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TO WRITERS AND READERS.

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

For the Herald of Progress.

A Song of Heaven.

BY MISS KATE E. P. HILL.

I would sing you a song of heaven,
If my soul could chant the hymn;
I would sing of its skies, whose gorgeous dyes
Would make our own grow dim.
I would sing of its mountains bathed in light,
That never will fade away— [trees,
Of the murmuring breeze through whispering
That never will know decay—
Of beautiful birds that trill strange words,
With a mystery in their flow,
Till the scented air grows holy with prayers
That only they can know.
I would sing of its lakes for the lilies' sakes—
The purest that God has given
Of all the flowers that we call ours—
How white they must be in heaven!
I would sing to you of the violet blue,
That watches the loving sky,
But droops its head when it hears the tread
Of an angel passing by.
But my soul is mute, like a tuneless lute
That has been forsaken long;
Its pulses thrill, but its voice is still,
And I cannot sing the song.
Sweet Land! I have dreamed of thee
When the summer moonlight fell
In silvery showers on the nestling flowers
Asleep in the Greenwood dell.
And I have waked, when the vision broke,
With a sob on heart and brain,
That I should stray from the shining way
Back to the world again.
But I know I shall see thee more, Sweet Land,
When these fitful hours are fled,
When the flowers lie low where they used to
And the sky in the west grows red. [blow,
I shall steer my bark where the waves roll dark,
I shall cross a stranger sea,
But I know I shall land on thy bright strand,
Where my loved ones wait for me.
I shall see them stand on the gleaming sand,
Their white arms o'er the tide,
Waiting to twine their hands in mine,
When I reach the farther side.
There are faces there divinely fair,
That the earth lost long ago;
And foreheads white, where curls lay bright,
Like sunbeams over snow.
And there are eyes like thine own blue skies—
Eyes I have seen before—
Will grow as bright as the stars of night,
When I near the welcome shore.
There are little feet I used to meet
When the world went well with me;
That I know will bound when the rippling sound
Of my boat comes o'er the sea.
Sweet Land! I have dreamed of thee
When the summer moonlight fell
In silvery showers on the nestling flowers
Asleep in the Greenwood dell.
And I know I shall see thee once again,
When life's fitful hours have fled,
When the flowers lie low where they used to blow,
And the sky in the west grows red.

The Story of Two Bullets.

The Vicksburg correspondent of the Missouri Republican narrates the following singular incident:

"I lately saw at the headquarters of Colonel Slack's brigade two Minié bullets, which at once told a history. One was a rebel bullet of English manufacture, smuggled over by our dear brethren in Britain to shoot their dear brethren in America. The other was a national ball of the Springfield rifle type. The former was fired from a rifle-pit at Jackson, at our skirmishers. The latter was fired from our line of skirmishers at the rifle-pit. They met midway in the air, were welded by the compact, and fell harmlessly to the ground. They are now firm friends, sticking each to the other closer than a brother or a lover."

Physiological Department.

For the Herald of Progress.

The Origin of Human Temperaments.

BY W. BYRD POWELL, M. D.

A knowledge of the origin of the temperaments greatly aids us in comprehending their dynamic influence in the marriage relation, because it discloses their nature respectively. For the purpose of simplifying the science of marriage, I divide the four preceding temperaments into two classes, the vital and the non-vital. The former comprises the sanguine and the bilious, and was so denominated because observation has forced upon me the conviction that, without the agency of one or the other of them, there can be no transmission of life. The latter comprises the lymphatic and the encephalic, and was so denominated because, as frequently as I have found the parties to a marriage to be respectively as much as two-thirds of these temperaments, so frequently have I learned that three-fourths of their children had been dead-born, and the others, respectively, did not live one year; as, for illustration, when the parties, respectively, are bilious-encephalo-lymphatic or sanguine-encephalo-lymphatic. This is a very remarkable fact in the physiology of the procreative function of our species, and it goes far to warrant the opinion that there is in Nature a science of physiological marriage; and that I have this science I am just as certain as I am that there is a science of numbers or of chemistry; and with your permission, Mr. Editor, the patrons of the HERALD shall have it.

