and so on, and so on, that it may have the help of sharpening. I would so interchange that I neither be dull with work nor idle and wanton with recreation.'

"Poor Human Nature."—"Those who croak of the badness of human nature forget that they are decrying the highest work of creative power. They remind us of the boy that curses the chestnut because he does not know how to get the fruit without lacerating his fingers with the burr. Human nature, if addressed in the spirit of humanity, rarely fails to respond in tones of harmony and relative goodness. But if man assumes the cold austerity of the lower feelings, unmixed with any of the milk of human kindness, it is not strange that the tiger should be aroused; that the burr which covers good fruit should be unwelcome to such unskillful fingers. When it is remembered that man is a compound being, made up of moral feelings and intellectual faculties, as well as animal impulses, and that these powers, by due training and education from infancy onward—such training as every human being has a right to claim from society, and as Nature indicates by giving parental love—the race would present ten thousand times less vice than at present, and reclaim the bad reputation of 'poor human nature.'

"How to Prevent Wet Feet."—"A writer in the *Mechanics' Magazine* says: 'I have had three pairs of boots for the last six years, and I think I shall not require any more for the next six years to come. The reason is, that I treat them in the following manner: I put a pound each of tallow and rosin in a pot on the fire; when melted and mixed, I warm the boots and apply it hot with a painter's brush until neither the sole nor the upper leather will soak in any more. If it is desired that the boots should immediately take a polish, dissolve an ounce of wax in a tea-spoonful of lampblack.'

A day or two after the boots have been treated with tallow and rosin, rub over them this wax in turpentine, but not before the fire. Thus the exterior will have a coat of wax alone, and shine like a mirror. Tallow or grease becomes rancid, and rots the stitching and leather; but the rosin gives it an anti-septic quality, which preserves the whole. Boots and shoes should be so large as to admit of wearing cork soles. Cork is so bad a conductor of heat, that, with it in the boots, the feet are always warm on the coldest stone floor.

"The Evils of Reproduction."—"The effects of intemperance, of tobacco chewing, of lustful gratification, of legalized adultery, of over-work, of ignorance, discord, and disease may be seen at Randall's Island, where, at all times, there are from thirty to forty imbecile children. A New York correspondent of a Boston paper remarks, in a recent letter:

"During a recent visit to the island, my curiosity led me to look in upon the apartment allotted to the idiotic and insane little ones. In a single room, perhaps eighteen by twenty-eight feet in area, I found thirty-seven imbecile children seated closely together upon benches and chairs arranged around the room—some rocking themselves incessantly to and fro, some screaming at the top of their voices, some yelling out a laugh, itself the token of a vacant mind, others moaned and muttered, or emitted an unearthly noise, intended for music. Here they chattered, and quarreled, and grinned their ghastly smiles, seemingly under little restraint other than might be needed to keep them glued to one spot. Gazing on vacancy, and without the slightest external resting-place or education for the little thought they might be capable of, these children linger on their fragment of life—imbecility becoming idiocy, idiocy flowing into insanity, and insanity finally graduating into death. It is beyond dispute that 'who enters here leaves hope behind.'"

## Remarks by R. T. H.

ON THE OCCASION OF THE FUNERAL OF MRS. ELMINA CARY SWIFT.

MR. DAVIS: At the request of several friends I send you (from memory) the substance of my brief discourse at the funeral of Mrs. Swift, which you will publish or not, as shall to you seem best.

R. T. H.

MY FRIENDS: The introductory remarks to which you have just listened will explain why I stand before you in the place usually so differently occupied. You will not be surprised, therefore, should what I have to say differ somewhat from the usual course.

Long custom has made of occasions like the present, the opportunity to impress upon the relatives and friends of the departed one the claims of religion. It is sometimes urged that the blow has fallen with especial reference to their sins, and they are urged to "give their hearts to God" in a tone (half entreaty and half command) implying that heretofore these hearts of theirs had been kept quite too much to themselves. It is not my purpose to address you in that vein. I am not your heart's keeper; I am not its judge.

