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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.

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

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.

Whisperings to Correspondents

"TO ALL WHOM IT MAY CONCERN."

J. R. PHILADELPHIA.—"The Christ Question" is received, and will be published after a little.

"ANON." PHILADELPHIA.—We have your paper—"What I See, Hear, and Think."

E. W. BERLIN, Wis.—Glad you are about to appear in a pamphlet against the accepted doctrine of "Free-love." The paper was sent.

"JULIA." OAKVILLE, CONN.—Your letter was sent to "Wendell." Hope you will not bring the Israelitish government along too fast.

B. R. KOKOMO.—The best general work on Chemistry was prepared by Prof. Youmans. It may be ordered through this office. Price \$1 25.

F. W. B. R. DEER PARK, N. Y.—Your questions will be answered in the present course of Lectures on "Domestic Scenes in the Summer-Land."

WM. L. L. WAUKESHA, ILL.—Welcome once more to your American home! May your spirit flow on in its investigations of eternal truth, and be a fountain of health to those about you.

W. A. D. BALTIMORE.—Your spirit-dancer's communication, concerning the political disturbance, is very interesting. It will be published, or else retained as you request.

S. J. F. GENEVA, O.—Your able paper, on "The Genesis of Ideas," is just received. It will, in due time, appear in our columns. Angels grant that your inspirable spirit may be often moved upon.

Mrs. C. A. S.—You should graduate your diet to your inactivity. You will find out inside of four weeks whether your condition is as you would have it. No farther medical whisperings will be given on this point.

C. C. B. EXETER, N. H.—The subject of intercourse with the departed is yet new to you. It is very likely that the spirit communicating was right in fact, but erred as to the relation of the deceased soldier to you, mistaking another's brother for yours, a circumstance not unusual in the annals of spiritual communication. All spirits are not clairvoyant. They err as men do.

E. W. KALAMAZOO, MICH.—If the gentleman you name has really become a believer in "a personal God, a judgment, and a physical resurrection," you congratulate him, for they probably constitute the first form of honest faith he ever had in anything. If he will continue where he is, and keep his pedantic impositions out of the Spiritual movement, he will confer upon all friends of Progress an everlasting favor.

GUARDIAN SPIRITS.

BY MARY F. DAVIS.

"Are there those in heaven that love me?"
Sighed a broken-hearted wife,
"In the skies that bend above me
Is there one I loved in life?"

"Bitter is the lonely anguish,
All too dear the living lost;
Sadly is the storm-blast wailing
Through my bark so tempest-tost.

"All the visions of my childhood,
All the hopes of sunny years,
Faded when affection vanished,
Leaving me to grief and tears."

"'Twas the silent hour of midnight,
When these dirge-like notes were sent
From the bursting heart of sorrow,
Upward to the firmament.

Then with noiseless footsteps hasted
Guardian angels to her side,
Bathed her soul in living waters,
Fresh from Love's exhaustless tide,

Round her form their white arms folded—
Told her of a land of peace,
Where the beauty, and the brightness,
And the music, never cease.

Then was changed her wail of anguish
To a burst of joyous song,
And a new resolve was kindled,
Still to suffer and be strong.

Pulpit and Rostrum.

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

The World's True Redeemer.

LECTURE BY A. J. DAVIS, AT DODD-WORTH'S HALL,
SUNDAY MORNING, JAN. 18, 1862.

PHOTOGRAPHICALLY REPORTED BY ROBERT S. MOORE.

The beautiful, the sublime, eternal truths, imparted by the harmonious dispensation, will appear hereafter through lips more touched by the Promethean fire, who have been blessed by coals from the altar of divine eloquence. My mission at present seems to be to utter, in plain, understandable language, new lessons in spiritual progress, or, to explain and enforce old lessons in a new and more practical, useful, soul-exalting, body-saving form.

I find a great many sewers in fashionable society that need to be thoroughly cleansed—and one to enter upon such a labor must take off kid-gloves and put on corduroys, if not overalls. And hence, though it is hardly the form accepted in the so-styled best circles, (where dress passes par, and truth is quoted at fifty per cent. discount,) yet for the accomplishment of important ends in the day and hour and minute in which we breathe, such methods and dresses, and such presentations of truth, are deemed expedient and appropriate. Therefore, as there are so many blessed witnesses to come after me in this course, who will bring you the clearly-defined pictures and the highest melody of progressive truth, there seems to be for me the rougher labor of laying the granite foundation on which the temple of strong, vigorous Freedom, and of sturdy thought, can be planted in safety as upon the everlasting hills.

I come before you this morning with the question, "Who—what is the world's true Redeemer?"

A redeemer is one who takes up a circulation that has had a very wide diffusion on the credit system. The popular theory is that mankind have been doing a credit business with the kingdom of heaven from the first; that the first thing we did as a race was to run into an everlasting debt with the Divine government, which is under the management and administration of that witless and melancholy trinity—Father, Son, and Holy Ghost. Hence the world needs some person, or thing, or principle, to liquidate this solid and solemn condition of things, and thus to put us again on "interceding ground"—on the basis of a possible credit and acceptance at the bar of the Eternal in the heavens.

This, I repeat, is the theory among so-called Christians. In searching human history, however, we find this popular theory to be nothing more than a hypothesis, based on Hebrew mythology. But this Hebrew mythology was originated in a genuine spiritual perception—crude, indistinct, and unphilosophical, but a perfect truth in germ—that, in the great future, mankind would come individually to realize that they were full of imperfections and weaknesses, and needed a saving power, a redemptive personage, an uplifting energy, and a purifying principle. Thus originated the hypothesis of a personal Savior.

The beauty and boundless catholicity of the Spiritual Dispensation are seen in the fact that in freely and fearlessly sounding the deeps of all human history, its teachers come at last to the spiritual essence of all popular opinions in the world's religious creeds. They discover that in all things there is a sovereign, eternal truth, and their business seems to be, in part, to take off the coating and clear away all rubbish of the past—to divest history, mythology, and experience, of adhering superstitions, and thus aid to exhibit the majesty and harmonious perfections of the divine government, in its non-supernatural, inimitable, eternal beauty!

Hence we begin by rejecting the word "Redeemer," because it is a term developed by an hypothesis which is in itself erroneous. We discover that mankind do not stand in any such debit-and-credit relation to the kingdom of heaven. We are not doing a day-book and ledger business with God and Nature. Every instant of time the account in the "book of life" is balanced. The Bible is paper, and on the church theory it certainly is a paper basis of credit. Now, politicians and merchants, bankers and corporations, profess to dread and deplore this universal expansion of paper currency. Indeed! Then why do they not dread and equally deplore it in the reli-

gion of the world? It is nothing but paper currency in the popular churches, and much of it is exceedingly spurious at that. Multitudes of early Scriptures were counterfeit. This fact is on record in the history of all past negotiations on this paper basis in religion. In the Council of Nice the manuscripts which were rejected would make more than two such Bibles as are read in the churches of New York city. Those Scriptures were repudiated as counterfeit representations of the real paper currency which it was supposed God had authorized to be diffused among mankind. On this theory the Divine government must have been very poor in specie! The pavements of Heaven must have consumed all the gold they had on hand. The New Jerusalem, according to that old opinion, was so expensive in its metallic basis and ornamentations that the Trinity could not afford a specie basis for religion and morality. Of course they were obliged to issue several varieties of paper currency, and these are what men call the "Old and New Testaments."

Now I ask, Why not be as reasonable in matters of religion, theology, and spiritual necessities, as in this common affair of banking and of mercantile business? The answer is that men have set up to use their reason, their common sense, and their educational sense as well, in all matters pertaining to outward life and its actualities, and the same men have resolved to be as nearly consummate block-heads, and therefore stumbling-blocks, in matters of religion, as they can possibly be and still maintain their reputation for standing at the front of popular education, good manners, and good breeding. This universal acceptance of Reason on all practical questions, and this universal rejection of the same sovereign power on all questions in religion and spirituality, constitutes one of the most astonishing anomalies, one of the most consummate pieces of imbecility, that ever started this side of the upward "Fall" of Mr. Adam.

This doctrine of doing all worldly business on what is termed "a paper basis" is, I am glad to say, quite unpopular. (It is not unpopular with me. I like it, and believe it will supersede the metals.) But in the world at large the idea is beginning to be rejected. Consequently, one of these days the same spirit of repudiation will strike into the organizations of religion. Then the kingdom of heaven will be appealed to, through vigorous prayers, for an exhibition of its specie basis.

It is not remarkable that people reject the idea of progress in religion, in all the spiritual principles of human society, and at the same time accept it on almost every other subject in the domain of human life. It is everywhere held that man must not attempt to investigate the spiritual with his Reason. But, thank heaven! Bishop Colenso has had the sublime audacity, in the midst of all his labors in heathendom, to make soundings down through the so-called infallible Pentateuch. He found out, and so published to mankind, that the bottom had fallen out long before it was ever put in—that is, he broadly intimates that Moses is historically a myth. According to the history, the chronology, the mathematics of the Bible, good old Moses did not exist. But we find that in the spiritual history of the world the great Law-maker did and does exist. This interior reality is all that is necessary for us. It is of little consequence whether "Faith, Hope, and Charity," were three young women, excessively beautiful, in first-rate health, with fine digestion, good teeth, fine hair, and well acquainted with the wants of the human heart, or whether they were and are artistic personifications of interior sentiments and natural human necessities. It matters little; it matters not at all. The point is this: are they faithful representatives of actual principles and needs in the constitution of the human soul. All the world say "Yea," and therefore "Hope, Faith, and Charity," are idolized images in our parlors—beautiful goddesses for the soul to gaze upon—representatives of the internal, the eternal, and ever-present necessities of the human spirit.

So Moses is related forever to the spiritual life of the human world. So is Jesus a spiritual fact, independent of history, mathematics, chronology, and the Bible. Whether they lived or did not live is of little moment. It is of little consequence to persons who live so near the summit of the nineteenth century to make inquiries as to whether certain historical characters ever lived or not. Some minds seem to think that because the old systems are so pervious to the waves of thought and investigation that therefore old theology holds no essential truth. Many ministers are thus troubled. The miserable gentlemen! They

are affrighted at Bishop Colenso because they know nothing of Spiritualism. They know nothing whatever of the fundamental principles of the Harmonical Philosophy, by which the essentials of all things are saved, so that nothing is lost in history, theology, or mythology, that is worth saving. If the world had more real intelligent, scientific spirituality in its religion, or in its apprehensions of religion, it would never tremble if the bishops and priests of all countries came out en masse to-morrow and declared that the Bible itself, from end to end—in its literature, meanings, principles, and applications—was nothing but a "paper currency" bequeathed to mankind through the Jewish Rabbi and early Christian Fathers, who firmly believed in their own honestly mistaken judgments and superstitious notions that God had thus spoken to the world.

No; give men more knowledge of real spiritual truth, and teach them of the philosophical depths of the immortal spirit, and they will have no more silly fears and hysterical tremblings lest the Bible should disappear and all the Testaments be swept from the face of the earth. Suppose a great fire should sweep across the prairies of the West and burn all the harvests that are garnered—with their fifteen to twenty-five miles of wheat and corn preserved in appropriate buildings—would the world despair of future cereal harvests? Would the farmers and laborers never hope and believe that other corn-fields would again rustle in harmony with the music of the heavens? Would the mothers and farming-maids never again feel thrill and burly health flowing up from the under-world, which brings in the new shocks of corn and fills the scene with the affluence of new harvests? No, no! "Hope springs eternal in the human breast." The world would still feel assurance of future abundance. The summer comes, and with it come also those beautiful invigorating showers which awaken the slumbering principles of vegetation, and once more bring oceans of food for the waiting millions.

So, also, if the present great spiritual and historical criticism should sweep violently over the earth, rolling like the flood of Noah, sweeping Bibles and all books on other subjects wholly out of the world, nevertheless all men and women who feel to the depths of these spiritual truths would not for one moment tremble or be cast down, except, perhaps, in a passing sorrow for the loss of so much property, representative of the industry and education of all the past—for it would indeed be saddening to behold the destruction of the labors of those who have lived before us, who have worked faithfully both night and day for years and centuries. The regret on this point would be deep, universal, and sorrowful; but there would be no spiritual trembling or fear; for very soon the divine harvests of ideas would come again, more spiritual books than ever, and far better Bibles of truth, would unfold on the innumerable trees of human life. Singular, therefore, is it not, that men do not seek to comprehend the law of progress in their theologies and religion? It is because they fear, from the force of their education, to use that sublimest power, the harmony of all the faculties—Reason.

If there was ever a flower from the soil of heaven planted in the garden of the human soul, blooming with an ever-increasing beauty and with an eternal fragrance, it is REASON. Men instinctively dread the absence of it in their children and in themselves, but nothing human ever dreads the presence of it. The most reasonable person is the one you love most. Reason always implies harmony of the faculties, and happy contributions from all of the affections and sentiments. Reason, in this high sense, does not merely mean the power to think and talk logically from premises to conclusion, or legitimately to go from the outside to the center. It means the power to see not only facts, but the essential principles, also, by which alone the real significance of the facts can be comprehended. It is the German method; it begins at the heart of things, with fundamental Nature, is deductive, and goes thence outwardly, like God, through all the infinite spaces. God does not live and think on the surface of the universe as Bacon did. The Divine is not strictly an inductive philosopher. Every man of reason and every woman of intuition knows that God is in the deepest heart. An inexhaustible fountain of love, as well as of wisdom, it expands through all that illimitable structure which we call "the physical universe."

Now God's method of life in the universe is the method of Reason in mankind. Rooting itself in intuition, starting up with the lightning flash of thought, and with often an in-

expressible conviction of what is and what is not true—such is Reason, blooming over the summits of the thinking faculties—the first born, the last born—the perfect grouping of all the elements and attributes that go to make up the immortal human mind.

