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THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

Vol. 2, No. 26.]

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[WHOLE No. 78.]

TO WRITERS AND READERS.

A letter X on the margin opposite this notice is made to indicate to the subscriber that his subscription will expire with the next number. We trust that the interest of no person will expire with his subscription.

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

Let no contributor conclude, because we postpone or respectfully decline the publication of an article, that we are, therefore, prejudiced against the writer of it, nor that we necessarily entertain sentiments hostile to his. We shall make every reasonable effort to satisfy both reader and correspondent.

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

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

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

Whisperings to Correspondents.

"TO ALL WHOM IT MAY CONCERN."

The following papers have been recently received, most of which are marked for an early appearance in our columns:

- 1. "The French and the English View of the Existing Commotion in the United States, and an American Opinion upon the same." By W. S. W.
- 2. "The Dial of Ahaz—A Curious Scientific Fact." By R. H. Brown.
- 3. "Revolutions of the Sea." By D. L.
- 4. "From the Spirit of one of the Three Thayers of Buffalo." By Stephen Albrow.
- 5. "Prof. Anderson's Rope Tying Performance." By W. F. V. V.
- 6. "Notes from the Itinerary." By A. C. S.
- 7. "Shaker Letter to Friend F." By F. W. E.
- 8. "The Doctrine of Non-Immortality Reviewed." By J. Covert.
- 9. "Reply to Judge Coffinberry." By Prof. Spence.
- 10. "Heaven's First Law," "Palace Home," and "E. P. Company." By G. H. P.
- 11. "Stubborn Facts." By * D.

Questions and Answers.

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

BRIEF ANSWERS TO OUR CORRESPONDENTS.

BY THE EDITOR.

Judgment on our Army.

JAMES F., NEW YORK, AUG., 1861.—"FRIEND DAVIS: A clergyman of this city, in his last Sunday's sermon, said that the defeat of our troops at Bull Run was owing to a judgment from heaven, because the battle was fought on the Sabbath; another minister said it was heaven's judgment upon the North, because of the system of Slavery. . . . Which do you think was nearest right?"

ANSWER: It is our conviction that the defeat was owing, not to a "judgment," but to the absence of that very essential ingredient. If there had been more judgment and more discipline in the premises, there would have been no battle, and, therefore, no defeat on that memorable day. But we fully admit the logical force of the conviction that higher powers have had, and will have, very much to do in the present sublime struggle for constitutional Freedom. If the North be faithful to justice and humanity, it will succeed; if false, its armies will be again panic-struck and vanquished.

The World Wants Few Words.

GEORGE T., OF SALEM, writes for some instruction in the use of words. "Is it necessary," he asks, "for me to commit to memory a great many words, in order to write and converse with ease and fluency?"

ANSWER: We think that a general and accurate knowledge of the English language is necessary to either good writing or conversation, unless you write and speak by the celestial electricity of pure inspiration. And yet only a small part of the dictionary is brought into requisition. Our best writers use but few of the many millions of words; but those few terms are strong, pertinent, and significant. "While," says an exchange, "there are nearly 100,000 words in the English language, scarcely any one writer uses more than 10,000, and few people use in conversation more than 3,000. Shakespeare has not more than 15,000 and Milton but 8,000. The wants of the world require but few words of their expression. The Egyptians had but 800 hieroglyphics, in which their history for successive ages was written."

Physical Organs and Spirit Life.

J. M. C., MIDDLETOWN, 1861.—"DEAR EDITOR: In this world we can easily understand the uses of physical organs, such as the organs of reproduction, &c.; but, unless the other world is also a place for reproduction, it is difficult to understand why they should continue as part of existence. And yet, as spirits are both male and female, I conclude that such organs do remain with the spirit after death. How is this?"

ANSWER: All things are regulated by a basic law of USE, which is deeper than the surface functions performed in the presence of the senses. Beneath the common duties of an organ there is a finer class of uses, which is seldom conceived of by physiologists, and never by persons who accustom themselves to sensuous processes of reasoning. For example, the teeth seem to be designed solely for the purpose of biting and masticating food, and this is the only use for teeth which many perhaps see, but it is clear that the dental organ is adapted to the performance of duties

far more exalted. The teeth are necessary to the beauty of the mouth, and to the symmetry of the whole face, and yet more are they necessary to the correct pronunciation of words. And they have yet other uses.

So of the organs of reproduction. To most observers these organs are adapted to the propagation of our species, and, incidentally thereto, they perform several purely physiological duties for the benefit of bodily health. But the deeper Seers recognize a world of deeper offices and uses in the principles of which these organs are expressions. And therefore, in the Summer Land of pure delight, the reproductive organs (without receiving a full outward development as they do in this world) perform offices inseparable from friendship, affection, and communion. The sexes are distinctly visible, not so much from any external organs, as from the general form and bearing. Spirits are virtuous, or commit adultery, "in the heart." But no spirit is virtuous as a consequence of being deprived of the means of intercourse. Bodily perfection in the other life, as in this, is impossible without perfect development of all the organs. The same is true of character.

What We would Do.

P. C. C., NEW YORK, August, 1861. "MR. DAVIS: With your programme for the Nation, what would you do under the existing circumstances? What would be your first steps toward accomplishing the ends suggested?"

ANSWER: We would not undignify and humiliate the Nation by quarreling and battling with confederates wherever they choose to plant their batteries and set their traps for our brave men. We would not heed their entreatments and fortifications in Virginia, for the present. They might build innumerable masked batteries, and make a thousand marches in their present inclosures, but they should not divert us from the great purpose of this progressive people. We would, however, send a sufficient force at once to Charleston, S. C. Very soon after arrival we should storm the batteries, take and occupy all the forts in the harbor, including Fort SUMNER, and teach the rebels a lesson of prompt and continual obedience. And, as soon as the season would permit, the same work should go forward down the "Father of Waters." We should occupy all points of power in and about New Orleans, and take all governmental positions at Pensacola, and plant the stars and stripes, and proclaim Freedom to the captive, all along the Gulf. We would do this, or the National Government should be destroyed in the attempt. The government should treat every rebellious city first with kindness, next with cannon; but as far as possible, shield all homes from that storm of the elements which destroyed Sodom and Gomorrah. The innocent, the sick, the loyal, all the children, and as many of the women as choose to be saved, should be received within the folds of Freedom. All the rest might take the consequences of their transgressions. While this purgation was in process, the city of Washington should be perfectly safe, and all present positions rendered impregnable, and then the Confederates might prowl through Virginia, and might practice shooting at targets from behind ditches and rifle-pits in Manassas and Richmond. They might indulge in such harmless amusements to their heart's content. But they should not be permitted to march another league Northward, or be allowed to enslave or afflict the African, nor longer to molest the loyal citizens of any Border State. We believe that this work of conquest and subjection of the Rebels, would cost less life than did the battle of Bull Run. There is safety in a plentitude of power.

Patent Medicines and other Shams.

W. LONG SMITH, OF DE SOTO, MO.—This Brother addresses several questions to us, among which are the following: 1st. "Why have you run into the course which the majority of reformers have ever repudiated, viz: The advertising Patent Medicines? Even some of our good Spiritual brethren resort to roots and herbs, tinctures, salves, and plasters, very much after the style of so-called quacks. 2d. Can you not make the HERALD OF PROGRESS pay without admitting such advertisements? If not, then I say shame to the great body of reformers. But if you are not willing to put up with a moderate income, then shame to you."

ANSWER: It is impossible for us to sit in judgment upon every new invention, whether in Law, Physic, or Divinity. If a man should wish to advertise a new Law Book, for example, we should be very likely to admit his own statement of its merits and benefits—always reserving the editorial right of analysing and criticising the author according to our own view of his volume. So, also, if a clergyman should want us to advertise his latest discoveries concerning the Trinity, or the rites of Baptism, or any other matter of real or imaginary interest to mankind, we would doubtless accept his advertisements, again reserving the right of expressing our convictions as to the merits of his discoveries.

The same is our course in regard to these patent medicine vendors. Of course we will not accept any advertisements, whether medical or otherwise, unless somewhat convinced that mankind will not be injured. No charlatan is admitted to our columns if we know him to be one, no matter how many documents and testimonials he may bring, or how many dollars he may offer as an inducement to admit him. But not being infallible, nor always watchful of every candidate for the advertisement department, we may be sometimes deceived. In which case, if any friend of ourself, or of the cause of truth and justice, can help us out of the dilemma, we shall duly acknowledge, and act upon, such assistance.

We do not believe that the friends of Reform in medicine will avail themselves of any

known worthless remedies, even though advertised in our columns. We are constantly protesting against mankind's reliance upon medicine to heal their bodily diseases. And we think that medical advertisements in our paper are apt to yield a meager harvest of dollars, but that is no reason why we should reject them.

As to the question of income, we have been long accustomed to a very "moderate" experience in this direction, and do not expect to enlarge upon this experience very soon. We can afford to print and publish an independent journal, like the HERALD OF PROGRESS, but we cannot afford to issue a sheet less free, even though by so doing our "income" might be twenty times larger than it is.

Physiological Department.

For the Herald of Progress.

Magnetism and Water Cure.

FRIEND DAVIS: IN NO. 44 of your HERALD, a "Reader" turns up the question whether it would not be expedient to establish Magnetic Hospitals.

I propose a more simple plan—i. e., unite water-cure practice and the vital electric treatment. These two combined will effect what to the uninitiated will almost appear to be wonders. The greater part of the cases that both classes of physicians, water-cure doctors and electricians, get for treatment are those of persons almost dragged to death by allopathic "regulars." With these patients, the cure presents two different phases: first, the system must be rid of all the noxious stuff with which it has been filled and poisoned; second, then the vital energies, sometimes nearly destroyed by disease and drugs, ought to be invigorated. The purifying of the patient's system can be best accomplished by water-cure treatment, while the invigorating would be the magnetic operator's task. Patients who are full of drugs and effete matter are always the hardest to be treated. If there be mercury in them, they will give me (a magnetic operator) a salivation; and if they are bilious, they make me so, too, for a few hours; and I suppose other operators don't escape the same inconveniences. The most exhausting part of my operation is to work these medicines and effete matter off; the real curing is often more play compared with the former. Now in a water-cure establishment, the operator need almost never be troubled with the first part of the work, and he could concentrate all his powers for the throwing on and equalizing of the vital electricity.

Strange as it may appear, it exhausts the operator not any more, sometimes less, to operate on a dozen patients at once (i. e., if they are sick with different diseases) than to work on a single one, and at the same time he can do more good to every one among that number. And in a water-cure he would most of the time have a whole circle of patients. I am quite confident, that to such a combined treatment almost every disease would yield, and in half the time it commonly takes for water-cure alone to produce the same results.

To those who doubt that the vital electricity of one person may be thrown on another one, I shall only communicate this fact: As soon as I take a very debilitated patient under treatment, my appetite increases in a remarkable degree, but as soon as the patient's appetite begins to revive, and thereby to strengthen his system, mine diminishes more and more, and pretty soon settles down to its normal state. Does not this prove something?

Fraternally yours, H. S.

Alcohol in the Body.

It has been proved that alcohol unchanged is thrown from the system by the three great routes of excretion, the lungs, skin, and kidneys, and that it is expelled at a decreasing rate after it is taken. Thus in one of the experiments, a man having taken at breakfast a quart of wine containing ten per cent. of alcohol, and his meal having terminated at 10 A. M., his breath was found at noon and at 1 P. M. to convert a centimetre of the test-liquid in two minutes, at 2 P. M. in four minutes, at 4 P. M. in ten minutes, and at 5 P. M. in fifteen minutes; while at 6 P. M., after fifteen minutes, the color was but partially changed, and at 7 P. M. no conversion whatever took place. The same gradual diminution was observed in the renal excretion. From the results of these experiments, multiplied and diversified, we conclude that alcohol undergoes no combusive action in the living body, but that the whole of what is taken is thrown off unchanged. Investigators admit they have not been able to recover from the excretions the whole amount taken, and justly state that, in the nature of the case, this is not to be expected. Their results show the important fact, that it is not the mere excess of alcohol, which the system cannot profitably use up, that is excreted; for the ingestion of only one ordinary bottle of weak wine gave rise to a continual elimination of alcohol by the lungs during eight hours, and by the kidneys during fourteen hours.

A striking proof of the length of time during which alcohol remains unchanged in the sys-

tem, after being taken in considerable amount, is afforded by the fact that it was found in abundance in the brain, liver, and blood of a vigorous man, who had died of the remote results of alcoholic poisoning, thirty-two hours after drinking a quart of brandy, notwithstanding the early administration of emetics and other remedies. The important conclusions warranted by these researches may be best stated in the language of the *Westminster Review*:

"The striking accordance which has thus been shown to exist in every fundamental particular between alcohol and the anaesthetics—the differences in their behavior being only of a secondary character, and being obviously referable to their chemical and physical properties—must surely be regarded as most striking confirmatory of the position taken up by the authors of this treatise in antagonism to the Liebigian doctrine that alcohol is food. For there is not a single point of difference in their actions which can justify their being placed in different categories. Their physiological effects in large doses are essentially the same. Their special affinity for the substance of the brain and of the liver is a most striking point of conformity. Whether alcohol be taken into the stomach, or the vapor of chloroform or ether be inhaled through the lungs, no sooner has it been received into the circulating current than it is treated as a substance altogether foreign to the body, which is to be removed by the excretory organs as rapidly as possible. Those organs continue to diminish it until the blood has been entirely freed from it; and then, but not till then, its perverting influence upon the nervous functions ceases to be manifested. There is no more evidence of alcohol being utilized in the body than there is in regard to ether or chloroform. If alcohol is to be still designated as food, we must extend the meaning of that term so as to make it comprehend not only ether and chloroform, but all medicines and poisons, in fact everything which can be swallowed or absorbed, however foreign it may be to the normal constitution of the body, and however injurious to its functions.

On the other hand, from no definition that can be framed of a poison which should include those more powerful anaesthetic agents whose poisonous character has been unfortunately too clearly manifested in a great number of instances, can alcohol be fairly shut out."

The Morality of the Human Stomach.

"The cause of morality is more dependent upon the bodily health than many politicians, moralists and divines seem ready to believe."—HON. B. SUBSCRIBER.

Bonaparte used to attribute the loss of one of his battles to a bad dinner which had disturbed his digestion; and we are disposed to think the cause quite adequate to the effect. If a man's stomach is out of order, so, by consequence, must be his brain, and he is not himself either in heart or head. Go to the exhibition of paintings with a woman suffering from neuralgia, or ask a charitable subscription from a man with the colic, and you will see at once the truth of our observation.

In the paintings of old monkish times, you invariably find the pious and godly man depicted with a pale, thin, ghostly face; while all the blackguards and idolaters are fine, big, lusty men, effervescing with animal health and spirits. We all know what sort of religion it was that coexisted with this atrocious theory as to the relation of physical and spiritual health.

If the "muscular Christianity" of our days tends to fly into an extreme, it is in the receding from a still worse extreme. We do not say that Mr. Kingsley is a better Christian because he is a fox-hunter, but we entertain no doubt that his Christianity owes much of its buoyancy to his robust and vigorous constitution; and, much as we dissent from many of Mr. Kingsley's tenets, we think his faith incomparably more Christian than that of the Anchorites, which led Simeon Stylites to pine away for thirty years on the top of a column, and St. Dunstan to shut himself up in a cell five feet long, fogging himself by day, and singing psalms in cold water during winter nights.