It is also customary to speak prominently of the virtues of the departed one—of his or her endearing qualities. Brief indeed must be my speech on that topic, at once so tender and so sacred. Not but that there is much in the present instance that might be said—much that is worthy of all praise and of all imitation; but I know from personal intimacy that these blessed qualities, which did so adorn the life of the loved one, have been transferred to tablets more enduring than human speech. They are the gems of the spirit which memory has set forever around the hearts of those who loved her, and they need no word of mine to paint their innate, eternal beauty. Into that sacred circle I will not trust myself to enter. I cannot "paint the rose;" I can add no "fresh perfume to the violet."

I choose rather to invite you to a consideration of the great law, the fact of which lies here before us. What is it? What has it done? Its subjects, and we its objects awaiting in our turn its execution upon us here in the darkness, how stands the relation between us? Oh! how affection intensifies the cry for "light, more light!" How we pray for one ray of that eternal sun whose beams alone can show us the hereafter!

What does death do to a man? That is the test question to-day for our religion. As we settle it, so will the future look, so does God look, and so, in this world, will our lives be formed; for it is from the law relation between the body and the soul, that, as the faith is, so will the life be. It will not be expected that I shall elaborate the answer to this great question. Time will only permit me to hint the answer. Of a few things we may speak with a well-grounded assurance. We may safely say of that system of religious education, which, whilst it allows us to cherish the memory of the departed, teaches us at the same time to shrink from communion with them, is against Nature, and is therefore a mistaken system. Under its shadow, those whose society was so dear to us but yesterday, only by reason that a divine law has done its perfect work, are repelled to-day, as though they were unclean and their presence unholly. It teaches us to suppose that we put our departed ones in the grave, and this is why we so fear it. As in the days of the old astronomy, ere the mathematics tempered observation, so with us, the seeming backs away over the real; and that beautiful process by which man is glorified, and the mortal becomes immortal, is mourned as though it were the end of all. And our religion, sorrowful to say, has wrought out a result like this—our religion whose mission is to lead us to heaven, has ultimately in causing us to shrink with horror from all intercourse and communion with its inhabitants.

Of another thing are we fully assured. We do know that the precious words read this morning from the testimony of the old time, embody a positive fact. "There is a natural body and there is a spiritual body." In the triumphant assurance of that literal truth, she who has left her "natural body" for us to deposit in its appointed place, lived and died. But it is hard to divest ourselves of the common error that we are about to bury the woman. Death, when we look upon it, seems so utterly dead, that the shaft which kills, seems to mortally wound also our philosophy and our faith. But we are slowly emerging from beneath the shadow of this mistaken training. We are beginning to realize that the illimitable complex of divine law which builds up a man, is not frustrated by the one law, death, itself as divinely beneficent as they.

I know that this our exodus from fear (the unknown is ever the feared) must be slow, that our conquest over death will yet be at the expense of bitter tears, but the victory for us is as sure as the prophecy was sublime. At present we are in a transition state as to faith and spiritual philosophy. We have been so long enslaved by fear, that we are afraid of freedom. We have relied so long upon history that we dare not trust experience. We have leaned upon the priest until we have become too feeble to stand erect. But this is not to last. Every honest ear is a sure prophecy of the truth that is to follow it. The light of immortality now dawning upon us, will soon dispel the darkness of speculation, and every eye shall see it, and every soul shall be fulfilled the prophecy of two thousand years, for "death shall be destroyed," the "tears shall be wiped from off all faces," and man shall walk the beautiful earth in conscious presence of the glorified, as of old, in the primal garden, whose roses were planted by the angels and watered by the river of God.



## Instructive Miscellany.

## THE RAINBOW IN THE SPRAY.

BY MARY F. DAVIS.

A gallant ship went bounding o'er the blue and boundless sea;  
Like a thing of life it hasted o'er the billows wild and free;  
And as it cleft the waters in its trackless, fearless flight,  
The spray of ocean followed with its fitful play of light.

I watched the white-winged token with eager, earnest eye;  
And when the sunshine darted down the azure sky,  
A glimpse my vision brought me, a pure, unsullied ray  
Of the life of the waters—the rainbow in the spray.

A cloud bedimmed the splendor of morning's glorious light,  
And the smile of the ocean vanished like a vision pure and bright;  
My heart grew faint and weary till the shadow passed away,  
And again was hovering near me the rainbow in the spray.

