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TO WRITERS AND READERS.

A letter X on the margin opposite this notice is made to inform 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 post-poned 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 use) 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 carefully 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."

MARTHA A. M.—"A Fact in Spiritualism" is awaiting a record among our Spirit Mysteries.

A. W. A. CATHAGE.—We can furnish Vol. 1, bound, and Vol. 2, when completed, for \$3 25 per volume.

WILLIAM PHILLIPS, OREGON.—Our New Medical Work, devoted to Human Health and Happiness, will be ready for delivery by the 10th of October. First orders will be first filled. Price \$1.

JESSIE, LOGANSVILLE.—Thanks for the "Acrostic," which we will keep for our private and personal satisfaction. The "Dream" is interesting as a spiritual experience. We may not print it; but we trust our Sister will "never abate one jot of heart or hope, but still bear up and press right onward!"

P. ACCEPTED.—"Consistency," by E. C. Jr.; "To My Friend," by C. W.; "Happy Thoughts," by Mrs. L. B.; "My Answer," by "Leona"; "Saw my Darling?" by M. H. W.; "Labor is Honor," and "True Courage," by W. E. P.; "Thirty Thousand Fallen Angels," by M. H. M.

The following papers—exclusive of many friends' notes and philosophical queries—have been received within the past few days:

1. "A Word for the South," by W. H. M.
2. "Spirit Teachings," through the mediumship of S. E. M. Hudson, N. Y.
3. "Banking and Currency," by D. W., Jr., late State Auditor of Massachusetts.
4. "Refractions in a Cooper-shop," by Cora W.
5. "Report of the East Norwalk Meeting," S. P. Leland, President; A. C. Stowe, Secretary.

Mrs. M. J. WILCOXSON, writing from Oswego, N. Y., concerning the late Convention, says: "Surely a better day is coming; the deliberations of this assembly are a certain exponent of the fact that phenomenal and theoretical Spiritualism is fast merging into the practical. The mutual concessions, the cheerful recognitions, the spirit of charity and brotherly love emanating from the souls of our weary workers, must beget a better understanding of ourselves—our wants, and the wants of Humanity at large. . . . Associated labor, on the broad platform of equal rights—the greatest good to the greatest number—must eventually take the place of that system which ignorantly and arrogantly claims the precedence of Authoritarianism as taught in the musty creeds of bygone institutions. . . . I propose to go from house to house, and from village to village, as a lecturer, an inquirer, and a writer. . . . My present address is, 'Care of C. Doanville, Esq., Oswego, N. Y.'"

H. S. C. HARVEYBURGH, O., writes, with affectionate earnestness, of the loved departed. The following is an extract from her plaintive lines:

Tell me if, 'mid the angel throng,
Their loving words are heard,
For while on earth their plaintive songs
My inmost soul have stirred.

And when the shades of evening come,
And stars their vigils keep,
Do they, from out their happy home,
Come near me when I weep?

Oh! when my mission here is done—
I leave this house of clay—
Then may those guardian angels come
And bear me far away.

Let me within their fond embrace
Forget the tears I've shed,
And by the guidance of their love
My future steps be led.

For the Herald of Progress.
THE LOVE OF GOD.

BY LOIS FULLER.

An ocean replete with forms of creation,
So radiantly bright in their soft emanation
That diamonds of earth grow pale at the sight,
Are lost in the depth of the beauty and light.

An ocean whose waves are rolling forever,
So wide and so high we can measure them
never.

So peacefully still that its overflowing tides
Disturb not the mote on its bosom that rides.

An ocean that hath neither bottom nor shore,
From which those who drink shall thirst never-
more.

Whose life-giving waters forever arise
To bless fair Creation with endless supplies.

The Physician.

"The whole need not a Physician, but they that are sick."

Medical Whispers.

BY THE EDITOR.

"Irritation of the Lungs."—M. A. T. MIDDLETON. Irritation of the lungs, and much coughing, may be caused by *infusoria*, or little animals, which infest the air passages. They produce inflammatory conditions, plant the seeds of consumption, and sometimes ultimate in cutaneous diseases.

REMEDY: Get some phosphorus, dissolve it in oil, stir it, and inhale the vapor, once a day. Also bathe the breast, throat, and spine, every night, with the following: Oils of amber and spearmint, of each half an ounce; sweet oil and laudanum, of each one ounce; alcohol, half pint; mix by shaking; apply plentifully with the hand, after having rubbed the skin with a dry towel.

"Deterioration of the Blood."—E. G. B. B., ROCHESTER, N. Y. For wasting of the blood, which is an effect of long-continued disorders of the liver and stomach, accompanied by very great weakness and weariness, and some aching in the right side, with nausea and loss of appetite, we prescribe an ointment.

THE REMEDY: Equal parts mutton lard, and gum of camphor—say eight ounces of each; first dissolve the lard over a hot fire; then stir in the gum as fast it will melt and mix; and lastly, add a table-spoonful of red-pepper, and thoroughly unite the mixture over the fire. Apply it cold, using your hands to all parts of the patient's throat, breast, back, sides, hips, legs, arms, feet, and hands, every morning, applying plenty of the ointment, and concluding by wrapping the feet and hands in folds of flannel. For food, use well-toasted rye bread, with a few spoonfuls of chocolate. Whisky and linseed-oil, a little at a time, will be useful. Three or four times a week swallow a tea-spoonful of powdered willow charcoal in a little gin, or sweet oil, and warm water. Use your hands magnetically while applying the ointment. The patient must will himself whole.

"Sore Eyes and Disordered Stomach."—LYMAN L. C., BUFFALO. Almost all cases of common sore eyes, with occasional inflammation, can be traced to a disordered state of the stomach and duodenum. Even if the food be properly digested, there is some derangement in the lower departments, where the bile joins the chyle, and where the ultimates of food are prepared, by the magnetic action of the mesenteric glands, for assimilation with the blood.

REMEDY.—About ninety minutes after eating dinner and supper, take a table-spoonful of the following tincture, as a promotive of secondary digestion: Mandrake, rhubarb, and red-pepper, of each (powdered), one drachm; put them in one pint French brandy; let it stand a week; then add one pint of water, shake, and use as directed. If you travel, or cannot be at home at meal times, take a little bottle of this preparation with you. Wash your eyes in buttermilk whenever possible, or rub them with buckwheat flour.

But without a radical change in your diet, the above medicines will avail you nothing. Do not eat meat at breakfast or supper; and not largely of any kind of animal food at any middle meal. No pastries of any description at any time; no fruit or vegetables for supper. "Under all circumstances keep an even mind." We will give you a great task to perform for your own good. You know, Brother, that the President of the United States has appointed a day of public "humiliation, prayer, and fasting," the last Thursday in September next, commencing at sunrise. Each person is requested to "keep the day according to his particular creed or mode of worship." On that Fast Day we give thee a glorious, but severe, task.—*Abandon the use of Tobacco in every form, and pledge yourself, in heaven's name, never to use it again!*

"Scarlet Fever and Sore Throat."—J. O. M., VALLEY FALLS. If you suspect that your child, or any member of your family, is about to have scarlet fever, the best preventive is: Give three drops of belladonna, in a wine-glass of water, three times a day. Burn coffee in the room twice per day, and treat magnetically according to directions already given. Do not let the patient go out of the room until the inflammation of the tonsils and the fever symptoms subside, and then only when the earth is dry and the sun warm. Gargle with salt and vinegar in warm water, and sleep with the head more elevated than usual. If the bowels are costive, and the system is very feeble, give a tea-spoonful of castor-oil in as much good brandy, with a little water. Wash the body with some cooling fluid, and manipulate.

"Beware of Cathartics."—An exchange says: We have a good story that recently took place in Newburyport, Mass. A servant girl in that town went to Dr. Spafford for advice, declaring her ailment to be a pain in the bowels. The Doctor gave a cathartic, and requested her to call again in a few days, which she did. He asked her if she had taken the medicine, to which she replied in the affirmative. He then asked her: "Did anything pass you after taking it?"

"Yes, sir," said she, "a horse and wagon, and a drove of pigs."

The Doctor collapsed, remarking: "I think you must be better."

"A Medical Question."—Why is a conclusive argument like ipecac? Because it makes a person give up.

Pulpit and Rostrum.

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

The Highway of American Civilization.

A DISCOURSE FOR THE TIMES,
Preached at Music Hall, Boston, July 14th, 1861.

BY REV. A. D. MAYO, OF ALBANY, N. Y.

LUKE 3, 4, 5, 6.—"Prepare ye the way of the Lord. Make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

In oriental lands, when the great king went abroad to bless any region with the light of his countenance, he sent before him heralds to declare his coming, and hosts of men to prepare a road fit for the journeying of the royal retinue. When John the Baptist came preaching repentance and remission of sins in the wilderness of Judea, he declared that his fierce and searching gospel was but the building of a highway over which one might march to a peaceful conquest of the earth. Men were to be frightened into repentance, subdued to obedience, "the ax to be laid at the root of the tree," "the chaff to be burned in unquenchable flame," that the loftier Spirit might appear, baptizing with the Holy Ghost and with fire, regenerating the worst and restoring the vilest to the bosom of the Almighty Love.

So has the great cause of American Christian Civilization sent its John the Baptist down into the wilderness to preach—"Repent, for the kingdom of heaven is at hand." Our prophet is a patriotic army of 300,000 men, marching into the abodes of disorder, despotism and revolt, to announce the coming of a power whose shoe-latchet it is unworthy to unloose; even the sublime presence of a higher religion and society than has ever prevailed in these regions of the earth. Present events in our country have this significance: That a great movement for the general advancement of Humanity has slowly grown, and finally dominated in twenty of the United States; that in its approach to the border of an adverse semi-civilization, it has found itself confronted by the common obstacles of barbarism; that it has sent forth its armed herald to proclaim repentance, and build the road towards the Gulf of Mexico and the Southern pole; that when that way is built, a Christian order of society will march over it, peacefully regenerating every hostile institution, restoring man to his rights, and exalting a Confederacy of half-civilized States to the companionship of a pure religion and a well-ordered government, through gradual and peaceful change.

To-day, assembled in the church of one who, as much as any man of our generation, was responsible for what we now see, let us contemplate the religious significance of the present condition of American affairs.

If we can look with eyes that penetrate the mist of popular excitement and delusion, we shall understand that this conflict in which the country is now engaged is a religious contest. Its cause is the irresistible march of a higher religious life from the Northern towards the Southern States of the republic; in its way unearthing and driving to desperation all the powers of a decaying religion and society; and forcing them into armed revolt by the very presence of its exalted purposes: as willful evil is always first driven to wanton madness by the appearance of saving love. As it may be carried on under the direction of a humane and energetic administration of the U. S. Government, the war should become the agency of those higher ideas and institutions that must finally prevail over the whole land. If thus conducted and pressed to its true ending, its results are to be the opening of a vast area of territory, containing a population of millions of our countrymen, to the influx of the highest modern life.

Behold how this mighty conflict has been caused by the irresistible growth of the North into a higher form of religious faith, carrying along with it all social, national, and political ideas and organizations. It is false to say that the Northern States have degenerated spiritually, as they have advanced in material prosperity. On the contrary, they have moved faster along the path towards an exalted religious faith, during the past quarter of a century, than was ever known of any great people in history. The source of their best achievements has been the enlightenment and expansion of their religion in the direction of an inspired humanitarianism. The religions of the past have chiefly been the absorption of man in God, and his consequent degradation as a being of this world. Christianity was originally the annunciation of God in man; and the people of the Northern States of this republic have more clearly apprehended that essential feature of Christianity than the whole church of the past eighteen centuries.

Religion, in these States, during the period named, has flowed with a steady current towards the recognition of the divine in human nature, and the consecration of human affairs. The Deity has chiefly been worshipped on the side of his infinity that is turned towards man, and best known as the Father, the omnipresent, familiar Love. Jesus has been chiefly esteemed for his glorious manhood, even in the churches that proclaim him God Almighty. The Scriptures have been drawn forth from the artificial sanctity of cabalistic and priestly documents, and studied as the summit of human religious literature; and the characters and events therein described adjusted to their place in the history

of mankind. Man has been regarded more in the light of his divine capacities and magnificent latent powers, than for what he actually is. The rights of man to all the freedom essential to develop that nature into divine proportions, have been every year more loudly asserted; and, as a consequence, all unholy institutions, inhuman relations and degrading social habits have more and more come under the condemnation of religion; while philanthropy has been the watchword of the most energetic popular movements of the day.

Living, as the present generation of Northern people has, in the very thick of this great onward impulse, being themselves in the marching ranks of the great army of advance, they have hardly comprehended the impetus with which they are being carried on, and which their order of society has gone on, and the depth to which the popular ideas have penetrated. Like a deep and swiftly-flowing river, it has sped along, bearing conservative and radical towards a point far ahead of the suspicion of either. Our Northern controversies between orthodox and liberal, democrat and republican, have been like the disputes of passengers in a fast-sailing boat. The hunker could be at the wheel, and the radical stir up the coals in the furnace, but both were in a ship headed the same way, both equally interested that it should be kept aloft. Of course, the velocity of the progress could only be indicated by some great obstacle. In the North, there have been no obstacles large enough to materially impede the current. If, in some districts, it has appeared to be clogged, so that, to the eye of the impatient voyager, it hardly appeared to move, in others, it has glided on like a silent fate speeding to its destiny. One obstacle alone has been strong enough to check, temporarily, this tremendous sweep of the higher American life. The slave society of fifteen States, gathering about it all the venerable associations of an obsolete theology, a decaying social aristocracy, and the monarchial principle in politics, has, during our remembrance, frowned across the channel of this freshest like a great mud island mountain, heaped with the refuse of centuries. Against that island have the grand waves of our civilization dashed with a maddening agitation, repressed only to gather in greater volumes, and come pouring on in a more terrific force.

We could learn the tendencies of Northern civilization only by the outcry that came up against it from the land of oppression. One gathering shriek has come ringing from that quarter of the earth against us, as an infidel, anarchical, aggressive state of society. The far-seeing men of the South have made no vital distinction between our classes, parties, and sects, for they have seen, what we did not, that we were all headed one way. Our religion was driving towards the exaltation of human nature, and would inevitably carry everything along with it, and fiercely precipitate Northern society in a war against their barbarism. Their efforts to resist this onward movement have always been regarded as temporary by themselves, and for the last thirty years used as the prelude to a dissolution of the Union. They have gradually sought to estrange their people from ours, to confirm their tendencies of society which differed from ours. They have forced out their progressive class into the North, and kept away the radical emigration from Europe. Their theology has retreated more and more towards medieval absurdity, and their churches have parted from Northern fellowship as fast as could be. They have closed up their States against our literature, and stifled the expression of adverse opinions on all topics. Thus have they silently prepared the road of retreat to flee from us as soon as our first great political victory should come.

That battle was won last year. Whatever the politicians meant by it is of no consequence. God Almighty and his recreant servant Jefferson Davis, both know that it announced the final triumph of an advanced religious civilization in the republic. It meant that now the central power of the nation was peacefully to claim for the progressive ideas of the age the right of expression in all the States. It meant that the most enlightened and sensible advanced men of the South were to be set above the mob of despots that had so long kept them down; that free discussion in society was gradually to prevail; that light was to break in from all directions; that army, navy, post-office, judges, custom-houses, every agency of the U. S. government was hereafter to carry a lantern, with the words "Modern Science" inscribed upon it. If we ever no immediate purpose, indeed, no wish that the general government should attempt to abolish slavery, for them to open the South to the influence of modern ideas were a sentence of that barbarism to ultimate disintegration and death. The leaders of Southern affairs saw themselves beaten on the field of ideas; and, as such men always do, refused to submit, and appealed to the sword. The North responded, like the breaking up of ice in her great rivers in the Spring, and is now flowing towards that devoted region—an ocean of steady power, every sparkling drop an armed man.