The fact is, that bodily suffering and disease, acting on a nature already depraved, is one of the most prolific sources of evil: and it is probable that half the heresies, false philosophies, suicides, murders and treacheries that we read and hear of, were dependent more or less directly on the state of the stomach. It seems a very carnal view of the matter, but it is not the less just.

A most important principle in moral philosophy is hinted at in the words which Shakespeare puts in the mouth of Cæsar:

"Let me have men about me that are fat; Sleek-headed men, and such as sleep of nights; Yond Cassius has a lean and hungry look; He thinks too much—such men are dangerous."

Old Samuel Johnson said, that "every man was a rascal when he was sick," and a greater man than Johnson said to Timothy, "Use a little wine for thy stomach's sake and thine often infirmities;" and we have no doubt that Paul gave that advice because he knew that, if Timothy's digestion was impaired, he would be less able than otherwise to withstand the seductive influences of Greek philosophy and to fight the good fight of faith. Men are prone enough to sin at the best, and they can ill bear to have the strength of "the old man" augmented by the corrupting tendencies of disease. Is it not a notorious fact that so trifling a thing as a cold in the nose will often convert the most amiable of men into a public nuisance? A man kindly and generous when in health has only to overload his stomach, and forthwith his liver is affected, then his brain. His

sensibilities are deadened; his uneasiness makes him fretful; his fretfulness is contagious; and in these circumstances he will say and do things from which in health he would have recoiled. There is quite as much truth as humor in Sydney Smith's remark that "old friendships are often destroyed by toasted cheese, and that hard salted meat has led to suicide."

Health has much more to do with godliness than used to be supposed. Of course, health is not in itself piety, nor can it ever engender piety; but it is a condition very favorable to it—sometimes, perhaps, essential. Hence, all innocent amusements that serve to exhilarate, and all innocent games and exercises that tend to invigorate a man, deserve the most cordial encouragement from all who desire the social and spiritual elevation of the people. The volunteer drill may be doing as much for healthy religion, in an indirect way, as a tracy society.

We are told that David was a ruddy and of a beautiful countenance, and we believe his personal courage and his faith in God were all the stronger because of the bodily vigor indicated by his face. A man loves better, prays better, and reasons better, in health than in sickness. A climb up a hill warms a man's heart while it braces his nerves; and a good game of cricket does far more to strengthen one's moral principles than a lecture in moral philosophy.—*Ladies' Standard, Scotland.*

Laws and Systems.

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

For the Herald of Progress.

The Money Question Again.

"Jeder Werth soll Monze werden." (Every value shall turn to coin.)

"Money is a necessary evil," I have often heard people say. Whether it is an evil or not, I shall leave undiscussed, but that it is necessary we here in the West—in Illinois and Wisconsin—feel and realize pretty severely, since our paper money has depreciated so much as to be worth hardly anything at all. What blood is to the human system, money is to commerce and industry. *Specie* always represents a certain amount of labor, which has been necessary to produce it. Therefore gold and silver are a pretty reliable basis for a money system. These precious metals, being highly estimated all over the world, cannot depreciate much in any locality; they are too easy of transportation.

The price of gold has been affected by the discovery of the gold mines in California and Australia, but this depreciation has been gradual, not a sudden one. But if the production of the precious metals should become fitful; if gold and silver, for example, were to rain from the clouds, the value of our coin would at once become as unstable as that of our paper has long been, and I fear will continue to be for sometime to come; specie would become subject to the same fluctuations. But the precious metals do not fall from heaven, nor can they be created by a mere stroke of the pen, hence they always represent their value in actual labor. Whether this labor has been spent on something very useful, or not, is not now our province to inquire.

And how is it with currency, or paper money? A little labor is required to create this too. But the chief labor upon them is a little writing by a few gentlemen. Bank notes do not derive their value from the cost of their production, and hence have no value unless secured by something really valuable. They are a kind of pledge on other property. As long as the value of this property is adequate to satisfy the amount of the pledge or notes issued thereon, these notes are good, and there is no humbug about them.

But property is liable to fluctuations in price. If its price advances, the better for the credit of paper; if it depreciates, the paper must depreciate also. It is not so with specie. If yesterday it required a day's work of a man to produce a silver dollar, it is very probable that to-day this man's exertions would not produce more or less. The silver dollar represents his day's work.

The paper dollar will, to the public, never be worth more than a dollar, for if the securities were to render it more valuable, bankers will not be so silly as to pay that augmented value; but as soon as the securities depreciate, they are prompt to say: "This money is worth but so much; we must shave it." They take the good chances for themselves, the poor ones they leave to the public, who seem to be very proud to be made a sort of milch cow for professional politicians and the shavers of notes.

To avoid these periodical losses, it has been proposed, (in the Industrial Congress, last fall,) to do away entirely with paper money. This would be a great error. Such a proceeding would so reduce our circulating capital as to prove highly injurious in many respects; or, to make up the deficiency, we should be obliged to replace it by specie—that is, we should have to turn a large proportion of the labor of the nation to the production of

the precious metals. Would not this labor be of more benefit to humanity if devoted to the raising of wheat, or spent in workshops? So we come to the conclusion that, after all, paper money is not so bad a thing as many believe it to be; but the "management of it being a monopoly, is unnecessarily prejudicial to the public. The banker gets the interest for his paper, gives but trifling security, and risks not a cent in the business, as the system throws on the broad shoulders of the public whatever risk there is. One party pockets the profits, the other bears the losses. Is there justice in such a system?

Let us consider the case a little more closely. Mr. Such-an-one & Co. wish to open a bank. They buy South Carolina stock, and perhaps have to give 70 per cent. of its nominal value. They thus get \$100,000 for \$70,000. These \$100,000 in southern rags they deposit with a State Auditor, and issue \$80,000 in paper thereon. Are they not magnanimous? They deposit \$100,000 in securities and issue only \$80,000 in notes! Unselfish, honest souls! Of course they get the full value for their shillings, in real estate, mortgages, or some other way. Now South Carolina stocks depreciate, consequently the notes of the bank go down, until they are not worth a cent. Who loses now? Both parties? Even this would be unjust. But that's not all. Mr. Such-an-one & Co. have long since sold their stocks to the public for \$80,000, and the public may keep them now. Nevertheless Messrs. S. & Co. were not so silly as to forego the interest on those stocks as long as there was any to be obtained, and if they ever pay interest again, they will repurchase. They "make money at all hazards." Well, as long as the people allow them to do it, it is all right.

To censure is comparatively easy; to do better than the party censured is more difficult. But in this case it seems to me if there is an honest will to do better, nothing would be more easy. There is real estate enough in our Union to secure tenfold, an hundredfold, whatever amount of paper money we need. Why should state stock alone be good for this purpose? May not a mortgage on an Illinois farm be just as good, nay, in most cases, better than a South Carolina bond?

Why, therefore, not so secure our paper money that no depreciation could affect it? Because then there would be no opportunity for brokers to fish in troubled waters.

As the currency question affects all classes, from the rich capitalist to the poor day laborer, banks ought to be public institutions. If left to individuals, these, of course, first take care of themselves and subject the public whenever they can to a close shave. But the thievish propensities of the office-holders! ah, there's the rub. Still, if it were possible to have State banks carried on honestly it would be far better, not for the brokers, but for the public; and the States would find in the profits from their banks, which are now pocketed by individuals, a rich source of revenue.

But to wish is vain. I could almost believe the millennium at hand if such an institution could be entrusted to our public men. It is to be feared the "spoils" in that case would be too tempting. Nevertheless, we need not despair. Where there's a will there's a way. The people can remedy the difficulty.

A PLAN SUGGESTED.

Suppose a number of farmers, mechanics, and members of other vocations should form a society for mutual support. Every member, or such among them as are able, might loan the society, not their money but their credit, for example, in the shape of a bond secured by a portion of their property. On these bonds they issue notes, say to the value of one half of the securities. An article in their constitution provides that these notes shall circulate only among the members of the association. The society might pay for the use of the securities about one per cent. interest; it is evident their paper would cost them per year two per cent. This currency would be loaned again only on good security, so that those who first favored the society with their credit could lose nothing by the operation. Suppose, again, they loan this currency at four per cent., they would thus save something toward their reserve fund.

At first they would be ridiculed by their less far-sighted neighbors; but if they persevere they will soon overcome this kind of opposition. However humble their beginning, if at first they were only to do business to the amount of an hundred dollars a month, the example would tell, and the system would spread; it would soon prove to be the acorn from which a tall oak would grow. (See my historic sketch of the *Consum-Verein* at Zurich.)

The provision that this currency should not circulate beyond the members of the association would render it possible to institute, from time to time, an examination of the notes, to discover whether there were any counterfeits among them.

The reader must excuse me for trying to withdraw his thoughts from the spiritual and to direct them to the money-sphere. We must be as careful not to lose sight of mundane realities as not to be engrossed by them.

These speculations are forced upon me whenever I consider the sad condition in monetary affairs to which the West is now reduced. I know, to be sure, that nothing will

* It is obvious that, though the bank might keep some specie to redeem its notes, it could not redeem them all at once. Nor would it be necessary. During the whole of our money crisis, till now, the public did not trouble itself about the ability of the banks to pay specie on their notes, but was anxious to know whether the securities were sufficient. Secure a note to twice or thrice its amount and it will hardly ever be presented for redemption.

be done; but it seems well, at least, to suggest a possible remedy. I wonder only that when it is so simple and feasible it does not occur to multitudes, and that some effort is not made to put it in practice. H. STURGE.

An Unalterable Standard of Truth.

MR. DAVIS: In a report of the "Speakers' Convention," lately held at Worcester, Mass., and published in the *Banner of Light*, I find the following remarks of Henry C. Wright: "There is an unalterable standard of truth and right. What is truth to-day is so to-morrow; and what was right for the Jews is right for us. Man has no power to annul a moral obligation; and the great error of the age is an ever-shifting standard of right."

Very few, I think, will deny the correctness of Mr. Wright's position. But, assuming that he is right, the next question is: What is this "unalterable standard"? Much is said on this point, but in a very indefinite manner. And it is this difficulty which causes so many honest, earnest souls to stagger in their first investigations of truth, and finally fall back upon Bible authority, thus securing for themselves an "unalterable standard." The truth-loving spirit feels this need of a guide amid the swaying tempest of passion and prejudice which has so long desolated this earth. The deep, agonizing prayer, which to-day rises to heaven, from the throbbing heart of humanity, is: "O Father! teach us the truth. Enable us to know the path of duty, and no more be led about by the phantom lights of false doctrine into the abodes of darkness and death. Scatter these shades of doubt, and give us the bright sunlight of assurance. We would know thy will." For ages this petition has gone up from earth, ever increasing in earnestness; and, at the present day, it is the *great prayer of Humanity*. Who will answer it? If the Church shall close its ears against this cry, or seek to satisfy this longing with a sham; if Spiritualism shall fail, from among her host of loving hearts and noble souls, to furnish some one who can answer this question—what then? If this question be not settled, how can any reform be permanent? for will the world receive the truth before it is known? It is hard enough when it is known.

Will Mr. Wright, or some other friend, tell us where to find this "unalterable standard"? not tell us what is right, but where we can find out for ourselves. Friends, Humanity pleads for an answer. Shall it be given? E. W.

The True Religion of the Bible.

NUMBER FOUR.
A CRITICISM OF GERRIT SMITH'S RE-CENT DISCOURSES.

10. The love of titles may with propriety be discouraged, as fostering too much the spirit of vanity. But under Jesus Christ's wholesale, sweeping interdictions upon this subject, I do not see how we can with propriety call a man anything. He must come without calling. "Be not called Rabbi;" "Call no man your father upon the earth;" "neither be called masters." Matt. 23: 8-10. Now if we may not use such innocent titles as these, what titles or names can we use? But fortunately, we have here more divine precepts which the Christian world have disposed of by an "indefinite postponement."

11. It may be the part of wisdom to inform children that their eyes and hands were not conferred upon them to be used as instruments of evil to injure themselves, or their fellows. But Christ, adopting the policy of burning up the barn to destroy the rats, advises that when these members become occasions of offence to prevent the like occurrences in future they shall be dismembered and thrown away. "Cut off thine hand," "pluck out thine eye." Matt. 5. I would respectfully suggest, that in order to carry out this principle fully, and prevent the possibility of any part of our bodies leading us into evil, the head should be cut off and thrown away.

12. The same destructive self-immolating policy is recommended by the "true religion" of the Bible to get rid of the evils of marriage. Both Christ and Paul encourage the Shaker doctrine of refraining from marriage altogether—a policy which, if adopted, would soon leave the world without an inhabitant, or drive it into Free Loveism. Christ commends those who "become eunuchs for the kingdom of heaven's sake," Matt. 19: 12; that is, by a murderous self-butchering and destructive process destroy the fountain of life, vigor and manhood, and render themselves weak, effeminate and mopeish, unfit for the storms of life and any business whatever. Paul says, "Art thou loosed from a wife, seek not a wife." 1 Cor. 7: 27. And why? Because the unmarried can better "mind the things of the Lord." 1 Cor. 7: 34. Though he concedes that the Christian may marry from the low brutal carnal motive of gratifying their lusts; that is, if he cannot restrain his lustful or libidinous propensities he may make some chaste and innocent female the victim of their gratification. See 1 Cor. 7: 9. "He who hath ears to hear let him hear." Christians must marry not for love's sake but for lust's sake. And this is "the true religion" of the Bible. See 1 Cor. 7: 9. Had Christ, like the heathen Pythagoras in an earlier age, left behind him some sound maxims tending to disclose the true philosophy of marriage, he would better merit the title of Saviour, philosopher, or reformer.

13. All civil or Christian governments practically regard the admonition of Christ: "Swear not at all, neither by heaven or earth," (Matt. 5: 34-35.) as an extravagant injunction—as

they permit no Christian to hold office without first swearing to support the government. So that the command, "swear not at all," Christendom concluded long since to suspend.

14. The Christian is not to be let off with the moderate task of praying once or twice a day, or even five times, as do Mahomedans; but he is solemnly enjoined to "pray without ceasing;" "Watch ye and pray always," (Luke 21: 36.) "Men ought always to pray," (Luke 18: 1.) So there can be no eating and sleeping between spells. Swearing and praying, however, being somewhat incompatible, the latter is generally suspended during the performance of the former, by common consent.

15. To require of men "prone to evil as the sparks fly upward," and who can never truly say "we have no sin," (1 John 1: 8.) to overcome entirely any of their "evil propensities," would seem to be no moderate requisition; but Christ's requirement extends far beyond this: "Be ye perfect even as your Father in heaven is perfect," (Matt. 5: 48.) who cannot even be tempted to commit sin, "for God cannot be tempted," (James 1: 13.)

16. "Love your enemies," (Matt. 5: 44.) a requisition neither reasonable nor practicable. Could a man love the fiendish villain who should forcibly and murderously destroy the virtue of his daughter? Or a mother love the miscreant who could with a demon heart dash out the brains of her little one against the stones as "the Lord commanded Moses," (See Deut. 2: 34?) True, an enemy may possess qualities which are not hateful, and which may even command our respect; but to love those qualities which constitute him our enemy is as impossible as for the human palate to prefer bitter to sweet. How much more reasonable and sensible the admonition of the heathen philosopher (though once a slave) of ancient Rome, (Publius Syrus.) "Treat thine enemy kindly that he may become thy friend."