THE VITAL TEMPERAMENTS.

Having discovered no secondary cause adequate to the production of these conditions, finding them in all races, and as they constitute a *sine-qua-non* in the perpetuation of the race, so I infer that they were originally founded in the constitution of humanity—and, consequently, they are both primitive and elementary. But I greatly doubt that both of them originated in the same species of our genus; for there is no fact in zoology of which I am more convinced than I am that the human race constitutes a genus comprising many species. The sanguine and bilious temperaments, as they obtain in Europeans, are greatly similar in but one respect, and that is the reproductive. The sanguine temperament obtains mostly in northern climes and in the northern portions of temperate latitudes. The bilious obtains mostly in tropical latitudes and in the southern portions of temperate latitudes. There is a difference in these temperaments, as they obtain in the so-nominated white race, that is too remarkable to admit of any solution less than that of a specifically different origin. It is this: A marriage between a sanguine European and a negro entails uniformity, I believe, a scrofulous diathesis and more or less of hybridity. But the marriage between a bilious European and a negro entails neither struma nor hybridity. I have known the progeny of such marriages to live four-score years, and to reproduce *inter se*. This fact is frequent in Louisiana. The bilious constitution is, therefore, affiliated to that of the negro, and hence they are reproductively compatible, producing a normally sound progeny. But our sanguine constitution and that of the negro are incompatible, and hence their progeny is scrofulous—never, I believe, live to old; if they ever do, the fact has escaped my observation.

Now for the solution of these facts. I admit in the outset that I have nothing better than speculation, but to me it appears not only possible, but probable; and by presenting it, some other individual may be induced to think about it. Ethnologists teach that the Iberians, though embraced in what is nominated the white race, were an African people, and I think it probable they were indigenous to Africa—they were a bilious people—that their African origin affiliated their constitution to that of the negro. The present population of Spain descended mostly from these people.

In the next place, I assume that the sanguine, or truly white species, originated in Northern Asia, and in this assumption I am sustained by historic probabilities. Now if we assume that this northern species and the African species—the Iberians—in seeking more temperate climes, met and amalgamated, we have the origin of the European nations, and thus Europe came by the bilious temperament, and in climates, too, that never produced it.

Both the sanguine and the bilious temperaments have an identity—a fixity—that defies all external influences. These conditions are as permanently fixed in the organization as the type of any species in zoology. Like gold, they may amalgamate with other conditions as gold may with other metals; and as the gold is always present, and always furnishes an indication of its presence, so with those conditions; hence the procreative function will continue in defiance of all possible mutations of humanity.

These two conditions were the only ones known to man in his primitive state, but they were soon modified by a greater or less accumulation of obesity, and this was mostly confined to the females. I infer this from the existing condition of our Indian tribes; and hence resulted a sufficient dissimilitude between the sexes as to prevent reproductive incompatibility.

THE NON-VITAL TEMPERAMENTS.

These I hold to be secondary, and to have resulted from influences incidental to civilization. As they are not native to humanity, they cannot strictly be regarded as temperaments; but as physiologists have always so treated of the lymphatic, and as the other is essentially like unto it, as they are normal under the circumstances of their existence and conform to all the laws of the temperaments, so I deem it best to continue to regard them as temperaments. The fact as to how they are regarded matters nothing, provided we understand them.

I assume wealth to be a result of civilization, because it is universally conceded to be. Wealth induces a relaxation from toil, and introduces many indulgences which enervate the vital forces, thus inducing a lymphatic repletion of the cellular tissue. In this wise I have observed many people to become considerably lymphatic in a few years; and this condition, when produced, if only to a very moderate extent, becomes entailable, in the form of a lymphatic diathesis; and thus this condition becomes multiplied and disseminated. Our German emigrants appear to bring this diathesis with them, and by the use of ale and beer it is rapidly developed. The development of this condition is greatly prevented by a humid atmosphere; and hence the greatly lymphatic condition of the people of Holland and China. The humidity of the atmosphere of the gulf-coast of Louisiana and Mexico is doing for the people of these countries what was long since done for the Chinese and Hollanders. Fully developed illustrations of this condition are very few and far between in our country. A few years since I saw one in Pennsylvania in the person of a good-looking young woman. She was so lymphatic that she could not sustain her own weight in a standing position.