We have no disposition to shirk the responsibility for this conflict before the nations of the earth, in the light of history. The North is responsible for this war just as Jesus was responsible for the crime of Judas and Pilate; just as Paul and the primitive church were responsible for the martyrdoms inflicted by the emperor of Rome; just as Luther caused the Thirty Years' War; and our American ancestors, the war of the Revolution; and every advance causes the resistance and tumult inaugurated by its enemies. Truth and pure religion are always irresistible, and must prevail. If the obstacle is not too strong, the triumph is peaceful; otherwise, the victory comes through blood. The leaders of society in the South refused to be regenerated, however peacefully, by

the advancing power of the purest religion and the highest modern life. In their madness, they have charged us with tyranny, and arrayed their people against us as enemies. We accept their challenge. We, in behalf of God and Christ, and Humanity and Liberty, are the foes of all their evil, the friends of themselves and their posterity. Had they cooperated with us in bringing up a true republic, there would have been no war. They grasped the sword to destroy the republic, and must abide the issue of the conflict. They are in a great hurry to destroy us; we are able to take our time to save them. Thus has come about this civil war, as we hear it called. It means that a higher form of religion had carried the society of the North with it down to Mason and Dixon's line; and finding there a hundred thousand armed men opposing its passage, has gathered about it the tremendous agencies of our modern life, and prepared to cross the border and regenerate the country down to the Gulf, and out to the Pacific.

2d. From this point of view, we can discover the true relation of this war of independence to the religious advancement of the country. On the side of the North, it is a part of a great movement towards a higher American faith, which shall include a purer civilization. We are not now waging war to exterminate any class of men, or to crush out any social order by the iron heel of military despotism. We have now no intention of subjugating the most unruly State to the condition of a conquered province. The mission of our arms is the same as our ideas—to develop a higher condition of society by the protection of the best elements of Republican government against their foes. There are more than ten righteous men in every seceding community, who, if protected and permitted to inaugurate a better tendency of affairs, can finally regenerate their Sodom. The most violent confederate State contains citizens enough who are not only loyal to the Union, but desire to make the Union a Christian Democracy. It is the vocation of the military power to suppress the despotism that now crushes these men into the dust; to vindicate for them the right to use all legitimate means of elevating their own communities. There are also hundreds of thousands of deluded people, who suppose that, in fighting their national government, they are resisting the most odious tyranny. It is the purpose of our military organization to dispel this illusion, and show these misguided soldiers their grievous mistake. There is a political theory widely prevalent that palsies the loyalty of thousands of sincere and amiable men. We are to teach these speculators that there is a nationality on this continent that, in the name of God and humanity, as well as by legal right, claims their allegiance in behalf of mankind. There are also wicked and turbulent leaders to be defeated, disgraced, and disposed of in a way that will best further the great interests at stake in this contest.

Our army is therefore the rod in the hand of a paternal government, for correction and regeneration. Never was it, therefore, so important as now, that the military should be held in strict subordination to the civil power. The splendid volunteer force of 300,000, that the coming autumn will behold, arrayed for the protection of our nationality, must be a machine in the hands of our government to develop a reliable patriotism. It is no crusader's irresponsible host, swung by fierce impulse against a barbaric foe. It is not an aggregate of petty armies, marshaled by partisan leaders for demoralizing border warfare. It is indeed a fearful thing to behold an army of European dimensions enrolled on our peaceful soil, and we must all try to understand its legitimate use, or we shall find our remedy as hard to bear as our disease. The people must not forget the cause of this collision; the temporary interruption of a great social and religious reformation. They have called out this grand army to remove that obstruction, so that American civilization may go on in its course of peaceful reconstruction of society. That military power must be held tightly clenched in the hand of civil authorities, guided by the most comprehensive and paternal policy towards offenders. The voice of our higher civilization, speaking through our vigorous and humane administration, has already cried out, "To thy tents, O Israel!" and a mighty host has responded to the cry. The same power now commands us to restrain our impatience, while that assemblage of patriotic and intelligent citizens are taught the art of warfare. We must cease from our frantic cries for immediate and brilliant operations, and wait till our army can go forth, arrayed with all that modern science and skill can devise. Then, if the interests of our nationality demand a blow, let it fall like the bolt out of heaven, and crush whatever comes within its range. If comprehensive Christian statesmanship commands us to wait for months, and hang over the border like a threatening cloud, let us comply like one man. However eager our newly-made warriors may be to distinguish themselves and serve their country on bloody fields, they must remember they are the servants of the American people, speaking through their lawful government, and go enthusiastically to any service that power may dictate.

As far as I am able to see, the administration has evidently prepared to make this use of our army: to employ it as an instrument for regenerating the South. Never did a government begin a contest against a rebellious district in a more Christian spirit. It has had a noble auxiliary in our great Commander-in-Chief, whose successes have never left a stain on American annals. Already we have seen enough to divine the spirit of the war; and we can point triumphantly to our volunteer army in contrast with the host arrayed against it. Never did two hostile camps more certainly synthesize the ideas they are

set to enforce. The army of treason, in its march, forces every country back to the condition of barbarism. It sweeps the land clean of the great public works that are the glory of our free industry. It burns the railroad bridge, blows up the dam, drains the canal, tears up the rails, cuts the wires of the telegraph, sets its privateers upon our commerce, plunders the farm, shuts up the manufactory and the mine, and impresses the mechanic, destroys the property of its enemy, repudiates all mercantile obligations, and plunders its own people of their chief staples, under the transparent sophism of a cotton loan. It muzzles the press, and tramples out free speech; closes the church and school, and forces master and pupil, priest and parish, into the ranks. It is an army of destruction, a host of ten horns and ten iron feet, butting, kicking, trampling, and bellowing, against everything that wears the form of modern civilization. Its weapons are broken oaths, perjured faith, official theft, grand and petit larceny. It has not yet advanced one step beyond the original Indian method of warfare. Whenever it can prevail by overpowering preponderance of numbers, or take advantage of the civilized forbearance of its foe, or skulk in ambuscade, it fights. Whenever challenged to open conflict, it flies or falls. Its generals keep up the spirit of the rank and file by the stupid lies that our President is a savior, our cities in rebellion, our population a second edition of the Goths and Vandals. It is the same kind of host, and works by the same methods that our wicked usurper or band of conspirators against humanity has gathered in past days to affront mankind.

We have an army that, for intelligence, cool and rational comprehension of its cause, bravery and endurance, subordination and patriotic fervor, is unparalleled in the annals of the world. Behind it, protected by its ranks, flourish all the arts of peace. Society in the North has undergone no essential change by the detailment of 300,000 from its midst. Wherever it moves, carrying the banner of American hope and prophecy, disorder subsides, industry is restored, the railroad is rebuilt, the river spanned, the wire reunited, the press, free discussion, absolute safety to all the interests of life, reappear. It is the army of restoration; not only replacing what has been destroyed by rebellion, but carrying new ideas into an adverse society. 300,000 pair of sharp eyes will now behold the nakedness that slavery and oppression have brought on a glorious country, and the lunacy to which it has reduced a noble people. 300,000 busy brains will ponder the mighty lesson, and, if we mistake not, this march is the prophecy of a future immigration even more significant than the exodus out of Europe to America. Our army is to be the first practical manifestation of Northern civilization to the masses of the South. I have no apprehension for its bravery, endurance, zeal. I have an abiding hope that the ideas of our greatest statesmen and Commander-in-Chief can prevail, and our army be a true representation of that distracted region, not only of our invincible power and fertility of resource, but of the virtues and spirit that propose to restore and not destroy.

I fear, more than anything, especially in view of occasional defeat and outrage, that low ferocity which, under the guise of patriotic ardor, is clamoring, through a portion of the press and on the streets, for a war of extermination. The foremost journals of the country appear to me to be so bewildered by the glare of bayonets, that they do not see the men beyond. It is easy to understand how a belligerent editor, or a merchant infuriated by the destruction of his business, or a politician on the chase for power, should thus seek to change the whole character of this war. It is already proclaimed, in the leading journal of the city of New York, that this is not a political, but a military war. With all deference to the strategists of the *Tribune* office, I still believe we are a paternal government, going forth to restore a deluded people to allegiance, and not a military despotism ready to depose its own government when it steps in the way of its arbitrary behests. I object to this sanguinary philosophy, because it is not forcible, but weak, as barbarism always is. The United States government, if inspired by the force of modern civilization, can use a great army in the office of restoring the Union on a higher basis than it has ever rested. Its force is not so much the logic of the bullet, the cartridge, and the cannon, as the varied, far-reaching power of a mighty civilization, concentrated against a mad rebellion. Our greatest forces are behind our bayonets; we use them only to clear away the lumber that impedes us. Our army of 300,000 is only a band of pioneers sent southward to level the mountains and fill the valleys, and make everywhere a pathway for the approach of the second host of twenty million of freemen, who will shoot through all the realms of darkness the rays of light, and love, and peace. If civilization demands the gallows for any rebel leader, the destruction of any stronghold of treason, the forcible surrender of any order of society, we must submit. But let our force be that of Providence, that only sends the freshest to fertilize the field, and the thunderstorm to purify the air. If our army can vindicate, on every rood of our vast territory, the right of free expression for American ideas, it will be the most magnificent victory ever achieved; a new revelation in warfare, as our system is in politics. Let that be done, at all events. Let every Christian man and woman strengthen the hands of the government to do that, irresistibly, but in the spirit of humanity and parental discipline, which shall chain these rebellious communities to us by an indissoluble bond. Then this year's war will be only an episode in the grand drama of the establishment of a higher religion and society on American soil.

Indeed, it is our peculiar glory that we are strong enough to dispense with all rashness, revenge, piracy, or rapine. We cannot afford to violate one precept of Christianity in our dealing with our rebellious fellow citizens. A barbarism that is smitten with mortal disease may as well die cursing and foaming; it is already damned, and it is only the difference of a few degrees of penal heat in hell whether it perishes decently or wrathfully. The men who lead this rebellion, and the disorder of society they represent, have already done enough to cover themselves with infamy while the world shall last; they can afford to assassinate, rob, repudiate debts, murder for opinion's sake, legalize savage modes of warfare, or whatever will console them amid the pangs of dissolving nature. But the American civilization that is warring to overwhelm them

is only in the beginning of its illustrious history, is to stretch down into ages of light and peace, when every dark blood spot on its robes will be scanned by eyes of holy severity. It cannot afford, in the passion of the hour, to sacrifice one life too many, to disgrace our country by one questionable step. It is warring in the view of heaven, and all that represents heaven on earth; let its advance be like the procession of nature, and its progress represent the benediction of an all-wise and loving Providence.

3d. But let us look beyond this transient collision of arms to the more important movement of which it is the noisy herald. What has the new enthusiasm of the last months already done for the cause of advanced religion? and, if we prove worthy our mission, what new opportunities and achievements may we hope from it in the approaching future?

The lover of a progressive religion has only reason to rejoice, thus far, over the great uprising of our people. It has already united good men of all religious creeds in a bond more vital than their sectarian church. It is wonderful how these high walls of theological separation, that seemed unscalable six months ago, have suddenly turned out only walls of paper, "rolling together like a scroll" in the fervent heat of this great practical revival of manliness. I knew the hearts of a hundred priests the day after the bombardment of Sumter better than from all our previous life together. We always half knew these theological fortifications, in which we played at besieging one another, were the amusement of our idle years. That Sunday we ceased the sham fight of creeds and palm books, overleaped our petty ditches, and clasped one another's hands, as we all fell into line at the call of Humanity. If that day severed a thousand hearts from us in the regions of rebellion, it brought together tens of thousands of religious souls that had all their lives imagined themselves each other's enemies.

It has also revealed to multitudes of men their real religious creed. In times of peace, when the social proprieties rule, it is hard for anybody to know what he actually believes about God, man, duty, destiny. We fall among sets of people, schools, churches, cliques, and are overlaid by their platitudes till we imagine ourselves of them, and go on in parrot-like volubility, chattering the shibboleth of the party. But the President's proclamation was a call to every American—"Right about! Face yourself!" Each of us, as our eye fell on the journal that Monday morning, found himself confronted with a stranger—his own spirit. Many a spiritual braggart quailed that morning; many a modest man or woman shot up into a hero or heroine; many a boy sauntered down to a late breakfast, and marched away to the recruiting station a new-born man; many a parson shed his surplice and loosed his neckcloth, and stood up like unto his brethren. Men are now acting out what they really believe. Bishop Pope, of Louisiana, throws his canonicals out the window, and, waving aloft his commission of Brigadier from Jefferson Davis, proclaims himself openly the pirate he always was at heart. Dr. Spring, in the sleepy sanctity of the "brick church," hears the war-cry on Broadway, flies to his attic, tears down his father's old continental musket and regimentals, marches over to Philadelphia, and, in a voice that makes the bones of Israel Putnam and Ethan Allen stir in their coffins, commands the Old School Presbyterian Church to "present arms!" We are all so mixed now-a-days, that nobody knows his old associates. The slumbering convictions that lay underneath the superficial crust of our hum-drum life, have exploded, hurling many of us "into the middle of next week," as the children say. There is a hailstorm of ecclesiastics—clergymen who have thus been shot out of the opinions of the middle ages into the middle of the nineteenth century. It is beautiful to see the enthusiasm of these newly awakened men; it is good to be reinforced by their burning zeal. We shall never again distrust human nature as we did; but know that Truth only is bidding her time when she seems dead.

There was never a time when man stood so well in the Church, in America, as to-day. A mighty practical danger has blown away, for the time, the whole cloud-land of future perdition for the non-elect. The care now in the sanctuary is, how to feed, dress, nurse, and cheer the soldier; how to keep the wolf from the door of his home while he fights for the Republic; how to console the widow and mother; how to dispose of the captive; how to care for the fugitive. This is only a beginning of a great career of Christian philanthropy. What a change, when fashionable young ladies no longer work altar-cloths, and slippers and bands for the priest, but havevels, and handkerchiefs, and solid trousers, for the soldier! The next half century is to tax the practical power of the churches in caring for the race of bondmen who will be emancipated, and keeping up with the rush of emigration that our new States will bring upon us. God will be served through good deeds done to his children.

And it is good to have such an *exposé* of the ultra pietism and ecclesiasticism in the American Church as now appears. Without exception, this side of our religion has thrown out the pirate's flag and gone over to the enemy. Through the whole revolted region, the Church plumed itself on its severe conservatism in creed and policy. We now see that ecclesiastical infallibility means treason to Republican institutions. This revolution has struck the Roman Catholic Church amidsthips. It has demonstrated in America—that the uprising of nationality has revealed in Italy—that the mass of adherents to this church, like all others, follow their priesthood just to the point where they resist modern society, and leave them to their prayers. The cry of American freedom in her hour of peril brought Patrick and Herman to their feet, and when they had their hands upon the musket, and were marching down to Washington, the Bishop wisely concluded to hang out the flag. Henceforth, the priesthood, too, must follow, not lead the people. Twenty million of freemen will see what kind of religion is best for perilous times; whether rational Massachusetts or superstitious Louisiana started first to relieve the capital. Religious infallibility means slavery of the soul, as treason means slavery for the laborer. Our people will put these things together and act accordingly.

It is a great thing thus to unite good men of all churches, to awaken the real creed of all citizens, to exalt man to his place in religious affairs, to unmask ecclesiastical infallibility. It clears the way for much that is to come, it

shows how much the reformation has already accomplished. None of us dared to hope we had so shaken the foundations of religious despotism that one three-month would cast down so much that now lies flat, never again to rise. The spectacle is full of hope to the apostle of a pure and free religion. For if this conflict is carried through as it can be, and the Union reestablished upon the overthrow of the right of secession, and the black power that has dominated so long over us placed forever in a secondary position, there will be such a missionary field opened for our advanced Protestant Christianity as this century has not witnessed. The South is not a land of darkness and decay, so much as a region arrested in its development by the temporary ascendancy of an insolent civil and religious aristocracy. Break down that barrier, open its vast areas to immigration, relieve the progressive class from the dread of violence, let, summon the latent culture and humanity, that now slumber on so many lazy plantations, to the work of grappling with a new order of affairs, and there will be such an outstretching of arms towards the best ideas of modern society as will gladden all our hearts. The communities upon the border of the disputed territory are to be awakened to a new sense of religious need. Pennsylvania is to be aroused as by a great trumpet from her corrupt and sleeping conservatism of the past, and become conscious of her destiny in the coming regeneration. Maryland and Missouri are to come out of a baptism of fire, new communities. Washington is henceforth to be the base of operations whence all those religious and social ideas that have prevailed at the North are to radiate towards the tropics. The school-master, the lecturer, the free editor, the liberal preacher, will follow the flag, arousing the people who rejoice beneath its folds to a new sense of the grandeur of life in this new day. Before the gradual uplifting of the popular faith, slavery and the whole order of society it represents, or whatever of it survives the violence of the ordeal of battle, will gradually disintegrate and change to freedom.