17. The modern disciple of the cross finds his "carnal reason" and his human nature so much stronger than the obligations of his religion that he seldom takes it to heart to forgive an enemy, whereas his divine master who has declared that he will call every man to judgment for transgressing, "the least of these commands, has enjoined that it shall be done 490 times, ("seventy times seven,") Matt. 7: 21; thus making forgiveness a pretty cheap commodity. Four hundred and ninety times the highway robber must be allowed to pilfer our pockets, rob our cellars, our larders, our wardrobes, or our money vaults, before we can be allowed to set the officers after him; which must require the lapse of more than eighty years, allowing the offence to be repeated bi-monthly; eighty years before we can set him off as a "heathen man and a publican." Modern Christians however lay the rule on the table after forgiving the offender once. And this is done by putting a rope around his neck and incarcerating him in an enclosure from which "thieves cannot break through and steal."

18. That men who conceded they were "fools for Christ's sake," (see 1 Cor. 4: 10.) and manifested this folly by preaching some senseless and unreasonable dogmas with an intemperate "Godly zeal," should excite the displeasure of the few sober sense people with whom they came in contact, was to be expected, as a matter of course. But that they should be "hated of all men for my name's sake," as Christ tells his disciples, (see Matt. 10: 18) is an extravagant calculation, only worthy of the age in which it was made, especially as it is not probable that one man in ten thousand ever heard of them. And how exceedingly odious and repulsive their conduct or doctrines must have been to excite the hatred of all men.

19. Without rail roads, turnpikes, canals or sufficient facilities for navigation, the Christian apostles received the command from their Lord, "Go and teach all nations, baptizing them," &c., (Matt.); when it was impossible they could have access to all nations, as subsequent history proved; and could have effected nothing for their cause in some of the nations if they had been accessible.

20. Common sense, good breeding and a respectful regard for the rights of others, would seem to have suggested that the apostles should have been well furnished for the journey when setting out on their religious peregrinations. But the command from their master was to "take nothing for their journey, save a staff only, no scrip, no bread, no money in their purse," (Mark 6: 8.) Although they were going forth to be "hated of all men," (a pretty fair way to make themselves hated to take nothing to pay for food or lodging or even to pay the poor ferryman,) they seemed to have no forethought relative to the difficulty, if not impossibility, of obtaining accommodations and assistance amongst those who "hated" them, more especially as they offered them no compensation for their trouble and expense. The design then seems to have been to "sponge" on their friends and force themselves on their enemies—the latter being much the most numerous.

21. A philosophic prudence always leads men of good breeding to exhibit a due degree of deference, and treat with proper respect the opinions of others when differing from their own. But the apostles were required to "shake off the (very) dust of your feet," in utter contempt of those who were not able to perceive sufficient truth and utility in their doctrines to commend them to their convictions (see Matt. 10: 14.) A smattering knowledge of the philosophy of the human mind might have convinced these messengers of the cross that a man cannot believe or disbelieve at will, and hence that there is no merit in believing or demerit in disbelieving. He cannot refuse to believe if he would, when the evidence is sufficient to work conviction.

22. And the same spirit was manifested and a similar course pursued toward those who, no matter how honestly, refused to subscribe to the creed. They were to be treated as heathen and publicans—quite contemptuous terms in those days.

23. And what but a spirit of religious fanaticism could have given utterance to the announcement by Christ to his apostles when about to embark upon their perilous mission: "Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it," (Luke 17: 33.) What a reckless disregard of life such admonitions are calculated to inspire, if practically listened to! And how much they must be calculated to encourage suicide. True philosophy teaches that the preservation of life is prompted by one of the first and most righteous laws of nature.

24. Succeeding the declaration that "all manner of sin and blasphemy shall be forgiven unto men" even speaking against "the son of man," the awful warning is added, "but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come," (Matt. 12: 31-32.) Here is a case evincing the most extravagant conception and unbounded credulity appertaining to a mere imaginary being—a mere groundless superstition. We are to be punished with "eternal damnation" (Mark 8: 29) for the sin against the Holy Ghost, and yet neither the nature of the act or expression constituting the sin, nor the character of the being, is in the least degree defined or attempted to be. It is therefore a mere imaginary sin against a mere imaginary being, whom nobody ever saw or claims to have seen, and of whose size, shape, dimensions, character, or characteristic office, mission or attributes, we are left entirely in the dark; a being without a head, mouth, or tongue—at least there is no report of its having spoken expect through mediums who were unconscious of it. "It is not ye that speak, but the Holy Ghost," (Mark 16: 11.) The mere act of speaking (how, nobody knows) against this imaginary thing or being, (Luke says "it," and John "he," which proves that even its gender was unknown,) the second person of the trinity in the view of the third person of the trinity,—Jesus Christ—overtowers all other sins imaginable—rape, rapine, piracy, theft and murder are nothing to it, as it can "neither be forgiven in this world, neither in the world to come." Verily, verily the *me plus ultra* of nonsense can pass for "the true religion" with Christians.

25. The disposition to seek distinction in society is regarded by modern Christendom as altogether laudable and as one of the mainsprings which move the machinery of society. But Christ says, "whosoever will be chief among you, let him be your servant," (Matt. 20: 27.) that is, if any Christian would be a president, governor, mayor or magistrate, general, deacon, or priest, or in any way elevated above the common herd, "let him" (by your act, as he would not of course choose it voluntarily) be caught and chained and made the slave of the whole parish or community.

26. "Ye also ought to wash one another's feet," (John 13: 14.) that is, as a proof of your entire obsequiousness to your neighbor, and that you are not proud, not above him, you ought to stoop to the most servile degradation of washing the mud from his feet, just as the Turkish bride, after taking the marriage vow, starts off to drive the herd to the pasture, as a pledge and foretoken of her future obsequiousness to her liege lord.

27. "All things whatsoever ye shall ask in prayer, believing, ye shall receive," (Matt. 21: 22.) "Ask and it shall be given you," (Matt. 7: 7.) The last text is coupled with no qualification or condition whatever. But it has been falsified thousands of times. All the way down the stream of time during the nearly two thousand years of Christian history myriads of voices have ascended to the throne of grace asking prayerfully, "and in the most ardent consummate faith that all tongues, nations, kindred and people might be converted to the Christian faith, that the Christian church might 'speedily embrace every son and daughter of Adam.'" And clothed in tears and white robes thousands have asked "in prayer believing" for the speedy inauguration of the great millennium epoch when "the son of man and all his holy angels" shall appear in the clouds of heaven to take vengeance on unbelievers. But neither prayer has ever been granted and never can be, and man makes no progress in that direction.

28. And the promise or prophetic announcement that "at the name of Jesus every knee shall bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father," (Phil. 2: 10-11.) is another outburst of groundless superstitious faith—another instance of "the true religion," reckoning without her host. For five other religions have got the start in the race and promise to hold it, and ten other saviors can boast (or their votaries for them) of being honored with the suppliant knees of millions more of the human race than Christianity ever embraced or ever can.

29. And the notion of Jesus Christ "dying for the sins of the whole world," (1 John 2: 2.) is another lawless claim "extending beyond the lines"—another infatuated notion founded in ignorance of history as well as of the nature and effects of sin, for several saviors had "died for the sins of the whole world" long before Christ's time.

"Lo! streaming from the fatal tree,
His all atoning blood,
Is this the Infinite?
'Tis he—Prometheus and a God!
Well might the sun her darkness hide,
And veil her glories in,
When God, the great Prometheus, died
For man—the creature's sin."

30. Of all the weird and superstitious notions found in "the true religion" of the bible that revealed in the following texts perhaps should be placed at the head of the list. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up," (2 Peter 3: 10.) That is, being interpreted or expressed in plainer language, the oceans, seas, lakes, rivers, ponds and granite rocks with every thing adjacent, shall take fire and burn up, and with the ashes are to be formed "new heavens and a new earth, wherein dwelleth righteousness," (2 Peter 3: 13.) This may be termed religion, "the true religion," running riot with reason and common sense—though it is a notion found incorporated in several pagan religions much older than Christianity, each of which in the eventful period is to have a savior mount the throne of the world, or take a seat at "the right hand of the Father."

The above are a few of the texts which tend to demonstrate that "the true religion of the bible" is characterized by a wild, childish and extravagant mode of expression, which generally marks savage or semi-barbarous society, and which far exceed the limits which a mind steadied by science and not cut loose from its moorings by superstition so as to run riot with reason, would indulge in; besides many of the texts themselves evince an utter ignorance of science, philosophy and general history. I have given, not perhaps the *clerical* meaning of the texts, but the *literal* meaning—proving that the writers, with the assistance of inspiration or the Holy Ghost, could say what they meant.

My next will be on the penal or retributive spirit of "the true religion."

K. GRAVES.

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

For the Herald of Progress.
Brotherhood.
Positive Reconstruction: Political, Social and Moral.
BY HENRY EDGER.
"Love for Principle; Order for Basis; Progress for our End."
"Live for Others: Family—Country—Humanity."

I hold the following propositions to be incontrovertible truths, none the less so that some of them are too much overlooked, while others have even been hitherto unrecognized:

1st. That the destiny of Man is not limited to a merely physical existence—to the selfish and sensual gratifications of which his corporeal organization is susceptible; but that on the contrary it essentially consists, independently of all superstitious considerations and motives, in the development to a progressively higher and higher degree, of the noblest faculties of his spiritual (intellectual and moral) nature.

2d. That the noblest spiritual existence does not consist in mere intellectualness, but rather in the play of the benevolent affections and disinterested impulses of which Man is naturally susceptible. Spiritual progress consists, in one word, of the growing prevalence of the social sentiments over the selfish instincts, the true function of the Intellect being simply to direct these sentiments into the best means of attaining their true ends.

3d. That Human Life never rises to its true dignity and its full fruition until one can systematically live for others: to live for oneself alone is not to live at all, but simply to vegetate. And social institutions have never attained their normal form when they do not embody such an habitual sociality in practical activity.

4th. In one word, the "true end of man" is to love and serve Humanity, ever more and more devotedly. And while Moral progress is measurable by the degree to which this love and this service become the ruling motive and predominant aim of the individual, Social progress is measurable by the degree to which the same universal end is recognized in the social life, the social activity, the social organization.

5th. Civilized society is a gradual growth due to the natural instincts and inclinations of Man, acting under the irresistible preponderance of his material surroundings, which surroundings, moreover, are unceasingly modified by the Human reaction. Man himself, moreover, undergoes a vast change: the modern European is an entirely different being from the nomad Fetishist, subsisting on the produce of the chase, or devouring prisoners taken in war. The Human Agent, as well as his Material Environment, is profoundly modified by the long continued social cooperation, stretching from generation to generation through succeeding ages; such modification especially rendering him more and more apt for a cooperation ever wider and wider, ever more and more intense. Civilized society is, therefore, the natural state of Man fully developed.

6th. The actually existing social conditions, as well as the material surroundings of the actual generations, are the product of the same long-continued cooperation. All that exists among us is, therefore, a social product, not the creation of any unassisted Individual. This is even true of our spiritual treasures (intellectual and artistic,) and even more so of our material treasures.

7th. Capital is, therefore, a social institution; its origin is demonstrably social; its destination is demonstrably social.

8th. Material wealth, naturally consumed in the using, demands, on the one hand a co-

Sight and Insight.

"LEAVES."

BY HENRY EDGER.

MEMBER OF THE BOARD OF THE HERALD OF PROGRESS.

DEAR READER: These verses (I never thought of writing poetry, and don't suppose I have) were first written in my diary...

WHAT IS LIFE?

Oh, life is a strange, strange thing; In path wide and wide— The lone flash-child, Our soul waste, With painful haste, Doth search for the hidden spring.

Doth God mock his children? And is all in vain— The thorny life-labor, the heart-weary pain; The clear visions of peace, sweet waters of life, That flow over the soul, as we toil in strife;

Life! 'Tis the sole gift of God, And lives with Him When suns grow dim; All Nature saith, THERE IS NO DEATH Since first the stars their courses trod.

Life! 'Tis the Creative Soul; It rolls the orb, It sprouts the seed; Its electric tide Flows far and wide To pour in Man the measure full.

Life, in us, is but begun; The Race forlorn Is being born; The walls of earth But cries of birth; Judge not Life, till Life is won.

Life! 'Tis noble and free, 'tis healthful and brave, When the Soul is so! If to Life we are TRUE, To us it will never be false.

Voices from the People.

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

For the Herald of Progress.

A Series of Timely Movements.

REFORM OF COMMERCE.

"Commerce, in the just sense, is a reciprocal system of honest demand and supply" say the introductory lines of an article...

Certainly a good definition, but it catches no fish. How to set this "honest supply" a-going? "There's the rub," and that "must make us pause," in order to find out the best means of realizing this honesty in fact and truth.

We ask, how is commerce, this reciprocity of demand and supply, effected at the present day? Honestly? No; on the contrary, for the most part unjustly and dishonestly!

It is beyond all controversy that Theological Religion, Christianity especially, has been in its day the basis of social Order, and the instrument of moral progress.

Instead of individual merchants, (wholesalers and retailers,) who no v bless society, public

offices should be elected by the citizens in and for every township throughout the union. In other words: a social commerce must take the place of division and antagonism.

Each citizen, then, is a member of the one commercial organization of his township. The community contribute the capital necessary for carrying on business.

In order to perfect this mercantile organization, a combination of townships (as we see them now combined for civil and political purposes) form a county, with a county-commercial-office, and, finally, a still more extensive one for the State.

As an initiatory step, commencement should be made with an establishment for supplies organized in every township. That is, all the citizens (or in the beginning all who wish) unite to establish one UNITARY STORE for necessities, to save the amounts abstracted by the multitudes of small business concerns now in operation.

This "socialization" of commerce once effected, individual interests could no longer conflict with those of the public. The profits, which the individual pockets in our present system of competition and reciprocal antagonism, would be gained by the public at large, and might be devoted to the support of useful public institutions, instead of enriching, as now, a few individuals to the prejudice of entire communities.

For the Herald of Progress.

Letter from a Teacher.

TOTAL DEPRAVITY.

A. J. DAVIS, DEAR SIR: I am at times sorely grieved with the teachings which some of the pupils under my care are receiving at their Sabbath-schools, and in the Church.

I opened it to a chapter headed SIN MUST BE PUNISHED. In this a father is represented as asking his little daughter if she knew why her little brother had died a short time before. She answered, "Twas because he had such a painful illness."

I ask myself, can such teachings as these be regarded as truths? Will reason and conscience tell us that these really are great truths? I long for the day to arrive when such degrading errors as the innocent child was reading with so much interest may be buried forever in oblivion.

For one, I am resolved to help forward the great and noble work of free thought, that "things old [old errors?] may be done away, and all things become new."

Yours for truth, O. E. KNIGHT, WHEELERVILLE, SHIWAESSEE CO., Mich., June, 28th, 1861.

A WARNING VOICE.

With each other as deadliest foes, 'Twill be idle the truth to disseminate, Or folly to reason oppose.

Our cause may be good and be mighty, Or that of our foes be as great, No reasons, however so weighty, Can justify brotherly hate;

That blow may reverberate sadly When those now embittered by hate May wish that their hands had less madly Drawn on them such desperate fate;

But onward in gloom, all uncertain, In discord, without and within, Drifts the nation which, virtue deserting, Hath failed to observe the just mean.