And yet, men dare not trust it in religion! Behold how all the pulpitanians and crabbierians use reason to prove that reason is not to be trusted! Go to our logical clergymen—many of them are tolerably well-educated in logic—and hear how they habitually employ Reason, almost like thoroughly-trained lawyers, to prove that reason is not worthy of consultation in the presence of the Word of God!

Now I stand before you to announce the necessity of Progress in the world's religion, and hence my subject is: "The World's True Redeemer."

I affirm, in the first place, that there is implanted in man a natural desire for knowledge. Men say that human education did not begin before Christianity was established. It is astonishing that they dare so assert, because it is known that Egypt and Greece blossomed with institutions of learning, which have not been exceeded by anything educational in the present century—only we have more of it diffused among the people, and hence have made great progress in the adaptation of true education to human necessities. But in the fundamental germs of human education and enlightenment the world was largely supplied centuries before Christianity was established.

I repeat, men desire Knowledge. They have an implanted desire to know more; they dread ignorance; and they repel with indignation that which is a recognized discredit to the Reason with which they are endowed. I know a perfectly honest, healthy, splendid-looking, wealthy proprietor of many whaling-ships, who very frequently blushes because he is not educated. He began in the cabin, next went before the mast, and then became second mate, and so on and up until he went as sole master of his vessel. At last he became the proprietor of many whaling-ships and store-houses. He staid at home in his comfortable mansion by the sea, and saw his many ships sail out and return to port, bringing him wealth and luxury; but he knew nothing of French, nothing of Greek and Hebrew, and so he fancied, as he was not educated in spiritual principles, that he was shamefully destitute of education. He had never acquired the power of flourishing his pen, so that he could not even write his own name very well. But that man was most trustworthy. He was the trusted friend of any man who needed his assistance and his benefactions. Still he would not accept the smallest public office in his native town, nor assist in adjusting public affairs, just because he was consciously deficient in the rudiments of Education. So he blushed and remained at home, or rode quietly out in his carriage, looking equal to any man that walks in the halls of Congress. Thus the wealthy sailor lived, and at last went completely out of sight in the midst of great accumulations of wealth—all because he knew that he was not educated! I relate this case to show that people naturally repel ignorance, and that most persons blush when they know that they are not well-informed. It is a voice illustrating the natural desire of the human heart for Knowledge.

Now, who shall say that Knowledge shall not be driven into religious matters, as well as into navigation, into matters of business, into the banking arrangements, chemistry, the actual or the speculative sciences? The desire of the mind for this Knowledge with reference to spiritual things is just as powerful as the desire to know anything with reference to the other departments of interest. I think this question answers itself in every man's intuition.

If I mention, in the second place, that man has a natural desire to make his knowledge useful. He craves and seeks to acquire natural and useful Knowledge. When a boy sees a pair of skates, he wishes to know how he can use them. If he sees a ball, he wants to know how he can play with it, or, if a hook and line, to know how he can fish with them. So with the man. When he comes to recognize the facts of Science, or the developments of these great discoveries in the world, he yearns to grasp them at once with the hand of Use. Why not carry that desire for Use into Religion? Why shall we not make our knowledge in spiritual things useful? The question answers itself: *We can and we must.* It is the inevitable tendency of the soul of every born human being to outgrow ignorance and to commence the investigation of spiritual truths.

Mankind must make incursions through all these temples of ignorance, and error, and superstition—and over them, and through them, and in the midst of their demolition—he must acquire *useful* knowledge in spiritual and religious truths.

III. I will mention, in the third place, that man has a natural desire to be *consistent* in his knowledge. He desires this jewel above all, in order to show the world that he knows the true use of his knowledge, and to show that his use of it is exactly logical and everywhere intelligent and symmetrical. If a man knows a spiritual truth, he wants to make a *consistent* application of it. If he knows a scientific truth, he wishes also to be consistent with that.

This illustrates the intimacy with which one kind of knowledge is connected with another. If a man knows something of anatomy, he longs for a little physiology to make his anatomical science not only useful, but consistent; and if he has a knowledge of physiology he says: "Now, chemistry is really necessary to make my physiology at once useful and consistent." So he goes into chemical matters and investigates as far as his opportunities and his prejudices will permit. If he gets far enough into chemistry, he begins to look at the matter with a still broader view, and he says, "I must make these things useful in my daily life. I must show that I have real knowledge. And, in order to make that exhibition indisputable, I must give it expression in my duties, in my daily avocations, and in my worldly career."

This illustrates the desire of the human to be consistent. In the Churches, both ministers and their followers plant themselves on certain principles or premises, and each one says: "I must reason correctly from my fundamental propositions." If a clergyman believes in the Trinity, his doxology at the end of the sermon and hymn will always be a logical conclusion from his creed. If the minister believes in eternal punishment, he will conduct himself like Henry Ward Beecher, who, although naturally anxious to discard the trammels of old theology, will, nevertheless, at the end of every third week's sermon bring out a logical hell-fire conclusion in harmony with his earthly father's orthodox premises.

This desire to be "consistent" too often allies itself with the Satan of Pride. Some men having committed themselves openly and above board to certain fundamental opinions in politics or in religion, are actuated by the feelings of pride, so much so that they cannot be honorably open and simple-minded enough to know *where* or *what* a new truth is. They desire to stand by the old, and not to budge. They cling to the time-worn falsehood very strongly; for they design to show, by their adhesion to it, that they have indubitable evidence that they are not mistaken. Thus Mr. Hecker, of Hecker's Mills, in this city, in conversation in Williamsburg several years ago, said to me that he was "a believer in total depravity." Then came the question: "What are your evidences, Mr. Hecker?" He answered by enumerating human evils, piling evidence upon evidence taken from history, quoted the crimes of society, the sins of individual men, &c., &c. Then we conversed concerning the hereditary and circumstantial causes of those evils and iniquities.

At length he yielded the point somewhat, and said: "Well, to be sure, special circumstances and lack of balance in phenological organization, deficiency in the strength of will to resist evil, and various temptations, which flow in from the outside world upon the person, no doubt do explain away the intentional cause of many evils and vices," and so he measurably yielded the point that the human heart was not *totally* depraved, seeing that so many iniquities and evils came from the sphere of conditions and circumstances.

"Well," said I, "Mr. Hecker, where now is your evidence?" That unfortunate question at once reminded him of his position, and also aroused his *pride* of logical consistency, and said he: "I have, Mr. Davis, an unflinching evidence of total depravity." "Indeed?" "Yes." "Well, Mr. Hecker, where do you find that unflinching evidence?" "In my *own* heart, Mr. Davis."

I told him I admired the self-sacrificing spirit he manifested, but I detested the *pride* which caused him to do it; for he probably knew that he owned as good a heart as anybody, and it was not true that he went to his heart to find "total depravity." It was the ambitious desire to be "consistent"—the Devil of Pride—that held him to his first propositions. The imp of darkness thus shut down the veil over the good man's eyes, so that he dared not see the higher and more simple truth with all its rosy splendor. And so he became the zealous editor of the *Churchman*. His unflinching evidence of total depravity was simply the sacrifice of his own mind to his own avowed theory. He would rather stand before me a self-acknowledged criminal than to say that he really had no absolute evidence of total depravity.

Now the world is just in this condition of pride and fear with reference to the Trinity, or the doctrine of eternal punishments. The people and priests have not simple, spiritual, and interior childhood enough to acknowledge that facts, heretofore accepted, are perfectly invalidated by new scientific and historic evidence. They are not large enough to receive the new truth, and to welcome it as happy mothers receive the new-born child.

Men love in their pride to be "consistent." But in such passion they make great mistakes. If I had labored to be logical and "consistent" in any of my discourses in this Hall, no doubt I should have been, if possible, less useful than I have. It is a remarkable fact that I have sometimes attempted to teach you, but at the end of the Lecture I found that I knew

much more than when I began, and was, perhaps, more benefited than any other person. It was because a new phase of a great principle had been revealed to the interior, showing me that my internal life was still sensitively awake to the New, and that I was and am not wedded foolishly and indissolubly to the past.

Now I wish to call your attention to the points gained in this discourse: First, Internal desire for Knowledge; secondly, for Useful Knowledge; and thirdly, for Consistent Knowledge.

What is it in man that thirsts for knowledge? This inquiry answers itself in this way—that the harmony of all the faculties and attributes in the human soul constitutes what we call Wisdom. The Author of that harmony is also the Author of wisdom. Persons who are yet not harmonized in spiritual principles, have only glimmering intuitions of Wisdom. It means the axes of the human mind coming to a parallel, so to say, in the plane of its orbit, with reference to the Deity. The unity of man's spirit with God's spirit is felt instantly when the fullness of wisdom is reached. It is the new birth. You then feel that your spirit is in harmony with eternal principles. The harmony of love shows you at once that you are part of an indestructible Brotherhood. Your partialities and jealousies die down, your little feelings and selfish traits depart, and the spirit of Fraternal Love, like the dove that went forth from the Ark, wings its way from your soul towards every son and daughter of the world. If you can rise to a feeling of that kind even once in a month, you have evidence that a new birth is taking place within you.

Furthermore, when you rise to see that the law of gravitation is not merely physical, but spiritual also; that the laws that regulate mechanism and chemistry are spiritual as well as physical and mathematical, then you have attained to some perception of Wisdom.

Wisdom sounds through the physical and reaches to the profound depths where God sleeps and wakes every instant of time.

The penetration of the chemist is but a physical approach to the interiors of things. He will take a substance into the laboratory and analyze it. He thus gets at its constituents and names them; and they are marked and classified. And he finds that, by recombination, they make this, that, and the other substance. But just where the chemist leaves off, the soundings of Wisdom commence. The chemist fails to touch the vital principle by which constituents are united to make the various compounds. He knows that he fails to reach the point where spirit moves the body, and so he goes up to the threshold of inquiry again. When he arrives at that place he stops short, but Wisdom opens the door into the vestibule of the immortal temple just at that particular critical point; and thus, where the chemist, with his material methods of probing and analyzing, must, per force of his methods, cease, there the spiritual philosopher commences his investigations. And thence he is led out through an infinitude of spirit culture.

Wisdom commences, I say, just where Science fails in its power to go. You can know persons who are all the time in bondage to the sense. They behold gravitation, but to them the law itself is physical. Look at our material orthodox clergymen. They read the ponderous religious quarterlies—or the monthlies—which are lumbering and elephantine in the treatment of things; or see the millions who read them—what kind of knowledge have they? Talk with the most learned of these gentlemen, who day after day visit some of our best public libraries—men who dig into the great quarterlies that come across the Atlantic—and you will see how utterly destitute they are of internal perceptions of scientific and philosophic truths. Being without knowledge in these matters, many of them are skeptics; and although they attend church Sunday after Sunday, and go through all the forms, yet in their judgments they have no faith either in theology or religion.

WISDOM IS THE WORLD'S TRUE DEEDER, because it passes through the dress that to which is essential, to the spirit through the body, to the life within the law, to the science within the substance; and not only so, but makes all its discoveries at once *consistent, useful, and desirable*. But Wisdom seems to be vague and abstract. Men do not see how they can put Wisdom into operation. Well, then, let us see if we cannot make this truth useful, consistent, and practical.

Wisdom recognizes, as a central principle, the balance of things—the equilibrium of forces, the adaptation of one substance to another, of one force to another, of a fish to the water, of a bird to the air, of light to the eye, of sound to the ear, of flavors to the taste, of odors to the sense of smell, of substances to the touch, and so on throughout the whole system.

What is the image we see represented in poetry and in art on this subject? The image is JUSTICE. She holds the scales, which are designed to represent equality of proportion. Justice is the central law. It is recognized as the finest, most universal, and the highest expression of the infinite mind. The entire harmony of the planetary worlds, by which the stars move on in their sublime courses, never varying from the moment the pyramids were built to the present hour!—in all these splendor, vast, and incomprehensible systems, which make up the heavens—comets burning their way through space, crossing each other's paths beautifully, like well-trained dancers waltzing on lines most familiar to their minds; and the planets, too, moving on like respectable citizens in the high walks of the sidereal heavens—all in never-changing harmony with

the original design. What causes that? It is what Wisdom recognizes as God's central law—JUSTICE.

Bring it to the person, and what does it do? It gives us the two hands, two feet, two departments to the brain, two eyes, two ears—doubleness, duality throughout—all expressions of God's central law, JUSTICE. The foot cannot repel the head, nor the head the foot. The cerebrum cannot repel the cerebellum, the cerebellum cannot do without the cerebrum. Love warms Reason; Reason cannot exist and flourish without Love. How is it that a man can raise his arm? It is done by the laws of contraction and expansion—the two systems in harmony with each other. Justice breathes throughout all the system.

Again, we find in the world what is called *warmth*—red warmth, warmth which is mellow, warmth which is penetrative, invigorating, and expanding. Wherever you find balance you find warmth. What is it? It is God's central principle—Love. Not the physical universe, but that which gives us a physical universe, is naturally full of warmth, flowing from the center through all the minutest ramifications of the system—Love.

Now what is this all-pervading Love? Is it a Love which stops at a substance? Does it exist only in one heart? Does it take no interest in anything outside of itself? You know that the selfish love of the spirit brings no happiness to itself. Its happiness comes from its dependence upon the corresponding love of another, then the two depend upon a third, and the three upon a fourth, and the four upon the existence of the whole world without.

The system of human life and society is entirely dependent. One part is warmed by contact with another, and the heat is expanded and removed according to the principle of equilibrium. This is the divine Love. It is central with human nature just as Justice is central with Deity.

Deity and Nature are counterparts, equals, and peers; they are husband and wife, father and mother, wisdom and love, and are perpetually bearing children. The *warmth*, and the *balance* go hand in hand, arm in arm, their arms about each other's necks, working without discord through the illimitable spaces of the universe. Hence Love, which is not selfish, and Justice, when married, constitute LOVING-JUSTICE, or the world's true Redeemer.