The condition of society in the Gulf States of this Republic is the logical child of the Spanish style of religion and government that was first planted in the New World. The spirit of that occupation was extermination of every race that could not be enslaved to its gloomy faith and tyrannical politics. The animus of this rebellion against modern ideas is that old black blood coursing through the veins of the statesmen, and generals, and social aristocracy of that region. It has made a rush upward against the progressive life that dominates in the North, and, for a time, conquered a part of the border States for its battle-ground. This invasion means just what the great Spanish armada meant when it sailed up the English Channel; it moves upward with the same grandiloquent boasts and temporary success; it will scud back under bare poles before the Northern whirlwind, as did that distracted armament. The present end of this Northern struggle will be to carry our religious and social ideas down to the lowland ridge inhabited by the spiritual descendants of Cortes and the French discoverers of the Mississippi. The Border States will be saved to our civilization; whether the order of society that now crushes the Gulf region will be gradually destroyed, or retire nearer the equator, is for the future to determine. But the Union now means, primarily, an advancing religion, carrying along with it an advancing civilization. Whatever names the faith of the Republic assumes—Catholic, Evangelical, Rationalistic—it will mean this: That infallible ecclesiasticism, priesthoods, and creeds, will retire with the rebellion, and the religion of God's paternal love of man follow our arms as they gleam under the sun of tropic skies.

Men on the eve of destruction often become prophets. When the Senators of old Virginia, in the last Congress, proclaimed that the Union was dead, and only a reconstructed Union possible, they were speaking by the inspiration of God. What they meant by "reconstruction," we all know; what God meant has manifested itself already among the mountains of their own State. Old Virginia claims to be the mother of the Union established by her great statesmen. To new Virginia may be given the sublime office of inaugurating the new Union in which all things will first be spiritually "reconstructed" in behalf of liberty and mankind; and gradually all institutions be made to conform to this exalted idea. Let no man be so weak as to suppose all this is to be completed in his generation; but let no man be so foolish as to doubt that it must come with the growth of years. We are in the twilight of a new day, in which the fidelity of our people will meet a great recompense. The poorest use a friend of progress now can make of his influence is to croak at to-day because it is not full of results that are sure to appear to our children. The best use to which we can all put our lives is to keep the spirit of the people high, patriotic, indomitable; aid our government to crush rebellion against its authority; and stand behind the line of bayonets with the sharper weapons of a progressive Christianity and pure society, ready to regenerate our falling foes and confirm our new friends. Patriotism, for once in the history of man, means the best religion; and the "Union" we seek to reestablish that of which the Master prayed, "that they all may be one." Let us work hard, take long and broad views, trust in man, and believe in Almighty God; for surely we are building the highway over which the powers of the coming age of light, and peace, and love, shall march triumphantly to the kingdom of heaven on earth.

For the Herald of Progress.

Freedom.

BY MRS. ARTEMESIA COFFINBERRY.

When the American people have learned the science of self-government, they will find themselves competent to answer the great question, "Who are freemen?" and not until then. Whether the answer is applied to a nation or an individual, it matters not; the great principle of freedom is alike involved. How can the nation or the individual give the boon of freedom to a brother in bondage, while, as an individual, or as a nation, our own life is circumscribed by a continuous bond of servitude? As a nation and as individuals, or as component parts of an universe,

the great law of Liberty must dwell within us, or we will not find ourselves capable of pointing the struggling victim of servitude to the beautiful sunlight of freedom; but we shall, if we effect anything, merely induce him to exchange one grievous yoke for another—one that is, perhaps, even more galling than the first.

The circumstances and surroundings to which man falls heir at his birth, are easier to be borne than would be any sudden change at a subsequent period, even though that change were, to our conceptions, superior to the first surroundings of the individual. All Nature works by gradual processes. The bud expands not in a day to the full-blown flower, neither does the perfect flower, which in the morning you see so sweetly smiling and paying its courtesies to its companions and competitors, present you with the full-ripened fruit at evening. Nature has no arbitrary laws; she works by a gradual progression, and all her results are the necessary consequences of laws ever harmonious in their action, eternal in their duration, and immutable, because there exists no higher power to vary them—nothing above, beyond, or beneath, to attract, or in any manner change their inevitable results.

The first great work of mankind should then be to study natural laws; the second, to individually harmonize with those laws; the third, to unfold that divinity which each germ of humanity possesses, to that exalted position where, as Gods, we are to ourselves supreme—where the rights and liberties of one may not be usurped by another, because each individuality is omnipotent.

Until mankind, individually and collectively, have arisen to this plane in the great and continuous chain of progression, perfect freedom cannot exist; therefore it is better, in all phases, conditions, and degrees of Slavery, to allow Nature's gradual process to do the perfect work. All means used to prematurely hasten her ultimate results must prove not only abortive, but injurious, and therefore must necessarily retard the operations of natural law. To the student of Nature this fact is obvious in every department of her vast realm, and governs alike mind and matter. The wise man knows, from long experience and constant observation, that mind and matter are subject to the same laws. He has learned that in the vegetable kingdom no link in the chain of progress, from the seed in the ground to the perfect grain or fruit, can be severed without destruction or loss to the unfolding germ. Each stage or condition, from the seed in the ground to the full ripened fruit or grain, must be traversed by each individual seed, and all the natural laws must be permitted to exert their full effect if the full harvest would be reaped.

Whatever is true of the seed, from the time it is placed in the earth by the husbandman until it is ripe for the sickle, is equally true of the human mind. From the infant in the nursery, the mind passes through a regular gradation of changes, (slow it may seem,) while the vision is bounded by mortality; but each change, however small it may be, is just as necessary to the perfect development of that mind as are the varied changes and conditions of the grain of corn until it is ready for the harvest. The mind cannot evade a single link in the golden chain, from the embryo mortal, until that mind stands a God in the midst of the universe.

When the mind of man has arisen to this altitude, there will be no Slavery; it cannot then exist in any phase, for each individual will be a law unto himself. Until this period does arrive to the human family, individually and collectively, freedom will continue to be but a myth.

The great work of mankind, then, should be each with himself. Startle not at this proposition; calmly reflect until the light of truth presents the fact as a well-defined and beautiful reality to the mind, then gaze upon the picture with steadfast eye until you behold the form arise upon the vision of one who has broken every chain that bound his own spirit, either through his physical or mental organism, and the mind will then comprehend that which angels delight to gaze upon—a Freeman. Let this unit be multiplied by the number composing a nation, and the mind may comprehend a Nation of Freemen.

For the Herald of Progress.

Seventh Annual Meeting of Friends of Progress,

AT COLLINS, ERIE COUNTY, N. Y.

ROCHESTER, N. Y., Aug. 20, 1861.

EDITOR HERALD OF PROGRESS: I have just returned from the Seventh Annual Meeting of the Friends of Human Progress, at Collins, in Erie County, some twenty miles south of Buffalo.

Something more than a year since, finding it impossible to obtain any house large enough for their yearly meeting, and difficult often to find places at all, the friends erected a plain, rough building, open to the roof, without floor or plastering, filled with board seats, having broad doors and glazed windows, and a platform for speaking—all well adapted for meetings during mild weather, when it is most needed.

This building—90 feet by 40—is fitly called "Hemlock Hall." It stands just in the north side of a grove of large forest trees, some twenty acres in size, thus being well shaded, and, as the grove crowns a gently-rising swell, the fresh air aids coolness and comfort. Near by is a spring of pure water, and thus it can be realized how well-fitted is the place for a large gathering.

The owner of the grove, Nathaniel Tucker, generously allows it to be used, and the cordial hospitality of the people in the vicinity

adds much to the interest and zest of the meetings.

The practice is to meet at 10 A. M., and during the hour's recess, at noon, to picnic, share the contents of baskets of provisions, walk in the cool grove, and enjoy a social as well as material feast. Adjourning at 4 P. M., gives all time to be home, provide for their guests, and care for farm and dairy.

On Friday, the 16th, some three hundred persons met in the morning. Philip D. Moore, of Newark, N. J., was chosen Chairman, Joseph Linton and Miss A. E. Howard, Secretaries, and a Business Committee of some seven men and women were directed to offer a plan for the conduct of the meeting, that freedom, order, and efficient action, might be gained.

They reported an address to open each session, from some person advertised in advance, after which others who spoke were limited to twenty minutes, with the privilege of a longer time, if wished, by a vote of the audience.

Philip D. Moore, G. W. Taylor, and others, spoke on the objects of the meeting, and, at its close, as well as during the following sessions, Mr. and Mrs. Martin, by their excellent singing and melodeon accompaniment, added much to the interest of the occasion.

The afternoon audience was larger. G. B. Stebbins opened on the excellence of true Religious Freedom; the significance of changes apparent about us, showing a decrease in the power of the sects, and a growth of individual thought; the worth of spiritual manifestation and communion, and the need of a wise use of all innate powers for growth and life, for peace and freedom.

L. H. Pitcher, of Gowanda—a venerable man, in his 80th year—bore his testimony, as perhaps the last word he could speak in public, to the enjoyment and benefit he had realized by his efforts for religious liberty.

Dr. Lewis, of Buffalo, George Lawton, Mr. Henry, of Farmersville, and others, spoke.

I should have mentioned that it was decided that the Committee, or any individual might offer resolves, as their own opinion, but that the meeting need not vote on them unless some special wish to that end was expressed.

Resolves on different subjects were thus read, and formed a basis of thought and utterance, but none were passed.

A poem, sent by Mrs. Eliza D. Morse, of Mass., written for the occasion, was read by the President, and the thanks of the meeting cordially and unanimously voted to the writer for her words of cheer.

Saturday morning a much larger audience met, and H. M. Fay read a letter in regard to the Davenport. G. B. Stebbins spoke an hour or more on "the present crisis," with most earnest feeling; showing that slavery was the cause of war, the source of danger, and that no hope need be cherished of success, peace, or an end of rebellion, so long as the cause of war was ignored; that justice, humanity, and wise policy demand FREEDOM FOR THE SLAVE.

P. D. Moore, Mr. Burrows, and Mr. Hunter, followed on the same subject, and there was a deep and strong feeling manifest that only with emancipation will come success and peace.

The afternoon was opened by C. D. B. Mills, of Syracuse, who showed with great clearness and beauty how Divine Laws must be obeyed, that growth and power may come to man or nation, that so long as we are cheated by illusions, mocked by incantations of sect or party, and forget justice, we gain no lasting good, but stand ever near to shame and ruin.

Mr. Paxson, of Eden, thought we should strengthen government, not find fault with it. Dr. Wilson, a Cayuga Indian, spoke on the war and other topics.

G. B. Stebbins said briefly the great object was to create a public opinion that would be to the Government a moral power which it needs.

Mr. Burrows spoke earnestly in regard to justice, honor, and success being inseparable, and said freedom for all must come. P. D. Moore read a resolve on woman's position and influence.

Mrs. F. O. Hyser closed by improvising a poem from subjects offered from the audience, which she sang, using a melodeon also, much to the interest and enjoyment of the hearers.

Sunday the hall was crowded, groups of eager listeners stood around the open doors, carriages were drawn up outside the windows, and many could not get within hearing—fifteen hundred or more were present.

A list of speakers was offered at the opening who would be called on, in the order of their names, that the time might be well filled, and space was still left for others not on the list.

Mrs. Hyser improvised a poem and spoke on the influence of woman, as the co-worker with man, equal in rights, and on her duty in the present crisis. She was heard with much interest.

Mr. De Wolf, of Pennsylvania, and C. D. B. Mills, followed.

In the afternoon, G. B. Stebbins opened in a short address, and P. D. Moore spoke at length on the evils of False Theology and the excellence of fidelity to convictions, and broadly catholic investigation. His word had manifest weight and value to the large audience.

C. D. B. Mills made impressive suggestions on the need of consecration to high and true ends; on the uses of self-culture, that sacrament and communion might be daily in partaking of food, in social life in our homes.

Mr. Meacham spoke briefly and earnestly. G. W. Taylor alluded to the growth of their meeting, and the need of faithful effort and confidence in truth in days like these, in a

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earnest manner, which made strong impression.

Mrs. Hyser spoke of the mutual power of pure manhood and womanhood to aid and save humanity; and entered a protest against all promiscuous and low views which tend to lessen the sanctities of domestic life.

Mr. and Mrs. Martin gave the last of their fifty chosen songs, and Mrs. Hyser closed by singing an improvised poem.

At 5 o'clock the audience slowly dispersed, hundreds of wagons and carriages being in sight from the grove, going by various roads along the valleys and hill-sides of that pleasant rural region.

Thus I give you a mere outline of a three days' meeting, full of life, value, and interest. In about a year from this time another will be held at the same place. G. B. STEBBINS.

The Teachings of Nature.

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

Origin of the Signs of the Egyptian Zodiac.

TRANSLATED AND ABRIDGED FOR THE HERALD OF PROGRESS, FROM A WRITER IN DENON'S "DESCRIPTION DE L'EGYPTE."

The Egyptian year, according to the testimony of the ancients, began at the summer solstice, about the 20th of June, at the time of the rising of the Nile, and of the inundation which continues during July, August, and September. In October, November, and December successively, the floods and herds are taken to pasture, the land is plowed, and the seed which has been sown and planted begins to germinate. In January, February, and March, the sun seems to retrograde in its course through the heavens, and the crops ripen and are harvested. About the 20th of March occurs the spring equinox, and the days and nights are of equal length. During April, May, and June, the increasing heat calls into activity the venomous insects and reptiles, produces pestilential diseases, and the year, which is soon to renew its course, comes to an end.

The twelve names of the months of the ancient Egyptian calendar, formed a true Zodiac. In pronouncing the word *Faofi*, we give to a month the name *Ram*, for that is the meaning of *Faofi*, both in Egyptian and Arabic. So *Athy*, or *Thour*, meant the month of the *Bull*, for that was the signification of the word in Egyptian.

Moreover, it was a peculiarity of the Egyptian or Coptic language, to represent sometimes by the same word both a substantive and adjectives which indicated the qualities of that substantive. For example, *faofi*, taken substantively, meant *ram*, and adjectively, *he who leads flocks to pasture*. In almost all cases, the verb had a direct relation in signification with the noun whence it was derived. Thus, *thour* signified *bull*, and its verb, *athor*, meant *to plow*; so that this word, used as the name of a month, expressed at once the idea of a bull, or ox, and that of the labors which this animal performed during the season of which it was the symbol. The examination which we are about to make of the names of the twelve months, will, then, not only produce before our minds figures like those to be seen in the Temples of Esné and Denderah, but by exhibiting to us the phenomena which each of them once represented, will establish the original order both of those figures or signs, and those names; for the word *athor*, for example, teaches us that the ancient Egyptians were wont to call the month *for plowing* by that name, the emblem of which month was the Bull; that is to say, the second month of autumn, during which, in Egypt alone, it was the custom to plow the land.

The Zodiac which we shall obtain, will be that in vogue at the time these signs were first adopted. The three names of the animals, or of the months of summer, for example, will express the phenomena of summer, and the same will be true for other seasons. But it was only when *Epifi*, *Capricornus* [the Goat], represented July, that the names and figures used could coincide with the phenomena; for, after the solstice had, by retrograding on the ecliptic, transferred the commencement of the year, or of summer, into another sign, the names and emblems ceased to be the appropriate appellation, or the picture of what transpired in each month.

We will give the same name in Coptic, according to the Lexicon (Egyptiaco-Latinum), of Lacroze, and in Arabic, with the significations as found in the Oriental dictionaries of Castellius and Golius.

The first month of summer begins with June 20th, and extends to about July 20th; name, *Epifi*, in Coptic; in Arabic, *Hehheh*.

This signifies the leader of the celestial animals of the Zodiac, that opens the revolution or march of the year. But the Arabic term signifies the *appearing of the waters*, for near the solstice, or about ten days subsequent, the swelling of the Nile becomes apparent. [The Goat was probably taken as a sign after the greater part of the symbols for the other months had been adopted, and for some fanciful reason in order to fill out the calendar. This is not the case, as we shall see, with most of the other signs.]

The second month of summer begins with July 20th, and extends to about August 20th. Its name in Coptic is *Messor*; in Arabic, *Messir*. Signification: a Water-pot; also as an adjective, that which gradually yields its milk. In the Zodiacs of Esné and Denderah, a pot, or vase, partly inclined, allows the gradual outflow of the water it contains. During the month of *Messor*, the second of the year, the overflow of the Nile is steadily increasing, and in the following month it attains its greatest

height. [The expressiveness of the symbol is here quite apparent; the transformation of the Water-pot by lapse of time into an *Aquarius*, or a man with a water-pot, may be accounted for by the natural playfulness of human fancy.]