And in the sad years that shall hasten Their trials and sorrows to bring, These deeds on our children may fasten— A rankling and venomous sting.

Alas! for our birthright untainted— Alas! for the dreams of the past— The future our forefathers painted Was far too transcendent to last.

FIELDON, Ill., June, 1861.

Lectures and Inspirations of Mrs. S. M. Thompson, of Ohio.

FLUSHING, Mich., July 12, 1861.

The citizens of Flushing and vicinity having for some weeks past been entertained by the inspirational powers of Mrs. S. M. Thompson, from Toledo, Ohio, take pleasure in saying that the different subjects that have been given her, from time to time, were beautifully illustrated, and were, to every thinking mind, highly instructive.

On this occasion, a poem was delivered impromptu. Its allusions to the stars and stripes were so pertinent and patriotic, as to elicit the applause of her hearers; and the address to some elderly gentlemen upon the stand was so pathetic and impressive as to draw tears from their eyes.

True Government.

The question might be asked, What is government? There are various kinds, but the most essential form of government is, to govern ourselves. What causes the disturbance which now exists in our country? In the first place, want of proper self-government.

be governed. The eyes are the windows of the soul, and through them we can clearly see the manner in which it will govern. God has stamped his image on the soul of every creature, and it was never his intention that His laws should be governed by brute force for this is not true government—but by the instructions of His divine will. Leave government all its attributes; no force is required, but all laws of our nature be known by all (know thyself) and these numerous forms of government will cease to exist among us. May the time soon come when all will cease to be governed, and possess within themselves a true government; all will then act as intelligent beings. Then petty faction shall cease among us, and man will be what God designed him to be, noble in wisdom. But many in their thirst after knowledge forget the fundamental principle—Know thyself. By this knowledge will come self-government, and only by this can we truly govern others.

M. J. WITHERELL.
NORTH PUTNAM, 1861.

A Word from a Man of Peace.

Reading, Pa., Wis.,
July 15th, 1861.

A. J. DAVIS, EDITORIAL REPORTER: In reading the comments of Claude Lawrence of Vermont, on W. A. Danks's criticisms on the "civil war," I felt inclined to throw out a few hints upon the subject. Deeply in love with the benign influences of non-resistance, as inculcated by Jesus and all kindred reformers, I have watched with intense interest the direction that Spiritualists would take in the present crisis. Seeing them heretofore favoring the testimonies of Jesus and many other valiant heroes who cried "Peace on earth and good will to men" in lieu of war on earth and the sword to men, I expected to hear them say "blessed are the peace makers," but have been somewhat disappointed in their state of "spiritual development." While the mass of popular theologians, claiming to be Christians, have racked their brains to torture the simple sayings of Jesus in his peace testimonies, into testimonies of war, Spiritualists have joined in the cry, to fight, kill, and destroy, in order to have peace. Such seed as ye sow ye shall reap.

I would not judge who shall cry peace, or who shall cry war, nor knowing the character of their God, nor spiritual refinement, but I love the energy that strikes for liberty, all that the supernal ruler gives, but I deplore the means generally used to obtain it; for bloodshed is a relic of barbarism, and carries us to "an eye for an eye" dispensation. I have studied the "Harmonical Philosophy" and have been greatly edified by the investigations of its author, this induced me to subscribe for the HERALD OF PROGRESS. In its editorials, as far as my humble vision extends, I detect the magnetic influences of the surrounding element upon the civil war. I do not know but these influences are necessary to the existence of the HERALD, but if the elevating principle of "love to man" is to be jeopardised upon grounds of expediency in times like these, by those who have called loudly and earnestly to the peace-banquet, who are to stand by the beautiful banner in trying times and hasten the "good time coming?" Let bears and lions growl and fight, for 'tis their nature to! Our Vermont brother says emphatically, it is the duty of every man to assist the government in this struggle. If I become so enamored of the kingdom of heaven, as to inculcate its doctrine upon earth, by saying, as many others have heretofore said: "I am a Christian and cannot fight"—what is my duty? Shall I lay down my life in defence of principle? or shall I suffer pecuniarily and allow the tax-gatherers, peaceably to distract my property to support war. If I "find a man coolly entrenched in my parlor," taking possession "after all arguments fail to convince him of the wickedness of such a course," is it my duty to strike him down? As far as I understand my "duty" it is to stand by the principle of non-resistance, so congenial to my feelings, that actuated Jesus on the cross when he said, "Father, forgive them," that sustained the martyrs at the stake, the Friends in dungeons, on the gallows, and in confiscations, fully knowing that if this peaceable kingdom is sustained, suffering must be patiently endured, and that the "Romans will come and take away our place and nation." Patient suffering in the fire of affliction, tries men's souls, principles, and pockets, that we may see which is the most lovely in their eyes. We choose that which is most congenial to our feelings.

Many have great confidence in laws founded on and sustained by the sword, and believe all anarchy and confusion follow in the train of their absence; others believe harmony is only maintained by religious creeds and strict ritual service; these set bounds to liberty. There are others who desire all the liberty that God and nature give, that will not acknowledge the right of Kings, Presidents, Governors or Priests to dole it out to them—at the point of the sword, and what they cannot get from the legitimate kingdom of peace they will suffer, believing that this is the most powerful lever to overthrow despotism and misuse, and that there is but one law that possibly can stand, and that is the law of God stamped upon every particle of matter. All other laws of man will change and continue changing, and eventually crumble to the dust, as the Harmonical Philosophy takes root, and the HERALD OF PROGRESS pulverizes creeds. As I am one who believe that the greatest conquerors are not they who command great fleets and armies but those who conquer self-will, I subscribe myself

self thy friend and fellow traveler to hasten "the good time coming."

SAMUEL MORTIMER.

A WORD IN ANSWER

The crisis of the nation's destiny for ages seems to be involved in the war now waging. The contending powers are a Constitutional Government and a Rebellious Conspiracy. If the latter triumphs, free government on the northern portion of this continent perishes for an indefinite period, and can only be restored after other terrible convulsions similar to the present. For it is impossible that a Rebellion, which is inspired with a purpose of extending and perpetuating Slavery, can in the hour of its triumph inaugurate any other system of political rule than Despotism. Indeed, the Rebel leaders openly avow their preference for such a government, and the first step taken after their anticipated success would be to disfranchise the masses of the voting population, and rule as a close aristocracy. This is to be the end of the struggle if their triumph is attained.

On the other hand, if the Rebellion is suppressed, there is hope that constitutional government will be perpetuated, and freedom and all that is valuable with freedom, will be secured over the whole land for countless generations. Moreover, the issue of War was not tendered by the constituted authorities, but was most reluctantly accepted after having been insultingly and arrogantly thrust upon them by the conspirators.

This was the position of affairs. What was to be done? One of two courses was open to us; either in this crisis of the Nation's fate to condemn both parties, and maintain that individual steadfastness to the principle of Non-resistance is of more importance than the triumph of Freedom, or openly admit that the Government should be supported, even if it involved an appeal to arms. If we take the former course, we admit that we may hazard our own lives, and the public liberty in defence of the principle of Non-resistance, because that principle is dearer than life; and our own death, and political tyranny may result. If we take the latter course, we admit that we may hazard the lives of others as well as our own for a principle quite as sacred as that of Non-resistance, and one for which a noble soul would as willingly die, namely, Civil Liberty. In deciding which of these courses to take, several questions arose, the bare statement of which seemed to help to a conclusion. For my own private grievances, is it not better to suffer any extremity of evil than to return it? So it seems, if we are non-resistants. May I not sacrifice my own life rather than return an injury out of the desire of personal vengeance? It seems so. If I may sacrifice my own life for a principle, may not another in certain cases justly do it for me for a principle? Is there no other principle than non-resistance which is more sacred than life? Is there no principle so sacred that it may involve the forfeiture of the life of him who assails, as well as of him who defends it? If a good man's life is not too sacred to be offered up for a principle, why should the life of a traitor be too sacred? On the whole we conclude that the rule of non-resistance, should be restricted to treatment of personal injuries, and to the control of personal resentments, and we for the present take the former of the two courses before us. But we are open to more light on the question.

We can cite the example of Jesus as our warrant for so doing, if that be essential to any one's conviction of the rectitude of a rule of action. While we remember that he is said to have prayed, "Father, forgive them," in behalf of his personal enemies, we also recollect that his promised advent was to be signalized by the bland and gentle announcement to the goats on his left, "Depart, ye cursed, into everlasting fire." At last, then, Jesus was to hurl the thunder-bolt, when his non-resistance had proved unavailing. That was his ultimatum with rebels. We confess we see no other medicine better adapted to their case.

Poetry.

"The truly beautiful ever leaves a long echo of harmony in the soul."

For the Herald of Progress.
I AM WAITING.

A HYMN.

I am waiting, Father, waiting,
To go forth at thy commanding
With thy faithful ones who battle
With the Wrong in every land.
With the strength which Thou shalt give me,
In the field Thou shalt appoint,
May I humbly take my station—
May Thy grace my soul anoint!

Oh! if earthly be the summons
That shall call me to Thy field,
Grant me Truth my only weapon,
Love Divine to be my shield;
Faith the beacon which shall lead me
Forward on my destined way;
Gentle Patience my companion
Till the close of earthly day.

But if my Spirit's shattered temple
May not long its tenant keep,
And beneath the green sod lying
Soon this mortal form must sleep,
Then, O, Father! make me ready
Death's sweet summons to obey;
Fit my Spirit for an entrance
To the glorious realms of Day!

Make me worthy of admittance
To Thy Legions of the blest,
Those whose joy is still to labor
At Thy bidding, without rest;
In the light of purer Wisdom,
Nearer to the Fount of Love,
To upraise the sad and erring
To the joy and light above.

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, AUG. 11, 1861.

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A. J. DAVIS & CO., PUBLISHERS,
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We have recently received a large installment of interesting original articles.

PROF. PAYTON SPENCE has just handed in his reply to the recent severe criticism of Judge Coffinberry. It will appear in our next issue.

OUR SICK FRIENDS (we wonder if there are any in perfect health), will hear more Medical Whispers next week.

"THE TRUE RELIGION OF THE BIBLE," or "A Criticism of Gerrit Smith's Discourses," by friend Graves, is continued in this number.

"AN UNALTERABLE STANDARD OF TRUTH," from E. W., on page second, is an earnest repetition of the question—"What is Truth?"—asked eighteen centuries ago by the gentle Nazarene. Shall we not hear from Henry C. Wright in reply?

WAR-TIMES will not afflict the world as sorely as many people seem to imagine. It is very likely that Accidents and Disease combined destroy more individuals annually than will be removed by the conflict of this great war in behalf of Freedom.

THE speculations of friend STODER (page first), on the Money Question, are designed to elicit a plan for the remedy of that chronic scarcity of the article, which seems likely to be more widely felt and more formidable with the development of our civilization.

"JEREMY CRAFT" in an essay on the Reform of Commerce (page third) touches the vulnerable and the sore point in our present commercial system, the disorders of which are mainly traceable to the one fact, that the Merchant is an irresponsible public agent.

THE exposition of the practical ends and aims of the so-called Positive Philosophy, on our second page, deserves something more than a superficial perusal. The article is instinct with thought, and may be taken as a very fair exhibition of the views of M. Comte on the conditions of the reorganization of the social state.

THE "LETTER FROM A TEACHER," on page third, is painfully suggestive of the erroneous methods, still too prevalent, of training the minds of children in theological matters. Let the friends of progress cast their powerful influence in favor of liberal books for the young, and we shall before many years find unhealthy orthodox "Sunday-school books" vanishing before them like wild beasts before the tread of civilization.

Off the Track Again!

"Theologians have put forth the absurd notion that God has made a plan of salvation. As half-a-dozen men sometimes take up a poor debtor's affairs, and look at them, and put their heads together, and fix them, and then say to the man, 'Well, we think we have made a satisfactory adjustment of your affairs,' so theologians talk as if there was a kind of conference between the Father, the Son, and the Spirit, and as if, after talking the matter over, they concluded that they would help men out of their trouble, and make an arrangement for that purpose. They thus turn heaven into a counting-room, and make God's everlasting love to be like a mere business committee, and so belittle the whole thing. They seem to think that God arranged with the Son, and that the Son agreed to suffer for the world, with the understanding that when he had suffered enough, mankind should be loved of God, and should be pardoned and helped by him. But what set the Father to begin this work of saving men at all, if he could not love them till after the Son had suffered for them? If that was the case, how came there to be any arrangement made? Where did it start? Or did the Son love the world first, and tell the Father that he wished that he would redeem it? Is not the whole of this talk about a plan of salvation a mess of sheer ignorance, not to say nonsense?"
[Sermon of HENRY WARD BEECHER.]

We are becoming sadly distressed over the condition of Mr. Beecher's orthodoxy. We have detected in previous discourses what seemed to us a lamentable falling from "the faith once delivered to the saints." It is but a few years since the first person in the Trinity was resolved by him into an unintelligible entity, of no more significance than the algebraic x . In his discourses the Spirit has vanished into an impersonal influence, and the Son only is left to engross the honors once paid to the entire Godhead. But what shall we say of this new

stride in his theology, the discovery that the great Plan of Salvation, which has been so long considered the only hope of a ruined world, is no better than a simple figure of speech? What is to become of Father, Son, and Spirit, if their little council in the early eternities is to turn out a simple Oriental fiction? If there has been no grand cooperative enterprise undertaken in heaven, must not the doubting inquire whether there were ever any partners in the concern? How much splendid eucromony designing and contriving in the upper skies does this fell heresy at once dismiss to the land of dreams! How does the whole edifice of sound doctrine shake and totter, by the subtraction of this supporting pillar!

So a writer in the *Independent* rushes to the rescue, and hastens to assure Mr. Beecher, and, over his shoulder, the babes that depend on him for the sincere milk of the word, that the Plan of Salvation is literally biblical, that there was a conference in heaven, and that the bloody Atonement disappears from the preacher's sermons, more from rhetorical license in him, than from hyperboles in Scripture.

"God justifies the sinner," says the writer, "on account of what Christ has done—whom God hath set forth to be a propitiation, through faith in his blood—not as Mr. Beecher represents, merely through faith in the love of God, but specifically through faith in THE BLOOD OF CHRIST AS A PROPITIATION."

The mode of conceiving the work of redemption, which Mr. Beecher here caricatures, is in strict accordance with Scripture. "Then said I, Lo! I come to do thy will, O God. By which will we are sanctified through the offering of the body of Jesus Christ." Here was a will, purpose, plan of God for man's salvation, which the Scriptures represent under the figure of a consultation in the Godhead.

After setting the preacher right as to what is the genuine Scripture doctrine, the writer apologises for him, and throws out a suggestion to the babes of his flock upon the manner in which they should take their milk:

"We do not believe that he had a thought of assailing the substance of the doctrine of justification by faith; but with an overflowing sense of the love of God, and a feeling that somehow that love is straitened by the theories of Princeton Repertories and Boston Reviews, he went off into a rhetorical *excursus* against that class of theologians, and not being versed in the techniques of theological warfare, he made the mistake of firing upon the colors of his own regiment."