Justice without Love is the sun without heat—without its power to fertilize, and beautify, and adorn the world; and the world without its Justice would be the sun with only heat, that would burn, and parch, and consume, and destroy all things. The balance of the universe itself would be destroyed, so that where harmony dwelt, discord and conflagration would prevail. Thus it would be in a world full of Love, but without Justice.

Try this principle in your homes. I know a young man in one of the avenues of this city who has been so petted and caressed by an over-loving mother—a maternal soul, who had Love in abundance, but not a corresponding sense of Justice—and that misdirected son is now the source of her daily anxieties and momentary miseries. She is every week put on the cross, and is sorely tried like one pulled joint by joint on the rack of torture. Why? Because when he was a little baby and a child he had all things that he wanted; never was instructed by Justice to recognize the rights of another child. If he had two apples, he was never taught to give to one that had not an apple—never that, but he was always influenced to put one away and eat it when the other was gone; or if he had two pennies, he was never to divide with others. Justice was thus left out of her Love. The little one came up under maternal warmth; and this very day that son, now a young man in the city of New York, is carrying poignards and stiletos in his disposition. He is to his mother a serpent that was nurtured in a house full of Love without corresponding Justice.

Try this principle with vegetation of any kind. Let them have the warmth which the sun might give, but without its regulating, adjusting, and balancing power, and soon you will find that the beautiful plants and harvests would disappear, crisped, parched, and destroyed, because the sun had not given down its cooling and harmonizing power, which would bring balance, and equilibrium, and proportion, and beauty, and symmetry, as well as the all-important results of warmth. The world's true Savior is LOVING-JUSTICE, and Wisdom is merely the apprehending and applying faculty.

How necessary it is that men should apply this principle throughout all society. I will not detain you this morning by describing its influence in the various departments of human interests. If, for example, these fashionable ladies could be made to see the *injurious* of their styles, with reference to other equally good ladies who are circumstantially unfortunate, they would not be guilty of another departure from wisdom. These fashion-ladies have been brought up under the warmth and wealth of the heart, without the cooling, regulating, and equalizing principle of social Justice. They have learned their arts from Mother Nature; but they have none of the wisdom of Father God.

So they are all fashionable ladies! They go to the churches. They would not come here, to a Progressive Meeting at Dodworth's Hall, because that would be an everlasting spot upon their reputations! And yet they do that which I believe not a lady in this house would do. There is in nearly all they do a terrible wrong, which badly affects the domestic who gets the dinner, and the boy who serves you at the table, and still worse, the children who eat with you, because the latter imitate you first. I attended a party on one

occasion where there were forty exquisite ladies arrayed in the fashionable dresses of the day. By a careful computation I made out exactly 720 yards of silk and satin and costly brocade. Think of it, ye Christians! Seven hundred and twenty yards of most expensive cloth, on forty New York church-going women! I have also seen a party of forty good, pure, faithful women, who had scarcely ten yards over the mere necessities of passable dress. They had scripped themselves to just that pattern which was necessary for convenience—of course according to the style—so as not to be peculiar and conspicuous; but the calico they wore was way down in price, and they were ashamed to appear among the finely dressed. Some of them even dreaded to come here. One of them said she really had not an extra dress. She had one gown to work in, another she used for her sewing-garb, and then another dress which was no better than the second, and neither of them good enough (she thought) to walk in through Broadway to our meetings at Dodworth's Hall! And yet these costly pagodas, these fashionable religious temples, are piled up with Stewart's iniquities. Alas! they have not yet heard the central gospel of God—JUSTICE—down in the heart deep enough to regulate their habits and characters. Therefore, with all their religious professions, they are not born again.

Finally, I say to clergymen and to all teachers of public morals that they should at once abandon the vicious doctrine of the vicarious atonement, as well as all other mythological methods of getting rid of sin and evil, and come immediately on to the everlasting basis of LOVING-JUSTICE, and thus labor and preach for the redemption of the world.

Laws and Systems.

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

For the Herald of Progress.

A Texan Refugee's Reply to "Cyril," of New York.

SEPARATION BETWEEN THE NORTH AND SOUTH IMPRACTICABLE.

I have read with interest the rejoinder of "Cyril," (in number 148 of the HERALD,) and review it at the earliest opportunity. I reciprocate the wish he expresses, that our controversy, which I desire to continue no longer than may be profitable for the development of truth and correct principles, may progress in a becoming manner.

It may appear incompatible with the reform spirit of the present age to advocate the prosecution of a bloody and relentless war; it certainly cannot be justified on any other ground than that of self-defense. If Cyril is correct in his allegation that it is a war of conquest on the part of the government—that the government is the aggressor—God forbid that any enlightened man or true philanthropist should fail to place his seal of condemnation on it. It is to be regretted that bigotry, superstition, ignorance, and their offspring, tyranny, should prevail to such an extent as to render this war inevitable on the part of a humane and progressive society, and to mar the history of the nineteenth century with the relics of a barbarous antiquity. We may look forward in hopeful contemplation to the future development of the race when the views of Cyril may be safely adopted, temporal restrictions removed, and each family-circle become an independent and harmonious republic, controlled only by the laws of our being; till then we can enjoy no higher type of liberty than to be governed by the will of a majority of our fellow creatures, expressed in a mode adopted by universal consent. Despotism and tyranny can afford to yield, truth and liberty cannot—they must be as inexorable as the laws of fate.

Cyril's opinions seem to be based on the assumption that an undying hatred exists between the two sections, the seeming cruelty attending the prosecution of the war, and the degraded condition which he thinks awaits the vanquished party. He seems to think that in the triumph of the government the people of the South would be reduced to the condition of subjugated vassals, over whom a tyrannical power would sway an iron scepter. It is my opinion that the South will be greatly elevated by the success of the government; "the pen which celebrates the victory of the North" will tell of the glory of the whole nation—it will "chronicle" the deliverance of the South from the baneful and degrading curse of slavery, and place them as a counterpart of a government which has shown itself capable of overcoming obstacles which present themselves in the path of its progress, and has demonstrated to the world that man is competent of self-government.

Though they might for a time smart from the sting of a chastisement they have received from the hands of retributive justice, and be goaded by the effects of a wounded false pride, yet it is unnatural and impossible for them long to cherish a hatred for a government which will recognize them as freemen on the restoration of order; and however prominent on the book of infamy may stand the names of their leaders, all the reproach and compunctions of the past will be lost in the joys of a regenerated present and the brilliant contemplation of a happy and prosperous future. No matter how much we may deplore the horrors of the present war and depict the untold miseries that extend from the battle-field to the fireside, it cannot be denied that thus far our government has acted with more generosity than justice.

My friend asks if I mean by my statement that the people of the Free and Slave States have the same common origin, to assert that this constitutes them a single race, or that the sympathy between the citizen of Massachusetts and the inhabitant of Louisiana is so strong that it would be impossible to range them under separate governments? By a reference to my article he will find that I used it in reply to an argument of his that a dissimilarity of race rendered union incompatible. I argued that the people of the North and South are as much a common community as other sections of the Union, and that a difference of race no more demands a separation between them than it does between the East and the West.

He says that I am inconsistent when I combat his opinion that no real union ever existed between the two sections, and at the same time admit that there is an irreconcilable antagonism between liberty and slavery. If he will again look at my article he will find no more inconsistency than if I had stated that all portions of the city of New York are united by natural and social interests, and that they should be governed by one uniform system of laws and regulations, but at the same time admitted an irreconcilable antagonism between the moral virtue and intelligence that prevails in one portion of the city and the vice and degradation to be found in another. Slavery does not exist as a part of the normal condition of any society; many of the States have thrown off the incubus, and moral sentiment and vital liberty stand as a "flaming sword" forbidding its return.

My opponent says my idea of extending democracy is like that of Mahomet for advancing the creed of the Koran. I do not wish to spread it by conquest over one foot of territory where its jurisdiction does not already rightfully exist. I wish to defend it within its own dominions; I wish it not to yield to the assaults of tyranny, nor down at the bidding of despotism. The Union soldier invades no country, trends upon no foreign soil, so long as he is within the limits of the United States.

Cyril says by carrying into practical effect my harmonizing views I would set at naught the Constitution and violate our solemn pledge. I cannot see how enforcing its jurisdiction, as required by the instrument, would be setting it at naught, nor how he can fail to see that to permit others to bid it defiance would be an abandonment of its principles. He asks if the Slave States would ever have ranged themselves under the star-spangled banner if they had thought that in less than a century a violent attempt would be made to overthrow their State sovereignties. There is no State sovereignty but what is subordinate to the general government. States and individuals can "control their domestic affairs" in the manner they choose so long as they do not bring them into conflict with the constitution and laws of the general government, but if they do their enactments are void and their privileges under them are forfeited. By reading the preamble to the instrument he will find that it was one of the substantial reasons given by the people for ordaining and establishing the Constitution to confer on the general government the power to "insure domestic tranquility;" and in the body of the instrument they enjoined it on the executive to "take care to see that the laws are faithfully executed in all the States." They evidently intended by this to create a power to suppress insurrection and destroy rebellion. The people of these States (which were all Slave save one) certainly did not enter this compact blindly; they most clearly designed creating a legislative, judicial, and executive power, paramount to any that had before existed, the necessity of which had been suggested by the impracticable and insecure workings of their sovereign capacities under the colonial league. They were not merely creating an advisor whose voice could be obeyed or disregarded at pleasure, but they were inaugurating a *governor*, whose commands are peremptory, whose decrees are unalterable, and whose edicts must be implicitly complied with.

My friend says that democracy means that the government must be conducted solely in accordance with the will of the people. True. But what does he mean by the "people"? Does he mean the people of a minor section? Can a minority represent the will of the people? When we speak of the people of the United States we mean a majority: it is their will put into force that constitutes a democratic government. How can we imagine of a more unprovoked assault on the will and rights of the people than the present rebellion. It has not even the plausible pretext of oppression on the part of the majority. Their announcement of revolt was accompanied by the shot and shell from their batteries, which were hurled with a fierce and deadly determination to lay the corner-stone of their slave temple on the ruins of the republic and to celebrate its superstructure with a triumph over the will and power of the people.

My friend's extravagant ideas of democracy would defeat the very end he desires to establish; it would give to one man the liberty of enslaving and oppressing another. Whoever takes up the sword, others must bow in obedience to his arbitrary demands rather than resort to a defense wherein blood might be spilt. Indeed, the distinction between his ideas of democracy and anarchy is quite metaphysical. The desperation with which the rebel soldiers fight us and face our deadly batteries, of which my friend speaks, is not conclusive evidence that they hate our form of government, or that they really understand for or against what they are fighting. Place them beyond the poisonous miasma of slavery

and they will become warm and devoted friends of liberty.

He speaks with astonishment at my assertion that "this war was begun by slavery for the purpose of conquest and gain," and asks what the South wishes to conquer, or if they are trying to force under the pro-slavery banner a single Free State. As a matter of history I refer him to New Mexico, to the invasions of the Indian territories by armies to overawe the inhabitants—these were among their first hostile demonstrations. We have seen, too, their avowed purpose of subjugating the people of Kentucky and Missouri. I understand by "conquest" that it is meant to acquire something not already possessed, and by "defense" to prevent a deprivation of vested rights.

The government is defending its own jurisdiction—its existence. Its vitality exists as much in the South as in the North. If it is destroyed in one portion it expires in another. It can never withdraw its jurisdiction from a rod of territory that has been admitted into the Union on the pain of its own existence; it can only be done on the boisterous sea of anarchy. It matters not where our enemies were born—whether they sprang up in the South or came from the most distant climes—their attitude is the same. There is no parallel in history which will find for them a precedent nor place them on the ethical right of revolution. A government created by violence and force, and arbitrarily administered, is subject to the "right of revolution;" but not so with one founded by universal consent and solemn agreement, and administered accordingly. Their position is that of a marauder who would plunder his neighbor and then complacently ask to be "let alone." No one doubted the justice of the execution of John Brown, though thousands concurred with him in sentiment and sympathized with him in his unfortunate condition. Yet all acquiesced that his life was forfeited to the law. Are these rebels, whose crimes are more dark and groundless, to be more respected because of their numbers? Have they more right to seize an arsenal in South Carolina than John Brown had in Virginia?

Of all forms of government, that which is nearest a deduction from the immutable laws of Nature is the most uncompromising and unyielding. Wisdom will never yield to the tyrannical demands of slavery with the expectation that it will rest content, for having gained the highest desideratum for conquest, the humiliation of the only republican power on earth, how long would it remain confined to its own limits. It is not often that we see a morbid ambition gratified nor an usurpation forbearing. And (as my friend says) it is a question of power if we are unable to defend ourselves against its assaults now, how could we expect to repel its invasions when tenfold more strongly entrenched and supplied with all the munitions of war and ourselves demoralized and reduced, having nothing but the wreck of a government which allowed factions to play without control.

His reference to maps does not touch the difficulty which I presented in adjusting the boundary-line between the two sections. It is that there is no power nor right in this government to abandon the State of Missouri and other Border States contrary to the will of their inhabitants, to be subjugated by the Confederate armies, whether or not the citizens of those States shall petition their government in vain for protection and support.

I cannot agree with my opponent fully in the utility of antagonisms. I would much prefer seeing the cords of society vibrate in harmony with the laws of progress and human development. The world has long been filled with antagonisms, but their bestowments of blessings have generally been withheld. Each part of Mexico has long been surrounded by antagonistic monitors, but her history and experience doesn't speak well of their practical workings.

Concurring in the sentiment of my opponent's beautiful and eloquent peroration, I cannot forbear expressing the hope that our country is passing through the fires of purification, and that it will come forth a moral and sublime spectacle to the world.

A TEXAN REFUGEE.

Theological Investigation.

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

For the Herald of Progress.

The Necessity of Christianity.

LETTERS FROM A MINISTER TO A. J. DAVIS,
ON THE DIVINE INCARNATION.

NUMBER EIGHT.