The third month of summer begins with August 20th, and extends to about the 20th of September. Its name in Coptic is *Thoth*; in Arabic, *Touhout*. Signification: the wandering of fishes, also the filling of the wells. In this month were celebrated the festivals of Isis and the Nile. As the inundation was at its height, the dikes were opened, suffering the water to flow everywhere over the land, and hence causing the wandering of fish and the filling of wells. How natural that a Fish or fishes should be taken as the symbol of the month.

The first month of autumn begins about the 20th of September, and extends to the 20th of October. Its name in Coptic is *Faofi*; in Arabic, *Fofo*. Signification: a Ram, also as a verb to grow dark. As the waters in this month declined and flowed back into the Nile, and the flocks were led out to pasture, the *Ram*, which naturally led all the flock, became the symbol of the month. Also because the days began sensibly to shorten, and thus darkness to increase, we see a pertinency in the Arabic name *Fofo*.

The second month of autumn begins about October 20th, and extends to about the 20th of November. In Coptic, its name is *Athy*; in Arabic, *Thour*. Signification: Bull or Ox, also to plow. As the soil, after the inundation of the Nile, had already become sufficiently dry to be cultivated, the Bull was chosen by its name or figure to designate the month for plowing, which in Egypt does not begin till in more temperate climes the time for sowing is ended. It corresponds to our November, because during this month plowing has always been done in Egypt; and it is the fifth after the summer solstice, or the second of the Egyptian autumn.

The third month begins with the 20th of November, and extends to the 20th of December. Its name in Coptic is *Chyak*; in Arabic *Chouk*. Signification: Lovers, also ardently loving. In the different Egyptian Zodiacs, the characters corresponding to the Twins of more modern Zodiacs, are a young man and a young woman; during the month they symbolize, seed is sown, feels the warmth of the soil, and germinates. Animals feel the incitements of what in other countries is the vernal season. The sense and appropriateness of the symbol are obvious.

The first month of winter begins with December 20th, and extends to the 20th of January. Its name in Coptic, is *Tobi*; the corresponding Arabic term is *Teb*. The signification of the first is *Cancer*, or the Crab; of the other term, to go backward. A name adopted obviously when the movements of the heavenly bodies had been some time observed, and it was known that at the winter solstice the sun seemed to come backward. Hence the backward moving Crab became the name of the month, and the Zodiacal sign.

The second month of winter extends from the 20th of January to the 20th of February. The name in Coptic is *Mechir*; in Arabic, *Mechery*. Signification: the Lion. In February, Egypt presents its most attractive aspect; the earth covered with crops nearly ripe, with vegetation and fruits of every species, is enriched and adorned with the good things which she is to yield in the following month. The harvest has already commenced. Hence the Lion was chosen as the symbol of the month, to represent the vigor of the productive energies of Nature.

The third month of winter begins with the 20th of February and extends to the 20th of March. In Coptic and Arabic its name is *Famemth*, which signifies a *Matron*, or fruitful woman. This is symbolical of the season of the ingathering of the crops which the Bountiful Mother—Nature—has yielded to human labor. In the Egyptian Zodiacs this matronly woman holds in her hand a head of wheat. It was the Greek imagination that converted this matron into *Virgo*—a virgin.

The first month of spring begins with the 20th of March and extends to the 20th of April. In Coptic its name is *Farmouthi*; in Arabic, *Faramout*, which means a *Balance*, and plainly indicates the equality in length of day and night at the time of the vernal equinox, and must have been adopted after considerable attention had been devoted to celestial phenomena.

The second month of spring begins with April 20th and extends to the 20th of May. Its Coptic name is *Pachons*; its Arabic, *Bachomy*—signifying a *Scorpion*, also poison, and the sting of a scorpion. As this month seemed to call into life in Egypt all venomous insects and reptiles, the Scorpion came easily to be the symbol of the month and the season, as being preëminently poisonous and pungent in its sting.

The third month of spring begins with the 20th of May and extends to the 20th of June. Its Coptic name is *Paoni*; its Arabic, *Fenné*. The meaning of the Coptic term is the *Archer*, of the Arabic, the *end of the season*. The Arabic term *fennan* signifies a horse, and comes from the root *fann*, to drive forward.

This month is the last of the Egyptian year. The combination of the two significations of the Arabic terms, the horse and the impeller, is very well expressed in the Egyptian Zodiac, in which the symbol for this month is a singular composite creature, namely: the body of a quadruped possessing a head with two faces—one of a man, the other of a lion—and the animal bears a bow with an arrow ready to be discharged; and the symbol seems to say: "I drive before me the animals in my front, and arrest the progress of those behind me." The whole figure indicates

that its course, or the year, is drawing to a close, and that it is soon to reach the goal toward which it moves. Hence it is represented in full gallop, and the arrow in its hand is just ready to be sped.

From what precedes, we may draw the following conclusions:

1. These twelve words form a real Zodiac, since they name the animals pictured in it, and because they also indicate the labors of each month.

2. The Zodiac transmitted to us by the Greeks and Romans, was invented by the Egyptians and for Egypt; for the phenomena which it represents have place nowhere except in that country.

3. This Zodiac very plainly applies to a solar year, because two signs are used to exhibit the solstices, and two others the equinoxes.

4. At the period of the institution of the Zodiac, this solar year began at the summer solstice, for *Epifi*, or *Capricorn*, very clearly indicates the phenomena of that solstice and the beginning of the year, while *Paoni*, or *Sagittarius*, the Archer, symbolizes the end of it.

5. This invention [of the Zodiac] and the knowledge which it supposes in its inventors, go back fifteen thousand years; for the Zodiac was invented at a time when *Epifi*, or *Capricorn*, (the Goat), coincided with the greater part of the month of July, and began at the summer solstice; when *Messor*, *Aquarius*, (the Sprinkler), or August, coincided with the rising of the Nile, *Thoth*, or *Pisces*, (the Fishes), or September, with the overflow of the Nile; *Faofi*, *Aries*, (the Ram), or October, with the autumnal equinox, a time when the days begin sensibly to shorten, and flocks in Egypt again go out to pasture; *Athy*, *Taurus*, (the Bull), or November, with the month for plowing; *Chyak*, *Gemini*, (the Twins), or December, with the sprouting of seed sown and planted; *Tobi*, *Cancer*, (the Crab), or January, with the winter solstice; *Mechir*, *Leo*, (the Lion), or February, with the season when the land in Egypt is covered with fruits; *Famemth*, *Virgo*, (the Virgin), or March, with the time of harvest; *Farmouthi*, *Libra*, (the Balance), or April, with the vernal equinox; *Pachons*, *Scorpio*, (the Scorpion), or May, with the reappearance of venomous animals and pestilential diseases; *Paoni*, *Sagittarius*, (the Archer), or June, with the end of the Egyptian year.

6. From monuments still existing, we cannot but believe that the Egyptians had the knowledge of the precession of the equinoxes, at least six thousand years ago. Since the Zodiac in question shows us the summer solstice in *Capricorn*, the Zodiacs of Esné in *Virgo*, and those of Denderah in *Leo*, we must conclude that the Egyptians have expressed by these different signs the progression of the solstitial points; if they had been ignorant of the precession of these points, they would always have pictured the beginning of the year in the same sign. How is it possible to think that the Greeks erected the monuments of Esné and Denderah, and caused the Zodiacs of those places to be sculptured? Even supposing they had done so, to which supposition all history gives the lie, it is easy to see that they would have executed the celestial sphere known in their time, or that which Endoxus visited Egypt to study; they would have placed the summer solstice in *Cancer*, and not in signs more or less remote from that.

The Zodiac in question does not allow us to consider these dates of fifteen thousand, six thousand, and four thousand years, as being merely proleptic periods, that is, that in later times, computations had been made backwards for antecedent times to ascertain the sun's place in those times, and that then the Egyptians pictured these results of their calculations, in order to impose on strangers in regard to the antiquity of their nation and their astronomic science; for how is it possible to imagine that when they invented the signs which, in the Zodiac mentioned, expressed for the people, phenomena whose times and seasons were known, they should have proposed to the people, for example, to call the month *Messor*, or *Aquarius*, by the name *Athy*, or *Taurus*. The people would have seen for themselves that it was suitable to apply the symbol and name of the Water-pot to the month of the overflow of the Nile, and that of the Bull to the month for plowing. During the month of December, seed sprouted, and birds and animals paired; it was the season of universal reproduction. The Egyptians symbolize it by the emblem of a young man and a young maiden, and called it the month of the *Lovers*; what would they have thought of the sagacity of their savans who should have called it the *Scorpion* month? Who would not have felt that the name of this venomous reptile would better apply to the month in which such animals, and also fatal diseases, reappeared? It is precisely because it was natural, that their language was enriched by such expressive terms. For just as *Athy*, signifying ox or bull, could have meant the *plow*, only after having been used in plowing, so *Epifi*, or *Capricorn*, could not have expressed all the phenomena of the time of the summer solstice which it did indicate, until after it had symbolized them in the heavens. Hence those substantive appellations gave rise to verbs which exhibit each substantive in some act or quality proper and peculiar to it; thus *thour* (or *athor*) has for its verb *athor*, to plow; *faofi*, the ram, has for its verb *fofo*, to call or lead the flocks to pasture.

Finally the high antiquity of the institution of the Zodiac is further confirmed by the testimony and the inductions to be derived from history. It cannot be objected that the Egypt-

ians, being uncivilized at this epoch, could not have divided the heavens into twelve parts and named each of them so ingeniously; for Diodorus informs us that during his visit to Egypt, that is, 60 B. C., the inhabitants of that country traced back the reigns of their kings fifteen thousand years. It is not surprising then, that after two thousand years had passed under a stable government, they had discovered a way to divide, name, and probably to picture the circle of the Zodiac. We know besides, that they had carried the fine arts to a high degree of perfection more than twelve thousand years ago; and it is Plato who informs us of the fact in these words: (Laws, Book II.) "If we will but consider the matter, we shall find among the Egyptians works of painting and sculpture, wrought, (not figuratively, but literally) 10,000 years ago, which are no less beautiful than those of to-day, and have been produced on the same principles."

[As the fixed stars were the most permanent indicators of the seasons, it was but natural that as soon as the connection of their annual risings and settings with those seasons began to be observed, that the group of stars, or constellation, which rose at a given season, should be called by the name of that thing which was the best symbol of human action, or of natural phenomena at that time. Thus in August, the overflow of the Nile is the great natural phenomenon, and the group of stars to which the priest looked as the sign of the advent of the overflow of the waters was called a Water-pot, and this was painted among them on their artificial sphere. Suppose now at the time of the institution of the zodiacal emblems, the sun came to its summer solstice in the constellation now called *Capricorn*, or the Goat, and had been so represented in an Egyptian temple painting, the presumption is, according to the argument above given, that at that time in Egypt, the summer solstice actually occurred in that sign. So if a temple zodiac showed the summer solstice in *Virgo*, the picture was made when that solstice was really in that sign; or if the same solstice was represented in *Leo*, it also showed its actual position then. But as the solstitial and equinoctial points move from east to west in the order of *Capricorn*, *Sagittarius*, *Scorpio*, and so on, at the rate of about 50.1 seconds annually, and as the summer solstice is now near *Taurus*, the solstitial point must have shifted over nearly three-fourths of the Ecliptic since it was depicted in an Egyptian temple as being in *Capricorn*. The solstitial and equinoctial points, however, make a complete revolution in little more than 21,000 years. It must have been about fifteen thousand years, therefore, since the summer solstice was in Egypt depicted in *Capricorn*, provided the name *Capricorn* was first given to the group of stars among which the sun was actually moving, and not to the group of stars directly opposite the sun at his setting or rising at the summer solstice. But if *Capricorn* indicated the constellation that was opposite the sun at the summer solstice, we should not take the distance from *Capricorn* to *Taurus* as a measure of the space on the ecliptic over which the solstice of summer has shifted, but simply the distance from *Capricorn* to *Scorpio*, three signs, which would give about five thousand years since the painting of the zodiac in question. There are, however, many reasons coming to light, tending to show that *Capricorn* did designate the constellation in which the sun was moving at the summer solstice, when that zodiac was depicted.]

D. L.

The Spirit's Mysteries.

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

Physical Manifestations in Ohio.

LETTER FROM DR. RODGERS.

CHAGRIN FALLS, O., July 25, 1861.

EDITORS HERALD OF PROGRESS: * * * We made some additions to our regular circle last fall, by the admission of several new members. So many were added, that the new members outnumbered the old, and the circle became substantially a new one. Immediately upon this change in the circle, there was a very perceptible change in the manifestations. The seeing was not so clear, nor the hearing so distinct, and this condition continued till the spirits were not heard at all, and very few were seen. As only the old members of the circle had ever been able to see and hear the spirits, the obscuration of these faculties applies only to them.

But a new phenomenon made its appearance, which had not been noticed in the old circle for a long time, namely, the rappings. As the seeing and hearing grew weaker, the raps became louder, and at length so far advanced as to answer Yes and No to our questions. Some time in February last, while my mother and myself were at dinner, no one else being present, the table began to shake, and appeared to move from its place a little. Not many days after, when we were again at dinner, the table turned a quarter round. About the same time Mr. S—, one of our circle, was sitting in his own house, by a stand, and while his hand was resting on it, the stand tilted several times.

At the next meeting of our circle, after these incidents, the table moved about, sliding its feet on the carpet. (The meetings of the circle were held two evenings in each week, on Wednesdays and Fridays.) The movements of the table continued to increase in power, first tilting upon two legs, then walking upon two legs about the room, then standing on one leg and spinning, when again it would put

one leg on the seat of a chair, and raise itself up till it stood level, with the remaining three legs suspended in the air. Finally it put one foot on the top of the chair-back, balancing itself there, standing with its top level, and the other legs suspended in the air. At times it would place one foot on a medium's knee, and stand, as on the chair-back. Again it would rise up and turn over upon the medium's head, and there rest with its legs pointing toward the ceiling.

One evening, not the regular meeting of the circle, only Mr. and Mrs. S—, Mrs. L—, a Miss M—, my mother, and myself, being present, the table commenced moving around the room, as if turning in a ring, making a noise on the floor resembling the sound of a horse's feet when on a trot; soon it changed so as to represent a gallop. After proceeding in this way a few minutes, it moved into the middle of the room and stopped. Remaining thus for a moment, it tilted upon two legs, rocked a little, and seemed to spring up from the floor, going over the head of Miss M—, as if turning a somersault; but its legs striking the wall behind her, it failed to come down upon its feet, and fell back, resting upon her head, and then turned over and stood on the floor before her. It next moved to the middle of the room, sprang up, and turned completely over, striking on its feet. It then commenced revolving, at first slowly, with its feet on the floor, but finally increasing in rapidity, it rose from the floor about three feet, and for a short time revolved in the air, at the rate, as we should judge, of one revolution a second. The controlling spirit during these last manifestations claimed to be Dan Welsh, the old circus clown.

All the above manifestations took place in a lighted room, and were not performed before an audience for the purpose of convincing skeptics. If any one thinks that we are mistaken in the facts narrated, let him try the experiment by getting up a circle of his own; but let him remember that our circle, at least a portion of it, has been sitting for over two years regularly, two evenings in each week, and that only at the end of two years were these manifestations produced. Persons who have been accidentally developed may get raps at a second sitting, but with others the development is often a tedious process, and those who attempt to obtain such phenomena must have patience and perseverance. Spiritualism is not a speculation; its facts are attested by experiment; and for a man to complain of being humbugged by a circle is as needless and as ridiculous as to complain of being deceived by the experiments in a chemical laboratory. Nearly all important discoveries in chemistry are made by accident; but this is no proof that one cannot learn the laws upon which they depend, and reproduce, by design, the phenomena which reveal those laws. So in all ages there have been persons possessing clairvoyant and mediumistic powers, but only recently have we learned that these powers may be developed by art. Anciently such persons were believed to be endowed with the gift of miracles, and to be the special favorites of God; now they are known to be only the subjects of certain physical and mental states, which may be induced to a greater or less extent in any individual, by observing certain rules for a sufficient length of time. * * * Yours, G. B. R.

Story of My Grandmother.

SPIRITUALISM IN THE PAST GENERATION.

FRIEND DAVIS: I wish to give you and the readers of the HERALD a recital of some events in the life history of my revered Grandmother. I can assure you that what I write is perfectly true, and there are many persons still living who can attest to the correctness of every statement.