'Tis thus the soul is hasting o'er the surging sea of life,  
Now poised upon its billows, and now o'erwhelmed with strife;  
While an angel fingers near it bedecked with spirit ray,  
O'erhauling earth with beauty, like the rainbow in the spray.

When the heart with sunshine glows, and the light of joy is thrown  
O'er the soul, as comes the murmur of a gentle spirit tone,  
Blest rays entrance the vision, bright tokens cheer the way,  
From a guardian angel, hovering, like the rainbow in the spray.

When dreary thoughts and fearful enshroud the human soul,  
Unseen, unblest, unbedded, the guardian seeks control,  
Oh that my heart may ever, through life's receding day,  
See gleaming through its darkness, the ANGEL IN THE SPRAY.

## Sketch of Mr. Stewart, the Merchant Prince.

Mr. Stewart possesses one of the most truly executive minds in America. Indeed, as respects this feature, we doubt if any exception could be made to according him the very first position among our business men. Others may occasionally equal him in grasp of intellect, as in the instance of George Law or Cornelius Vanderbilt; but, considered in the point of executive ability, we consider him unapproachable. He has long been chief among American dry goods dealers, and is known far and wide as the largest merchant (that is, buyer and seller) on this continent, and perhaps in the world. Yet there are thousands, including New Yorkers as well as country people, who have lost sight of Mr. Stewart's personality, and mention his name daily, and, perhaps, hourly, merely as the representative of a mammoth house of trade. The reason of this is obvious: hundreds and thousands have dealt year after year in that marble palace without ever beholding its proprietor.

To such persons the name "Stewart" has become merely a symbol, or at most, a term of locality. To them he is a myth, with no personal entity. To their minds the term sets forth, instead of so many feet stature encased in broadcloth, with countenance, character, and voice like other men, merely a train of ideas, a marble front, plate glass, gorgeous drapery, legion of clerks, paradise of fashion, crowds of customers, and all the fascination of a day of shopping. "Where did you get that lot of a shawl?" asks Miss Matilda Nabby Pambly of her friend Miss Arminia Vacuum. "Why, at Stewart's, of course," is the inevitable reply; "and so cheap! only \$250."

Now, to this pair of lady economists, what is "Stewart's?" but a mere locality, as impersonal as Paris or Brussels, or any other mart of finery? We would correct this tendency to the unreal (which, by the way, is very natural), by stating that behind the mythic idea, there is a Stewart; not a mere locality, but a man—plain, earnest, and industrious—who, amid this army of clerks and bustle of external traffic, drives the secret machinery with wonderful precision. Purchasers at retail are the most liable to the symbolic idea, since they never behold the existing Stewart. They see hundreds of salesmen, some stout and some thin, some long and some short, some florid and some pale, moving about in broadcloth, with varied port of dignity and importance, who may look as if they would like to own a palace. Yet among these the proprietor will be sought in vain. But if one ascends to the second story, he will find himself in a new world. This is the wholesale establishment, and here Mr. Stewart appears as the presiding genius.

As one enters this department he may observe, in a large office on the side of the house looking into Chambers street, the grand-master of the mammoth establishment, sitting at the desk, and occupied by the pressing demands of so important a position. Here, from eight in the morning until a late dinner hour, he is engrossed by the schemes and plans of his active brain. He bears a calm and thoughtful appearance, and yet, such is his executive ability, that the burden which would crush others is borne by him with comparative ease. His aspect and manners are plain and simple to a remarkable degree, and a stranger would be surprised to acknowledge in that tall form and quiet countenance, the Autocrat of the Dry Goods Trade. This man did not achieve this position save by patient toil; his greatness was not " thrust upon him." It has arisen from forty years of close application to the branch of trade which he adopted in early life, and to which he has bent his rare power of mind. Like most of our successful men, he began the world with no capital beside brains, and like Daniel Web-

ster and Louis Philippe, his early employment was teaching. The instructor, however, was soon merged in the business man, and in 1827 his unpretending name was displayed in Broadway.