(Conclusion.)

DEAR SIR: The threads of my argument have become somewhat scattered, and I will now collect them together into one, and form the conclusion.

I have attempted to show the rationale of the Divine Human Form, of Interior Conception, and of Life's Incarnation. The order and necessity of the "Fall" and of Redemption has also been pointed out. The organization of mankind about central men as the natural plan and order of human association—the plan inscribed deeply upon human nature by the Creator—has received its share of attention. That the Lord Jesus Christ did not violate, but simply fulfilled—perfectly fulfilled—all of these universal laws, has been my claim from the first until now. To do anything like just-

ice to the subject, two or three more important features demand exposition, before proceeding to the final summing up. But you warn me to hasten and be brief; so I omit these points, or pass by them with a simple statement, and there leave the subject for the present—asking only the privilege of a brief reply to any important questions that may be asked concerning it.

Humanity is the song and burden of the universe. All the laws of which we have spoken are, in potency, in every individual man. They are Divine Laws. They are the going forth of the Divine Love and its modes of operation. They are the manifestations of the Divine Life which dwelleth in man.

In every man is embodied infinite law, infinite order, endless capacities, derived from the indwelling Divine. But all this from the Divine, and not from the man. "God is all, and in all." He alone is. He alone can say, "I Am." All perfection is from him. All imperfection from the human. It is the more or less perfect realization of these interior capacities derived from God—in other words, it is the more or less perfect fulfillment of these indwelling laws and life, which man has momentarily from the Divine Influx—which determines the character, position, and use of the individual in the great body of humanity. Thus, a man fulfills the law of poetic capacity within him until he becomes a Shakespeare; he is, by virtue of such fulfillment, the poetic center, type, model, and standard, of the poetic life of a great people. If a true man, not disordered, he is a mediator between the spirit of poetry, whose perfection is in the Divine Being, and the world of readers. He has a sub-circle of poetic readers beneath him; these have others, and the chain of mediation is complete from the leader to the poorest follower. If the man fulfills the law of military capacity within him from God, he becomes in like manner a military leader and center—a Napoleon, for example. If he fulfills the law of spiritual life in a very perfect degree, he becomes a religious leader, in precisely the same order. No man will deny that spiritual life and its laws are the most universal, the deepest, the most powerful, and rule all others, by virtue of this inherent superiority. This is another way of saying that the immortal spirit is the essence and substance of the man, and its life being perfected, is the perfection of the man—for the spirit's perfect life is perfect wisdom and perfect love. But spiritual wisdom means not a knowledge of the lowest and most external things, which is science, but a deep, interior, and absolute knowledge of Highest, that is, of God. And spiritual life means, in like manner, the Love of the Highest in greater degree than the love of inferior things, and its utmost strain is the supreme love of God.

The knowledge and love of God being the knowledge and love of the Highest and the Best, of the Infinite Life and Wisdom, which are the Life of all lives and the Truth of all truths, the fulfillment of the human capacity for this knowledge and love—which capacity is derived from God—is the perfection of human life and of human wisdom, is the realization of Divine Order in man and by him, and is his eternal happiness and peace. No man perfectly fulfills any capacity—any divine law of his spiritual or natural constitution. To do so, he must be as perfect as the Divine Law itself, which is impossible. But in so far as he does realize in his own state of life the fulfillment of his life-capacities in any direction, he becomes a mediator, a law-giver, and a redeemer. What we claim for Christ is, that he wholly and perfectly fulfilled every jot and tittle of the Divine Order of Life immanent in humanity, and in this manner he realized God in himself, and made the Divine manifest to men in his person, his word, and his works. Shakespeare realized poetry in himself, until his speech, his manners, his countenance, glowed with poetic life, and manifested that life to men. Napoleon, in like manner, became the incarnation of an inferior genius—the military. But the Lord Jesus Christ passed by all these partial realizations, these imperfect, and, in some respects, disordered fulfillments of internal capacity, and proceeded at once to fulfill and manifest the Divine Life and Order in its utmost simplicity and perfection. He sought neither military power nor literary fame, nor an earthly kingdom of any kind. His outward life was a sacrifice of all external good, and even of self-will, to the internal and supreme laws of Divine Order—the "Father's Will," as it is called in the New Testament. Every human body is a receptacle of the Divine Light and Wisdom, which include in themselves the very essence of perfection in all things. And if there was no external opposition or obstacle, and no individual self-will, and no imperfect individual intelligence, to operate against this perfect Life and Wisdom—in other words, if the will and wisdom of the man's selfhood did not operate against the will and wisdom of God that fill the man's spiritual organization—the life of the individual man would be as perfect and as passive to the movements and expressions of Divine Order as is the life of the vegetable kingdom. The will and wisdom of the man is *eccentric* to the Divine, and this gives him an individuality—an orbit of his own—and causes him to feel like an independent existence. But the will of the Lord Jesus was *concentric* with the Divine Will, according to his own testimony; so that he repeatedly declared that it was not he that spoke the words or did the works, but the "Father that sent" him, the "Father that dwelt in" him, &c. He even affirmed that he could of his own self do nothing, and that his outward attitude was so completely governed in every respect by the indwelling life and wisdom of the Divine, that they who saw him, saw the Divine expressed. "He

that hath seen me hath seen the Father." So perfect was the obedience of the assumed humanity, that, in all its movements, it was one with the Divinity within. "I and my Father are one." We know that if a man be filled with the spirit of poetry, his very body becomes poetic in expression and movement. Every fiber works rhythmically, and he that sees such a man, sees poetry itself organized in human form, which as an abstraction he could never see at all. We know that a current of poetic life, flowing perpetually through a man's organization, actually refines the animal fiber, and will make a glance of the eye or a motion of the hand volumes of interior life. And so the mighty currents of an unresisted and perfect Divine Life and Wisdom, circulating through the interior organism of the Lord Jesus Christ, made his humanity not poetic merely, but Divine; and they who saw him, saw a perfect image and embodiment, not of poetry, but more—of Divinity. As an abstraction, "No man hath seen God"—Divinity—"at any time"—but this deified humanity, "the only begotten son, who dwelleth in the bosom of the Father, he hath declared him! The interior life from God did not merely refine the Lord's assumed human body, as interior life will and does refine any human body, did not merely reject and cast off the grosser tissues and preserve the purer; but through great interior suffering the whole of the maternal human was rejected, and after this resurrection, he appeared in a humanity wholly Divine. The transfiguration was one step in the refining process. In the Word it is called a "glorifying" process. "Father, glorify thy son!" was the constant prayer of the humanity, a desire that the interior Divine life should make the outward form—its perfect image—Divine also.

To sum all up, consider the transfiguring and redeeming power of all phases of the more interior life upon the human form; how science, knowledge, intelligence, poetry, wisdom, love, and more than all, the unfathomable life of the spirit, subdue the gross lower nature of man, and bring out the hidden Divine image and likeness more and more perfectly upon him; how the human form, otherwise sluggish and clod-like, may be made to radiate interior beauty and heavenly peace upon the world; how the light of the spirit illuminates the body, and it becomes transparent with the truth of God; how the rubbish of lusts and selfish appetites is consumed when the fires of the Divine Life are kindled in the soul; how the Divine peace resting upon the heart quells the riot, and soothes the tortures of spiritual disorder; consider how, by the richness and power of more perfect life from the vast within, the otherwise brute human is made angelic; and consider that this is the simple Divine Life and wisdom working out their order in the creature man; then consider all the effects of that working in organizing, directing, inspiring, and redeeming humanity; then allow that in the order of the world's life one human form shall be evolved, in which the Divine Love and Wisdom shall fulfill all these movements perfectly, and to the uttermost bounds of possibility—a form in which the Divine may dwell unmolested by an opposing self-will, in which the Divine Truth shall find no self-organized ideas to resist its brightness, in which the Divine order, in all its completeness, shall find unimpeded expression, and manifest its glory unshorn of a single ray—and the inevitable result is, a Divine Humanity! As we have before shown, the perfection of Divine Order is the Human Form; that is to say, the Divine Life and Wisdom conspire and flow together in and into that form, and in no other; in that form, therefore, even in the ultimate or natural sphere, the Divine will seek its most perfect expression and manifestation.

In that form the Divine can have its perfect embodiment and representation, and in no other. Only let that form be free from hereditary imperfection derived from the father, and grow up wholly obedient in every faculty to the indwelling Life, and it is "God manifest in the flesh"—"God with us." That this capacity of the human was fulfilled throughout its length and breadth in the humanity of the Lord Jesus, until that humanity was made Divine, is what the Word of God teaches throughout. It is what the Lord Jesus claimed for himself, and it is what is claimed for him in these letters. Our motto is, not the violation, but the fulfillment of Divine Order. Whatever does this is rational, in harmony with Nature, and necessary.

One word more. From what has been said of central men, and the way in which they rise to their position and their use, it will be seen that the life which the Lord achieved for himself places him nearer to Divinity than any other humanity could come—in fact establishes him as the Eternal Center of Humanity, its leader God-wards, and the Grand Mediator between Divinity and Humanity forever. Hence his claims to be "the Vine," while central spiritual men were but "branches;" to be "the door" through which men might have access to the Divinity. ("No man cometh to the Father but by me.") to be "the Truth and the Life," which is to be Divine; to have all power in heaven and upon earth; to be the Alpha and the Omega, and the Almighty; to have existed before the world was, and many other claims he asserts, which belong only to a Divine Humanity. I do not, however, wish to be understood as affirming that the Lord Jesus Christ is simply the first and greatest of the sons of men, and is, by such personal superiority, the man nearest to God, and the chief of mediators. I mean much more. A partial fulfillment of the internal human capacity to realize God would have given him that position. But a complete fulfillment of the Divine Order in his humanity abolishes

the distinction between the human and the Divine, and makes them one, allied to each other as body to soul. The humanity of Christ is the body of the Divine. The soul of Christ is the Divine itself. Hence he mediates between God and man forever, forming the necessary connecting link between the finite and the infinite. But this leads into a wide field, from which we must turn away, though therein we might reap the largest confirmations yet. To any one who wishes to investigate this deeply interesting truth of revelation still further, I take pleasure in recommending the theological works of Emanuel Swedenborg, as furnishing a complete and extended demonstration of the whole matter.

Truly yours, R. NORMAN FOSTER,
(A Minister of the New Christian Church.)

For the Herald of Progress.

A Few Questions

FOR M. A. JAMES, MR. FOSTER, AND OTHER BELIEVERS IN THE CHRISTIAN INCARNATION.

1. Can the cause of truth be promoted by your denying that Mr. Foster "implies having found another Christianity," when, after disowning the evangelical Christianity as professed by the sects generally, he most explicitly declares, "But there is another Christianity, toward which we look with brighter hopes," thus implying that there are several editions of this system of religion, one of which Mr. Foster having found, conscientiously advocates as the best? That he originated it I have not presumed to assert. But whether the honor of the discovery or fabrication of this new version of Christianity is awardable to Mr. Foster or to Emanuel Swedenborg is entirely immaterial to the question. How many more editions or versions of the Christian religion are we to have following Mr. Foster's 151st edition before we have the true and perfect edition? In other words, how are we to know to a certainty that the true and perfect edition has been inaugurated or discovered after we shall have had 150, 200, or 2,000 more editions announced to the world? Every new sect which finds "another Christianity" presumes it has found the true one; and certainly there are as many editions of Christianity as there are sects, which amount to several hundred. Is not this so, Mr. James? and were you not a little extra judicial or extra critical in denying the truth of my statement?

2. You concede that "Buddhism and Freemasonry may be necessary as a part of divine order; but that they are equally necessary with Christianity, no, a thousand times no." How convincing such language as this! As much so, perhaps, as the report of the boy, who, after attending the trial of his brother, arraigned at the bar of a court for petty larceny, hastened home to announce the prospective result. On crossing the threshold of the domicile, he exclaimed, "Mother, I know they won't bring Tom in guilty." "Why, how do you know it?" replied the mother. "Did they prove him clear? had they any witnesses?" "No, but when the Judge axed him guilty or not guilty, he hollered out, 'No, sir-ee, Bob!' and in course the Judge would not have axed him if he did not want to know." Mr. James exclaims, "No, a thousand times no," and there leaves the case, minus the witnesses and the proof. Will Mr. James please name one doctrine, one didactic inculcation, one moral principle or virtuous precept, comprised in the Christian Scriptures, not likewise found in the Buddhist system, substantially at least. If he cannot do this, and it can be shown that the pagan system contains some beautiful moral lessons and injunctions not found in verbal Christianity, (and we are prepared to do this,) then does it not follow that Buddhism is more essentially a "part of divine order" than Christianity? Our friend Mr. James speaks of "the world-wide blessings" of the religion of Christ. Now I beg leave to suggest that he has placed the saddle on the wrong horse; for the present phase of Christianity is a product of the civilizing influences of the age. It is itself an outgrowth from these "world-wide blessings," and not, therefore, the source of their emanation. Is it not because the beaming effulgence of the sun of science, as it rolled its onward course through the moral heavens, has revealed many of the dark and impure elements of the old system, that we have now "another Christianity"? If so, has not Brother James got "the cart before the horse"? And will he please name one of those "world-wide blessings" which must be or which can be traced to "the religion of Him to whom God gave his spirit without measure"? And I wish respectfully to suggest, likewise, that the force of early impressions and long training may have obscured our friend's moral vision, and caused him to overlook the moral imperfections or the human characteristics of "the man Christ Jesus," and to magnify his virtues. I opine that our friend's religious feelings and veneration for his Savior has eclipsed or warped his judgment relative to his real character, as in the case, if I may illustrate, of the Scotchman toward his pastor, who, on being interrogated relative to his character, replied, "Well, sir, our preacher is a real excellent clever fellow, adorns the Christian virtues in a high degree. He has but one fault in the world, and that is, he will swear a little too hard when he gets drunk." Let me not be understood, however, as intimating that the cases are parallel throughout. I will not assert that the Christian Jesus ever got drunk. I will not say that when he transmuted and transubstantiated a sufficient quantity of water into wine to make twenty men drunk, that he quaffed any of the contents of the intoxicating bowl himself; or that when he cursed a fig-tree so hard as to kill it in a moment, or when he doomed

some of his skeptical followers to the "woes" and "damnation of hell," that he implicated himself in an act of swearing; nor that when he kicked over the tables of the money-changers, scattered their money over the floor, and chased them into the street with "a sharp stick," he was off the even balance of his temper; nor that when he declared he would not go up to the feast of Jerusalem, and yet did go, he was guilty of falsehood. But do not these circumstances, or some of them, evince imperfections incompatible with the characteristics of a God?