My Grandmother was married at eighteen years of age, and immediately after her marriage removed to Illinois, where my Grandfather had purchased an immense tract of land. They inhabited a small log-cabin, my Grandfather having had no time to provide any better residence for his bride. Illinois was then almost a wilderness.

A few days after taking possession of their isolated home, my Grandfather found it requisite to take a journey of fifty miles, on horseback, to procure workmen to build him a suitable home. On leaving his bride, he said:

"Now, Kate, do not get frightened while I am gone. I will return as soon as I can possibly do so, and although I know you will be lonely, you have enough to eat and drink, and plenty of housework to employ your mind."

My Grandmother bade him be under no uneasiness concerning her, and said she would get along well enough while he was absent; and so she bid him God speed and a safe return. She did not dare own, even to herself, what a coward she was when alone, and indeed did not realize how terrible it was to feel herself utterly alone in the wilderness, fifty miles distant from a human being, until her husband had passed from her sight. When she had watched him as far as she could gaze upon his receding form, she turned into the lonely cabin with a sinking, trembling heart. Still she tried to encourage her fainting, sinking spirits, by saying to herself, "Why should I fear? God will protect me here as well as elsewhere."

So thinking, she employed the day attending to her household duties, and half forgot her fears; but when night came on, she again gave way to her feelings, and imagined every breath of wind that stirred the leaves of the trees some wild animal about to spring upon her.

So, closing the doors and barring them tightly, she knelt down by her lonely bedside and prayed God to protect her from all harm. Then, stirring up the fire in the huge fireplace, she at once retired. She said she lay with her head covered up, trembling with terrible fear, for she heard wolves howling around the house as if in search of human prey. Sleep was utterly impossible. Perspiration, cold as ice, rolled down her face in streams like water, but all at once a voice spoke aloud and said plainly, "Catharine, are you afraid when I am with you?"

She at once ceased trembling; her fears all fled, and she arose from her bed to replenish the fire, which was very nearly extinguished. Finding she had no wood, she fearlessly opened the door and went out to procure some. As she reached the wood-pile, a wolf fled around the corner of the house. She took as much as she could carry, returned to the house, replenished her fire, went to bed, and slept without the least fear until the next morning. When her husband returned, three days after, and she related these circumstances to him, he at once said:

"My dear Kate, it was the voice of God himself, and we should both be thankful; we can feel ourselves safe under his kind and protecting care."

From that day my Grandmother never feared anything in her life. Often, when I was a child, I have known her to get up in the middle of the night, call for the buggy, and start alone to go a distance sometimes of fifteen miles, to visit the sick. She invariably on these occasions heard that same voice that spoke to her the first time, though no one else could hear it. The voice would say, "Get up and go to such a place; Mr. or Mrs. — is very ill, and will die if you do not assist her or him; give them such or such a medicine." The voice often named the disease of the sick person.

Many times she has been known to get up and start off alone on foot, if the distance was less than five miles, without arousing any one. Her fame became so great that she was often sent for by strangers, but before they would go half way to her home, they met her invariably on her way to the house of sickness. By the same voice, she always knew if any friend or relative at a distance were dead. I remember distinctly when I was once visiting her—being myself but a child of ten years—she arose one morning weeping. I asked her what she was crying for.

She answered me, "My dear sister, and the only living one I had, is dead."

I again asked, "How do you know, Grandmother?"

"God told me," she replied.

I looked ever after on her with the greatest reverence, as one who could converse with God. But it was years before I knew all the circumstances of her benevolent life. The morning she was told of her sister's death, she sent a servant to the village post-office for a letter which she said was there, giving all the particulars of her sister's illness. She also told my uncle, with whom she then resided, the date of her decease, her disease, and some other minor particulars. On the return of the servant with the letter, every word was confirmed.

Thus it was all through her life, and she was nearly seventy years of age at the time of her decease. Still, till within two weeks of that time, she went as often as before to attend the sick or dying. No matter how poor and humble one might be, she never refused to attend, and in visiting such she never went empty handed. When taken sick, previous to her death, she remarked:

"This is to be my last of mortal pain or illness; I shall never be able to leave my bed again until the end comes but one time—that will be the day before my death, the 9th of next month; then I wish you to carry me out to the door, that I may show you the spot where I wish to be buried."

Her words proved true. On the afternoon of the 9th, she requested to be carried to the door, and when her wish had been complied with, she pointed to a little hill facing the door, where she was held up in the arms of her weeping children, grandchildren, and great-grandchildren. A large tree grew on the top of this little hill. Pointing to it, she said:

"I picked out that as my resting place long ago; I wish that tree to shade my grave: and you can rest well satisfied, my beloved children, that by this time to-morrow I shall be with Him who has kindly protected me all my life-long. You will miss me I know, but you cannot wish to keep me here when my soul longs to soar among the angels. I shall be with them as the clock strikes ten to-morrow morning."

All the country around had heard of her illness, and none doubted that she would die at the hour she stated. There were dozens of families there next morning, rich and poor, whom she had attended and benefited. The whole house was one scene of mourning and weeping; many were unable to get into the house until others came out and gave them a chance to bid her a last farewell. She spoke calmly to all, and had kissed her last grandchild as the clock commenced striking ten. She looked up towards the skies, and with a beautiful smile clasped her hands together, and so gently and softly did she depart, that none could say at what moment the breath left her mortal body. But when the clock had finished striking, her eyes closed of themselves—she was with the angels.

On account of so many, whom she had benefited, I was determined to see her after death, her body was kept four days before they laid her in the spot she herself selected. There had never in those days been such a funeral in that part

of the country, and, to this day, those who are still living in that vicinity will tell you of the "blessed woman to whom God talked." She died twenty-two years ago, but her deeds and name are still fresh in the memory of hundreds.

What is this but Spiritualism of the most convincing kind? Were she on earth now, she would be called one of the greatest living mediums. Many skeptical persons say Spiritualism is a new invention of modern sensationalists. The above facts prove, at least, that it is no new thing, and were many other life-histories brought to light, as this one of my revered ancestor, we could find sufficient evidence to prove that so-called Modern Spiritualism was in fact a religion so far back that none living can tell when or how it first commenced. I say "religion," for I cannot for a moment think that one who is well versed in the opinions of "Spiritualists" can be anything else but charitable, pure, and good, in every way, and such an one must be truly religious. Yours ever, in the good cause,

M. A. G. W.

Knowledge cannot be acquired without pains and application. It is troublesome, and deep digging for pure water; but when once you come to the springs, they raise up and meet you.

Poetry.

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

For the Herald of Progress.

MY NATIVE HILLS.

BY WM. H. MELLE.

Around me like huge battlements arise
The lofty summits of my native hills,
A brilliant canopy of sunset skies
Hangs o'er their woodland heights and gurgling rills.

The sun's last rays descending, bathe their brows
In gorgeous beauty-tints; a golden band
Rests on the foliage of the forest boughs,
Like corruscations from the Summer Land.

Ye giant sentinels! in childhood's hours
Each forest labyrinth I wandered through;
Reclined at noontide in your shady bowers,
And plucked at eve your wild flowers wet with dew.

At silent night time, oft with awe-struck soul,
Your verdant slopes and stately heights I trod;
Viewed the eternal hosts that grandly roll
In changless orbits to the will of God.

Beside the rippling streamlet at your base
I clasped my angel Nora to my breast,
We pledged our love in one long, fond embrace—
Oh, be that sacred spot forever blest!

Anon the dark-winged messenger drew nigh,
And stamped his seal upon her snowy brow;
I saw the luster leave her matchless eye,
E'en as 'tis fading from another's now.

I watched beside her with a breaking heart,
And saw her slowly fading day by day;
I felt, oh heaven! that we must quickly part,
And she, my more than life, return to clay.

It came at last—that hour of wild despair—
The sunset of a lovely summer day
She murmured softly, "I will meet you there
In the bright Morning Land," and passed away.

Oh Death! how cursed I then your blighting hand,
That stole my darling from her lover's arms;
But now I see her 'mid the white-robed band,
And dread no more thy fabulous alarms.

There on the hill-side, in her narrow bed,
Rests the loved form my sainted mother bore;
And near her, in the city of the dead,
The forms of other "dear ones, gone before."

My Native Hills! these memories ever chain
My yearning heart to thee, and bid me hie
From other lands unto thy scenes again:
Blest be thy emerald slopes, thy halcyon sky,
Thy winding forest paths and leafy bowers,
Thy dancing streamlets and thy spring-tide flowers!

VERMONT, N. Y.

For the Herald of Progress.

AMERICA'S BITTER LESSON.

When deep afflictions chill the heart,
And sorrows hover black as night,
And scarce can faith a ray impart
To guide us to the path of right,

Oh! then our mental sight we turn
To that bright spark of Truth divine,
Which in the soul of man will burn
And, spite his evil deeds, will shine.

And when the evil we have done
Has brought on us the tempest's wrath,
Led by that light we seek to shun
The fatal dangers in our path.

At first with faltering steps we move,
For only partially we see;
But o'er us angels in their love
Shall watch, and teach us to be free.

And when with clearer sight we view
The tangled maze which we have trod,
We gird our armor on anew
And lift our thankful hearts to God,

With fervent hope that we may rise
And break the chain of wrong desire,
And, faithful to those heavenly ties,
Redeem our souls from penal fire.

America! be this thy choice,
For long thou hast, with blinded eye,
Enslaved a nation by thy voice,
And heard with scornful mien their cry.

And now the flames of war have burst
Upon thee in thy youthful day;
Oh! ere thou be more deeply cursed,
Make this thy Africa's natal day.

CLINTON, IOWA, Aug. 6th, 1861.

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

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The physical manifestations narrated on page third, though very remarkable, are given on reliable testimony. It will be seen that they were not performed in the dark, and that the mediums did not require to be tied by some yards of bed-cord.

THE DISCOURSE OF REV. A. D. MAYO, on the spirit, character, and tendency of the present Civil War, is as truthful an exhibition of the real nature of the struggle, as we remember to have seen. Its tone is cheerful and encouraging. Read it, and learn never to despair of the Republic.

THE "Programme for the Nation" having exhausted the edition, leaving many orders unfilled, we have concluded to reprint the document, for more extensive circulation, in our next number. Our friends will please send in their orders. One dollar a hundred, if sent by express; or two cents a copy sent by mail, postage paid.

THE ESSAY ON THE ORIGIN OF THE SIGNS OF THE EGYPTIAN ZODIAC, abridged from Denon's great work, presents in brief compass the solution of a problem for which the general reader might search many volumes in vain. The conclusions of the writer in regard to the extreme antiquity of Egyptian civilization, though first announced nearly seventy years since, are more likely to be confirmed than shaken, by the inquiries of later investigators.

THE eighth number of the *Revue Spiritualiste* for the current year, has just reached us. Among its articles, we notice a vindication of the mediumship of Mr. Squires, a letter of Lavater to the Empress of Russia, and a communication from Genoa, in Italy, detailing an instance of automatic writing by a pencil, in the presence of witnesses, which occurred in a spiritual circle in Calabria in November last. This journal is published at No. 21 Rue de Bouloi, Paris. Subscription price, 12 francs per year. It issues 12 numbers. Editor, M. Z. J. PIERART.

LOVE, WILL, WISDOM.

Several years ago, in Nature's Divine Revelations, we gave a definition of these three words, thus: Will has no independent action, and cannot institute a movement of itself; but it moves only as it is excited and prompted by Love. The agent of Love, therefore, is the primary cause of external action; and Will is the effect produced: and the effects of this, again, are the exterior ends which it accomplishes. In other words, Will is employed by Love to develop externally the expression of its own thoughts and impulses.

The office of Wisdom is to listen silently to the suggestions of Love and Will, and to modify these according to reason, form, order, and perfect harmony. Love without Will would be eccentric, impulsive, disorderly, and confused, even to such an extent that the whole system of Nature would be nothing more than a vast congregation of disorganized forms. Everything would be misplaced, misformed, misconstrued, and rendered useless to the requirements of man. But Love, being modified by Will, becomes at once limited as to its circle of movement, and confined in its conceptions to a definite sphere. Yet Love and Will would both be eccentric and ungoverned, in their movements among material things, were it not for the presence of Wisdom, which presides over and directs them both. Wisdom is contained in the germ of the soul, which is Love—is developed in the body, which is Will—and perfected in the flower, which is itself. Wisdom, then, pervades, directs, modifies, and governs them all, because it is the crowning faculty of the soul, and the most perfect of all its attributes.

Wisdom is the perfection of Love. It is the sealing element of the human mind; it is the establishment of the soul's perfect constitution. Wisdom flows from Love, is directed by Experience, modified by Will, and rendered perfect by Knowledge. Wisdom is the thinking principle, the faculty that cogitates, investigates, searches, and explores, the fields of terrestrial and celestial existence. It is the faculty that analyzes, calculates, and imperatively commands obedience from all the subordinate possessions of Will and Love.

Suppression of the Opposition Newspapers.

IS FREE SPEECH IN DANGER?

The real friend of Freedom is the last man to be a pretender. He commits himself fully to a principle of Justice and Progress, and acts upon it with a buoyant consciousness of harmony with the rights of humanity. He loves Truth and Right with a jealous love. A pure and lofty patriotism sanctifies and exalts his character. Claiming no superiority, but efficiently working to bring all men to his plane, he sets up no pretensions to virtues not possessed by the neighbor. The spirit of Truth lifts his reason with far-sighted anticipations, and his love of Freedom inspires him with a cheerful moral independence; there is no want of courage, no lack of industry, no hesitation to conform to high principles, no rebellion, in that man's soul; for he is naturally and spontaneously the friend of Freedom, and the defender of mankind's dearest liberties.

On the other hand, by way of contrast, we observe that the self-conscious traitor to human rights is a great "professor" of patriotism, and a very loud-mouthed expounder of "Free Speech." His soul is very easily disgusted with any public abridgment of his individual "right" to maltreat and misrepresent the country and its Government. The midnight robber is certain to hate the police. The outlaw and the filibuster entertain profound contempt for the agents of Government. And the boldest thief that ever hung on the cross, beside a crucified humanity, is the quickest to cry, "Let me alone!" The habitual hypocrite, if occupying a public position, is the first to advertise his immaculate piety; and the private foe to Freedom, according to the same law, is the first to raise the shallow-hearted cry of "Despotism." The morally bad man is the loudest and burliest opponent of distributive Justice; and the selfishly rich man, acting upon the same rule, is the first and biggest clog in the wheels of Progress and Reform. No man ever more eloquently and heartily prayed "to be let alone" than did Arnold after the discovery of his treasonable work. When you detect a brother man in dark deeds of treachery, he will either attempt to destroy you, on the false theory that "dead men tell no tales," or he will fold his arms, with an air of bold defiance, and eloquently plead his right to act in a free country, not forgetting to round off his peroration by the plausible sentence, "All I ask is to be let alone."

If a man should be caught in a formidable conspiracy, or in armed rebellion to the constitutional voice of the millions, he will at once oppose all "coercion" on the part of the Government, as a means of crushing his conspiracy and treason. Kidd, and Gibbs, and Burr, and even the late President of the United States, wanted "to be let alone." Sometimes a man is condemned out of his own mouth. An angel is sometimes behind the will and schemes of a traitor; and thus, in rare instances, a man's evil deed is "overruled for good;" and thus, too, many supposed foes to mankind "build wiser than they know." No more remarkable illustration of such "overruling," and of such "building," was ever given than is embodied in these sayings and deeds of our "opposing brethren" in the seceded States. And the same remark is applicable to the few pseudo-democrats and slavery-loving editors of the everywhere-spreading North.

We have been led into this train of reflection by the question at the head of this article. The mobocratic, and occasionally the legal, suppression of the circulation or publication of the Opposition newspapers, starts the question, "Are Free Speech and a Free Press in danger?"

We are particularly interested in the drift of these public demonstrations. From Maine to California, and from the Atlantic to the far-away Pacific, it is well known that the HERALD OF PROGRESS is the pledged organ of "Free Speech"—that its correspondents, whether political or religious, attack with boldness and originality nearly all the established "institutions" of the land—ranging over a wide field of subjects, from popular Theology to a reform in woman's Dress, from the mysteries of spirit intercourse to the plainest facts in human physiology, from the profundities of history and philosophy to the finest poetry and the most attractive miscellany—in all which, with very few exceptions, we inculcate the largest personal independence of all authority, and the freest expression of opinion concerning each and every "institution," without reference to the particular points of compass where such institution is most popular. Therefore we ask, "Is Free Speech in danger?" Are our rights soon to be invaded? And is it true that we shall not be at liberty to publish all sides of any question? Is it true that the HERALD OF PROGRESS, an organ of the most unbounded Freedom of Speech, must

fold its wings and fall dead from the tree of Liberty?