After quoting from the preacher to show that he adheres to the literal blood and the strict atonement, and the prosaic plan of salvation, the writer thus warns the readers of his sermons:

"Mr. Beecher must be read, not as a technical theologian, but as a popular rhetorician, and must be judged, not by single sermons or detached phrases, but by the whole tenor of his preaching through months and years. We are sure that this will be found faithful to Christ and him crucified."

After this admission in the editorial columns of the *Independent*, we trust that all tendencies in Mr. Beecher's flock to regard the blood of Christ, conferences in heaven between three persons, and the expiation of sin by blood-shedding, as bare rhetorical figures, will cease. They will henceforth bear in mind that the Scriptures teach that the heavenly council over man's redemption was a historical fact; that the shedding of blood, in the Divine estimation, literally compensates for transgression, and that the blood of Christ is a thing in which a man can have faith as an equivalent for his sins. We think, however, that they must remember that the quality of the blood is an essential element in its atoning virtue. Once, that of a sheep or a bullock sufficed, and at stated intervals, under the old dispensation, the sins of multitudes of Jews were washed away in a few hours at Jerusalem, under the skillful operation of the knives and axes of the Levites. The blood of animals in those days expiated sin. But "we have changed all that." That sort of blood has no longer any atoning virtue. Nothing in our day will suffice but the blood of God himself. It is well known that "God the Saviour died" at Jerusalem about eighteen centuries ago. His spotless perfection communicated a quality to the blood then shed, that rendered atonement possible to all that drink it and that eat the flesh of the sacrificial victim. As the shedding of the divine blood for sin is a literal scriptural truth, so the literal drinking of it is necessary to complete salvation. It is sacred blood, and is, therefore, more thoroughly expiatory than that of animals, which, in the old order of things, served the turn so well. Let us have faith in the magical power of this holy blood.

It is not a good life that saves, it is not repentance and reformation from all impure and injurious habits. It is not a life of love and good deeds; there is nothing in these to placate the Almighty. It is the flow of his own blood, shed when he became the son of himself by a human virgin, came down from heaven without birth, and died on the cross by the hands of wicked men, (who could be saved only by the blood they spilled) to appease his own paternal wrath, that mollifies him toward the sins of men. Let Mr. Beecher beware of inculcating the doctrine that men are to be saved by their own personal goodness. Sincere, inward moral worth, is "but filthy rags." The more of this one possesses, the greater is his danger of damnation. Let Mr. Beecher stick to the scriptural atonement, adhere to the councils of the Godhead, proclaim the merits of "the saving blood" of Christ, and say as little as possible of the intrinsic value of repentance and reformation. Let him beware of promulgating tenets that commend themselves to the ordinary reason of mankind. That is the open road to infidelity and ruin. But the merits of Christ, the atonement, the

councils in the third heavens, the blood-stained cross, and all such beautiful things, are proper themes for clerical teaching, are scriptural, and even if not true, are the sure means to ministerial distinction, an abundant salary, and a comfortable livelihood. We commend him to a prudent husbandry of his resources."
D. L.

Attention is invited to the advertisement of Mr. Haywood's "Hopedale Home School"—a good institution for Children of Reformers.

REMOVAL.

It will be seen that Mrs. Phebe Ferguson Tower has removed to No. 892 Fourth Ave., where she will continue her magnetic treatment. By the first of October she contemplates opening a gymnasium for ladies and gentlemen, thus adding the advantages of the movement cure to magnetism. The house will also be provided with vapor baths.

WOMEN DELEGATES.

The Chicago *New Covenant* (in the person of Mrs. M. A. Livermore) offers a very graceful response to a few comments of ours upon the question of sending women delegates to Universalist Associations. We are glad to be "set right" as to the editorial position, and hereafter shall rely in confidence upon the "power behind the throne" to preserve the *Covenant* from any anti-Woman's Rights naupeles.

The following criticism of M. A. L. we are sorry to say is quite just, and we publish it for the benefit of all weak sisters.

"Although it is as common at the sessions of our Western Associations and Conventions to find women delegates in attendance, as it is men, we have never yet known, personally, the first instance where women have 'improved their liberty,' to act as delegates. They sometimes vote, to be sure—more frequently not—and that is almost always done without interest or intelligence. What we meant was simply this: if women are to be elected as delegates, let the right women be chosen—women who are thoroughly posted in what has been, and is to be done—women who dare think for themselves and speak for themselves, even if they disagree with the 'lords of creation'—and who will not be content to sit like so many wooden dandy-jacks in a circle of men, bowing and nodding and raising their hands, as men pull the wires that control the puppets. We believe in women doing anything they can do, which there is a need of their doing—and we just as heartily believe in their letting that alone with which they are not equal. Whatever women undertake to do, whether it be cooking, sewing, lecturing, preaching, or acting as delegates, we like to see it well and thoroughly done, which it is not always—and that was what was meant in the comment objected to by the *HERALD*."

OBSEQUES OF A HERO.

From our Boston cotemporary we learn that the funeral services over the remains of Francis Lincoln Souther, one of the Great Bethel martyrs, were conducted at Quincy, Mass., on the 26th July, by Spiritual speakers. The churches being closed, the Town Hall was used for the services. Miss Fannie Davis pronounced the oration, assisted by Rev. Alfred Heath, pastor of the Universalist church, and Mrs. J. H. Conant. There was a large attendance, and the services were exceedingly impressive and instructive.

TUTTLE'S ARCANUM.

THE SECOND VOLUME of the ARCANUM, which treats of the "SPIRIT WORLD," has been stereotyped, but its publication is delayed on account of the disastrous times. Proof sheets of it, however, have been sent to the German translator, and this remarkable work will probably be given to the German public before its appearance in this country.

The first volume of the ARCANUM is awakening great interest in Germany, and its views are boldly embodied in one of the leading Reviews. It is destined to inaugurate the Spiritual movement among the philosophers of "Faderland." The spirit education of the medium is inexplicable to them, and even their most sparkling sarcasms admit the fact of his almost miraculous erudition.—*Banner of Light*.

LIFE A GOOD GIFT.

Life, coming from the hand of a good God, must necessarily be a good gift. Unless existence is to prove in the ultimate a blessing to every human soul, such a soul might well reproach the Almighty for bestowing it, and justly charge Him with infinite cruelty. And yet human creeds teach that God has bestowed life upon millions of human beings, that will prove an infinite curse to them, and which they would not have accepted from His hand had they been consulted in the premises. If a large portion of the human race are to be tormented endlessly, how is life a blessing to them, how is it a good gift? Involving such fearful and terrible consequences, it is a bad gift from God. And had the Almighty made known all the contingencies, liabilities and tremendous results of such an existence, and asked man if he would accept existence under such circumstances, there is not a human soul but what would have indignantly spurned the offer, and said, "No, I will not assume such fearful responsibilities, I will not accept existence from your hand, that may involve my endless ruin." And yet God is represented as bestowing just such an existence upon man, a life for which no human being can be thankful, forcing an existence upon a large portion of the race, which will be infinitely worse than an existence at all, and for which they can only curse their Maker. In what sense is life a good gift under such circumstances? It cannot be, and therefore, existence involves no such results. Life is a blessing. It is the good gift of God, our heavenly Father, who has created us for his own pleasure, and desires only our happiness. He who has given us an existence, is a God of infinite wisdom and love, and the changeless Benefactor of the world's great family. As God will bless men through time and eternity, we can be thankful for the existence He has graciously bestowed.—*New Covenant*.

v.2, 1861, no.56-104;
v.3, 1862, no.105-137
ERC-TA

What are your Reasons

FOR BELIEVING THAT SPIRITS COMMUNICATE WITH MEN IN THE BODY?

[The following is a synopsis of Dr. John F. Gray's reply to the above question, which was the subject recently discussed at the New York Conference.]

I.
Phenomena of a physical nature not referable to the laws of physical relation, such as the moving of ponderable bodies independent of earthly mechanics; the production of a very great variety of sounds in our midst, also independent of any known or conceivable mechanical apparatus; the producing of lights of various colors, sizes, shapes, degrees of brilliancy, and duration of incandescence, in every case without the presence of any chemical agents or apparatus known to or usable by us mortals; and lastly the reproduction of living material bodies, through which extemporaneous, but real and tangible, physical organizations, the spirits have reappeared to their friends on earth, expressing successfully their peculiarities of physical form and movement, and likewise their peculiar and distinctive modes of apprehension, feeling and intellect. Through these temporarily organized effluvia of their former earth bodies, they have (as I know from several instances of recent date) spoken to and sung with their relatives here, and have given many other equally palpable proofs of their ability to reconstruct and inhabit a physical form.

II.
Phenomena of a mental nature not referable to earthly volition and intelligence; such as the contriving and producing of the physical phenomena above cited; the production of writings in various ancient and modern languages, wholly unknown to those in whose presence they have been executed; the utterance of unmistakable prophecy; the narration of events, and the recital of mental facts that are transpiring in distant places—often across broad oceans; the improvisation and incredibly rapid production of symbolic drawings and elaborate pictures by parties not versed in the pictorial art and unable to explain the symbols they have executed and combined in such a way as to convey a good lesson of life or renew a long-buried personal reminiscence; lastly, felicitous and accurate impersonations of parties long departed this life, and wholly unknown and unheard of by the personators.

III.
My faith in the real presence of my brother and sister humans, who have risen out of the earth form, is intensified by the mellow light which the philosophy of spirit intercourse sheds over all departments of human history and human science.
By teaching us the modus of inspirations, and warning us of the quicksands of interpolation, it sanctifies all religions, and saves from the iconoclast every true and venerable monument of the divine experience of the great past; by revealing the dual plane of human consciousness, it founds a positive psychology and teaches where to look for well springs of invention and progress; by reviving the ancient Greek harmonial hypothesis, it reconciles us to the hard ministry of sin and sorrow, of ignorance and suffering.

SPIRIT PICTURES UNSATISFACTORY.

[The following letter tells its own story. We trust that the "medium" referred to, will, without unnecessary delay, make his peace with complainant. Let us entertain the hope that the charge of "deception" cannot be sustained.—Ed.]

CAYUGA, N. Y., July 20, 1861.
A. J. DAVIS, DEAR SIR: Nearly one year ago, I learned through the press that one John M. Reed, of Stuebenville, Ohio, asserted by spiritual aid, so-called, he could furnish accurate portraits of persons deceased.

Having seen and known many wonderful things in Spiritualism, I forwarded him \$20 for two pictures. Some time in February last the portraits were finished and sent to me. He says "a first-rate picture does not represent a person in daily attire, but it represents a person dressed in first-rate style." The pictures were entirely unsatisfactory. Read says, "If you do not want to keep the one you have, send it back." I sent it back, and now cannot get my money refunded. This man is a cheat, and I hope you will be kind enough to publish this, so that all true Spiritualists may be on their guard. If you cannot admit this to your columns as a communication, insert as an advertisement. It may save others.
Very truly yours,
MOSES MILLS.

CONTRABAND EMANCIPATION.

The slaves who have been received under the safeguard of our flag, whether through their own escape from their masters or their master's escape from them, are never, under any possible circumstances, to be returned as slaves to those masters. This is a self-evident proposition. The legal right of property in these slaves, and all claim to protection in it under the Constitution and laws of the United States, ceased at the moment and by the effect of the rebellion of the revolted States to that Constitution and those laws. To reduce them again to Slavery, after having once taken them under the protection of the nation, would be a worse crime than the original enslavement of the native Africans from whom they are descended. The public sentiment of all Christendom and of all civilized Heathenness would cry foul shame upon such a breach of faith, such an outrage upon hospitality, so base and cowardly an act of cruelty committed by a mighty nation on the weakest of the supplicants at its feet. The reputation of no public man could survive so odious a proposition, while its practical carrying out would blacken the name of the offender with undying infamy and make it a by-word and a hissing to the ends of the earth.—N. Y. Tribune.

LETTER FROM ST. CHARLES, ILL.

ST. CHARLES, ILL., July 25th, 1861.
A. J. DAVIS, DEAR BROTHER: Allow me to call the attention of your many friends and readers of the HERALD OF PROGRESS, to what is being done in the field of reform in this place.

Mrs. Frances Lord Bond has been with us during the last week, and delivered two very excellent lectures to appreciative audiences. She is now at the city of Rockford, and will remain there during the next four weeks. She will return here to lecture the last two weeks in August, where she may be addressed from that time until after our "Spiritual Festival," which the Religio-Philosophical Society have called for the 13th, 14th and 15th of September, as per notice in your HERALD. Mrs. Bond is a speaker who is deserving of a liberal patronage by an appreciative and thinking public. She proposes to spend several months in Northern Illinois and Wisconsin.

Mr. Stearns, a professor of psychology, is now giving a course of lectures every evening, accompanied with very instructive exhibitions of the power of mind over matter, by both spirits in and out of the external forms.

We have had at one of our daguerrean artists' rooms a fine illustration of spiritual power in giving pictures of our deceased friends. It is demonstrated beyond a doubt that it can be done, but as further experiments are to be tried in a few days, I will for the present reserve the particulars.

Anderson, the spirit-artist, is expected here in a few days. He will doubtless remain till after our "Festival." A grand time is expected then. I remain fraternally thine,
S. S. JONES.

MECHANICS IN THE ARMY.

The regiments of the Northern army, it is well known, contain practical mechanics of every branch of trade, as well as artists, merchants, clerks, and men from every walk of business; so that when a commander wishes a bridge built, a locomotive repaired, or a pair of boots mended, he finds a ready response to his order of "Carpenters, step to front!" "Machinists, two paces forward—march!" "Shoemakers, to the front and center—march!" In any army composed of such material, the branch of trade from which such companies have been drawn will be indicated to the shrewd observer by their style of expression toward the enemy. For instance:

Printers—Knock him into "pi!" Smash his "form!" "Lead" him well! At him with a "dash!"
Carpenters—At him full "chisel!" Shave him down.
Tailors—Sew him up! Give him a good "basting!"
Sailors—Smash his "top lights!" "Run foul" of him! Sink him!
Shoemakers—Give him a wetting! "Peg" away at him! Close him up!
Fishermen—Split him and salt him! "Hook him in the gills!"
Blacksmiths—Let him have it red hot! Hammer it into him!
Painters—A little more lead! Lay it on to him! We're just the "size" for him!
Barbers—Our "dander" is up! Now for a good brush! Give him a good "lathering!"
Cutlers—Polish him down! Give him a keen edge!
Bakers—He (k) needs working over! Let's do him brown, boys!
Glaziers—Smash the awful "set!" Let's do our "puttiet!"
Lawyers—Be "brief" with him! Get his head "in Chancery!" Stick him with—the costs!
Machinists—Set his running gear in motion! We'll start the driving wheel, and he shan't break the connection again!
Bill Posters—Stick him to the wall!
Musical Instrument makers—His notes are all spoiled! String him up!
Jewelers—Chase him well! Show him your nettle, boys!
Stage Drivers—Whip him into the traces! Touch up his leaders with the "string!"—Exchange.
Doctors—His system is deranged—give him a "blue pill!" "Bleed him!"
Farmers—Mow him down! Plow him under! He's a good fertilizer!
Merchants—Settle his accounts! Don't compromise with him! Serve the execution!
Broker—Take a tight note of him and put him through!—Chester Co. Times.

WE'RE MARCHING ON.