3. In reference to my queries relative to the incarnation, Mr. James tells us, "God has not to come down to become incarnate." Why so, Brother James? Are we not told that "flesh and blood cannot enter the kingdom of heaven"? How then can God become incarnate without coming down from the kingdom of heaven? Oh, why, "the kingdom of heaven is within you"? Is your reply. But has not God, according to your Bible, an external dwelling-place, over or above our heads, known as "the kingdom of heaven"? Most certainly the Scriptures declare it or imply it repeatedly. You tell us that "He whom the heaven of heavens cannot contain may nevertheless have his dwelling in the heart of a little child." Are we to understand from this that God can become incarnate in the heart of a child? If not, then your illustration or figure has no pertinency or relevancy to the case. The question is not whether God, by virtue of his omnipresence, dwells in the heart of a child as everywhere else, and no more nor less so, dwelling as perfectly in a hair as in a heart; but whether the Being who created the countless millions upon millions of worlds that wheel their course through infinite space—that Being, who, from time beyond human computation, has been rolling out orb after orb, world after world, if not myriads at a time, from the vast and fathomless vortex of infinitude, "ten thousand times ten thousand and thousands of thousands" of which would dwindle our planet into insignificance if compared with it in size—whether such a Being can be compressed to the dimensions of a man's eye, worse, more startling still—whether he can become a lifeless fetus in the womb of a human virgin? A few other questions in brief:

4. If it is God "who upholds all things by the word of his power," and that God is Jesus Christ, as taught in Hebrews i: 3, then who sustained the universe while he was lying a dead, inanimate monad, in the matrix of the Virgin Mary?

5. But if Hebrews i: 3 is incorrect, and there was another God to achieve this end or perform this function during Christ's unconscious incipient transmutation in assuming the human form, then how many Gods were there in all, including those in heaven and Christ on earth?

6. There being at least two, without including the Holy Ghost, (as there must be to keep one alive during the first stages of gestation,) then why could there not as easily be two hundred or two thousand, in accordance with the pagan idea of a classified succession of Gods?

7. And if God is infinite, and there is a "God the Father, and God the Son, and God the Holy Ghost," then how many infinite Gods can exist at a time?

8. Or if it takes all these to comprise but one God, then was not the world without a God (as suggested in the fourth query,) during the time this one God was passing through that unconscious, lifeless state, which had to be experienced during the metamorphosis into the human form?

9. And if Jesus Christ was really God, and there is but one God, as often declared in the Christians' as well as in other Bibles, and this Christ died, as is likewise frequently declared in the "Holy Scriptures," then have we not another period here, of at least three days (during the time of his entombment,) that the world was without a God?

10. Or, on the other hand, if there be a "God the Father, God the Son, and God the Holy Ghost," and "these three are one and indivisible," then are we not pressed to the sequence that when one of these died, all were dead, and the whole universe Godless?

11. If the world could thus do without a God for three days, why not to all eternity—and Gods be entirely dispensed with?

12. And would it not likewise follow from the doctrine of the Incarnation that—(there being but one God)—this God would have to beget himself?

13. And would such a notion or doctrine be characterized with any more sense than the story of Macbeth's ghost carrying his own head under his arm?

14. Or if it is one God begetting another God, both being Infinite, would not one have to dwell within the other—i. e., a God within a God?

15. And would not this be sanctioning or tantamount to the ancient pagan Otabethian doctrine, that "a God can dwell within a God as a snake within a snake"?

16. Are not all such conceptions of God the banes of childish years?—the weakest conceptions of the unenlightened intellect, and far below the regions occupied by philosophically-expanded minds?

17. And is not every imaginary projection of the Deity into the human form an idol, and the worship of such a being idolatry supreme?

18. Or is it possible for a being possessing such a form, or limited to any form, shape, or size, to be either omnipresent or infinite?

19. If it is, why are not all human beings omnipresent and infinite?

20. Could we not as easily conceive of the universe being crowded into a thimble as

God being compressed to or into the human form?

21. And would not be as large as the universe—his body and limbs expanded to infinitude—in order to be infinite or omnipresent?

22. Or if it is contended that Christ's spirit could exist where his body did not, and the latter was expanded to infinitude, then can it in any sense or with any truthfulness be said "the fullness of the Godhead dwelt in him bodily"?—Col. ii: 9.

23. Would not an infinite spirit fill a human body an infinite number of times?

24. In other words, would it not be an infinitely or infinitesimally small portion of an infinite spirit that could be contained in a human body, even if said human body could be as large as this terraqueous globe?

25. Could the fullness of the Godhead dwell bodily in Jesus Christ and also the Father at the same time?

26. If so, would they not constitute two full and perfect Gods?

27. If not, and if there be but one God, how often must he be divided and subdivided, or reproduced, in order to supply each planet with an incarnation, as we may reasonably suppose incarnations are as necessary in other planets as ours?

28. Or how many millions of sons would God have to beget in order to supply each planet with an incarnation?

29. And would it not require the "overshadowing" process to be carried on unceasingly, *ad infinitum*, in order to multiply Sons of God, Saviors, or incarnations, as fast as would be required to keep each planet if not each general religious order supplied, especially if a newly-begotten Savior, or Son of God, should be required at the recurrence of every cycle, as in India?

30. Does not the doctrine of the incarnation, which requires the Deity to be born of a virgin woman, necessarily and inevitably imply or lead to the conclusion that the world could not be saved without God Almighty becoming a crying, sucking, squalling babe?

31. And must not the intellectual caliber of every mind be inconceivably small—in other words, must there not necessarily be a dark chamber in every mind which can receive and harbor such a conception, or the doctrine which leads to it?

32. Is not the conclusion natural, if not inevitable, that the being who has a son must have a wife?

33. Were not some of the early Christians therefore quite consistent in styling the Virgin Mary the "wife of God," or "Almighty God"?

34. And if the Father could beget a Son, why not several?

35. And why could not Jesus Christ also have a son, and become a father?

36. And the Holy Ghost, too, as it is referred to as being of masculine gender (see John xiv: 26), and thus establish a regular succession of Saviors, or Sons of God, "to take away the sins of the world"? For why not the oftener the better?

37. As the Holy Ghost or Holy Spirit is referred to and designated by the masculine pronoun "he," as we have shown by John xiv: 26, what other inference is possible but that he too was a son?

38. And if a son, of course the offspring of the Father or of Jesus Christ? (Some of the ancient Christian fathers maintained that the Holy Ghost sprang from the Father; others that he sprang from Jesus Christ.)

39. If from the former, then had not God more than one son, and could Jesus Christ have been his only "well-beloved son in whom he was well pleased"?

40. But if from the latter, then was not Jesus Christ a father as well as a son, and God Almighty a grandfather as well as a father?

41. And if Jesus Christ was or is a God, or the God, then he was also the Creator; and indeed it is expressly declared in "Holy Writ" that he was. (See Col. i: 16.) And as such, does it not follow that he not only created himself, but his own mother?

42. Would not this make each the parent or maker of the other, with respect to their physical existence?

43. In other words have we not a double solecism presented here? First, of a woman being the mother of God. Second, of her being the mother of her own maker?

44. And if "Before Abraham was, I am," then was he not older than his mother?

45. Does not Christ's declaration "My Father is greater than I" (John xiv: 28) prove the absolute incompatibility and impossibility of their being co-essentially equal or co-essentially one? Does it not rather meet the South Sea Islanders' conception of two—"A Big God and a Little God"?

46. Why was it necessary for Jesus Christ to become incarnate, and "die for the sins of the whole world," when various pagan nations had sin-atoning Saviors of their own?

47. If Jesus Christ was "the one only true God," then are we not forced to the conclusion that when he came down from heaven, (for notwithstanding Mr. James says it was not necessary for him to come down, yet the Bible positively declares he did come down (see John vi: 38) he vacated the throne and left no God in heaven save those two pieces or parts of a God comprehended in the terms Father and Holy Ghost?

48. Is it not to incur the sin of idolatry to worship a being who, by virtue of having been incarnated and born of a woman, thus became partly human, partly a creature or created thing, as we are positively prohibited from worshipping anything created. (See Ex. xx: 20.) And then it is declared, "Cursed be he that trusteth in the arm of flesh."

49. Or must not the Christian, before he engages in an act of divine worship, perform the mentally dissecting process (in order to escape the sin of idolatry) of first separating the human from the divine in "the man Christ Jesus," labeling this attribute human, and that divine, until all his attributes are classified?

50. Is it not rather a ludicrous thought to the "natural man," or to "the uninitiated," to conceive of the Creator and creature both being comprehended and compounded in the same being?

51. How can a double or compound being, a being comprehending in himself both "perfect God and perfect man," operate? Or, in other words, how can he be constructed and compounded so as to operate or perform both the human and divine functions at the same time, such as beholding a natural object with the natural eye, as for example, a dead man rising from the tomb (vide the case of Lazarus) while his omniscient or spiritual eye must be taking cognizance of the millions of prayers being poured forth to him from the throats of his devout followers scattered all over the globe?

52. Will not coming generations, though as yet it may be in the far-off future ages, view the present doctrine of the divine incarnation, (Pagan and Christian) which teaches that Almighty God can be and was born of a woman, which hitches, splices, or conjoins together finite man with the Infinite God; human foibles with Divine perfection; mortal weakness with omnipotent power; local man with omnipresent Jehovah, &c., &c., all in one being, so as to necessitate him to operate first in one capacity and then in the other, something after the manner (if my friends will excuse the rough comparison) of the Italian's dog, which with "two legs up and two legs down," ran alternately first upon the nether, then upon the upper pedal extremities—I ask, will not posterity view all these absurdities and incongruities growing legitimately out of the doctrine of the incarnation as the mental toys and baubles of intellectually unfledged minds, and as certain and unmistakable indices of a semi-barbarous or uncivilized age?

HARVEYSBURG, O. K. GRAVES.

[K. G. has mistaken the sex of our correspondent M. A. J.; but we thought it best not to change his manuscript, since it was impossible to change the conviction under which his review was written. Eds.]

"ONCE I WAS PURE."

[Late the other afternoon, hurrying at nightfall for the last boat to the "Cottage," in a soft, warm, clean snow-storm, we thought of these lines, and wished that we knew who wrote them.—Knickerbocker.]

Oh! the snow, the beautiful snow,
Filling the sky and the earth below;
Over the house tops, over the street,
Over the heads of the people you meet;
Dancing,
Flirting,
Skimming along,

Beautiful snow! It can do nothing wrong,
Flying to kiss a fair lady's cheek,
Clinging to lips in a frolicsome freak;
Beautiful snow from the heavens above,
Pure as an angel, fickle as love!

Oh! the snow, the beautiful snow!
How the flakes gather and laugh as they go!
Whirling about in its maddening fun,
It plays in its glee with every one.

Chasing,
Laughing,
Hurrying by.

It lights up the face and it sparkles the eye;
And even the dogs, with a bark and a bound,
Snap at the crystals that eddy around;
The town is alive, and its heart in a glow,
To welcome the coming of beautiful snow.

How the wild crowd goes swaying along,
Hailing each other with humor and song!
How the gay sledges, like meteors, flash by,
Bright for the moment, then lost to the eye:

Ringling,
Swinging,
Dashing they go

Over the crust of the beautiful snow:
Snow so pure when it falls from the sky;
To be trampled in mud by the crowd rushing by;
To be trampled and tracked by thousands of feet,
Till it blends with the filth in the horrible street.

Once I was pure as the snow—but I fell:
Fell, like the snow-flakes, from heaven—to hell;
Fell, to be trampled as filth of the street;
Fell, to be soiled, to be spit on, and beat.

Pleading,
Cursing,
Dreading to die,

Selling my soul to whoever would buy,
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead,
Merciful God! have I fallen so low?
And yet I was once like the beautiful snow!

Once I was fair as the beautiful snow,
With an eye like its crystals, a heart like its glow
Once I was loved for my innocent grace—
Flattered and sought for the charm of my face.

Father,
Mother,
Sisters, all,

God, and myself, I have lost by my fall.
The veriest wretch that goes shivering by
Will take a wide sweep lest I wander too nigh:
For all that is on or about me, I know
There's nothing that's pure but the beautiful snow.

How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange it would be, when the night comes again,
If the snow and the ice struck my desperate brain!

Fainting,
Freezing,
Dying alone!

Too wicked for prayer, too weak for my moan
To be heard in the crash of the crazy town,
Gone mad in their joy at the snow's coming down;
To lie and to die in my terrible woe,
With a bed and a shroud of the beautiful snow!

CHEERFULNESS of temper arises half from personal goodness, half from a belief in the personal goodness of others.



ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, JAN. 31, 1863

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RECEIVE O. B. FROTHINGHAM'S recent excellent Discourse will be fully reported in our columns next week or week after.

READ THE REPLY of a "Texas Refugee" to "Cyril," in this number. Both writers are strong, intelligent, and courteous, and their Question is one of no ordinary moment.

"THE INCARNATION," by the Rev. Mr. Foster, of Wilmington, Del., is concluded in this number. He has written in fine spirit on a spiritual subject.