We answer that from such a source we have nothing to fear. And why? Because we invite investigation, and encourage a candid expression of sentiments, from every man, of whatever country or form of faith. This is not the plan of the Opposition newspapers. If we attacked the doctrines of the Church with a spirit of contempt and bitterness, if we habitually misquoted the words of our opposers, if we unsparingly denounced every clergyman as a hypocrite, and every sectarian as a deadly foe to truth and common sense—then, indeed, our "Free Speech" might be imperiled, and perhaps our office destroyed by a mob, or summarily closed "by an order from Washington," even in times of peace. And we hold that, in so doing, the public would not be acting far from what is right. For manifestly it is not wisdom for an editor to abuse a privilege—neither is it the prerogative of any person to violate the innate delicacies of human nature—in his zeal, or partisan efforts, to proclaim his peculiar, and perhaps erroneous, opinions.

We have seen several "Reform Conventions" almost mobbed—not because the audience did not recognize truth in most of the speeches, but because the combative and unfair method of certain speakers is preeminently calculated to prejudice their unprepared hearers. The manner of a Reformer, more frequently than the substance of his discourse, is mobbed. There is a great deal of immutable human nature in mankind, and happy is the Reformer who has wisdom enough to harmonize therewith.

Human nature is still more emphatic in times of War. The law of self-preservation is aroused to its depths whenever person and property are in imminent peril. Ordinary civilities and private conveniences are, of necessity, unheeded in the rush for a position of safety. An enemy is hated, not feared; and he is destroyed, not placated. All this is in accordance with the mind of Father God, as revealed in the fixed principles of human nature.

Now look at the method of the Opposition newspapers; read their hypocritical editorials; note their misrepresentations of the causes of the present struggle; taste their bitterness when speaking of the Government; hear their oaths of allegiance to the cause of the rebellion, given in the heavenly name of "Peace;" witness their attempts to pervert the acts of the Administration; observe how incessantly they seek to instill feelings of disrespect and mutiny in our volunteers toward the Government; mark how such editors demoralize and degrade the entire cause of real Freedom, by abusing their rights and violating their liberties in the midst of these troublous times—and you will not wonder that toward them "forbearance ceases to be a virtue"—that an order from "Washington" bolts the law upon them—that, in their fury and confusion, they eloquently plead, "All we ask is to be let alone!"

In view of the facts, we reply that the closing of the rebel newspaper offices throughout the North—by the Government, mark you! and not by the lawless mob—is a glorious sign that Free Speech is not only not in danger, but that the rights and privileges thereof are to be henceforth yet more secure to the genuine friends of FREEDOM AND PROGRESS. If the Opposition press were a noble, brave, bold, respectful influence in community—if it made its charges against the Government in a truth-loving spirit, invited "investigation," and would publish both sides of a question candidly—then the mob would never visit their offices, neither would the Government embarrass their circulation. But the facts are all arrayed powerfully against them; and so, also, is the great public of the North. Of course the disappointed and humiliated editors will immediately raise a false issue—that "Freedom of the Press" is at an end; that the reign of "Despotism" is about to commence; that the age of "Persecution" has dawned on America; that the prerogative of "Free Speech" is trampled upon by the present Administration, &c.—all which is the same as the plausible objections usually urged by traitors, when caught by the loyal powers, and made to take the legitimate consequences of their misconduct.

We hold that all progress and true development are achieved by an improvement in public opinion, which is accomplished imperceptibly by means of educational influences, emanating from sources both terrestrial and celestial, first upon the individual, and then upon the whole people; and furthermore, that, in times of peace as in the trials of War, it is the duty of every real friend of Truth and Right to defend FREE SPEECH and Freedom of the Press, by politically opposing every measure, and leaving unread every paper that would, in his candid judgment, insult the one or destroy the other.

THE NEW DISPENSATION.

LOVE—WILL—WISDOM.

INTEGRITY—FRATERNITY—UNITY.

THE BATTLE-CRY OF THE AGE:

ONWARD TO HARMONY!

"Through the years and the centuries, through evil agents, through things and atoms, a GREAT AND BENEVOLENT TENDENCY LABENTLY STRAINS."

The War for Freedom and Progress.

We come to you, Beloved Inhabitants of America! to testify that you are wanting in vital integrity. Your laws of Liberty are local in their operation. Your principles of Justice are partial in their application. To the Church you look for all spiritual progression. To the Government you look for all temporal improvement. This is your error. . . . Be watchful, O Americans! . . . For when you think that your Government is complete, then are you on the way to death; and when you think that your Church can enlighten you, then are you on the road to papal supremacy.—Report of American Delegation in 1853. See PARENT AGE AND INNER LIFE, p. 117.

Fighting on the Sabbath.

A proverb is current among the religious papers of the country, that in most great engagements which have been fought on Sunday during the last century, the attacking party was generally defeated. If this has been the fact, it may be more than counterbalanced by the experience of the Jews before the time of Christ, who suffered great losses by the victories of the Gentiles over them on the Sabbath, as the well-known superstition of the Jews prevented their fighting on that day, and thus occasioned the choice of it by their enemies as a day especially favorable to themselves.

We cannot think Providence has changed its policy in this particular, since the days when the Greeks and Romans were over-running Judea. Least of all do we think the Almighty has taken the Christian Sunday under his special patronage, and has an outlying picket of angels to watch for the infraction of sanctities which He never recognized. Indeed we never learned from Scripture, that Sunday has been consecrated by divine statute. The Sabbath is the scriptural holy day, and according to the Bible, our Generals should beware of making an attack upon that day. But the Sabbath is Saturday, hallowed in commemoration of the close of Jehovah's work days. The Sunday has, on the other hand, been hallowed by the church in commemoration of the Resurrection of the son of Mary. But in consecrating the day, the church has certainly become obnoxious to the censure with which Paul visited the Galatians. "Ye observe," says he, "days and months, and times and years. I fear for you, lest I have bestowed upon you labor in vain." It is plain Paul lived before it had become a sin to labor on Sunday.

But what a picture do these religious papers present us of the Deity whom they worship! Here is an omnipotent being who has no signal punishments for Slavery, nor for War itself, which for unknown millenia have been the gigantic crimes of the race, but who sneakily interferes in a battle to discomfit the combatant who began it on a wrong day! Is not the superstition which is capable of entertaining such conceptions of God inexplicably disgusting? Be this as it may, it is evident that the spread of that superstition may cause the very discomfiture which it attributes to God.

The more scrupulous the soldier about his holy day, the more hesitating and reluctant will he be to exert his full powers, if a battle is to be fought on a Sunday. God will overlook the merits of the righteous soldier's cause, he thinks, to take vengeance upon him for battling at the wrong time; and hence, the more unscrupulous the soldier, the more likely will he be to triumph in a Sunday fight. Whoever has lived in the South, can readily infer who is to be victor in all such combats in future. The Southern soldier is not weakened by any sickly qualms about the sanctity of the Sunday-sabbath. He is raised above them by a full course of Sunday horse-races and cock-fights. His want of conscience on a Lord's-day battle will be more than a match for the childish scrupulosity of a Northern soldier, even without any intervention against the latter. In fact, we think that it will at last be found that Providence is not only on the side of the heaviest battalions, but of the least superstition, and that he will generally leave the decision of the contest to the preponderance of pluck, discipline, men, and metal, rather than to the accidents that determine the day on which it is fought. Old Hickory loved to commence all his military enterprises on Sunday, on the maxim, "the better the deed, the better the day;" and in our opinion, this was a wise conversion of a pestilent superstition into a healthy incentive to action.

GIVE US A WAR-CRY.

The London News, a paper loyal to the American sentiment, and alike loyal to freedom, says:

"The truth is, the North has no cry worth fighting for. We almost begin to hope that a big Slavery Union will not be found stimulus enough to bring the North to a hand-to-hand conflict with the South. What Lincoln is now fighting for, Europe certainly does not regard as worth the blood of many citizens; and it seems as if the Yankees themselves had somewhat of the same feeling. Let the battle be to wipe out the foul stain of Slavery from the flag of the Republic, and Europe would applaud, and all the worth of the Union would stand forth as patriots."

Canada and the United States.

IMPORTANT TO ALL AMERICANS.

COLBORNE, C. W., August 23d, 1861.

[We take the liberty of quoting the following passages from a private letter:]

DEAR SIR: Slowly but steadily, the glorious principles of the HARMONIAL PHILOSOPHY are making their way in Canada. In almost every town and village there are some who are imbued with its principles, and actuated in the doing of their lives by its sublime teachings. But, far, far in the distant future is the day when it shall actuate the masses.

A word or two in regard to the present contest in your country, as it appears to a Canadian, may not be altogether out of place, even in a short letter like the present.

The magnitude of the contest is at once apparent. Armies are no longer brought into action by the thousand, but by hundreds of thousands. Were it not for the principles involved, this spectacle would be sad and heart-sickening. But we look beyond the present contest. If the Federal Government were to wage this war in behalf of the advancement of human LIBERTY, so as to bring both black and white within the meaning of the clause that "all men are born free and equal," they would have much more sympathy than they can ever have while fighting for a "Union," which may yet foster and protect slavery.

We look with deep interest upon the result of every great battle, and even of every petty skirmish; and, while we see signs of emancipation, we rejoice in the success of the North. The great barrier which stands in the way of a political union of Canada with the United States, is the question of slavery. I do not think it possible to reconcile the Canadian people to any Government which fosters or even tolerates slavery. But if, in the course of the present contest, the North should triumph, as I sincerely hope it will, and if Slavery becomes a thing of the past, then there would be a great change of feeling here in regard to adding a few more stars to the national banner, and ere long I firmly believe that Canada would form one of the States. Our affinity for the United States is strong, and though loyalty to Great Britain is everywhere exhibited on the surface of society, I am convinced that that loyalty is neither deep nor thorough. The tie that binds us to the mother country may at any time be snapped asunder. Canadian interests, first of all; British, or any other, are only secondary.

That you and your "consort" may long continue to advocate the cause of eternal truth, and to give tone to a great and rapidly spreading system of moral and religious reform; and that you may live to see the perfect Liberty of every inhabitant of your country, both political, intellectual, and religious, is the sincere wish of Yours, fraternally,
A. J. DAVIS, Esq., N. Y.

Father Robinson on the War.

[In an able and searching letter addressed to Hon. Preston King, the venerable patriot, in concluding his communication, expresses himself as follows:]

Believe me, the half-million men you authorized the Commander-in-chief to call into the field, would hail with ecstasies of delight, the proclamation of the President suggested by that bill, would nail it to the flag-staff with the Star-spangled Banner, while they marched on the sublime mission, not only of defending that banner—their own—the people's government—but carrying deliverance to four million black men, including six million white men, who are reduced to still lower depths of ignorance, poverty, and degradation, consequent upon this gigantic system of human chattelhood, which now essays to hold the continent in its slinky, fatal embrace.

But, on the contrary, if government and the people are waging the war merely to kill the rebellion without killing the cause with it, and thus relieve ourselves and posterity from this ever-present, disturbing, mischievous, and dangerous element—if that somehow is to survive—to be let alone and left to live on—we still to be mixed up with it—in a word, if the Union is still to be cemented by the blood of the slave, then, "let it slide," disband your armies, and recognize Jeff. Davis' Slave Confederacy. Better, even, the viper be next door neighbor, than harbored longer in the family.

Your desired tax law will effect us personally but little. Our real estate is trifling, and our income is considerably less than half of \$800, but I have imposed on myself a voluntary tax of \$100 to help support the families of volunteers, which I shall pay reluctantly for the further prosecution of any such worse than aimless war as I have just mentioned. I am too old and infirm now for camp life and active service, but I can labor some yet at home, pay and encourage our heroic young men in a war for universal freedom; but if this grand guiding star—LIBERTY—is to be shoved into the background, I can no longer urge our youth to mingle their young blood with slave soil to be still pressed by the tread of the slave.

Very respectfully yours,

C. ROBINSON.

HOLLEY, N. Y., Aug. 9, 1861.

A South Carolina Legislative Report

REGARDING FREE NEGROES.

By last year's report to the South Carolina Legislature, it appears that the Free Negroes of the city of Charleston, number 10,000, and own, in Real Estate, \$761,870; in slaves, \$300,000; in other property, not reached by taxation, \$500,000. They pay a tax on the \$1,061,870 of \$27,209. The report containing these facts was called out by a Bill introduced into the Legislature, providing for the enslavement of all free persons of color in the State after the 1st day of January, 1862. The Report dissuades from the passage of the Bill, on the ground that it is "against all justice to

make war upon the impotent and unprotected to enslave them," and that it is impolitic to deprive the State of the \$27,000 paid by the free negroes as taxes. The Report, an "abolition" document issued from the very citadel of secession! If the 10,000 free negroes are so valuable to the State, how much more valuable would the 400,000 slaves be if free? If 10,000 freemen pay \$27,000 tax, would not 400,000 pay \$1,080,000? This sum would suffice to raise quite an army for the next secession movement, only, unfortunately, if the 400,000 slaves were emancipated, there would be no occasion for secession, and the mob of "poor whites" would not find it necessary to levy a tax of \$16 a head on the slaves of gentlemen planters to furnish themselves with servants. Moreover, if there is truth in the Report, free negroes in the South cannot only "take care of themselves," but accumulate property. Freedom and Justice for all will always pay, and that in more ways than one; and Oppression is ever a losing business, in the long run, to all that engage in it. We understand that there is no danger of insurrection from the 10,000 free negroes of Charleston, as they have no motive for it. Their \$300,000 in slave property, which appears on the tax list, consists, for the most part, of their wives and children ransomed from servitude.

ANOTHER EXODUS.

Unparalleled in the world's records are many events now being enacted in this "Land of the free and home of the slave." Of lynchings, whippings, tarrings, and even hangings, a long chapter has gone upon the page of history within the past few months.

If possible yet more barbarous and humiliating is the spectacle, in this, the nineteenth century, and in the model Republic, of an exodus of free whites from a State where loyalty—not to human freedom, but to Government, good order, and law—is the only crime needed to expatriate a whole people.

Two hundred and fourteen fugitives from East Tennessee have arrived at Danville, Ky., driven, as many a poor negro slave has been before them, towards the North Star. In utter destitution, homeless, weary, and travel-stained, this detachment, which is but the vanguard of the army being driven before the relentless fury of southern seceders, appeal loudly to northern sympathies and patriotism. Our Government has a fearful responsibility in its failure to protect the Union citizens of East Tennessee. If aid is not speedily extended them, we shall not marvel at the defection even of such men as Brownlow, who have so long and defiantly combated treason.

VIRTUALLY SUPPRESSED.

Immediately following the presentment by the Grand Jury of the Day Book, Journal of Commerce, Daily News, Freeman's Journal, and Brooklyn Eagle, the United States Marshal at Philadelphia seized the packages of these papers contained in the express bundles arriving at that city, and forbade their sale.

Messrs. Ross & Tousey, wholesale news-dealers, and loyal citizens, at once advertised that none of the "disloyal papers" would be sent out in their packages, thus closing this avenue of sale to the above-named papers.

Later still, the Postmaster-general has ordered them to be excluded from the mail, so that these traitorous sheets are limited to circulation by carriers and through private channels. All such legal and peaceful measures can but be approved by loyal citizens, and the lesson will, we trust, not be forgotten by papers so forgetful of the obligations due to the government which affords them protection and support.

Paragraphical.

"Life is but an endless flight of winged facts or events—a series of surprises."

MEN AND WOMEN.

A woman is naturally gratified when a man singles her out and addresses his conversation to her. She takes pains to appear to the best advantage, but without any thought of willfully misleading.

How different it is with men! At least it is thus that women in general think of men. The mask with them is deliberately put on and worn as a mask, and woe betide the silly girl who is too weak or too unsuspicious not to appear displeased with the well turned compliments and flattering attentions so lavishly bestowed upon her by her partner at the ball. If a girl has brothers she sees a little behind the scenes, and is saved much mortification and disappointment. She discovers how little men mean by attentions they so freely bestow upon the last new face which takes their fancy.

Men are singularly wanting in good feeling upon this subject; they pay a girl marked attention, flatter her in every way, and then, perhaps, when warned by some judicious friend that they are going too far, "can hardly believe the girl could be so foolish as to fancy that anything was meant."