It is but little more than eighteen months since John Brown was hung at Harper's Ferry. Now under the shadow of his gallows, General Nathaniel P. Banks commands the army of retribution, and a son of Daniel Webster serves under him there, while Governor Wise is a fugitive before the Northern volunteers. Col. Webster's regiment marched down Broadway singing the refrain of Glory Hallelujah, which is preceded by a recitation of such words as these:

"John Brown's body lies a-moldering in the grave,
His soul is marching on."
"The stars of heaven are looking kindly down
On the grave of old John Brown."
"He's gone to be a soldier in the army of the Lord,
His soul is marching on."
"John Brown's knapsack is strapped upon his back;
His pet lambs will meet him on the way,
They'll hang Jeff Davis on a tree
As they go marching on—
Glory Hallelujah."

Let any thoughtful mind put such facts together, and he will see that however untoward the signs in some quarters, the cause of freedom is marching on.—The Independent.

RELIGIOUS MONOMANIA.

In a lecture delivered at the Royal Institution, Dr. Conolly, of the Hanwell Lunatic Asylum, speaking of the moral treatment of the insane, stated, as the result of the experience of his whole life, that distorted views on religious subjects are the cause of at least two-thirds of the cases of mania in women, especially to those belonging to the upper classes. Touching with all reverence on the proper study of religious books, Dr. Conolly lamented that morbid brooding over subjects of theology and points of doctrine is such a fruitful cause

of mental disease, and he remarked, that of all forms of insanity, religious monomania is the one most prone to lead its unfortunate possessor to the commission of suicide.

Sunday Recreations.

OPENING THE ENGLISH PUBLIC GARDENS ON THE SABBATH.

The promoters of the Better Observance of the Sabbath assume all that is really in question in charging disrespect of the day against those who desire to introduce innocent and intellectual recreations. There is no respect for the Sabbath in making it a day of oppressive gloom, condemning the poor hard working inhabitants of great cities to remain shut up in their close, unwholesome lodgings, and driving them perhaps to dram-drinking for want of any better means of exhilaration. A greater disrespect for the Sabbath cannot be evinced than by clothing it, as it were, in sackcloth and ashes, and rendering the seventh day of rest more irksome even than the six of labor. And here we must observe that there is some misunderstanding of the word rest. The rest of the Sabbath is rest from the ordinary labors and occupation. The rest is not inaction. It is not sitting with folded hands and vacant mind. The rest of the sedentary takes the turn of activity—the student, lawyer, artist, or man of science resorting to exercise, while the rest of the artisan, shut up all the week in a work-room or factory, is to go forth into the fields to see the beauties of nature and inhale pure air. It is no more rest to confine a laborer to his smoky court or alley than it is rest to shut up an offender in a prison.

After the performance of the religious duties, the more the means of innocent enjoyment are multiplied, the better for morality and for the health of body and mind. But the spirit of Puritanism is ever on the watch to oppose these humane objects.

The Glasnevin Botanical Garden in Dublin, having the support of a public grant, the government thought it desirable to put it on the same footing as Kew Gardens and Hampton Court, which are open to the public on Sundays. The managing Society resisted this proposal, on the plea that their servants require rest on Sunday. Well, in that case the arrangement is easy of having extra servants for the Sunday duty. But which of these pharisaical objectors has not servants whom he employs on Sunday? He may diminish their employment, indeed, but they have not complete rest from their usual occupations. When Mrs. Fry gave a breakfast on Sunday to serious friends upon some pious occasion, it was duly noted that the only thing hot at the table was the soup. The good lady had carried the exemption from work on the Sabbath as far as it could go, but the cook was required to heat the soup. Conscience could not be indulged to the extent of foregoing soup altogether, much more of eating it cold.

Lord Clancarty takes up the question between the government and the Dublin Botanical Society, and of course imputes the desire to open the gardens on Sunday to disrespect for the Sabbath, such being the charitable way of judging of the righteous overmuch, who will never assign a good motive for any proposal displeasing to them if a bad one can be imagined. Lord Granville, in proof that the opposition to opening the gardens did not really rest on any religious ground, archly referred to the fact that the Society had been in the habit of admitting the Fellows on Sunday to these very gardens, and the public generally to another garden upon payment of entrance money. His lordship proceeded to observe:

"With regard to the police question, the fact of a memorial in favor of opening the gardens being signed by all the police magistrates in Dublin was a greater authority than any argument which he could use. The same objections which were made now were urged against throwing open Kew and Hampton Court, but the result had shown that the majority of the visitors on Sundays were artisans of this metropolis, and that their behavior was orderly and unexceptionable. The noble earl could not wish to make an invidious distinction between the artisans of Dublin and the artisans of London, and he believed that, if they placed confidence in the Irish working people, their confidence would not be misplaced. Since he had been in the House he had been informed by an Irish peer that when he proposed to throw open his grounds to the public he was warned of the danger of disorder and devastation, but nothing of the sort had happened, and nothing could be more orderly than the conduct of the population so admitted. A deputation representing fifty-nine Irish constituencies, of all creeds and all politics, had pressed on the government, in the strongest manner, the desirability of opening these gardens on Sunday."

Lord Donoughmore said he would have voted for the opening of the gardens, and that though there was a strong feeling in Dublin against the relaxation of the Bitter Observance of the Sabbath, a petition of two thousand two hundred and forty electors and sixteen thousand artisans had been presented in favor of it. This called up the Bishop of Carlisle, who "protested against the sanction of the government being given to the efforts of persons who were endeavoring to break down the sanctity of the Sabbath. The comfort and consciences of those public servants who were condemned to perpetual labor by the opening of these places ought to be considered. The opening of Kew Gardens led to the running of no less than ninety-three trains on the Lord's day, and, of course, to the employment of a very large number of guards, drivers, porters and other officials."

And what is this but the law of society which requires

"That some must watch while some must sleep,
So runs the world away."
Why does not the Bishop of Carlisle object to having his property protected on the Sabbath by the services of the police? Why does he not call upon the government to release the police from their duties on Sunday, on the ground that it is unjustifiable to condemn public servants to perpetual labor, and to employ them in their ordinary avocations on the Lord's day? Why are soldiers put on sentry, and sailors employed in the work of their ships on Sundays? The argument good against the employment of any one class must be good against that of all others, or good for nothing. But we shall be told some services are indispensable. Here we come again to Mrs. Fry's hot soup. The police, the army, the Bishop's servant, are all the hot soup exceptions to the rule of self-denial.

And this Bishop of Carlisle would stop the running of ninety-three trains, which probably carry more than twenty thousand people to the pleasant and instructive scenes of Kew Gardens on Sunday. Let him see their enjoyment, and ask his heart whether it is in Christianity to grudge it. Excellent was the reply of the Bishop of Down and Connor:

"He would in every possible way guard against the desecration of the Sabbath; but care should be taken, while upholding its sanctity, to remember the words of Him who said that 'the Sabbath was made for man and not man for the Sabbath.' What could be more becoming than to give to the Christian people of a Christian country the innocent recreation on a Sunday which was denied them on every other day in the week? The upper ranks of society were able to take recreation on all days, but the working classes in every large town were immersed in close rooms, breathing a polluted atmosphere, with no possible means of enjoyment, and that being so, the upper classes, he thought, could hardly reconcile it to themselves on religious grounds to exclude the poor from enjoying the fresh air and the recreation which such gardens as these naturally afforded."

"It seemed to him most desirable that those who had the opportunities of reading the will and mind of God in his holy book should also have opportunities of contemplating the works of His hand in the other great book—the book of Nature—remembering that 'the earth is the Lord's and the fullness thereof.' He trusted that the government grant would not be withdrawn, and that the result of a calmer consideration of this question by the Royal Dublin Society would render such a step unnecessary. He admitted it to be an evil that by the opening of holiday places on the Sunday a certain number of officials were employed; but at Glasnevin only two or three would be necessary; and that being so, he thought the conscientious scruples of a few persons should not stand in the way of doing a great public good. When they considered the many evils to which the populations of large towns were exposed on Sundays, they must admit that it was an advantage to remove them as far as possible from those unholy temptations. He must express a hope that public places of this sort would not be closed on that day."

What must have been the feelings of the Bishop of Carlisle under this rebuke—for rebuke it was, though without intention of rebuke? Who does not recognize the true piety desiring to give the poor and heavily-laden the opportunity of contemplating the beautiful works of the Almighty in the book of Nature as well as of hearing His will and laws in the holy Gospels. How pharisaical the trite, hackneyed, vituperative objections of the one prelate appear in comparison with the enlightened and enlarged humanity and piety of the other.—London Examiner.

Brief Items.

—The recent election in Kentucky has resulted in the triumph of the Unionists by a large plurality.
—An engagement between Gen. Lyon and Ben McCulloch in Missouri is reported. The Federal troops came off victorious, as they seem invariably to do when out of reach of Washington.

—The privateer Aiken recently fired a shot at the frigate St. Lawrence, off Charleston, doubtless mistaking her for a merchant vessel, when she returned a broadside sinking the pirate. Five of the crew were drowned, thirty-six were sent north prisoners.

—The Republicans of this State have proposed to unite with the Democrats in nominating a State ticket. The proposition has been rejected.

—Gen. Butler has written another letter of inquiry to the War Department, respecting the disposition of slaves abandoned by their masters or fleeing from them, and not contraband. He ventures the opinion that they are free. We trust this decision will not be reversed.

—The largest farm in Illinois is that of Isaac Funk, near Bloomington. The total number of acres owned by him is 39,900! One farm of 27,000 acres said to be worth \$30 an acre. He sends \$70,000 worth of cattle to market every year.

—At the recent session of the New York State Teachers' Association, the system of "object teaching" was strongly advocated as the true method for primary schools.

—Mr. Russell, in his letter to the London Times, from Washington, July 8th, says: "At present dismiss entirely from the minds of England the idea, no matter how it may originate, that there will or can be peace, compromise, union, or secession, till war has determined the issues."

—Underground railroad stock is said to be below par, owing to the extensive competition in running the road. There never was a time, however, when the number of passengers was greater.

—An English rector, in answer to a recent application for a certificate of birth by one of his parishioners, sent the following document: "Mary, daughter of — born a Child of Wrath, April 24th, 1801: Born again of water and the Holy Ghost, May 25th, 1801."

—In the opinion of many sagacious people, business will take an improved turn after the extra session of Congress. The immense amount of money expended by the Government among the people is gradually quickening our industrial interests. Though Southern debts are repudiated, the old fogey credit system is destroyed at the same time. The medicine may be bitter, but its effect will be salutary. In the opinion of good business men, the North will regain all the prosperity it has lost, before the channels of trade for the South are even opened.

—The Cleveland Plaindealer says: "Some weeks since we solicited, through a friend, some statistics in the biography of Gen. McClellan, when he replied, 'Tell my friend Gray to wait till I can give him an excuse for referring to me.'"

—As an incident of the Bull Run fight, it is mentioned that a soldier of the 1st Connecticut Regiment had a Bible in one pocket and a pack of cards in the other. A ball struck the pack, and when half way through "begged" the soldier at the sight of an ace somewhere, thereby probably saving his life.

—The poor wife of a volunteer applying at the mayor's office for aid for herself and family, pointed to the pale face of her babe as proof of her need, when, as they gazed upon the little wan face, the angels descended and bore away the frail spirit to "that serene dominion where earthly cares and earthly sorrows cease."

—The Philadelphia pulpit from which Rev. Dudley A. Tyng was ejected a few years since for too plainly declaring the truth respecting our national sin, now resounds to loyal discourses, and bold denunciations of the traitors.
—A Miss Giernstien, a teacher from Memphis going North, was recently stripped to the waist and received eighteen lashes for saying to a Northern friend, "Thank God, we shall soon be in a land where there is freedom of thought and speech."

FOREIGN ITEMS.

Our latest advices from Europe, by the steamship Europa, are to the 25th of July.
—On the 25th, Sir C. Wood, upon asking in the House of Commons for discretionary power to borrow \$5,000,000 for railway purposes in India, gave it as his opinion that there would be a balance of expenditures and income for that province after the end of the present year; that the increased supply of Cotton thence would this year be 300,000 bales more than ever before, and that ultimately England would be independent of America for that commodity.

—It was expected that Parliament would be prorogued on the 6th of August.

—The Paris papers were occupied with discussions of Lord John Russell's speech against the annexation of the Island of Sardinia to France. The Paris correspondent of the Times says it was rumored that there was a notion of quieting England with the bait of Sicily for her connivance at the annexation of Sardinia whenever the proper moment comes.

—The Emperor was expected upon leaving Vichy to proceed at once to the camp at Chalons.
—A treaty of commerce between France and the German Zollverein is to be signed immediately.

—The protest by the Italian people against the French occupation of Rome, was receiving a vast number of signatures throughout Italy.

—A Central Bourbon Committee had been discovered at Naples. Prince Montemiletto had been arrested, and the Duke of Popolo, and others of high rank, are rumored to be compromised. A Bourbon Committee had also been discovered at Possillipo. The Cardinal Archbishop of Naples had been arrested.

—Very extensive conspiracies against the government of Victor Emmanuel prevail throughout Southern Italy, and insurrections are frequent, supposed to be fomented by the priesthood.

—Dr. Farrar, Vice President, and for several years President of Switzerland, died on the 24th.

—The King of Sweden was expected to visit London and Paris.

—An Imperial decree (Austria) dissolves the Diet of Istria, on account of its refusal to send deputies to the Council of the Empire, after repeated solicitations by the Government.

—The Sultan of Turkey continues to effect reforms. The Levant Herald had been suspended for two months in consequence of a complaint from the French Embassy.

—Affairs in Pekin and Japan up to the 2d of June were tranquil.

—On the Island of Simo, near Singapore, a sea-quake in the latter part of June, had caused great devastation. Seven hundred and seventy-eight persons had perished on the island.

Public Meetings.

The Friends of Progress meet at North Collins, (near Kerr's Corners), Erie Co., N. Y., August 10, 17, and 18.

At Churchill's Grove, (camp-meeting ground) near the junction of the M. & P. Du C. and W. & B. V. Railroads, fourteen miles west of Milwaukee, Aug. 22d.

At Gun Plains, Kalamazoo Co., Mich., Aug. 17 and 18. Messrs. Brown, Fish, and Jamison, Mrs. Eddy, and others, expected as speakers.

The Annual Festival of the St. Charles Religio-Philosophical Society will be held at St. Charles, Kane Co., Ill., on Friday, Saturday and Sunday, Sept. 13, 14 and 15.

ASHTABULA CONVENTION.

The Third Annual Spiritual Convention of Ashtabula County will be held at Geneva, O., on Saturday, Aug. 31st, and Sunday, Sept. 1st. Geo. M. Jackson and other speakers are expected and invited. GEO. W. SHEPARD, Com. of Correspondence.

VERMONT STATE CONVENTION.

The Annual State Convention of Vermont Spiritualists will be held Friday, Saturday and Sunday, the 6th, 7th and 8th of September, at South Royalton, Vt. We cordially invite all friends in and out of the State to meet with us at our annual "Feast among the Mountains." All mediums and speakers who can come, are especially invited to be present and aid us with the many rich and valuable thoughts they may have in store. To all those who have attended our State Conventions, it would be needless to add, that we expect to have, as we always have had, a good and profitable season.