The little concern in which he then was salesman, buyer, financier, and sole manager, has gradually increased in importance, until it has become the present marble palace. It is probable that much of his early prosperity was owing to a remarkably fine taste in the selection of dress goods; but the subsequent breadth of his operations and their splendid success may be ascribed to his love of order, and its influence upon his operations. Years of practice upon this idea have enabled him to reduce everything to a system. Beside this, he is a first-class judge of character, reads men and schemes at a glance, and continually exhibits a depth of penetration which astonishes all who witness it. Thus, although sitting alone in his office, he is apparently conscious of whatever is going on in all parts of his establishment. So completely is he in rapport with matters on the different floors, that the clerks sometimes imagine that there must be an invisible telegraph girdling the huge building. These men often say, by way of pleasant illustration of this fact, that if any one of them is absent, he is the very man to be first called for.

From this it may be understood that it is not an easy matter to vary from the rigid system which holds its alternative of diligence or disarray over his head. We have referred to Mr. Stewart's habits of order as a means by which he controls his vast business with apparent ease. To explain this more explicitly, we may state that each department or branch of trade is under a distinct manager. These wholesale departments have been increased every year, until there is hardly an item in the comprehensive variety of the dry goods trade that is not here to be found. The advantage of this progressive movement was lately shown by the fact that, while Mr. Stewart lost enormous sums by Southern repudiation, he made up a large portion of the loss by the recent advance in domestic, a department which he had just added to his stock. The numerous failures which take place among New York business men, give Mr. Stewart the choice among them for his managers, and a representation of the finest business talent of the city can, at this moment, be found in his establishment. These men turn their energies into that mighty channel which flows into his treasury. Indeed, to this merchant prince, they are what his marshals were to Napoleon, and, like him, this Autocrat of Trade sits enthroned in the insulated majesty of mercantile greatness.

It may be inferred that no man in the concern works harder than its owner, and we believe that this is acknowledged by all its employees. Day after day he wears the harness of silent and patient toil.

It is not generally known that during these hours of application, and while engrossed in the management of his immense operations, no one is allowed to address him personally until his errand or business shall have been first laid before a subordinate. If it is of such a character that that gentleman can attend to it, it goes no farther, and hence it rests with him to communicate it to his principal. To illustrate this circumstance we relate the following incident: A few weeks ago a person entered the wholesale department with an air of great importance, and demanded to see the proprietor. That proprietor could very easily be seen, as he was sitting in his office; but the stranger was courteously met by the assistant, with the usual inquiry as to the nature of his business. The stranger, who was a Government man, bristled up and exclaimed, indignantly, "Sir, I come from Mr. Lincoln, and shall tell my business to no one but Mr. Stewart." "Sir," replied the inevitable Mr. Brown, "if Mr. Lincoln himself were to come here he would not see Mr. Stewart until he should have first told me his business."

The amount of annual sales made at this establishment is not known outside of the circle of managers, but may be variously estimated at from ten to thirty millions. This includes the retail department, whose daily trade varies, according to weather and season, from three thousand to twelve thousand dollars per day. To supply this vast demand for goods, Mr. Stewart has agencies in Paris, London, Manchester, Belfast, Lyons, and other European marts. Two of the above cities are the permanent residences of his partners; and while Mr. Fox represents the house in Manchester, Mr. Waton occupies the same position in Paris. These gentlemen are the only partners of the great house of A. T. Stewart & Co.

The marble block which the firm now occupies was built nearly twenty years ago. It had been the site of an old-fashioned hotel, which, like many others of its class, bore the name of "Washington," and which was eventually destroyed by fire. Mr. Stewart bought the plot at auction for less than \$70,000, a sum which would now be considered beneath half its value. To this was subsequently added adjacent lots in Broadway, Rensselaer, and Chambers streets, and the present magnificent pile reared. To such of our readers as walk Broadway, we need not add any detail of its dimensions, nor mention what is now well known, that large as it is, it is still too small for the increasing business. Hence another mercantile palace has been erected by Mr. Stewart in Broadway near Tenth street. This is intended for the retail trade, and is, no doubt, the most convenient as well as the most splendid structure of the kind in the world. After the retail department shall have been thus removed up town, the present store will be devoted to the wholesale trade.