The fault which strikes women most forcibly in men is selfishness. They expect too much in every way, and become impatient if their comforts and peculiarities are interfered with. If the men of the present day were less selfish and self-indulgent, and more willing to be contented and happy upon moderate means, there would be fewer causes of complaint against young women undertaking situations as governesses when they were wholly unfit for so responsible an office. I feel the deepest interest in the present movement for the improvement of the female sex; but I could not resist the temptation of lifting up my voice in testimony against some of the every-day faults of men, to which I think many of the follies and weaknesses of women are mainly to be attributed.

Mr. Thackeray is the only writer of the present day who touches, with any severity, upon the faults of his own sex. He has shown us the style of women that he thinks men most

admire, in "Amelia" and "Mrs. Pendennis." Certainly, my own experience agrees with his opinion; and until men are sufficiently improved to be able to appreciate higher qualities in women, and to choose their wives among women who possess such qualities, I do not expect that the present desirable movement will make much progress. The improvement of both sexes must be simultaneous. A "gentleman's" horror is still a "blue stocking," which unpleasant epithet is invariably bestowed upon all women who have read much, and who are able to think and act for themselves.
—A YOUNG WIFE.

A CARD FROM A. E. NEWTON.

We find the following card in the last number of the Banner:

EDITOR OF BANNER OF LIGHT, SIR: As some of your readers and my correspondents seem to be under the mistaken impression that I am still in some way connected with, and responsible for, the management of your paper, please allow me to state that my late brief connection with the Banner, as Special Contributor, was terminated some time since, for reasons beyond my control.

Respectfully yours,
A. E. NEWTON.
Boston, Aug. 23, 1861.

POSTPONED.

The meeting of the Friends of Human Progress, appointed to be held at Battle Creek, the last of September, is, by order of the Committee of Arrangements, indefinitely postponed, on account of the present condition of the country. By order of Committee.

R. B. MERRITT.

NO MORE STAMPS.

After the first of September, the old issue of post-office stamps cannot be received at this office. Our friends will please be particular, and procure the new issue.

Brief Items.

—Thos Francis Meagher addressed an immense meeting at Jones' Wood, in honor of the gallant Sixty-ninth, on the 29th of Aug. A large benefit was realized for the widows and orphans of the regiment. Mr. Meagher's speech was patriotic and eloquent.

—Father Beeson is laboring for the Indians in Chester Co., Pa.

—Hon. J. R. Giddings is recovering from a severe attack of illness, induced in part by his efforts in getting up the 29th Ohio Regiment.

—Flogging in the army was abolished by the recent Congress. The repealing words were introduced into an appropriation bill, and so passed without a dissenting voice. It will never be re-established.

—The following advertisement recently appeared in an English paper: "Wanted—A curate of Evangelical views, without any Tractarianism, who is no smoker, and does not take snuff, who is of sober habits, and has a good voice to undertake all the parochial duties in a town with a railway station. Stipend, £96."

—The following is the German way of preventing Sunday tipping: "All persons drinking and tipping upon Sundays and holidays in coffee-houses, during divine service, are authorized to depart without paying for what they have drunk."

FOREIGN ITEMS.

Our last advices from Europe, by the steamer City of Washington, are to the 15th inst.

—In England the political news was unimportant; American affairs still engage general attention. The recognition of the Southern Confederacy, by the English Government, is rumored to be only a question of time.

—The stock of cotton at Liverpool on the 9th of August, amounted to 989,070 bales, against 1,203,320 at the same period of last year, the quantity then being unusually large.

—The special agents of the Manchester Cotton Supply Association had arrived at Alexandria, and were about to have an interview with the viceroy of Egypt on the subject of cotton cultivation in that country.

—There has been another grand review of 16,000 troops at the Curragh of Kildare, in the presence of the Prince of Wales and the Duke of Cambridge.

—Blondin was meeting with great success daily in different parts of England. He has a female rival in acrobatic performances in London, who, in attempting to cross the Thames, was like to meet with a fatal accident by the slackening of the rope, and only saved herself by dropping astride of it.

—A new subject of controversy had arisen between the French Government and the Swiss Confederation, owing to the arrest of a Frenchman by the latter power in the disputed territory of the Valley of Dappes.

—The harvest in France was making satisfactory progress with the dry weather. But it is supposed the wheat crop will be so far deficient as to compel France to import a supply from foreign countries.

—The Emperor on the 13th inaugurated a new boulevard in Paris, and on the 14th was to proceed to Chalons.

—It is rumored that early in autumn there will be a partial solution of the Roman question, by the establishment at Rome of a mixed Italian and French garrison, and the withdrawing of the bulk of the French army of occupation to Civita Vecchia.

—The King of Prussia had authorized the acceptance of private contributions for the construction of ships for the royal navy.

On the 8th instant another conflict between the people and the military occurred at Warsaw, in consequence of the latter having interfered to prevent an illumination of the city. Great excitement prevailed in the city during the succeeding day, and on the 13th, notwithstanding the prohibition by the authorities, the national fête was celebrated.

—A telegram of the 13th, from Cracow, says: "Popular feeling at Warsaw is very much excited. The people hope that a national Polish Government will soon be established."

—The news from Calcutta is to January 8th. The subject of cotton growing was being mooted in every shape and form, and had become the great question of the day in India. The Lieutenant Governor of Bengal had recommended that Government factories should be established in the Chittagong Hills, for the buying and cleaning of hill cotton, such as is suited for the English markets.

National Spiritualist Convention,

AT OSWEGO, NEW YORK, AUG. 13TH TO 18TH, 1861.

REPORTED BY LITA H. BARNEY, FOR THE HERALD OF PROGRESS.

According to the call so long before the public, the National Conference of Spiritualist Lecturers and Teachers began to assemble at Oswego, N. Y., in Music Hall, on Tuesday morning, August 13th. Quite a number of speakers and others were present at the first session, and the company was increased by the arrival of every train.

F. L. Wadsworth, of Me., read the published call for the Convention, and J. H. W. Toohy, of Penn Yan, N. Y., was elected President pro tem., and U. Clark, of Auburn, N. Y., Secretary.

The President opened with appropriate congratulatory remarks, to which the audience cordially responded.

The following were elected as a committee to nominate permanent officers for the Convention, and to report the next morning: F. L. Wadsworth; G. M. Jackson, of Prattsburgh, N. Y.; U. Clark; Mrs. S. S. Chappell, Phoenix, N. Y.; and Mrs. M. J. Wilcoxson, Stratford, Conn.

The Convention was addressed by Mrs. M. J. Wilcoxson, speaking of the great need of sympathy that each medium feels. She was followed by Uriah Clark, of Auburn, who spoke of the different fields of labor and different laborers, and of the need of working with the understanding of this difference, and that we should, rising above all jealousies and petty feelings, cooperate in a hearty interchange of feelings, and, therefore, that it was necessary that we have these confidential gatherings.

F. L. Wadsworth spoke of the design of the Convention, in regard to a confidential interchange of experiences and opinions, with a view to the further object in the call of evoking a more hearty sympathy. Mr. Toohy spoke in the same strain, arguing the need of having the sessions to ourselves, according to the call, and of not inviting in idlers who could not, from the nature of the case, participate in these recitals.

Dr. Wiltse, C. Doolittle, J. D. Miller, J. Colfax, and H. K. Davis, all of Oswego, were appointed a committee to exercise their discretion in regard to admitting visitors to these sessions. This is a feature which has not before been introduced at our Conventions, and very desirable to be adopted at future gatherings of this sort.

B. Dean, of Lee, Mass., objected to everything that might look like exhibition; we ought to open our hearts and our counsels to the world, whether we were judged right or not. There was nothing secret, which should not, one day, be revealed on the house-top.

Dr. Lyon contended for the need of untrammelled communication with each other. We suffer most from misjudgment, from a lack of sympathy, and not knowing and understanding each other. Reports went forth, and prejudices were aroused against certain individuals, while few, if any, understood all the causes and conditions involved.

Mrs. Holbrook, a venerable sister from St. Lawrence county, N. Y., felt it her duty to open her mind. It was good to be here where the spirit of freedom prevailed, and she hoped all might feel their spiritual thoughts renewed, and go on their way rejoicing.

Prof. Toohy urged the importance of hearing from woman—her heart was an inexhaustible fountain of those divine emotions which humanity needed for its redemption from the sordid, the selfish, and the sensual. It was the bitter lamentation of Lord Byron that none knew him, nor understood him, and he went forth a wanderer, vainly seeking for that sympathy which might anticipate all the needs of his nature. Instead of brothers and sisters, we find society studded full of spies, each seeking to detect and magnify the slightest defects, and to herald them forth to the world.

Mr. Dean thought we ought not to expect the world to understand us—Jesus was not understood. The more Christ-like we become, the less anxious we shall be for appreciation.

J. Peck, of Oswego, spoke earnestly of our duties, and the helps and hopes of the great work of our espousal.

TUESDAY EVENING.

Voted that speakers in the Conference be limited to fifteen minutes, unless in special cases, where the audience requested an extension of time. F. L. Wadsworth protested against a report which had gone out representing these confidential sessions as designed for the narration of social experiences. No such specifications had ever been either published or understood. We had nothing to do with idle rumors; the wickedest sort of reports had gone out, not only in regard to this Convention, but most of its members. We were to go on our way calmly, freely, and with a pure purpose, and heed not the clamor of those who know us not. Dr. Lyon spoke of the momentous movements of the age, and the duty of buckling on our armor for the right. Chauncey Barnes was moved to make some remarks on reformation. We were to take a lofty position, as he had endeavored to do, and call on God and angels to sustain us. Mr. —, of Utica, N. Y., quoted a speech from one of the published lectures of Dr. R. T. Hallock, but the Brother was so absorbed in the subject, he forgot to give Dr. Hallock credit.

Mrs. S. S. Chappell of Phoenix, N. Y., gave a portion of her early religious and spiritual experience. She told how she first became strongly influenced as a medium, being near to losing her senses for a time, and upon telling her fears in this respect to her father, he assured her that he had then just begun to have hopes of her. She had come out of her trials

and found she had a work to do, as well as the spirits. Mrs. Wilcoxson and Mrs. Fowler both related experiences. Mr. U. Clark maintained that all these experiences, were designed to phenomena of Spiritualism, of our immortality, and the divinity of our nature. While we are not to forget the thousands still needing spiritual manifestations, we are to remember the importance of putting into practice the principles already unfolded. This is no easy task; it is a work of earnest life. We may pray, and preach, and speculate, but are unprepared to act! We may picture out great missions to be accomplished, but it is quite another thing for us to begin our individual work at home, and live out our mission. We may call on heaven, but its angels come not to our aid or hope, until we are willing to lay ourselves on the altar of sacrifice, regardless of all, save eternal principles. We may be called on to sacrifice, for a time, fleeting friends, false relations, endearing sympathies, long-cherished associations, and all sordid and selfish aims, but these shall be followed by a glorious recompense and the whisperings of that still, small voice sounding deep in the soul beyond all the clamor of the external world.

The following is a list of the speakers present: J. H. W. Toohy, Penn Yan, N. Y.; F. L. Wadsworth, Me.; Henry C. Wright, Boston; G. M. Jackson, Prattburg, N. Y.; J. H. Randall, Northfield, Mass.; Uriah Clark, Auburn, N. Y.; Dr. E. L. Lyon, Mrs. A. M. Spence, and Mrs. Cora A. Syme, New York city; Mrs. S. S. Chappel, Phoenix, N. Y.; Mrs. M. J. Wilcoxson, Stratford, Conn.; Miss Laura De Force, La Crosse, Wis.; W. F. Von Vleck, Hannibal, Me.; Chauncey Barnes, Lansingburgh, N. Y.; Rev. J. Francis, Parishville, N. Y.; W. Woolson, North Scriba, N. Y.

WEDNESDAY MORNING.

After a private session of mediums, from nine o'clock until ten, the meeting at Music Hall was called to order by Mr. Toohy, the President of the preceding day. In the absence of the Business Committee, the order of the meeting is for debate.

Mr. Barnes was in hopes that this would be consecrated in a spirit of love and harmony. His all-seeing telescope saw the future, and had before this notified Buchanan and Lincoln of the state of affairs.

The Business Committee presented a list of officers to preside at the subsequent sessions of the Convention, which was adopted and read as follows: For President, Mr. Toohy, of Penn Yan, N. Y.; for Vice Presidents, Dr. T. Hamilton, of Rochester, N. Y., and Mrs. A. M. Spence, New York city; for Secretaries, U. Clark, of Auburn, N. Y., and Lita H. Barney, Providence, R. I. For Executive Committee, F. L. Wadsworth, Me.; H. C. Wright, Boston; G. M. Jackson, Prattburg, N. Y.; Mrs. Mary J. Wilcoxson, Stratford, Conn.; Mrs. C. D. Cleaveland, Penn Yan, N. Y.; Mrs. A. M. Spence, New York city; D. Sherman, Macon, Ga.; Miss A. W. Sprague, Plymouth, N. Y.

Mr. Toohy, for many reasons, would have rather filled some other place. Had the privilege of waiting on the Rutland Convention as water-carrier, and felt just as happy there as here. He knew no high, no low, and the charcoal man was of as much use to his country as the President of the United States—each in his own sphere. He hoped religion would soon be as much at home among pots and kettles, and in the kitchen, as in pulpits. Woman should respect herself in whichever place she is occupied. Each is useful and good. Would like to impress all with the importance of improving the time to advantage, and begged, therefore, to leave the superficial gorgeousness that takes away from us a true appreciation of ourselves. He would give a sketch of his life, as the beginning of the revelations he hoped to see among us.

He was born of Catholic parents and Irish antecedents, which had made his life very tempestuous. Was indebted to his parents for much he had, but had gained much by hard rubs in the world, as well as by close study, both of men and sciences. "My friend who sits beside me, [Mr. Clark], having known me from boyhood, almost, can also testify to the personal effort that is required to emancipate ourselves from the influences of home and society. Here I come to my second state, when tempted by riches and honors, admiration and pleasure. These I have refused from principle, and am richer for it, though poor enough in worldly goods." He referred to other circumstances and conditions of life, showing that we must be true to our natures if we would find happiness. Law, custom, and public usage take no cognizance of our motives; we, as individuals, may do so.

Mr. Wadsworth, from Executive Committee, made report of arrangement of business for ensuing day, which was accepted, which was the question embodied in the call, and which the meeting are invited to consider.

Dr. Lyon presented resolutions, which are too copious to allow of being printed entire, and which related to the needs of humanity, as a greater religious and political freedom, &c., and that man is God's living inspiration.

Uriah Clark: As to our question, it is easy to ask questions, but not as easy to reply. The sum of it is, to ask ourselves, as individuals, are we in the right position, or striking out in the right direction. There are errors, both as individuals and citizens of the world, under which we have been brought up. It has been suggested that we open our minds and hearts to each other, to straighten and strengthen each other. If we find we are in wrong relations to ourselves, party, religion, or government, dare we come out and sustain ourselves? We have talked of a liberty so very broad, and spread it out so very thin, that we have not much left for individuality. Dare we stand

alone, daring to be free? We expect to encounter scorn, ridicule, and contumely, and to have our souls pierced deepest with the barbed arrows of some we thought friends. The most of our mediums to-day are laboring under the pressure of judgments by old theology.

Dr. Lyon: "Perhaps I stand before you, having suffered from misunderstanding of friends as well as enemies. Was born in Vermont; left home at nine years of age, being put to live with a church-belonger, on account of my father's death when I was seven years of age. My breakfast was generally composed of a piece of bread, with which I might sop out the frying-pan. Father was a dissipated man, but mother gave me a deep religious nature." He had been through a variety of angular experiences in life, had crossed the Atlantic twice when he was seventeen, and was led into things that made his whole life hard to him since. Had proved many rumors against him to be false, but knew now that all these things were for his good. Now the question with him was, "Is this truth?" not whether others are ready for it.

C. Barnes: "Inasmuch as thou hast made this, thy confession, before men, my elder brother shall confess thee before God?"

President said: I did not curtail Dr. Lyon's time, for I had felt some prejudice as well as others, and wished it removed. He appeals to the right side of humanity. Am glad we have it. Adjourned.

WEDNESDAY AFTERNOON.

Meeting called to order at 2 o'clock, by President.

Mr. Sheppard, of Fulton, said: If we recognize a great Eternal Spirit, that is infinite and perfect, there can be no such thing as positive violation of law, no sin or evil; and I see no such thing for those advanced in spirit life. We should cultivate this recognition.