Arrangements will be made with the Vermont Central Railroad to carry passengers to the Convention for fare one way. All speakers will have a free entertainment during the Convention. All who purchase railroad tickets on the Vermont Central Road will please call for Convention Tickets. Fare at hotels, eighty-four cents per day.

JOHN R. FORREST,
NEWMAN WEEKS,
NATHAN LAMB,
DR. H. H. NEWTON,
State Committee.

NATIONAL CONFERENCE AT OSWEGO.

The National Conference of Spiritualist and Reform Lecturers convenes at Oswego, N. Y., on Tuesday, August 13th, to continue over the following Sunday. (Call published heretofore.)

Strangers will report themselves at Music Hall, over Gordon & Purse's store, on West First Street.

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Attractive Miscellany.

"All things are engaged in writing their history—The air is full of sounds, the sky of tokens, the ground is all monuments and signposts, and every object covered with hints, which speak to the intelligent."

ORIGIN OF FAMILIAR WORDS.

You will often be able to glean knowledge from the names of things, if not as important as that I have just been speaking of, yet curious and interesting. What a record of yet curious articles bear, of the place from which they first came, or the person by whom they were first invented. The 'magnet' has its name from Magnesia; the 'baldachin' from 'Baldaceo,' the Italian name of Bagdad; it being from that city that the costly silk which composed this canopy, originally came. The 'bayonet' tells us that it was first made at Bayonne—'worsted' that it was first spun at a village of the same name (in the neighborhood of Norwich)—'sarsnet,' that it is a Saracen manufacture—'cambrics,' that they reached us from Cambray—'crape' from Cyprus (the earlier form of the word is 'cypres')—'copper' also that it drew its name from this same island, so richly furnished with mines of this metal—'diaper,' that it came from Ypres—'damask' from Damascus (the 'damson' also is the 'damascene' or 'Damascus plum')—'arras' from Arras—'dimitry' from Damiatta—'indigo' (indicium) from India—'agates' from a Sicilian river Achates—'jalap' from Xalapa, a town in Mexico—'parchment' from Pergama—the 'benant,' so often named in our early literature, from Byzantium, being a Byzantium coin—the 'guinea,' that it was originally coined (in 1663) of gold brought from the African coast so called—'camel,' that it was woven, at least in part, of camel's hair. The fashion of the cravat was borrowed from the Croats or 'Crabats,' as they used in the seventeenth century to be called. The biggen, a plain cap often mentioned by our early writers, was first worn by the Beguines, communities of pietist women in the middle ages, and had its name from them. Such has been the manufacturing progress of England, that we now send our calicoes and muslins to India and the East; yet the words give standing witness that we once imported them thence; for 'calico' is from Calicut, and 'muslin' from Mousul, a city in Asiatic Turkey. 'Ermine' is the spoil of the Armenian rat; 'Sherry,' or 'Sherris,' as Shakespeare wrote it, is sent us from Xeres; the 'pheasant' came to us from the banks of the Phasis; the 'cherry' was brought by Lucullus from Cerasus, a city in Pontus; the 'peach' declares itself by its name [a corruption of Persica] to be a Persian fruit; 'spaniels' are from Spain.—TRENCH on the use of Words.

Elizabeth Barrett Browning.

IN MEMORIAM.

BY THEODORE TILTON.

Died in Florence, Italy, on Saturday morning, June 29th, half an hour after daybreak, ELIZABETH BARRETT BROWNING, aged fifty-two years, wife of Robert Browning.

A life of suffering has at last ended in peace! A frail body that bore the burden of too great a brain has at last broken under the weight! The shadows of the night fell upon the sick woman's eyes and closed them; but half an hour after daybreak, she beheld the Eternal Vision! What she wrote of Cowper's Grave, now stands written of her own—

"It is a place where poets crowned may feel the heart's decay— It is a place where happy saints may weep amid their praying— Yet let the grief and humbleness, as low as silence, languish! Earth surely now may give her calm to whom she gave her anguish!"

This death is not to be lightly written or lightly read. Famous names every day are added to the Dead, and without tears. But this death will be mourned on both sides of the ocean in every household where this writer's books have entered. Her friend Cavour dropped down in the midst of his work, and good men are still of serious face, asking, "Who but he can finish it?" This is regret; but at this other death there is more: there is grief. We know of more households than one in which there has been weeping. This, too, by strangers who never saw her face! This, too, although she has herself forbidden it!

"And friends, dear friends—when it shall be That this low breath is gone from me, And round my bier ye come to weep, Let one, most loving of you all, Say, 'Not a tear must o'er her fall— He giveth His beloved, sleep.'"

The reason of this unusual sense of loss is plain. Those who have read Mrs. Browning at all, have read her over and over again. They never close the books without meaning to open them many times more. Her pages, once truly known, are never afterward slighted. A friend of ours reads "The Eve of St. Agnes" once a year to his family, but on the lips of the same reader, "Bertha in the Lane" counts all the months between. Of reading "Aurora Leigh" when can there be an end? One need never be athirst for a book, while that is at hand. So that to lose Mrs. Browning—to those who know their loss—means something more than to lose any one else. It is sometimes hard to be understood? An English reviewer has said that Plato is understood by only one man in a century, yet Plato comes down through all the centuries to meet these few

The record of her outward life is brief. A few dates and other facts comprise it all. Born in London in 1809, she became a writer in 1819, and a publisher in 1826. Her first volume, an "Essay on Mind," written in heroic rhyme, like "Pope's Essay on Man," was afterwards withdrawn from print, and now cannot be found in any bookseller's garret. She decreed a like fate upon her next book, published in 1833, "Prometheus Bound," translated from Æschylus, excluding it from a subsequent volume of collected works, and giving this reason in the preface:

"One early failure, a translation of the Prometheus of Æschylus, which, though happily free of the current of publication, may be remembered against me by a few of my personal friends, I have replaced by an entirely new version, made for

them and my conscience, in expiation of a sin of my youth, with the sincerest application of my mature mind."

So that her first ventures in authorship were triumphant failures. Shortly afterward began her acquaintance with Mary Russell Milford, who describes her at twenty-seven as of a

"Slight, delicate figure, with a shower of dark curls falling on either side of a most expressive face, large, tender eyes, fringed with dark lashes, and a smile like a sunbeam."

In 1837 she had the misfortune to burst a blood-vessel of the lungs, and shortly afterward to be brought trembling to the edge of the grave by a shock occasioned by the accidental drowning of a brother, upset in a yacht. The haunting memory of this tragedy kept her in such continual prostration that not until several months afterward were her friends willing to risk removing her, even by short daily journeys, from the sea-side where the accident occurred to her father's house in London. Here for several years she was an exile from society, shut up in a dim chamber, her chief companions (beyond a few chosen friends) being a Hebrew Bible, a shelf-full of large print Greek books, and no small range of Polyglot reading. Here the Attic breeze brought its honey to her lips. Here she thought and studied, and ripened her genius until it grew worthy of the fame which afterward crowned it. Here she drew curtains in Wimpole street, she was twin-sister, in genius and suffering, to Charlotte Brontë in the shadowy room at Haworth. Yet the question which she asked of Mrs. Hemans—

"Would she have lost the poet's fire, for anguish of the burning?"

she answered of herself; for one of her favorite thoughts was Shelley's, that

"Poets learn in suffering What they teach in song."

Suddenly one day, as the product of one day's work, she astonished her friends with the rhapsody of "Lady Geraldine's Courtship"—which straightway led to her own. This poem has all the faultlines which one may expect of ninety-six stanzas forced by green-house heat into full bloom in twelve hours; but it has all the merit of winning for its writer the hand of Robert Browning. The poet with whom she was to mate was then known to her only by a little book of fugitive pieces called "Bells and Pomegranates." She made the wooer of Lady Geraldine say—

"There, obedient to her praying, did I read aloud the poems Made by Toscan flutes, or instruments more various, of our own; Read the pastoral parts of Spenser—or the subtle interflowings Found in Petrarch's sonnets—here's the book—the leaf is folded down!— Or at times a modern volume—Wordsworth's solemn-thoughted Idyl, Howitt's ballad-dew, or Tennyson's enchanted reverie— Or from Browning some 'Pomegranate,' which, if cut deep down the middle, Shewed a heart within, blood-tinctured, of a veined humanity!"

Mr. Hillard has a story of this happy allusion, which he mentions in the New American Cyclopedia, and may be repeated in his own words here:

"The story," he says, "has been told to us—we will not vouch for its truth, as 'imaginings as one would' are apt to be interpolated into such incidents—that the grateful poet called to express in person his acknowledgments, and that he was admitted into the invalid's presence by the happy mistake of a new servant. At any rate, he did see her, and had permission to renew his visit. The mutual attachment grew more and more powerful, and the convergence more and more rapid; and the acquaintance became the friend, and the friend was transformed into the lover. Kind physicians and tender nurses had long watched over the couch of sickness; but love, the magician, brought restorative influences before unknown; and her health was so far improved that she did not hesitate to accept the hand that was offered to her. She became the wife of Robert Browning in the autumn of 1846."

Thus far Mr. Hillard—though this love-tale (omitting the special incident which he cites) is told far more tenderly by Mrs. Browning herself in the Sonnets to the Portuguese, which she might have named more truly Sonnets from Her own Heart. We have it from a friend that the bride rose from her sick bed to receive the wedding ring upon her finger, and moreover, that her father's family highly disapproved the match. This last is probably true, for the marriage proved a happy one. It is not generally known that the bridegroom was three years younger than his bride. Part of the story of the courtship is told in these dainty words. What can be more exquisite?

"First time he kissed me, he but only kissed The fingers of this hand wherewith I write; And ever since, it grew more clean and white, . . . Slow to world-greetings . . . quick with his 'Oh, list!'"

When the angels speak, a ring of amethyst I could not wear here, plainer to my sight. Than that first kiss. The second passed in bight The first, and sought the forehead, and half missed, Half falling on the hair. O beyond me! That was the christom of love, which love's own crown,

With sanctifying sweetness did precede. The third upon my lips was folded down In perfect purple state; since when, indeed, I have been proud, and said, 'My love, my own.'"

After the nuptials, he led her immediately to Italy, whither she willingly followed; to the land of song, of art, of romance, and of the dead past. But the dead past was already turning in its grave for resurrection into life and a future. The sympathies of the Brownings for Italy were as deep-hearted as Garibaldi's or Teresa's. Robert Browning was one of the few great Englishmen who, after Milton, loved Italy. His wife, loving him, loved what he loved. That love had a fruition which proved it not wasted. For the Italy she then found, and the Italy she now leaves, are not the same. When that wedding tour had ended at Pisa, she saw a shadow resting on the sunshined land in Europe. Night was on the nation. But the poetess was prophetic. In her new home she sat and watched for the day-dawn through Cassa Guidi windows. It waited long, but dawned at last, and she saw it—and then died! Is there not more than a sick-bed meaning in the brief story of the telegraph that she expired just "after daybreak"? For the dream of her life—a free and united Italy—was at last fulfilled in Napoleon's formal and final recognition of

Italian freedom and unity, on the very week she died! The full day-dawn of Italy was to shine from France; and she saw it and died—just after the day-break.

With the Brownings, fame's common divorce of husband and wife has failed of a new example. Such a wife never had such a husband; such a husband never such a wife! A little son—a pet boy of twelve years—who has lately looked upon his dead mother's face, will, by-and-by, if he live to manhood, point back to the most illustrious lineage in literature.

But that mother was as proud of her son as he will be of his mother. It is a pleasant story told of the street beggars that walk through Via Maggio under the windows of Cassa Guidi, that they always spoke of the woman who lived in that house, not by her well-known English name, or by any softer Italian phrase, but simply and touchingly as "the mother of the beautiful child." This was pleasanter to that woman's ears than

" * * * to hear the great world praising her far off."

Indeed, her greatest greatness was in being the Christian wife and Christian mother. First out of sorrow and then out of Love—those two unfathomable wells—this woman drew the fullness and richness of her life. It was this fullness and richness, rising above her own heart's containing, that overflowed in song, and so entered into the great heart of the world. And our tenderest thought of her, not only now but always, is not of her unequalled genius, but her unequalled life. For, after all, what is all else compared with only this? This is the sweetest fragrance of her fame. For the sake of this, that month of June that fell upon her grave will never leave it, but will evermore add summer greenness to her memory, until it be perennial. So, as she said of Mrs. Hemans—

"Albeit softly in our ears her silver song was ringing, The foothill of her parting soul was softer than her singing!"

BROODING ON ONE THOUGHT.

If you think long and deeply upon any subject, it grows in apparent magnitude and weight; if you think of it too long, it may grow big enough to exclude the thought of all things besides. If it be an existing and prevalent evil you are thinking of, you may come to fancy that if that one thing were done away, it would be well with the human race; all evil would go with it. I can conceive the process by which, without mania, without anything worse than the workable unsoundness of the practically sound mind, one might come to think as the man who wrote against stopping thought. For myself, I feel the force of this law so deeply, that there are certain evils of which I am afraid to think much, for I should come to be able to think of nothing else and nothing more.—Fraser's Magazine.

Of Writers and Speakers.

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

Mrs. E. A. Kingsbury will answer calls to lecture, addressed 1905 Pine Street, Philadelphia.

Gibson Smith will answer calls addressed to Camden, Me.

Mrs. Frances Lord Bond will respond to calls to lecture, addressed box 878, Cleveland, O.

Mrs. M. J. Kutz will answer calls to lecture addressed Laphamsville, Kent Co., Mich.

Mrs. J. A. Banks will answer calls to lecture, addressed Newtown, Conn.

Geo. M. Jackson, Inspirational Speaker, may be addressed at Prattsburgh, Steuben Co., N. Y.

William Denton will speak in Chicago during the month of August.

J. H. Randall will respond to calls to lecture, at the East, addressed Oswego, N. Y., care J. L. Pool, to Sept. 1st; after that date, to Northfield, Mass.

Mrs. M. B. Kenney will make engagements for lecturing after Sept. 15; will speak till that time in New Hampshire. Address Lawrence, Mass.

Mrs. H. M. Miller will receive calls to lecture inspirationally in Ohio, Pennsylvania, and New York. Address Ashtabula, O.

Mrs. S. L. Chappell, Inspirational Speaker, will receive invitations to lecture, addressed Hastings, Oswego Co., N. Y.

John Mayhew will receive applications for the fall and winter, addressed Wyoming, Chisago Co., Minn., up to November 1.

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

Frank Chase, Impresional Medium, will answer calls to lecture on Politics and Religion. Address Sattou, N. H.

Rev. M. Taylor speaks every other Sunday, at Stockton, Me., once in two months at Troy, Me., and will answer calls for other days.

Rev. J. D. Lawyer will attend to any invitations to deliver six or more lectures on Doctrinal Christianity, directed to Coxsack, N. Y.

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

W. K. Ripley speaks in Bradford, Me., each alternate Sunday; every fourth Sunday at Glenfurn and Kenduskeag.

E. Whipple will speak in Linesville, Pa., Sunday, Aug. 11; Kelloggville, O., Saturday, Aug. 17; Monroe, O., Sunday, Aug. 18.

Dr. James Cooper, Bellefontaine, O., will answer calls to lecture on Spiritualism and subjects connected therewith.

S. P. Leland will speak at Fremont, Ind., Aug. 17 and 18; Leonidas, Mich., Aug. 24 and 25; Rockford and St. Charles, Ill., during September. Address Cleveland, Ohio.