"THE HARMONIAL CHOIR," met as usual, on Wednesday evening, in the pleasant parlor of Dr. and Mrs. James A. Neal, who have just removed to 371 Fourth street, between Fourth Avenue and Lafayette Place.

"THE END OF THE WORLD" will be the subject of the EDITOR'S Lecture on next Sunday morning, at 10 o'clock. In the evening, at 7½ o'clock, he will continue the description of "DOMESTIC SCENES IN THE SUMMER-LAND."

THE CHILDREN'S PROGRESSIVE LYCEUM was instituted on Sunday afternoon at DODWORTH'S HALL (806 Broadway), and is to be continued at the same place hereafter every Sunday afternoon, at 2½ o'clock.

There were upwards of forty children in attendance at this inaugural meeting, with their parents and friends, and all the "Groups" except three were organized and put in successful operation. Over one hundred books of a progressive character have been already contributed towards forming a Library, and universal interest and enthusiasm are manifested in this most important movement. A full report of the proceedings will be found in another column.

Two Dollars Fifty.

After the close of the present volume the terms of the HERALD OF PROGRESS will be two dollars and a half per year, one dollar and twenty-five cents for six months. We have been slow to follow the lead of so many of our contemporaries; but the force of example, added to certain other powerful considerations, at last compels us to adopt the course, which we are confident all our readers will approve.

Organization of the Children's Progressive Lyceum,

At DODWORTH'S HALL, SUNDAY, JANUARY 25, 2½ o'clock, P. M.

PROCEEDINGS PHONOGRAPHICALLY REPORTED BY ROBERT S. MOORE.

A. J. Davis made a few introductory remarks and suggestions, explanatory of the method of organization and instruction, as follows:

FRIENDS OF HUMAN PROGRESS: We have assembled this afternoon to inaugurate an association for the mutual improvement of children of all ages, and of both sexes, from two years up to eighty or ninety. I trust that I shall succeed in explaining the ideal. I shall not be lengthy, but be deliberate, so as not to confuse your understandings. It will be my object to give you only a general outline of the beautiful conception of an Association for the Young. The plan is not original with me. It is an attempt to realize, partially at least, an ideal assemblage of young minds, which is actualized in the Summer-Land, where children are constantly going from earth, and where they are received into Groups for improvement, growth, and graduation. In those Groups the young grow and bloom in Love as well as in Wisdom—in Affection as well as in true Knowledge.

It is proposed to style this Sunday Meeting the "Children's Progressive Lyceum," because it is something more and higher in use than what is called a "Sunday-School." It embraces within its plan the healthful development of the reasoning faculties, and the progressive unfolding of the innate affections, by harmonious and happy methods. Here let me mention that in the Summer-Land these "Groups" are arranged and classified in accordance with the immortal laws of music.

A Group at first simply represents a note; afterward, when the members are more advanced, it represents an octave; and ultimately, when harmony is established, the whole assemblage constitutes, so to say, a musical instrument of thirty to fifty octaves, instead of six and a half or seven, as we have here in the piano or church-organ. And the music by this human musical instrument is evoked by what would here be called a chorister or leader, not greatly unlike the peculiar methods of Herr Julien, who gave exhibitions of his mammoth concerts in this country a few years since.

In these Groups the children are always enthusiastic and full of beautiful happiness. Those who never sung a note on earth soon learn to sing harmoniously as well as to think accurately. In fact, the little ones in the "Groups" sing with as much melody, and think with as much healthful happiness, as do birds in the forest trees, or children in the glee and enjoyment of their common sports.

Now, I am well aware that, at first, we shall be very crude in our embodiment of these attractive conceptions; but we shall, nevertheless, approximate sufficiently near to the real to make the Association new, easy, and most attractive to all children, including those of "a larger growth."

The plan is, to have music as an invariable and prominent element of our progressive School, and such music, too, as will necessarily and unavoidably convert the Groups into a "Harmonial Choir" of the first magnitude and importance.

The Groups will each contain twelve members—the maximum number; and if, by new applications, other Groups are needed, then they may be duplicated with new teachers, or Leaders, and with new titles, by which each Group is to be afterward known and designated.

These Sabbath Associations of the Young should have public Festivals twice a year, and semi-public Rehearsals as frequent as may be found necessary for purposes of progress and discipline—certainly as often as once in twelve weeks, and a general public Parade, Festival, and Excursion, punctually and uniformly twice a year.

Each Group should provide a Banner. The members, especially the little girls, will invent and make their own flags. In order to accomplish this ambitious end, which each Group should have in view from the first, the members will contribute both their labor, their little pennies, and their inventive thoughts.

On one side of the Banner, either painted or embroidered, should be the name or title of the Group, and on the opposite side, (if the members so desire) the subject which that Group has adopted as the basis of its Lessons and Conversation.

On public festive occasions the Groups should form and turn out with military precision—the highest Group, containing the oldest members, of course always leading as the vanguard, and then follow the next lower figure, and so on, in regular descending order to the first, which will be least. Thus the whole Progressive Lyceum, each Group with its own particular Banner, and with instrumental music, will constitute one of the newest, most unique, most beautiful, and at the same time most intelligent, affectionate, and practicable Schools that was ever inaugurated this side of the Summer-Land.

I make this last remark, not as a reason why the friends of Human Progress should have such Schools organized in all parts of the world, but merely to give the impression which is true, that such Progressive Sunday gatherings of our children will be a sort of realization of the "kingdom of heaven on earth." Let little children come freely into these Groups, for "of such is the kingdom of heaven." The harmony and melody of these Progressive Associations will correspond to the harmony and melody of the eternal kingdom of Peace.

But as a reason why Friends of Progress should organize in their communities the "Children's Progressive Lyceum," I offer, first, the conspicuous fact that young minds are being constantly impressed and mis-educated by the dismal theology of the day. Our little ones acquire lessons in orthodox "Sunday-Schools" which require years of mental struggling to unlearn. In the popular Sunday-Schools the Young receive unhappy lessons, and learn to believe in unhappy ideas. I offer, as another reason, that the Children of Progressives are straying off on Sunday out into the fields and byways, without useful objects of any permanent character. Thus many of them waste their Sundays, and their plays are sometimes not profitable either to themselves or to their companions. But the former reason is paramount, that many of the Children of progressive friends, simply to have some place to go to on Sunday, and for the pleasures of society—join dismal orthodox assemblies, go to the popular churches, and thus acquire opinions which deeply embitter and oftentimes poison the cup of an entire life. Many times Children thus learn to falsely discriminate between Children of the Eternal Father. It is not unfrequent that the victims of the "Catechism" grow up prejudiced against certain classes in society, and are thus rendered partial, one-sided, and narrow-minded members of community in after years. These are some of the principal reasons why we should begin the progressive work among the Young at once, which should be carried energetically forward in every part of Christendom.

With your permission I will now read the order suggested for the arrangement and conduct of the twelve Groups:

Children's Progressive Lyceum.

ORGANIZED AT DODWORTH'S HALL, 806 BROADWAY, N. Y., SUNDAY, JAN. 25, 1863.

PRIMARY RULES AND SUGGESTIONS.

1. The number of Groups should not exceed twelve; if more are needed, duplicate Groups may be organized, with new titles.
2. The highest number of members in one Group is twelve. The whole number of Groups should be instituted at the first meeting, and their leaders appointed, even if there should not be more than one member of each Group to form the nucleus. Others may be added from week to week until the maximum number is reached.

ORDER OF EXERCISES.

1. Members of each Group will assemble in their proper places with social greetings.
2. Leaders will ascertain the name and residence of each new candidate, and issue to each a ticket of membership. (The Leader's name should be written on the back of each ticket.)
3. Leaders will return to the librarian all books taken out by their Groups at the previous session. (Require and receive explanations if any volume is not returned by a member.)
4. Leaders and members of all Groups will unite in singing.
5. Leaders will hear the members of their Groups repeat simultaneously the Lesson given out at the last Session.
6. Leaders will open Conversation on the idea suggested by the lesson just repeated. Question the members, listen to their replies, encourage them to ask questions, explain the subject, and make suggestions and applications. It is deemed best that these conversations should not continue for more than thirty minutes.
7. Leaders will give out to the whole Group a verse of poetry, a couplet, a brief sentiment, or a proverb in prose, as a text to be memorized for the next Conversation.
8. The Groups, accompanied by their Leaders, will form in line, and march to the desk of the Librarian, to select their books for the ensuing week. (Each Leader should keep a memorandum of the whole number of books taken out by his or her Group.) As the Groups receive their books they will return in line to their accustomed places.
9. It is suggested that the whole Lyceum engage in pleasing, graceful, and health-promoting physical exercises, accompanied with music.
10. Close by congregational singing. Much attention should be given to these musical exercises.

Progressive Groups

OF THE CHILDREN'S LYCEUM.

The Lessons of the Primary Groups may be incorporated into the teachings of the more advanced classes, as it is well understood that the greater includes the less.

FOUNTAIN GROUP.

No. 1.—Under Four Years.

GENERAL LESSON:

"THE BODY AND ITS NEEDS."

Under this head it is suggested that the following subjects be presented:

Playthings and playmates.
Pets, dogs, cats, horses, birds, flowers, trees, &c.
Best foods and drinks: The evils of tobacco, opium, drugs, and candies.
Meaning and uses of words: The evils of vulgarity and profanity.
Home Life: Friends and acquaintances.

STREAM GROUP.

No. 2.—Five Years.

GENERAL LESSON:

"APPETITES AND PASSIONS."

Under this head the following may be considered:

Bathing: Cleansing the mouth and teeth. The significance of music. The beauty and healthfulness of dancing. Evils of over-indulging the passions and appetites. Consequences of persisting in evil ways: Moral atrocities, loss of self-respect, loss of friends, failure in business, premature death, and prolonged unrest in the Summer-Land.

RIVER GROUP.

No. 3.—Six Years.

GENERAL LESSON:

"THE PHYSICAL VIRTUES."

Under this head the following subjects may be considered:

Bodily chastity: Self-control in all habits. Purification and repentance: Temperance in all things. The beautiful processes of decay and renovation. Effects of bodily virtues on the skin, eyes, gestures, breath, teeth, personal appearance, and upon the character through life.

LAKE GROUP.

No. 4.—Seven Years.

GENERAL LESSON:

"THE SENSES—INTERNAL AND EXTERNAL."

In this class the following subjects are deemed appropriate:

The External Senses: Their number and offices. Their relation to the world without: Light, odors, flavors, sounds, substances. The Internal Senses: Their number and relation to the world within. Each Love

in the spirit is a distinct sense: it sees, hears, smells, tastes, and touches. Show how these Internal Senses, like the Outer Senses, are sometimes mistaken, as illustrated in sympathies, antipathies, likes, and prejudices.

SEA GROUP.

No. 5.—Eight Years.

GENERAL LESSON:

"HOME TIES AND FRATERNAL RELATIONS."

Under this head the following subjects may be presented:

Mission of Childhood in the home.
Culture of love and benevolence between brothers and sisters.
Love of mother and father.
Justice to woman: Her divinity and maternity.
Mothers' intuition, duties, and responsibilities.
Fathers' industry and external guardianship.
Home is the sweetest and best spot on earth.

OCEAN GROUP.

No. 6.—Nine Years.

GENERAL LESSON:

"DIVINITY AND HUMANITY."

Under this head the following subjects are deemed appropriate:

The Unity of God and Nature with Man-kind: The paternity of God and the maternity of Nature.
Brotherhood: Sympathy with suffering and sorrow.
Philanthropy: Pity, faith in man, and practical charity.
Incarnation of Divine Ideas and Principles in men and angels.

SHORE GROUP.

No. 7.—Ten Years.

GENERAL LESSON:

"SPIRITUAL AND CORPOREAL RELATIONS."

Under this head the following subjects are suggested:

The natural body and the spiritual body.
What is Sensation?
What is Sentiment?
What is Thought?
What is an Idea?
What is a Principle?
Physiological facts in the human body.
Uses and abuses of the Psychological laws.
Effects of powerful preachers at revival meetings.
Difference between true and false ideas of God on the characters and institutions of men.

BEACON GROUP.

No. 8.—Eleven Years.

GENERAL LESSON:

"NATURE AND SCRIPTURE."

Under this head the following subjects may be proposed:

The Rights of Conscience in matters of Religion.
Revelations of Nature through Arts, Sciences, Philosophy, and Spirituality.
Compare natural truths with the teachings of the Testaments.
All Bibles are human records of history, blended with spiritual experiences.
Test all written revelations by the laws and developments of Nature and Reason.

BANNER GROUP.

No. 9.—Twelve Years.

GENERAL LESSON:

"TRUE IDEAS OF LABOR."

Under this head the following subjects are suggested:

The utility, dignity, and divinity of Labor.
God and Nature incessantly work.
Justice and love between employer and the employed.
Duties and employments: secular and sacred labors.
Prayers—spontaneous and formal.
End of secular or evil days: holiness of all times and places.
Duty of cheerfulness: devotion to honorable and healthful labor.

STAR GROUP.

No. 10.—Thirteen Years.

GENERAL LESSON:

"SUPREMACY OF SPIRIT."

Under this head the following subjects may be presented:

Integral power to control habits, and to overcome hereditary evils and abounding disorders.
Physical subordination rewarded with perpetual health and cheerfulness.
Moral rectitude as a cause of energy and fearlessness.
Conscientiousness and veneration for Truth.
Aspiration: a desire for spiritual goodness and greatness.

EXCELSIOR GROUP.

No. 11.—Fourteen Years.

GENERAL LESSON:

"INDIVIDUALITY AND IMMORTALITY."

Under this head the following subjects are suggested:

Genesis and organization of the human spirit.
The nature of distinct personal consciousness: What does it mean? What does it teach?
Self-preservation by Wisdom and self-restoration by Will.
Intuitions of and Reasons for Immortality.
True and false dreaming, or night-thinking.
Intercourse with the inhabitants of the Summer-Land.
Different degrees of progress in the next life: Guardian angels.