If any of our readers should inquire what impulse moves the energies of one whose circumstances might warrant a life of ease, we presume that the reply would be force of character and the strength of habit. Mr. Stewart has an empire in the world of merchandise which he can neither be expected to resign or abdicate. We cannot regret that law of centricity which builds up one marble palace where hundreds have failed utterly to make a living. Centralization of trade has its objections, and yet, upon the whole, there is, no doubt, a much healthier and happier condition prevailing among the parties connected with the struggling concerns (say fifty or more) whose place he has taken. Centralization is a law in trade whose movement crushes the weak by an inevitable step, while, by compelling them to take refuge beneath the protection of the strong, it affords a better condition than the

one from which they have been driven. To his early perception of this law Mr. Stewart largely owes his present colossal fortune. [Continued.]

## The Empress Eugenie's Character.

There is a very pretty diamond-story current in connection with the good Empress Eugenie. Madame de Barrera relates it in this wise:

"When the sovereign of France marries, by virtue of ancient custom, kept up to the present day, the bride is presented by the city of Paris with a valuable gift. Another is also offered at the birth of the first-born."

"In 1853, when the choice of His Majesty, Napoleon III., raised the Empress Eugenie to the throne, the city of Paris, represented by the Municipal Commission, voted the sum of six hundred thousand francs for the purchase of a diamond necklace to be presented to Her Majesty."

The news caused quite a sensation among the jewellers. Each was eager to contribute his finest gems to form the Empress's necklace—a necklace which was to make its appearance under auspices as favorable as those of the famous Queen's necklace had been unpropitious. But on the 28th of January, two days after the vote of the Municipal Commission, all this zeal was disappointed; the young Empress having expressed a wish that the six hundred thousand francs should be used for the foundation of an educational institution for poor young girls of the Faubourg St. Antoine.

"The wish had been realized, and thanks to the beneficent fairy in whose compassionate heart it had its origin, the diamond necklace has been metamorphosed into an elegant edifice, with charming gardens. Here a hundred and fifty young girls, at first, but now as many as four hundred, have been placed, and receive, under the management of those angels of charity called the Sisters of St. Vincent de Paul, an excellent education proportioned to their station, and fitting them to be useful members of society."

"The solemn opening of the Maison-Eugenie-Napoleon took place on the 1st of January, 1857."

"M. Veron, the journalist, now deputy of the Seine, has given, in the *Moniteur*, a very circumstantial account of this establishment. From it we borrow the following:

"The girls admitted are usually wretchedly clad; on their entrance they receive a full suit of clothes. Almost all are pale, thin, weak children, to whom melancholy and suffering have imparted an old and careworn expression. But thanks to cleanliness, to wholesome and sufficient food, to a calm and well-regulated life, to the pure, healthy air they breathe, the natural hues and the joyousness of youth soon reanimate the little faces; and with little, invigorated limbs, and happy hearts, these young creatures join merrily in the games of their new companions. They have entered the institution old; they will leave it young."

"The Empress Eugenie delights in visiting the institution of the Faubourg St. Antoine. This is natural. Her majesty cannot but feel pleasure in the contemplation of what she has accomplished by sacrificing a magnificent, but idle ornament, to the welfare of so many beings rescued from misery and ignorance. These four hundred young girls will be so many animated, happy, and grateful jewels, constituting for her majesty in the present, and for her memory in the future, an ever new set of jewels, an immortal ornament, a truly celestial talisman."

"A fresco painting represents, in a hemicycle, the Empress in her bridal dress, offering to the Virgin a diamond necklace; young girls are kneeling around her in prayer; admiration and fervent faith are depicted on their brows."—*Atlantic*.

## The Beauty of Culture.

A man is a beggar who only lives to the flesh, and, however he may serve as a pin or rivet in the social machine, cannot be said to have arrived at self-possession. I suffer every day, from the want of perception of beauty in people. They do not know the charm which all moments and objects can be embellished—the charm of manners, of self-command, of benevolence. Repose and cheerfulness are the badge of the gentleman—repose in energy. The Greek battle-pieces are calm; the heroes, in whatever violent actions engaged, retain a serene aspect: as we say of Niagara, that it falls without speed. A cheerful, intelligent face, is the end of culture, and success enough; for it indicates the purpose of Nature and wisdom attained. [EMERSON.]