This condition is purely adjunctive—the accumulation of lymph in a vital temperament; it is, therefore, apparent that it is neither elementary nor primitive. It is also seen why this condition has no diagnostic complexion. If founded on the sanguine temperament, the complexion will be fair. English physiologists describe this temperament as having a fair complexion, but this is because in the north of Europe the sanguine temperament generally prevails, and the lymphatic there is founded on it; but in the south of Europe the bilious temperament prevails, and those physiologists who have observed this condition only in the south of Europe describe it as having a dark complexion; but none of them appear to understand the essential condition of this constitution.

The cognomen of lymphatic is not given to this condition till the lymphatic repletion obliterates all the indices of the fundamental condition except the complexion. It is now understood why the complexion of this temperament may be either fair or dark.

THE ENCEPHALIC TEMPERAMENT.

Care, responsibility, mental activity generally, and sedentary habits, are as exclusively incidental to civilization as wealth is, and from them results the condition I denominate the encephalic temperament. The three former agents directly develop the cerebral or nervous system of relation, to the neglect of the cerebellum. The cerebellum being the nervous system of animal life, the fourth agent, sedentary habits, directly reduce it, and thus an inequilibrium is induced between the two systems, and of that character which constitutes the condition in question. I have observed this condition to be rapidly developed in sanguine, bilious, and sanguine-bilious young men, who respectively held responsible positions in banking and commercial houses.

As with the lymphatic temperament, so with this—its complexion results from its fundamental element or condition. The title of encephalic does not apply till the indices of the fundamental condition are obliterated by the change, except the complexion. Although the lymphatic and encephalic conditions are, in the abstract, exceedingly unlike, yet in one particular they are as exceedingly similar—both consist in a feeble vitality; consequently, in reference to the procreative function, they are very similar—so similar that either may replace the other. Nevertheless I regard them both as being exclusively physiological, and not only indispensable to the achievements of civilization, but to an increased average of longevity of civilized man. It was, however, the resulting of these two conditions, from influences incidental to civilization, that rendered our instincts an insufficient guide in relation to marriage in civilized society; and hence, a science of marriage became as indispensable to civilization as any other science incidental to it. Indeed, much more so, inasmuch as the perpetuity of the civilized species is involved in the marriage institution. The rapid increase of idiocy, imbecility, and scrofulous forms of disease, even in our country, most unmistakably indicates that the discovery of the science of marriage was not premature.

Vigorous vitality is frequently brief, and feeble vitality is frequently tenacious, and endures to extreme old age. Hence the longevity of lymphatic and encephalic people is probably equal to that of the sanguine and bilious.

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."

For the Herald of Progress.

The New and the True Family Bible.

A FUNERAL DISCOURSE BY HENRY C. WRIGHT.

STURGIS, Saturday, Sept. 26, 1863.

A. J. DAVIS, MY FRIEND: I am just returned from a funeral. The body of a child about one year old was to be buried. I, by request, addressed the people assembled. My text was: "Glory to God in the highest! peace on earth and good will among men." My subject was: "The Mission of Childhood." I said, in substance, as follows:

The exclamation in my text is said to have been made over the birth of a child born in Bethlehem nearly two thousand years ago. Every child should be so born that parents, brothers, sisters, and all, can unite in a song of "Glory to God" over its advent. Now every child comes on the same mission of love and revelation as that on which the babe of Bethlehem came. It comes as a Savior to its parents—to refine, to beautify and ennoble their natures, and take them by the hand and lovingly and tenderly lead them to a prurer and nobler life—to lead them to God and heaven. This song of angels is the only fitting welcome into life for every child. The birth of every child is the birth of a new family Bible. Each child born in a family is a *new family Bible*. In this Bible—the Book of God—this Holy Bible—parents should read a chapter every hour, and as they read it, should pray God to bless it to them. The child is the true, the inspired, the *holy Book of God*, whose teachings, above all other bibles and books, are fitted to make all parents, and all who study it, "wise unto salvation." In this Bible God so lovingly, so tenderly, and so eloquently speaks to the hearts of parents, and all, that his instructions soften the hardest heart, and often tames and humanizes the rudest savage, and lifts up to a prurer and nobler life the most fallen and abject.