Facts, incidents, and illustrations of the uses and abuses of converse with the departed.

LIBERTY GROUP.

No. 12.—Fifteen Years and upwards.

GENERAL LESSON:

"HARMONY AND GENIUS."

Under this head the following subjects may be presented:

Freedom—universal and individual.
Individual integrity and social virtue.
The true marriage relation.
Reverence for Childhood as a type of the Spirit's eternal youthfulness.
Youthful feelings and noble thoughts in adults: The reward of obedience to laws and conditions, corporeal and spiritual.
Universality of truth: The inspirations of genius.
Prophetic ideas and eloquent intuitions.
Loving-Justice: The world's true Savior.
Progress and Apotheosis of Humanity.

CONCLUDING SUGGESTIONS.

The manifest object of the foregoing plan is, to develop a system of spirit-culture for the young, which must, in its practical workings and influence, prove exceedingly valuable, if not a model, for parents and teachers, at home and in public institutions, for the successful development of the real genius, moral powers, and the reasoning faculties of the youth of both sexes. The lesson memorized by the members of each Group—which is the basis of the Questionings and Conversations—should in all cases refer to only one of the subjects suggested, as the little mind would weary of variety, except in illustrations, during the thirty minutes allotted to each Sunday's Conversation.

Leaders of Groups have the whole range of modern as well as ancient Literature from which to cull the brief Lessons for the members. All poetical and prose works are filled with appropriate and complete verses, sentiments, proverbs, and pleasing embodiments of useful truths. The works of Pope, Byron, Shelley, Shakespeare, Milton, Scott, &c., are fine sources in which to find brief Lessons. All philosophers have written important short sentences conveying great principles in few words. Perhaps it should be mentioned that verse is remembered when prose is forgotten. As an example of familiar Lessons which may be given out, I present the following:

FOUNTAIN GROUP, No. 1.—Lesson:

"I love kind words,
And flowers, and birds."

STREAM GROUP, No. 2.—Lesson:

"Early to bed and early to rise
Makes a man healthy, wealthy, and wise."

RIVER GROUP, No. 3.—Lesson:

"Blessed are the pure in heart."

LAKE GROUP, No. 4.—Lesson:

"Like the breath of the early morning is the atmosphere of a pure body."

SEA GROUP, No. 5.—Lesson:

"Mid pleasures and palaces, where'er we roam,
Be it ever so humble, there's no place like home."

OCEAN GROUP, No. 6.—Lesson:

"The great and good are friends: He is but half great who is not good."

SHORE GROUP, No. 7.—Lesson:

"There is a natural body and there is a spiritual body."

BEACON GROUP, No. 8.—Lesson:

"Prove all things: hold fast that which is good."

BANNER GROUP, No. 9.—Lesson:

"Let us, then, be up and doing,
With a heart for any fate—
Still achieving, still pursuing,
Learn to labor and to wait."

STAR GROUP, No. 10.—Lesson:

"Many a foe is a friend in disguise.
Many a trouble a blessing most true,
Helping the heart to be happy and wise,
With love ever precious and joys ever new."

EXCELSIOR GROUP, No. 11.—Lesson:

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial."

LIBERTY GROUP, No. 12.—Lesson:

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

If the Group is especially interested in the subject, the Leader may give out a new Lesson bearing on the same topic, and "continue" the Conversation on the following Sunday.

CHARITY should be early taught to the members of each Group. Each Group should look after the little physical necessities of any of its members. Poor parents cannot always clothe their little ones sufficiently nice and tidy to associate freely with the children of the more fortunate. Leaders, therefore, should teach the better clothed members to contribute some garments, shoes, stockings, money, or whatever will add to the comfort and happiness of the little unfortunates. All personal distinctions in the matter of social position, or of dress, must be carefully removed from the thoughts of each Group. Here all meet as children of the Universal Father and Mother.

GRADUATION is one of the finest effects of this Progressive Lyceum. The more advanced members of each Group will be expected to take a part, more or less prominent, in the examination and exhibition, which will take place at the end of every twelve weeks. (Details for the regulation of such occasions will be hereafter given.)

W. P. Anderson, portrait-painter—Gale House, No. 622 Broadway—will receive calls from 9 to 12 A. M. and 2 to 5 P. M., on Monday, Tuesday, and Thursday of each week.

AIR-LINE DISPATCHES

TO THE
Herald of Progress.

THE GULF ENTERPRISE.

Approaching the Rebels from the Rear.

JOHN BROWN AGAIN AT WORK
NEAR HARPER'S FERRY.

Startling Cabinet Changes.

REBEL NEWSPAPERS IN THE UNION
ARMY.

BRIEF REIGN OF DISLOYALTY.

NEGROES ALARMED IN SOUTH
CAROLINA.

Foreign Relations not Satisfactory.

THE GULF PROGRAMME.

The slow movements of General Banks—for which he is not blame-worthy—have defeated two parts of his original plan. The present condition of Texas is, for the most part, attributable to the General's unfortunate and unavoidable delays. Let no discouragement, however, fall upon the people, for a great and final "blow" will soon be struck in the Department of the Gulf. General Banks himself is now in danger from a disease in his vicinity. Let him not lose much sleep.

HASTEN TO ARM THE NEGROES.

Government intentions are too slow in execution with respect to preparing and arming the negroes for soldiers and employing their females for cooks and nurses. The Rebels are just now "ahead" in this important movement.

GENERAL BURNSIDE.

In the early part of April the star of Success arises over the new command of General Burnside.

INTERESTING AND AMUSING.

While the rebels are building, and preparing to checkmate the Army of the Potomac, the North Carolina movements, for which they are not provided, are concentrating upon the downfall of Petersburg, Wilmington, and Richmond. (This news will not aid the Rebels, for they do not read "Air-Line Dispatches.") Union successes in the East and South will soon rival the Western victories.

LOOK OUT FOR GENERAL STUART.

Fortunately the mud and late storms blocked the raid of this rebel cavalry troop into Maryland. Let our troops keep a sharp look-out in the vicinity of Harper's Ferry. John Brown and his blessed coworkers are once more leading the impressive rebel Jackson to attempt a great exploit. He will try to move rapidly, and with a very large force, and may be utterly routed by our troops near the Ferry. Keep a good look-out during the next ten days.

CHANGES IN THE CABINET.

The resignation of President Lincoln is more probable to-day than at any time since his advent in Washington. He is not at home in his Cabinet. The Secretaries do not consult with him, nor be with them, on scarcely an important measure. Individually and collectively, therefore, the Cabinet is a cypher. The President has literally "set up for himself," and one of the most influential steps he is more than half inclined to take, is resignation, in which case Gen. Banks will return to Washington, and take the position of Secretary of the Treasury, while Mr. Chase assumes the office of the President.

DISLOYAL NEWSPAPERS.

Officers, both high and low in the Army of the Potomac, obtain their opinions from such papers as Bennett's *Herald* and its rival in darkness, the *World*, *The Express*, and a few lesser agents of political evil in the country, contribute their influence against every act of the Administration. The suppression of these journals, however, would do vastly more harm than good. "Let them alone" for the present, although they are costing the Government some of its most conspicuous officers, and a vast amount of money per diem for Court-martial and other plans for the detection and punishment of crime. A new era is not afar off in all these things.

THE REIGN OF DISLOYALTY.

All are undoubtedly acquainted with the facts relative to the case of General Fitz John Porter. And many in Virginia know the carefully concealed facts in the history of General Franklin; also of another officer who is about to be assigned to an important command. But the under-cause of misconduct and inaction in each of these cases originated in political hostility to Mr. Lincoln's edict of Emancipation—a fact not easily obtained by Court-martial investigations. There are over one hundred and twenty-five petty-officers in the Army of the Potomac in a similar state of hostility to the Administration, while professing unbounded loyalty to the "Constitution and the Laws." But the soldiers are nearly every one loyal, and are willing to enter the arena of contest at any moment.

THE BLACKS IN SOUTH CAROLINA.

Persons of African descent in South Carolina begin to doubt the good intentions of the Washington Government. They are wholly

ignorant of the plans of the Administration with respect to Free Labor and free homes for the working population. This vagueness and uncertainty as to their immediate future, begin to fill their imaginations with groundless fears and dread forebodings. Poor down-trodden people! Let the Administration authorize the attack upon Charleston, which was planned and abandoned twice within eight weeks, and the result will be the restoration of confidence among the ignorant blacks toward the Government. Delays, after February, in South Carolina, will be, in every sense, exceedingly unfortunate.

NEW MOVEMENTS.

According to present causes in operation, it is seen that Gen. McClellan and Gen. Fremont will be given positions and commands about the same time. The first in an official chair, the latter in the Department of the South.

THE FRENCH IN MEXICO.

The supposed peaceful condition of our foreign relations is not trustworthy. Four months ago, had Napoleon the full-armed occupation of the city of Mexico, French "negotiations" for the guardianship of Louisiana would have involved our Government in a serious and warlike controversy with the "nephew of his uncle." Let not Mr. Lincoln allow Mr. Seward's over-high hopefulness of mind rock him to sleep "in the cradle of carnal security." Let him not forget that he who thinks "he standeth, should take heed lest he fall." Sometimes a "word" is sufficient. In all earnestness that word is now spoken.

A Dividend to be Declared.

In view of the considerations mentioned in our last paper, we propose at the end of the present volume to declare a dividend of twenty-five per cent. for a division of loss on the publication of the *HERALD OF PROGRESS*. The increased cost of paper fully warrants such a division, and we should do great injustice to our subscribers were we to continue longer to selfishly appropriate the loss ourselves.

The increase—from two dollars to two dollars and a half per year—is but an addition of one cent per week for each subscriber, a tax easily borne, and one abundantly warranted by the present and prospective value of our paper.

The Twenty-Seventh Street Ghost.

Numerous inquiries have been made of us respecting the "ghost story" we copied from the *Sunday Mercury* a week or two since. The columns of a sensation newspaper is not just the place, we are aware, to look for reliable information upon things terrestrial, much less celestial; still, as we stated in copying the article, we only did so after learning that there was a grain of truth at the bottom of the narrative.

The *Mercury* is guilty of what among adepts is considered a very unorthodox practice—that is, mixing spirits—confounding the unfleshed with the *ardent*. Hence the ambiguities and extravagances noticeable. The later accounts partake still more largely of this incongruous character.

Though not overmuch given to running after strange sights and sounds, we hope, in due time, to give our readers the reports of some reliable investigators on this new sensation.

Mrs. Stowe's Address in England.

Mrs. Stowe's Reply to the English women's Address has been reprinted in London by Sampson, Low, Son & Co., in a handsome volume, and is published entire in the *London Star* and *Daily News*, both of which journals give it high praise. The *Star* says:

"Because the husbands of some of the noble ladies who headed the Address of eight years since have wounded the sensibilities of the North by unfriendly or indiscreet speeches, Mrs. Stowe supposes that the hearts represented by the half-million of signatures have been perverted to the pro-slavery side. Because only a few friendly voices are distinguished amid the clamor of hostile partisans, she is deaf to the echoes that those voices raise in the heart of the nation. It is a mistake as unjust to us as it is injurious to the common cause. But it is a mistake that Mrs. Stowe's complaint may do much to rectify. Her voice will not be as unheeded now as it was at the commencement of the contest. The events she relates have been watched with grateful interest by tens of thousands of our countrymen. Prayers and thanksgivings have gone up from countless British homes at every fresh step taken by President Lincoln on the glorious path of liberation."

THE ATLANTIC for February contains a choice variety of articles. C. C. Hazewell contributes one on "Sovereigns and Sons." A son of Leigh Hunt has something to say about Shelley. Reverend Mr. A. C. Bartol describes "The Poacher's Trial," and the author of "Charles Auchester" is represented by a "Threnody." "The Ghost of Little Jacques" is a story written by a young girl, a practical printer, who is employed in an office in Spruce street in this city. Among the other contributors are Emerson, Whittier, T. B. Read, Mrs. Hopkinson, Alger, Bayard Taylor, D. A. Wasson, W. J. Rose, and Mrs. Waterston, and J. R. Lowell.

"THE RISING TIDE."—This independent sheet, published monthly at Independence, Iowa, comes to our table regularly. Mr. D. P. Daniel has withdrawn from the editorial chair, leaving the paper in the hands of Mrs. M. M. Daniel, who is able to make the *Tide* what it has ever been, a vigorous, healthy, and spicy journal. Success to it.

Messrs. Fiske and Brittan, it will be seen, have changed their prices of admission.

Physical Culture in New York.

On Tuesday afternoon Dr. Dio Lewis, of Boston, delivered an address to ladies, at Dodworth's Hall, and in the evening spoke to a large and select company of ladies and gentlemen. Both lectures were enlivened by exercises in the Light Gymnastics by members of Mrs. Z. R. Plumb's classes.

In the afternoon questions connected with the health of American women were discussed, particular attention being paid to the fashionable dress. The advantages of the New Gymnastic Costume for purposes of use in the Gymnasium and in the street on rainy days, were demonstrated and finely illustrated by the tasteful display made by the ladies of the class.

In the evening the advantages of the new system over the old were presented, and the enthusiasm of the company fully aroused by the creditable exercises of the class.

We welcome this first public exhibition of the Parlor Gymnastics in New York, and the appearance of Dr. Lewis on the platform here, as the inauguration of a new era for the youth of the city. We may well have hopes for the young when a company of *eighty persons*, of both sexes, all ages, and all conditions of health, join with enthusiasm in movements gracefully made to musical accompaniment, and so largely promotive of health, symmetry, and fine development. Success to Dr. Lewis and the New Gymnastics!

Like Begets Like.