Frank L. Wadsworth speaks in Battle Creek, Mich., August 11th. Thence he returns east, and can be addressed at Boston, Mass., care of Bela Marsh, 14 Bromfield Street, Boston, Mass.

E. Case, Jr., will remain in the vicinity of Eastville, N. Y., a few weeks, where he may be addressed by those wishing his services as speaker on Reform topics. Mr. Case opens his lectures with appropriate songs.

H. B. Storer, Inspirational Speaker, will accept invitations to lecture in the Eastern States during the summer and fall, if addressed, New Haven, Conn., box 612.

Mrs. C. M. Stowe will receive calls to hold grave or two day meetings, or to lecture in Northern Ohio during the month of August. Also to lecture in New England in the fall and winter of 1861-1862. Address care "Sunbeam," Cleveland, O.

Mrs. Augusta A. Currier will lecture in Bangor, Me., four Sundays of August; Bradley and Bucksport, four Sundays in September; New Bedford, Mass., Sept. 29 and Oct. 6th.; Chicago, Oct. 20 and 27; Oswego, N. Y., Sundays of November. Address J. W. Currier, box 815, Lowell, Mass.

Miss L. E. A. De Force will lecture at Quincy, Mass., two first Sundays of August; New Bedford, third Sunday of August; last of August and first of September, Putnam, Conn., second and third Sundays; Concord, N. H., two last; Portland, Maine, October.

N. Frank White can be addressed, through August, at Quincy, Mass.; September, Willsimant, Conn.; October, Taunton, Mass.; November, Seymour, Conn.; December, Putnam, Conn. All applications for week evenings must be addressed as above, in advance.

Strangers' Guide AND N. Y. CITY DIRECTORY Prepared expressly for this Journal.

Those who visit the metropolis during the pleasant season are often at a loss how or where to obtain information which will guide them to the various points of attraction found in and near so large and wealthy a city. It is to meet this demand that we have expended the labor necessary to gather and condense the information here appended, and which we trust may prove a valuable "guide-book" to those of our readers who visit the city, and useful also to citizens for reference.

Any of our friends in possession of useful data not here given will confer a favor by supplying it.

PARKS AND PUBLIC SQUARES.

Battery, with Castle Garden, lower end of Broadway. Bowling Green, entrance of Broadway, near Battery. The Park, opposite Broadway from Nos. 229 to 271. St. John's Park, bet. Light, Varick and Hudson Sts. Washington Sq., west of Broadway, bet. 4th & 8th Sts. Union Square, Broadway, from No. 560 to 17th Street. Gramercy Park, bet. 20th & 21st Sts. and 3d & 4th Avs. Stuyvesant Park, bet. 15th and 17th Sts. Tompkins Sq., bet. Ave. A and B and 7th and 10th Sts. Madison Sq. Junction Broadway & 5th av. and 23d St. Central Park, 5th to 8th av., and 59th to 110th Sts. Reached by 3d, 4th, 6th, or 8th Av. horse cars—most conveniently by the 6th and 8th, which leave lead of Canal St., cor. Broadway, and also head of Barclay St., cor. Broadway, adjoining Astor House, every 3 minutes; fare 5 cents.

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

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

Historical Society, 24 Av. cor. 10th St. N. Y. University, east side Washington Square. Columbia College, 49th St. nr 5th av. Free Academy, 23d St. and Lexington av. New Bible House, 8th and 9th Sts. and 3d and 4th Avs. N. Y. Hospital, Broadway, bet. Duane and Worth Sts. Orphan Asylum, in Bloomingdale, nr 89th St. Insane Asylum, Bloomingdale rd, 7 miles fm City Hall. Deaf and Dumb Asylum, Wash'n Heights nr 150th St. Institution for the Blind, 9th Av. bet. 23d and 34th Sts. Pease House of Industry, 5 P's, nr Centre & Pearl Sts. Odd Fellow's Hall, cor. Grand and Centre Sts.

Athenæum, 5th Av. and 22d St. Union, 5th Av. and 16th St.

Astor House, Broadway, fronting the Park. St. Nicholas, 515 Broadway. Metropolitan, 682 Broadway. Lafayette, 671 Broadway. Fifth Avenue, Junction of 5th Av. Broadway & 23d St. Everett House, 5th Av. cor. 8th St. Everett House, fronting Union Square. Clarendon, 58 and 60 Union Place, Union Square.

Baker, 125 Grand St. nr Broadway. Grace Church, 804 Broadway—Episcopal. Trinity, Broadway opposite Wall Street—Episcopal. Rev. Dr. Chapin's, 548 Broadway—Universalist. Dr. Osgood's, 728 Broadway—Unitarian. Dr. Bellows', 249 Fourth Av. cor. 20th St.—Unitarian. Dr. Cheever's, Union Square—Presbyterian. Dr. Hawkes', 267 Fourth Avenue—Episcopal. Dr. Taylor's, Stuyvesant Sq. and E. 16th St.—Episcopal. Rev. H. W. Beecher's, Brooklyn, nr Fulton Ferry. Rev. T. L. Harris, University Hall, Washington Sq.

Good Music may be enjoyed by lovers of this art if they will attend service at Trinity Church, Broadway, opposite head of Wall St. on Sunday at 10 1/2 A. M. or 3 P. M. Mass is performed by a choir of artists at the Catholic Churches on West 16th St. near 6th Av. and on East 28th St. near 3d Av. every Sunday morning at 10 A. M. Admittance 10 cents, which is paid to the sexton after he has shown a visitor to a seat. Vesper Service is performed at the 16th St. Church at 4 P. M., and at the 28th St. Church at 4 1/2 P. M. The music is generally very fine, and visitors are expected to drop a small silver coin into the plate. At the Unitarian Church ever which Dr. Osgood officiates, No. 728 Broadway, a new form of Vesper Service has been introduced. It is held on the first and third Sundays of each month at 7 30 P. M. QUARTET CHOIRS, made up of efficient vocalists, may be heard at all the churches named in this list.

International Art Institution, 694 Broadway. Collection of Paintings, 348 Broadway. Gould's Gallery, 772 Broadway. Private Galleries are open on certain fixed days, for details of which inquire of the janitor, at the Artists' Studio building, 196 N. Y., near 8th Av. N. Y. Historical Society Rooms, 2d Av. cor. 10th St. Brady's National Photographic Gallery, 785 Broadway. Gardner's Photographic Gallery, 707 Broadway.

For public books the legalized rates are: For any distance not exceeding one mile, 30 cents for one passenger, 75 for two, and 25 for each additional one. For any distance exceeding one mile, but less than two, 75 cents is allowed for one fare, and 1/4 of a dollar for each additional person. Every passenger is allowed one trunk, portmanteau, or bag. \$1 per hour is the time tariff.

Heavy parcels are carried upon drags. The owner who owns them are allowed to charge 1/4 of a dollar per mile. Household furniture 50 cents, and 20 cts. extra for loading, unloading, and lashing it. There are City Expresses having offices in various locations, that carry parcels and packages generally from place to place within the business limits of the city for 25 cents each. Portage is 12 cents for a package carried a distance of half a mile or less, and 25 cents if taken on a wheelbarrow or hand-cart. If half a mile is exceeded, 30 per cent. is added to the tariff, and so on.

The central office of the Metropolitan Police is located on Broome Street, corner of Elm, where may be seen the "Bugle Gallery"—a collection of photographs of most of the notorious rogues in New York and other cities. It is an object of constant interest, and is open to the public.

PRINCIPAL FERRIES.

To Brooklyn, from Whitehall St. to Hamilton Av. and Atlantic St.; from Wall St. to Montague; from Fulton St. to Fulton St.; from Roosevelt St. to Bridge St. near the Navy Yard. To Williamsburgh, from Peck Slip to South 7th St.; from Grand St. to South 7th and Grand Sts.; from East Houston St. to Grand St. To Greenpoint, from 16th and 23d Sts. To Jersey City, N. J., from Cortlandt St. To Hoboken, from Barclay, Canal, and Christopher St. To Weehawken, from Christopher St. To Long Dock N. Y. & Erie R. R., from Chambers St. Staten Island, fm Whitehall St. or Battery, every 1/2 hr.

Adams' Express Co. 59 and 442 Broadway. American and Kinsey's, 72 and 416 Broadway. Harnden's, National, and Hops, 74 and 442 Broadway. United States, 82, 251 and 416 Broadway. Manhattan City, for baggage, 276 Canal St.

Academy of Music, East 14th St. cor. Lexington av. Laura Keane's Theater, 624 Broadway. Winter Garden, 667 Broadway. Bowery Theater, 48 Bowery. New Bowery Theater, 82 Bowery. German Theater, 57 Bowery. Bryant's Minstrels, 472 Broadway. Christy's Minstrels, 617 Broadway. Barnum's Museum, 218 Broadway.

SUBURBAN RESORTS.

GREENWOOD CEMETERY, on Governors Heights, L. I., is reached by ferry from foot of Whitehall St., near the Battery, to Atlantic St. or Hamilton Av. Brooklyn. Thence by horse car to the Cemetery. Fare, ferrisage 2 cents, cars 5 cents. Cards of admission obtained at the office of the Company, 30 Broadway. THE PUBLIC CHARITABLE INSTITUTIONS, including the Penitentiary, Lunatic Asylum, Depot for Sick Emigrants, and the House of Refuge, are located in Blackwell's, Ward's, and Randall's Islands. They are reached severally by ferries foot of 6th, 10th, and 122d Sts. The shortest route to these streets is by 2d or 3d Av. horse cars. Fare 6 cents, ferrisage free. HIGH BRIDGE is accessible by Harlem Railroad; fare 12 1/2 cents. Also by Harlem boats, leaving Peck Slip nearly every hour, with landings at 10th and 120th Sts., East River. Fare 6 cents to Harlem. TO FLEETING an agreeable passage may be made for 15 cents, by boats from Fulton Market Wharf, foot of Fulton Street, East River. ASTORIA is beautifully located on the East River, opposite Blackwell's and Ward's Islands. Boats by 2d or 3d Av. cars to 86th St. thence by ferry to Astoria. Cars 6 cents, ferrisage 4 cents. UP THE HUDSON RIVER, as far as Poughkeepsie, a boat leaves foot of Jay St. daily, at 3 1/2 P. M., and returns from Poughkeepsie at 6 1/2 A. M. It makes several landings on the route. FOR YONKERS, HASTINGS, DOBS' FERRY, LEVISTON, TARRYTOWN, AND NYACK, a boat leaves foot of Jay St. at 9 A. M. and 4 P. M. FOR CONEY ISLAND, a ferry boat leaves pier No. 4 North River, at 10, 1, and 4 o'clock. This is a famous bathing place. The last return trip is at 6 1/2 P. M. from Coney Island. Boat stops at Fort Hamilton. Fare, with return ticket, 25 cents. FOR SHEWENBURT, LONG BEACH, RED BANK, and other localities in that neighborhood, a steamboat leaves foot of Robinson St. daily. Time according to tide. FISHING EXCURSION boats leave Pier No. 4, North River, daily, at 9 A. M. Fare, 50 cents. THE SPIRE OF TRINITY CHURCH may be reached at any time, on application to the Sexton at the Church. Fee voluntary, if any is given.

Mrs. Abbott, Developing, 221 6th Av. Hours 2 to 5 P. M. Mrs. M. E. Van Houghton, Test and Medical, 11 1/2 3d Av. All hours. Mrs. J. C. Price, Natural and Medical Clairvoyance, 103 Prince St. 9 A. M. to 5 P. M. Charles Colchester, Test Medium, 30 Bond St. J. B. Conklin, Test Medium, 599 Broadway. 9 A. M. to 10 P. M. Mrs. Fish, Medical Clairvoyance, 85 E. 16th St. 9 A. M. to 5 P. M. Mrs. Beck, 227 new and 145 old West 16th St. Mrs. Johnson, (trance and seeing) 113 Essex St. Mrs. Sarah E. Wilcox, Test & Healing, 558 Broome St.

Dr. E. B. Fish, 88 East 16th Street. Dr. N. Palmer, 60 Amity Street. Mrs. P. A. Ferguson Tower, 392 Fourth Avenue. Mrs. Ward (Electric) 195 Nassau St. Brooklyn. Talk Flushing avenue cars from Fulton Ferry. Mrs. A. D. Giddings, 238 Greene St., cor. 4th. J. E. F. Clark (Electric) 84 West 29th St. John Scott, 50 Bond St. Mrs. Towne, Milton Village, Ulster County, residence of Beverly Quick. Dr. J. Loewendahl, 163 Mott St. bet. Grand & Broome. Mrs. M. C. Scott, 99 East 28th Street, near 3d Av.

NEW YORK SPIRITUAL CONFERENCE, Tuesday evenings, Clinton Hall, Eighth and Ninth Sts. and 4th Av. SUNDAY CONFERENCE, 19 Cooper Institute, 3 P. M. LAMARINE HALL, cor. 29th St. and 8th av. Sunday, 10 1/2 A. M.

To the Central Park, or any point below it, by the 3d, 6th, or 8th Av. cars, 5 cents. To Yorkville and Harlem, by 2d or 3d av. cars, 6 cts. Anywhere on the route of 9th or 4th av. cars, 3 cents to 23d St. cor. 8th Av. or any point below it on the 8th Av. Bleecker St. and Broadway below Bleecker. 5 cents in the Knickerbocker line of stages. Those are distinguished by their color—dark blue. Other lines of omnibuses, through Broadway and the various avenues and leading streets of the city charge six cents, payable on entering. Ferries to Brooklyn and Williamsburgh, generally 2 cents, or 16 tickets for 25 cents. For public books the legalized rates are: For any distance not exceeding one mile, 30 cents for one passenger, 75 for two, and 25 for each additional one. For any distance exceeding one mile, but less than two, 75 cents is allowed for one fare, and 1/4 of a dollar for each additional person. Every passenger is allowed one trunk, portmanteau, or bag. \$1 per hour is the time tariff.

Heavy parcels are carried upon drags. The owner who owns them are allowed to charge 1/4 of a dollar per mile. Household furniture 50 cents, and 20 cts. extra for loading, unloading, and lashing it. There are City Expresses having offices in various locations, that carry parcels and packages generally from place to place within the business limits of the city for 25 cents each. Portage is 12 cents for a package carried a distance of half a mile or less, and 25 cents if taken on a wheelbarrow or hand-cart. If half a mile is exceeded, 30 per cent. is added to the tariff, and so on.

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left the firm in peace and serenity, and on her white face lingered the smile of her angel soul. Her funeral was largely attended by friends and neighbors sympathizing with the bereaved husband, and spiritual consolations were tendered by the writer, aided by Rev. A. Moore.

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By HENRY EDGER. Modern Times, 1856. 8vo., pp. 104. Paper, 50 cts.; Muslin, 75 cts.

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These Soaps are all put up in boxes containing sixty pounds each, and may be obtained of Messrs. RICHARD & TUCKER, 183 State Street, Boston, & J. A. HAYT, 29 Spence Street, New York, and the subscriber, D. B. CHAPMAN, Hopedale, Mass.

and finer Fruits. The land is various in quality, from a slight trucking soil to a heavy loam or clay soil, some portions of the tract have a sand surface with a low sub-soil, other parts are quite destitute of sand surface, being a heavy loam land. It is called the very best soil for choice Fruits and Vegetables.

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