But how many children are born but to linger a day or two, or a year or two, in agony, and pass *within the veil*? Who slaughters these tender, helpless, infant bodies? The answer of the theology and religion of Christendom is: "The Lord gave and the Lord hath taken away"—two falsehoods in one text, as it is understood by those who quote it; for it is understood that the God of Love and Justice made the infant body now before us, and then, as soon as he had made it and breathed life into it, he killed it. It is assumed that God is responsible for the existence of this child's body, and also for its death—whereas the existence of that infant body is the result of human agency, as really as would have been its death had the parents, or some one else,

given it arsenic. And God is no more responsible for the death of this body than he would be for the death of mine, were I to cut my throat. Who killed this infant body?—for the child is not dead—only the body is dead. The child lives, and is with its parents, and nestling in their bosoms.

The only true answer is: This infant-body lies here before us, cold, silent in death, as the result of human agency, exerted in ignorance by the parents or by others. The laws of life and health have been violated by somebody, and there, in that coffin, is the result. Disease and death were organized into it before birth by the parents, or were put into it after it was born. The only word of comfort that the parents can receive, or ought to receive from any lips, is, They did as well as they knew how by their child. Never charge upon God the results of human ignorance, passion, thoughtlessness, or recklessness.

The lesson inculcated by those lips, so cold, so silent, is not one of warning for us to be prepared for death, judgment, and eternity—the great theological trinity of horrors—but that child speaks from within the veil through those silent but most eloquent lips, saying: "Go give to your children healthy, vigorous bodies, before birth; organizing into them health, not disease, and life, not death; and into their souls heavenward and not hellward tendencies; then, after they are born, tenderly, lovingly, and wisely nurse those bodies, and by healthfully and wisely feeding and clothing them, develop them into vigorous and noble men and women." From those lips, now sealed in death, that child speaks in pleading, piteous tones, to all who are and hope to be parents: "Go study the laws of physical life and health. Learn how to become healthy parents of healthy children. Save your innocent, helpless children from suffering and premature death."

Listen to the pleadings of those lips, so silent, so still, yet so eloquent, and make it the first object of your life to learn how to be just and true to the great law of parentage by preparing to transmit to your offspring, as the richest legacy you can give them, healthy bodies and healthy souls. This knowledge is essential to salvation. Other sciences are of value mainly as they help men and women to a true knowledge of the greatest of all sciences—the Science of Generation. Better far to be saved and made the pure, holy children of God, by generation, than by regeneration. Better start in the journey of life heavenward than to be started hellward, and then have to go to the labor and suffering of being turned about.

Such was the substance of my discourse over that infant's dead body. Is not this the only instruction that comes to us through infant lips that are still in death?

Childhood.

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

For the Herald of Progress.

Poor Peter AND HIS MINISTERING ANGELS.

BY MRS. C. S. KENYON.

"Oh dear me, what a miserable wretch I am," said old Peter Kyers to himself, for he had no one else to talk to. "There is nobody about here that does not get a better living than I do. I work all the time, and can hardly get enough to keep me alive and buy my tobacco. It is lucky I have not got anybody but myself to take care of. If I had a wife and half-a-dozen hungry, noisy, cross, mischievous children, I should not care what became of me!"

Poor old Peter was selfish and cross to everybody. No one could like him, and he did not like any one. He would not have a house near any other one, but lived all alone in a little old cottage away from the road. The only nice things about the house were the dandelions and buttercups that grew in the grass-plot in front of the cottage, and the little garden by the back-door, where Peter had a few cabbages and onions, cucumbers and turnips. Nettles, burdocks, and briars, flourished in profusion around there. Peter said they were "just as good as posies" for him. The inside of the cottage was no better. The windows were curtained with cobwebs and dirt, so that light and sunshine could hardly get in. The cracked old stove was smoky, greasy, and strewn with ashes, the table, chairs, and bedstead, were not near "as good as new." Peter made shoes, and his bench, furnished with a