It is said if you feed your hogs on corn you will get excellent pork. By parity of reasoning, if you feed on "hog," why should you not become hog-like in all your tastes and promptings? You do, doubtless, and it is total abstinence from pork on our part that makes us so polite and courteous—and particularly so forbearing to our political opponents. Hog and corn-dodgers almost brutalize a Mississippian. Even Jeff. Davis is getting to talk like a blackguard, as we have shown in another paragraph, making an extract from a recent speech made by him. Probably his diet consists principally of hog cooked in multifarious forms, as commons are short in Secession.—*Brunswick (Me.) Telegraph*.

C. K. W., in the *Liberator*, commenting on Mr. Conway's recent lecture at Tremont Temple, says:

"Those 'Spiritualists' who may hear this lecture will probably regard one very remarkable incident in it as corroborating their peculiar views. If they find reason to believe that departed spirits work for the liberation and welfare of the slaves, they should certainly add their own efforts and influence to the same end while they remain in this world."

Aye, but a better motive than any attempted imitation of the work of others—spirit or mortal—would be to labor from their own central conviction of the blessedness of those primary principles, Liberty and Justice.

Brief Items.

—Thurlow Weed, having withdrawn from Republican principles, has retired from the editorship of the *Albany Evening Journal*. Pity the latter did not precede the former.

—Gen. Cameron will not, it is said, return to Russia, but Cassius M. Clay instead. Vastly more creditable to our country.

—Gen. Hooker succeeds Gen. Burnside in command of the Army of the Potomac.

—The citizens of Charleston do not appear to believe in the impregnability of their city's defenses, for they are carrying all their portable property into the country.

—President Lincoln's Emancipation Proclamation has been officially issued as "General Order, No. 1." It is dated January 2d, 1863.

—An emancipation celebration was held at Rochester, N. Y., on Sunday, Jan. 4th, and was largely attended. A. M. Powell and G. B. Stebbins spoke. The local press pronounced the meeting a decided success.

—Rev. Dr. Chapin, of this city, spent New Year's in Rome. His health is quite restored, but the date of his return home is still uncertain.

—Commodore Nutt will act as groomsman at the wedding of his friend Tom Thumb, and the bridesmaid will be a little sister of the bride—a young lady quite as minute and pretty as the future Mrs. Thumb.

—O. A. Brownson, L. F. Tassier, Mrs. Swisselme and Gen. Turchin have just been lecturing in Chicago.

—Grant Thorburn, the renowned florist, died at New Haven, Conn., Jan. 21st, at the age of ninety years.

—We understand, from the *Rising Tide*, that Rev. H. S. Marble has enlisted in the "Gray-beard Regiment," raised in Southern Iowa. He enlisted from his former home—Iowa City.

—Says the *Ashtabula (Ohio) Sentinel* of last week: "Mr. Giddings arrived at home a few days since, on a visit to his family. He appears very much improved in health, and seems to have stood cold weather well. He returns to his post of duty in a few days."

—Ralph Waldo Emerson was in the American House, at Niagara Falls, lately, when it was burnt. He was roused by the cry at three o'clock of the night, and succeeded in making his escape through the smoke and flames with no serious loss.

—The Young Men's Christian Association at Chicago has followed the example of the Board of Trade, and expelled that secesh sheet, the *Chicago Times*, from their reading-rooms. They have also voted to burn the last year's file of the paper in one of the most public places in the city. One of the staff of the paper was ordered out of a Ladies' Association called the Home of the Friendless. He is one of the "friendless" without a "home."

—Messrs. Ellis, Britton, and Eaton, of Springfield, Vt., have proposed to purchase of the government 40,000 acres of cotton lands at Port Royal, and agree to employ 10,000 emancipated negroes, at \$1 25 per day, and to sell them the lands at cost price, in quantities from half an acre up.

Public Speakers.

[For the completeness and correctness of the following lists of Speakers' appointments and addresses, we must rely upon the prompt and constant attention of those whom we thus gratuitously advertise. For the convenience of Lecture Committees, it is desirable that all traveling Lecturers on Spiritualism and Reform keep as constantly supplied with their engagements and permanent post-office address.]

APPOINTMENTS.

Mrs. E. A. Kingsbury will speak in Lowell, Mass., Feb. 14 and 21.
J. M. Peebles, Battle Creek, Mich., last two Sundays in each month.
Warren Chase speaks in Providence, R. I., during January.
Miss Emma Houston will lecture in Bangor, Me., until Feb. 15.
Leo Miller will speak in Taunton, Mass., Feb. 1 and 8.
N. Frank White will lecture in Putnam, Conn., through February; Philadelphia, Pa., through March.
Miss Lizzie Doten will speak in Chicago during February; Lowell, March 1 and 8.
Mrs. S. L. Chappell will speak in Potsdam, St. Lawrence Co., N. Y., during January.
Mrs. L. E. DeForest Gordon will lecture in Providence, R. I., during February. Address as above.

W. K. Ripley will speak in Portland, Me., during January. Address as above, or box 305, Bangor, Me.
M. Taylor will speak in South Thomaston, Me., the fourth Sunday in January; in Rockland the first Sunday in February.
Uriah Clark will speak at Willimantic, Conn., February 1; Charlestown, Mass., Feb. 8. Address care Bela Marsh, Boston.

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.
Mrs. S. E. Warner is engaged to lecture two Sundays in each month in Berlin, and Omro, Wis. Will answer calls to go elsewhere the remainder of the time. Post Office address, box 14, Berlin, Wis.

Mrs. M. S. Townsend will speak in Marblehead, Mass., Feb. 1 and 8 and March 1 and 8; Providence during April; Philadelphia during May.
Mrs. Augusta A. Currier will lecture in Lowell, Mass., last two Sundays of January; Philadelphia during February; Providence during March. Address Lowell, Mass., box 515.

Miss Martha L. Beckwith will speak at Norwich, Conn., Feb. 1 and 8; Chicopee, Mass., March 1 and 8; Somers, Conn., March 22 and 29; Stamford, Conn., April 5 and 12.

ADDRESSES.

F. L. Wadsworth, care A. J. Davis & Co., 274 Canal Street, New York.
Mrs. C. M. Stowe, Milwaukee, Wis., care of T. J. Freeman, Esq.
S. S. Loveland, care Bela Marsh, 14 Bromfield street, Boston.
Mrs. Fannie Burbank Felton, Worcester, Mass., care James Dudley.
Mrs. Sarah A. Byrnes, 87 Spring St., E. Cambridge, Mass.
Mrs. M. J. Wilcoxson, Hammonden, Atlantic Co., N. J.
Miss Emma Hardinge, Lexington avenue, second door above Fifty-second street, New York.
Mrs. and Mrs. H. M. Miller, Elmira, N. Y., care H. Voorhis.
Mrs. Anna M. Middlebrook, box 422, Bridgeport, Conn.
John Brookie, M. D., 35 Collins street, St. Louis.
Herman McQueen, Hillsdale, Mich.
Herman Snow, Rockford, Ill.
E. Whipple, Kalamazoo, Mich.
H. B. Storer, Boston, Mass.
Dr. James Cooper, Bellefontaine, O.
Mrs. M. B. Kenney, Lawrence, Mass.
W. E. Jamieson, Paw Paw, Mich.
Mrs. M. J. Kutz, Laphamville, Mich.
Rev. H. S. Marble, Iowa City, Iowa.
B. S. Caswell, Alden, Erie Co., N. Y.
A. H. Davis, Natick, Mass.
Rev. Stephen Fellows, Fall River, Mass.
B. J. Butts, Hopedale, Mass.
Isaac P. Greenleaf, Lowell, Mass.
N. S. Greenleaf, Lowell, Mass.
Mrs. E. A. Bliss, Springfield, Mass.
Austen E. Simmons, Woodstock, Vt.
Mrs. Mary Macomber Wood, W. Killingly, Ct.
Mrs. J. A. Banks, Newtown, Conn.
Mrs. Amanda M. Spence, New York.
Miss Belle Scougal, Rockford, Ill.
Abram and Nellie Smith, Three Rivers, Mich.
A. B. Whiting, Albion, Mich.
Rev. J. B. Fish, Ganges, Allegan Co., Mich.
K. Graves, Harveyburg, O.
B. M. Lawrence, Utica, N. Y.

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RAILROAD LINES.

ERIE RAILWAY.—Leave Poughkeepsie, foot of Chambers street, 6 A. M. Mail for Elmira, 7 A. M. Express for Buffalo: 12:15 P. M. Accommodation: 3 P. M. Express for Dunkirk and Buffalo: 7 P. M. Mail for Dunkirk.
HUDSON RIVER R. R.—Leave Chambers street Depot: Express Trains 7 and 9 A. M., 2:15, 5 and 10:15 P. M.
NEW JERSEY R. R.—Leave foot of Cortlandt street for Philadelphia 7 and 10 A. M., 4, 6, and 11 P. M.
PENNSYLVANIA CENTRAL R. R.—Foot of Cortlandt street for Philadelphia and West 7 A. M. and 6 P. M.; via Allentown, 8 P. M.
NEW JERSEY CENTRAL.—Foot of Cortlandt street, 6 A. M., 12 M., 4 and 8 P. M.
NEW HAVEN R. R.—Leave corner 27th street and 4th avenue for New Haven, 7 A. M. (EX.) A. M., 12:15, 3 (EX.) 3:30, 4:30 and 8 (EX.) P. M.; for Boston, 8 A. M., and 12:15, 3 and 8 P. M.
HARLEM 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, 10, 11 A. M.; 1, 4, 5, 6, and 7 P. M.

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For the Herald of Progress.

The Government and the Indians.

On Friday, Dec. 5th, the following Resolution was offered by Mr. Maynard, of Tennessee, and passed by the House:

Resolved, That the Committee on Indian Affairs are directed to inquire into the causes of the recent outbreak among the Indian tribes of the North-West; whether any emissaries have interfered to produce dissatisfaction and ill feeling among them either from any part of our own country or from abroad; whether the government or any of its agents have violated or failed to observe any treaty stipulation with them; and whether any encroachments have been made upon their lands, or their property has been despoiled, or any of their people injured by the settlers or others: with power to send for persons and papers, as well as Indians as citizens, and have leave to report at any time.

I have ascertained, by frequent interviews with public men during the last ten days of my sojourn in Washington, that unless an outside demand is made in behalf of the Indians, the foregoing excellent Resolution, so timely and necessary, will not be carried out. There are three reasons for this assertion:

1. In addition to the usual public duties of Congressmen, they are now overburdened with private matters for their respective constituents. Some apply to them for their aid to get an office in the army; others, for their influence to get out of it. Some want them to visit their sick relatives in the hospitals, or to send home their mortal remains to be buried, &c., &c. One member told me that he had received over eighty-eight letters of this character in one day, and was obliged to employ a secretary to answer them.

2. The Representatives and Senator from Minnesota are wholly one-sided in their representations of the circumstances relative to the late Indian outbreak. Senator Wilkinson, of Minnesota, affirmed in a speech (Dec. 5th) in the Senate, that "the Indians had massacred over a thousand white persons, and had committed horrible outrages which could not be mentioned, and that the Indians rose up simultaneously on their frontier line for a distance of 150 miles—suddenly, without any pretext, without any cause, and apparently without any motive," &c., &c. So far as I am able to judge, the representatives from the same State, one of whom (Aldridge) is chairman of the Committee on Indian Affairs, are strenuously laboring to give the impression against the Indians which Mr. Wilkinson's statements, if unrefuted, will certainly make.

3. There is at the same time a combination of speculators, who, by exaggeration and falsehood, are prejudicing the public through the press, while they force measures through Congress that will in some way or other put them in possession of the Indian's land in Minnesota and in Kansas.

In full confidence that, with a candid and truthful statement of both sides of this sad affair, the Indians will stand in an entirely different attitude before the world, and that national honor will be better sustained by a righteous adjustment than otherwise, I therefore hereby publicly invite all persons (especially Messrs. Wattles and Day), who have personal knowledge of facts comprehended in the foregoing resolution, to forward me their affidavits, properly authenticated, or their address, so that I may present their names to the Committee on Indian Affairs. Will the papers generally give this an insertion?

JOHN BEESON.

WASHINGTON, D. C., Jan. 24, 1863.

National Relations with the Indians.

By permission of the Chairman of the Committee on Indian Affairs, Father Beeson read the following paper at their meeting recently:

The Government of the United States assumes a two-fold relation to the aboriginal tribes under its control. It makes treaties with them as with a sovereign nationality. It also professes to be their guardian and their protector. But practically it does not protect them from the grossest outrages, and does not fulfill its treaties, only so far as serves its own purposes, irrespective of the Indians' rights. The consequence is, a rapid wasting away of the Indians, and a thorough demoralization of the public mind through the reaction of the processes by which the Indians' destruction is accomplished. I am prepared to furnish authentic testimony to the following charges:

1. That the crimes which were charged upon the Indians in the late outbreak in Minnesota, and for which thirty-eight of them have been hung, are of common occurrence as committed by white settlers in the Territories upon the Indians, against which they have no redress and no protection.

2. That the Indian Department, as practically carried out, is at once a fraud and a swindle both upon the Indians and upon the people of the United States, and that the first step in reform is an impartial investigation from the Indians' standpoint as well as from that of their accusers.

I therefore ask that this Committee will authorize the summoning of witnesses in accordance with the bill to that effect offered by the member from Tennessee (Mr. Maynard), and passed by the House.

There not being a quorum, the Committee adjourned until Tuesday.—*Washington Star.*

—It is often asked, What has become of the specie? Here is a fact in answer: A manufacturer of silver-ware in Providence, R. I., has bought, for a few months past, an average of one hundred dollars a day in small silver change to melt up. He bought two thousand dollars of silver change but a few days ago of one of our brokers, at a premium of twenty-six cents, for manufacturing purposes.

—T. Jefferson Boyer, a member of the Pennsylvania Legislature, has brought some very serious charges of attempted bribery against Simon Cameron, of that State. Mr. Cameron was a candidate for the place of United States Senator, and Mr. Boyer asserts that he was offered a heavy bribe—\$20,000—to cast his vote for Cameron.

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