## How it Happened.

It has been said that women have a propensity for close, petty bargaining, quite unknown to the other sex. They who make this charge should remember that among married people who are not rich, it is the wife, who—cautioned "to be economical"—has to consider every penny, or half-penny, over or under, upon every spoonful of sugar, tea, coffee, or other household expenditure. Now this petty fractional weighing of dimes may be quite as new, as distasteful, to her, when she first commences it; but somebody must consider it, and it falls to her province to do it. As day after day passes, the novel disagreeableness of it wears away, together with the idea of "pettiness." She begins to take pleasure in getting things "cheap," particularly when she is commended, where commendation to her is most valued, for keeping expenses within allotted limits. Unconsciously to herself she becomes "close" in her business transactions. Now her husband, Mr. Smith, satisfied with the pleasing result, never thinks of this effect of his conjugal training; but other Mr. Smiths, who deal with her, are quite "disgusted" with such close-fisted bargaining, and think it a very unpleasant "womanly trait." Now while Mrs. Smith is thus earning for herself and her sex this enviable reputation, by making the most of every penny intrusted to her, how is it with Mr. Smith? Is not his own personal-grandiloquent motto, where there's any danger of the stigma of "closeness" attaching to him: *phew! what a dollar more or less!* and at the very time when Mrs. Smith is taxing her wits to save him one, don't he, under the influence of this pride alone, often recklessly throw away three or four? Now we submit this as rather a hard case for Mrs. Smith, who, at the cost of many painful, embarrassing blushes, first entered upon the "economical" system to please dear John? Ten to one, too, "dear John,"

though rejoicing in private at the proficiency of his pupil, joins in the chorus, when he hears it, about the "petty bargaining of women." Now all this don't sound "amiable" from me, I am aware; but as "amiable" people consist, as a class, of those who let nothing disturb them, I am not ambitious to be thought one. I shamelessly admit that an injustice stirs me, wherever found, and that I think this one. If any Mr. Smith, who reads this, is led to consider his ways in consequence, and either ceases to educate his wife to adore pennies for him, or, having done it, magnanimously and consistently makes up his mind not to join the chorus about "close-fisted women," my mission is accomplished, and I have only to subscribe myself, Yours truly, FANNY FERN.

(From the Italian.)

## "Li Crecho," or, the Infant Asylums.

I.

"Among the choir of Seraphim, whom God has created to sing eternally, transported with love, 'Glory, glory to the Father!'—among the joys of Paradise, one oftentimes, far from the happy singers, went thoughtful away."

"And his snow-white forehead inclined towards our world, as droops a flower that has no moisture in summer. Day by day he grew more dreamy. If sadness, when in God's glory, could torment the heart, I should say that this fair angel was pining with sorrow."

"Of what did he dream thus, and in secret? Why was he not of the feast? Why, alone among angels, as one that had sinned, did he bow the head?"

II.

"Lo! he has just knelt at the feet of God. What will he say? What will he do? To see and hear him, his brethren interrupt their song of praise."

III.

"When Jesus, thy child, wept—when he shivered with cold in the manger of Bethlehem—it was my smile that consoled him, my wings that sheltered him, with my warm breath did I comfort him."

"And since then, O God, when a child weeps, in my pitying heart his voice resounds. Therefore forever now I am sick at heart—therefore, O Lord, am I ever thoughtful."

"On earth, O God, I have something to do. Let me descend there. There are so many babes, poor milk-lambs, who, shivering with cold, weep and wait far from the breasts, far from the kisses of their mothers! In warm rooms will I shelter them—will cover and tend them—will nurse and caress them—will lull them to rest. Instead of one mother they shall each have twenty that shall give them suck and soothe them to sleep."

IV.

"And with heart and hand did the angels apply the tremor of joy shot through the stars of heaven—and, unfolding his pinions, with the rapidity of lightning the angel descended. The road-side smiled with flowers, as he passed, and mothers trembled for joy, for infant asylums arose wherever the child-angel trod.—ROMANVILLE.

## Self-Government.

The strong government is best and most popular in the end with all parties. And when power takes the side of the weak against the wicked we cannot have too much of it. The trouble is that legislation comes too late; its yoke frets the citizen's neck whose passions are unused to the restraints of sobriety and self-restraint. A parent may enforce what a State cannot. The virtues may be cherished in the family rightly and legitimately, but when the State sets about dealing with the appetites and passions of its citizens, its right to interfere in these matters shall be questioned gravely, and may be set at naught. They plead indulgence in any evil as their prerogative and personal right, and legislation comes too late. We must begin at the beginning, or any good beginning becomes difficult, if not impossible. The vice of intemperance, for instance, is older by some generations than any set of drunkards or tipplers, or any individual of the set oftentimes, or the generation he lives in; having been fostered and confirmed by the social customs of his time, his neighborhood, his family, very likely, and only vicarious in him; and it may need as many influences conspiring to effect its cure. Every transgressor is the State's accuser. Prudence dictates the wisdom, the safety of educating the people to habits of self-restraint, to sentiments of reverence, before committing them to themselves entirely; and this becomes all the more necessary in a government possessing the advantages a republican rule affords. Philo, the ancient republican, said well, "that the State's best policy was to teach the citizens how to govern themselves." [ALCOTT.]

## An Indian Story.

There is an Eastern story, which has its version in many languages, of a beautiful damsel, to whom a genius of surpassing power desired to give a talisman. He enjoined her to take herself across a field of standing corn; she was to pluck the tallest and largest ear she could find, but she was to gather it as she went forward, and never pause in her path, or step backward in quest of her object. In proportion to the size and ripeness of the ear she gathered, so would be its power as a talisman. She went out upon her quest, says the legend, and entered upon the field. Many a stalk of surpassing excellence met her glance, but she still walked onward, expecting always to find some more excellent still. At last she reached a portion of the field where the crops were thinner and the ears more stunted. She regretted the tall and graceful stalks she had left behind, but declined to pick those which fell far below what her ideas were of a perfect ear. But alas! the stems grew more ragged and more scanty as she trod onward; on the margin of the field they were milled, and when she had accomplished her walk through the waving grain, she emerged on the other side without having gathered any ear whatever. The genius rebuked her for her folly, but we are not told that he gave her an opportunity to retrieve her fortune. We may apply this little Indian fable to the realities of every-day life.

## Of Writers and Speakers.

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

H. B. Storer may be addressed Boston, Mass.

P. L. Whitworth's address is care of A. J. Davis & Co., 271 Canal Street, New York.

Dr. James Cooper, of Bellefontaine, O., will answer calls to lecture, addressed as above.

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

W. F. Jamieson, Trance Speaker, Paw Paw, Mich.

Mrs. M. J. Kutz may be addressed, Laphamville, Mich.

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

J. H. Randall will speak on Sundays. Address Scitico, Conn.

Dr. H. F. Gardner may be addressed, 55 Tremont Street, Boston, Mass.

Mrs. S. L. Chappell may be addressed care J. H. C. Clate, Hastings, N. Y.

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

John Brookie, M. D., may be addressed No. 58 Collins Street, St. Louis, Mo.

John McQueen, Trance and Inspirational Speaker, will speak on reform, attend funerals, &c. Address Hillsdale, Mich.

Mrs. E. A. Kingsbury will speak in Providence, R. I., during December, Lowell, Mass., Feb. 14 and 21.

Harmon Snow, formerly Unitarian minister, will address Spiritualism and friends of Progress not too remote from his residence, Rockford, Ill.

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

Mrs. A. F. Patterson, (formerly A. F. Pease,) will respond to calls to lecture. Residence, Springfield, Ill.

F. Whipple is lecturing on Geology and general Reform. Address for fall and winter, Kalamazoo, Mich.

M. Taylor will speak in Stockton, Me., first two Sundays in January; in Camden, the third; in South Thomaston the fourth; and in Rockland the first Sunday in February.

Mrs. H. F. M. Brown will lecture in Milwaukee, Wis., the last two Sundays in January. Those in that vicinity who may wish her to lecture on week-day evenings will write her at Waukegan, Ill.

N. Frank White will lecture in Quincy, Mass., December 28; Taunton, Mass., Jan. 4 and 11; Putnam, Conn., through February; Philadelphia, Pa., through March.

Mrs. S. E. Warner is engaged to lecture two Sundays in each month in Berlin, and Oureo, Wis. Call on either call to go elsewhere the remainder of the time. Post office address, box 14, Berlin, Wis.

Miss Martha L. Beckwith, trance speaker, will lecture in Somers, Conn., December 28; in Stamford, Conn., Jan. 4 and 11. Will answer calls to lecture during the winter. Address, New Haven, Conn., care of George Beck with.

Mrs. L. E. A. DeForce Gordon will lecture in Portland, Me., during the month of December. Address care of box 403. At Lowell, Mass., Jan. 4 and 11; at Providence, R. I., during February. Address as above.

Miss Emma Hardinge will lecture in Springfield, Mass., during January, 1863, and will receive calls to lecture in the vicinity of New York City. Address Lexington avenue, second door above Fifty-second street, New York.

K. Graves will answer calls to lecture on the origin of religious ideas, the analogy of all religions, the true religion as contrasted with the false, the origin of the Jewish and Christian religions, as also the origin of the Jewish nation. Likewise on phonography and phenology. Address Harveyburg, O.

Mrs. M. J. Wilcoxson will labor in Central and Southern New Jersey and Pennsylvania during the fall and winter. Friends in Monmouth, Burlington, and Camden Counties, N. J., please address till further notice in care of Dr. A. C. Stiles, Hammonton, Atlantic Co., N. J.

Mr. and Mrs. H. M. Miller, of Ohio, will answer calls to lecture on the Principles of General Reform, anywhere in Pennsylvania and New York. Also, to attend funerals, and make clairvoyant examinations of and prescriptions for the sick. Address Elmira, N. Y., care of W. B. Hatch, or Ridgebury, Bradford Co., Penn., care of A. H. Voorhis.

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## Travelers' Guide. RAILROAD LINES.

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**HUDSON RIVER R. R.**—Leave Chambers street Depot. Express Trains 7 and 9 A. M., 3:15, 5 and 10:15 P. M.

**NEW JERSEY R. R.**—Leave foot of Cortlandt street for Philadelphia and the West, 7 A. M., and 6 P. M., via Allentown, 8 P. M.

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**NEW JERSEY CENTRAL.**—Foot of Cortlandt St., 9 A. M., 12 M., 4 and 8 P. M.

**NEW HAVEN R. R.**—Leave corner 27th street and 4th avenue for New Haven, 7, 8 (Ex.), 9 A. M., 12:15, 3 (Ex.), 3:50, 4:30 and 8 (Ex.) P. M., for Boston, 8 A. M., and 12:15, 3 and 8 P. M.

**HARTLEM R. R.**—Leave corner 26th street and 4th avenue, for Albany, 10:30 A. M.

**LONG ISLAND R. R.**—Leave James street and foot of 34th street, East River, 8 A. M., 12 M., 3:30, 4:30 and 6 P. M.; for Flushing, 6, 7, 8, 9, 10½ A. M.; 1, 4, 5, 6, and 7 P. M.

## STEAMBOAT LINES. FOR BOSTON VIA

**NEWPORT AND FALL RIVER.**—Steamer Empire State—Monday, Wednesday and Friday. Metropoli—Tuesday, Thursday and Saturday. 4 P. M. Pier 3 North River.

**STONINGTON LINE.**—Steamers Commonwealth and Plymouth Rock—1 P. M., Pier No. 18 North River, foot of Cortlandt street.

**NORWICH LINE.**—City of Boston and City of New York—4 P. M., Pier No. 39 North River, foot of Vesty street.

**FOR ALBANY.**  
Steamers New World and Isaac Newton, foot of Cortlandt street, daily at 6 P. M.

**Merchants' Line.**—Rip Van Winkle—Monday, Wednesday and Friday, foot of Robinson street, 6 P. M.

**Day Boat.**—Armenia—Monday, Wednesday and Friday, foot of Harrison street, 7 A. M.

**Day Boat.**—Daniel Drew—Tuesday, Thursday and Saturday, Jay street pier and 30th street, 7 A. M.

**FOR ALBANY AND TROY.**  
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**For New Haven.**—Steamer Continental leaves daily at 3:15 P. M., from Peck slip, East River.

**For Hartford.**—City of Hartford and Granite State—Peck slip daily at 4 P. M.

**For Bridgeport.**—Steamer Bridgeport—Pier No. 26 East River, 12 M.

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