Mr. Von Vleck: It requires much moral courage for a man to come before an audience, as our brother this morning, and confess his shortcomings, and it is creditable to his manhood. I want a friendship which will not fail; have been a spirit-believer for many years, and have never denied this, but have changed my mind in relation to many phases. I feel well towards even false mediums, they have their work and place.

F. L. Wadsworth: Events always change the course of men and things. To-day Spiritualism is not what it was five or ten years ago, and new phases of thought are in the minds of reformers. Those who would please then, would not, if on the same plane themselves, please audiences of these times. "The time for speculation is past, the time for action has come." We cannot lecture upon the simple phenomena of Spiritualism and please the people. There must be scientific research, and explanation of every part of our nature. We must come to the social relations, for it is as certain that minds tend to a revolution here as in the political kingdom. There must be on our part, first a qualification, then an education. Most of our speakers have been emotional, instead of intellectual or reasoning. If we bring practical and sound views to the people, it cannot be but we shall engrave them upon the people. Is not this a duty that we are to prepare ourselves for? Social, political, and religious subjects, must be combined, or we shall have a great breaking up.

B. Dean: Man is composed of all below and all above him, and not by his own agency. What makes him in the past he cannot control, but the future depends upon how he understands himself. If Christ judged no man, why should man assume the rod?

Mrs. Wilcoxson: To-day I have seen brave men come forward holding their souls in their hands and sitting in judgment upon their own actions. Shall we need the prison-cell after this state of things has come? It has been said that the time was coming when men could not hide. There is no shifting of responsibilities, and no need of labor, if men will come to this point.

Henry C. Wright: Chairman, I like the call to this Convention. "The present agitated state &c." (quoting from call.) No better ideas could be conceived or expressed. Have the Spiritualists any ideas differing from those of the past, a religion that can make the world better? I believe so. Never was the popular mind of millions so stirred up. Universal gloom pervades society; our dear friends are exposed to the rigors of camp life, and the rifled cannon of the enemy. Then have we a religion to throw into the minds of the people to sustain them, to help us struggle for freedom, for the question truly before the people is, shall slavery or freedom rule these states and continent? Remember, friends, "resistance to tyrants is obedience to God." Who pleads for slavery is a traitor to liberty. We all ought to say, "Give us liberty or give us death." Let us be firm, dauntless, and persevering, and lay all our hopes, not upon the altar of institutions, but of humanity. Let man be sacred. Institutions pass away, but man lives. Human heads never die.

Dr. Lyon was born in a State where they bend to nothing but ladies and canal bridges, therefore was imprisoned in Louisville for speaking against slavery. There is an intolerance at the North also. The soul is a coruscation of light and revolves in the orbit of his own individuality. When we get to be men, we shall have no thoughts of holding property in man.

Mrs. Culver, of Syracuse, felt that the storehouse of the Lord is open, and we get a little glimpse of the glory. One particular thought interests us, which is to take to our hearts those who fall. It draws us together upon a plane of humanity.

There is no balm like human love, That finds in human hearts the token.

We will not condemn our brothers. Hope on, for you can have hope for more than you have experienced.

Mr. Dean read a poem.

Mr. Toohy: We should, in our remarks, confine ourselves more to ourselves. There are certain words that we cannot use on paper or tongue, without being misunderstood. We should exercise a judgment in order to put ourselves fairly before an audience. Leave God alone, he can care for himself, let us talk more of ourselves, and not go away with a memory filled with abstractions instead of following out the purposes of the Convention, and get acquainted with each other. H. C. Wright startled me thirteen years ago by his experience, but I know now that all literature must come down and minister to the wants of men and women. As for prayers, I have tried it thoroughly—it only had the effect to make my head ache.

Chauncey Barnes: We must look at prayer in a different light from our brother. What does the world demand? Let us ask what we need in order to be good mediums for the spirit of God to flow through and dedicate ourselves to God and the angel world. We need persecutions, rather than puffs—I know and feel you do not understand me, but I have a kind feeling toward you all.

Mr. Clark: This appointment was made in fair weather, but we come here now in this hour of conflict and trial, and find how appropriate is this appointment. No one knows whither we are tending. We are fighting for Union, but there is no Union. We all have an ideal, if not the same ideal of a Government. So with the church, they are rent in twain, and out of the bosom of the mother church of England has lately issued a book as ultra as any of Thomas Paine's. In society, heart-rending cries are going up as well. In domestic life, the same crashing is going on. These hearts cry, what shall we do! It is the cry to-day. Anybody got a line to throw out, a rule to work by—yet some one must give it. Like heroes, martyrs, and soldiers, we may be called upon to meet masked batteries, and if we be true heroes, let us ask none to lead us safely, but stand upon the divinity of our own natures, and be men and women, so helping us men and angels. Adjourned.

WEDNESDAY EVENING.

Meeting called to order by the President, at eight o'clock. The business of this session explained to be to show the state of the country, as far as canvassed by the mediums present, with a view to aid mediums who may be going west or east.

Dr. Hamilton took the chair.

Mr. Toohy: We are here as teachers and travelers. We propose to give you a report from different mediums, in order that others may adapt themselves to these times. I take Central New York and the far West as my principal points. At Elmira, Mr. Beecher was kind enough to allow me his lecture-room to speak to the ladies. This shows an advance in the times. We held a three days' meeting there, and Spiritualism is not dead, or dying out, and the impression is, that Mr. Beecher will be obliged to speak on Spiritualism, in order to keep in favor. Was at Chicago at the time of the breaking out of war;—city in bewilderment, churches deserted, and even when the noble Douglas returned, but a meager attendance to greet him. I lectured for two consecutive months upon Physiology. My last lecture was upon Marriage and Divorce. Was well supported. Not as numerically attended as at some places, but deeply rooted is Spiritualism there. To-day is the time when work demands to be done.

F. L. Wadsworth: The most of my labors have been to the west of here. Have been there three times, from east. The first time, found out the status of things, the next, noted an increase, and the next, still another improvement. This, for four years, was gradual and even, over the States of Indiana, Michigan, and Ohio. Since the bombardment of Fort Sumter, the interest has waned; my receipts have not been more than two-thirds what they were previously, and I have given more lectures. At Elkhart, Ind., the meetings are depreciated about one-third. As far as I know, they hold their meetings still. At Sturgis, we had a pleasant Conference, already reported to you. The war excitement there was intense. At Adrian, they live and die every three months, audiences sometimes small, sometimes large. Yet there is a class there that is true to principle. At Toledo, the meetings have been discontinued from June, until a decision in public affairs. Detroit is an old town; was settled by those who had no great Spiritual perceptions. Fort Wayne I visited in June; the Hall is closed now, but will be reopened in better times. Grand Rapids—Miss Hulett was engaged, but sickness prevented her from coming. I return to Battle Creek for an engagement of six months. To sum up—no places can pay as well as common, but if speakers will just go for actual expenses, we can hold our own and more. The most of our lecturers have now gone East, but the West wants them.

Geo. M. Jackson: Have taken Central New York and Western Pennsylvania. Find the interest about the same as common. Was at Elmira free meeting. As much interest now in regard to Spiritualism as in the churches. Was in Northern New York a part of last month. Watertown is as cold as ever. On the whole, much to encourage and much to discourage.

Laura De Force, Wisconsin: I have the pleasure to refer to, as far West, and as far East, as any one—to Iowa, Wisconsin, Minnesota, and Missouri, in the West, and Massachusetts and Rhode Island, at the East. During the past year, lectured in the middle of this State, which I will take as a starting point. Then at

Cleveland, and Toledo; good audiences at all these places; in Northern Missouri, Fon du Lac, also the same. At La Crosse and in Northern Iowa in April. Audiences very good. Although the weather was rainy, and roads muddy, they would come seventeen or eighteen miles. At Dubuque gave five lectures, in the time of first excitement. Went from there to Rising Sun, Davenport, Geneseo, Mount Pleasant, into Illinois, Terre Haute, St. Louis, Vincennes, Indiana, Newburgh, and Ebonville. From there East, to Plymouth, Cambridgeport, Mass., and Providence, R. I., where Spiritualism is deep-seated, as also at Quincy, Mass. The interest has not decreased, but there is a less attendance. At St. Paul's, Minn., there is a marked degree of interest. Much cautiousness is felt at these places to guard against anything unscientific. Kentucky also sends out her invitations.

U. Clark, of Auburn: If there is any falling off, it is not in the country, but the city. Seven years ago, when I started out, with fifty cents in my pocket, less than a score of places to speak in were found. Now numbers of places are added, though numbers of others are closed by suspension of business.

Mrs. Wilcoxson: Was successful in her first experiments as lecturer; found her encouragement much in smiling faces.

Henry C. Wright: Have been thinking that there is such a thing as antagonism in Universal Nature—as Liberty and Slavery, Right and Wrong—which will never agree, no matter what human legislators say. A man cannot stand over a keg of gunpowder with a pan of coals, even if human legislation should say that fire and gunpowder shall come together in peace. So there is a conflict of thought, a battle of ideas. The North and the South are not united; Liberty cannot be shot; it will live. It alone can kill Slavery. The ministrations of Spiritualism is power to make us more peaceful. Let us live according to the laws of this life, and let the other alone. Live in the present. Do not be a caterpillar, trembling to think what he will do in the butterfly state. We should fight until Slavery is abolished in all the three provinces of God's universe—Heaven, Earth, and Hell—and wash, and be clean, and throw away your tobacco, narcotics, and stimulants, with it. Adjourned until 10 o'clock tomorrow morning.

(To be Continued.)

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-board" 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. 860 to 17th Street. Gramercy Park, bet. 20th & 21st Sts. and 3d & 4th avs. Stuyvesant Park, 2d av. bet. 15th and 17th Sts. Madison Sq. bet. 4th & 5th Sts. and 10th Sts. Tompkins Sq. bet. 4th & 5th Sts. and 10th Sts. Central Park, 5th to 8th avs., and 59th to 110th Sts. Reached by 3d, 4th, 6th, or 8th Av. horse cars—most conveniently by the 6th and 8th, which leave head of Canal St., cor. Broadway, and also head of Barclay St., cor. Broadway, adjoining Astor House, every 3 minutes; fare 5 cents.

PUBLIC BUILDINGS.

Merchants' 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.

PUBLIC LIBRARIES.

Astor Lib., Lafayette Pl. bet. Astor Pl. & Gt. Jones St. Woman's Library, University Bdg. 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.

LITERARY AND BENEVOLENT INSTITUTIONS.

Historical Society, 2d 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 80th 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. 33d and 34th Sts. Pease House of Industry, 5 P's, nr Centre & Pearl Sts. Old Fellow's Hall, cor. Grand and Centre Sts. Homeopathic Dispensary, 15 East Eleventh St.

HOTELS.

Astor House, Broadway, fronting the Park. St. Nicholas, 515 Broadway. Metropolitan, 582 Broadway. Lafayette, 671 Broadway. Fifth Avenue, Junction of 5th Av. Broadway & 23d St. Brevoort House, 3th Av. cor. 8th St. Everett House, fronting Union Square. Clarendon, 38 and 60 Union Place, Union Square.

GALLERIES OF ART.

International Art Institution, 694 Broadway. Collection of Paintings, 548 Broadway. Goupil'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, 10th St. near 6th Av. N. Y. Historical Society Rooms, 2d Av. cor. 10th St. Brady's National Photograph Gallery, 785 Broadway. Arney's Photograph Gallery, 707 Broadway.

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 10th and 23d Sts. To Jersey City, N. J., from Cortlandt St. To Hoboken, from Barclay, Canal, and Christopher Sts. To Weehawken, from Christopher St. To Long Dock N. Y. & Erie R. R., from Chambers St. Station, East, fm Whitehall St. nr Battery, every 15 min.

EXPRESS OFFICES.

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

PLACES OF AMUSEMENT.

Academy of Music, East 14th St. cor. Lexington av. Law's Keene'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, 637 Broadway. Barnum's Museum, 218 Broadway.

SUBURBAN RESORTS.

GREENWOOD CEMETERY, on Gowanus 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 on Blackwell's, Ward's, and Randall's Islands. They are reached severally by ferries foot of 61st, 106th, 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 12½ 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 FLYING 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. Route by 2d or 3d Av. cars to 86th St. thence by ferry to Astoria. Cars 6 cents, ferry 4 cents.

UP THE HUDSON RIVER, as far as Poughkeepsie, a boat leaves foot of Jay St. daily, at 3½ P. M., and returns from Poughkeepsie at 6½ A. M. It makes several landings on the route.

FOR YONKERS, HASTINGS, DON'S FERRY, IRVINGTON, 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, 11, and 4 o'clock. This is a famous bathing place. The last return trip is at 6½ P. M. from Coney Island. Boat stops at Fort Hamilton. Fare, with return ticket, 25 cents.

FOR SHREWSBURY, LONG BRANCH, 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.

PUBLIC MEDIUMS.

Mrs. Abbott, Developing, 221 6th av. Hours 2 to 5 P. M. Mrs. M. L. Van Houghton, Test and Medical, 54 Great Jones St. All hours. Mrs. D. C. Price, Natural and Medical Clairvoyante, 103 Prince St. 9 A. M. to 5 P. M. Charles Colchester, Test Medium, 371 Fourth St. J. B. Conklin, Test Medium, 599 Broadway. 9 A. M. to 10 P. M. Mrs. Fish, Medical Clairvoyante, 88 E. 16th St. 9 A. M. to 5 P. M.

Mrs. Beck, 227 new and 145 old West 16th St. Mrs. Johnson, Clairvoyant and Test Medium, 52 Columbia St. Mrs. Sawyer, Clairvoyant and Test Medium, 54 High St., Brooklyn.

Mrs. Sarah E. Wilcox, Test & Healing, 555 Broome St. Mrs. Gookin and daughter, Healing, Clairvoyant, and Test Mediums, 221 Sixth avenue.

MAGNETIC PHYSICIANS.

Dr. E. B. Fish, 88 East 16th Street. Dr. N. Palmer, 60 Amity Street. W. Reynolds, 157 Wooster St. Hours 2 to 5 P. M. Mrs. P. A. Ferguson Tower, 394 Fourth Avenue. Mrs. Ward (Electric) 195 Nassau St. Brooklyn. Take Flushing avenue cars from Fulton Ferry. Mrs. A. D. Giddings, 238 Greene St., cor. 4th. J. E. F. Clark (Electric) 54 West 26th 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.

SPIRITUAL MEETINGS.

NEW YORK SPIRITUAL CONFERENCE, Tuesday evenings, Clinton Hall, Eighth and Ninth Sts. and 4th av. SUNDAY CONFERENCE, 19 Cooper Institute, 3 P. M. LAMARTINE HALL, cor. 29th St. and 8th av. Sunday, 10½ A. M.

FARES.

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THE ATLANTIC MONTHLY for September has the following table of contents: The Shakespeare Mystery; The Bath; Saccharissa Mellars, by the late Major Winthrop; My Odd Adventure with Junius Brutus Booth; My Outdoor Study; A Sermon in a Stone; continuation of Mrs. Stowe's Agnes of Sorrento; The Aquarium; The Young Repealer; Bread and the Newspaper, by O. W. Holmes; "Under the Cloud and Through the Sea;" Journal of a Privateer; The Advantages of Defeat, by C. E. Norton; Ode to Happiness; Elizabeth Barrett Browning; and Reviews and Literary Notices.

The leading character in literature and politics, which the *Atlantic* has heretofore occupied, is fully sustained in this number.

HARPER'S MONTHLY for September has the following interesting variety of articles: Stratford upon Avon; The Capital of the Canadas; Winfield Scott in the War of 1812; and the Three Tells—all illustrated. Vallandigham, a story with an ill-chosen title; Shakespeare and Hollingshead; Orley Farm; Winnepegosee; The Havelock; The Yankee Captain, a very improbable story; Pets; new chapters of Philip; Richard Porson; and the usual Notices, Editor's Table, Easy Chair, and Drawer.

BLACKWOOD'S EDINBURGH MAGAZINE: August, 1861—American edition, L. Scott & Co. 79 Fulton Street.

This standard monthly has the usual entertaining table of contents: We notice the following subjects: Joseph Wolfe on Manners; Vaughn's Revolutions in English History; Norman Sinclair, conclusion; the Royal Academy and the Water Color Societies; Mad Dogs; Another Minister's Autobiography; and Three Days in the Highlands.

Apotheosis.

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

Departed: From Clappville, Steuben Co., Pa., July 5th, 1861, O. H. HADLOCK, aged 44 years, 9 months.

Of Writers and Speakers.

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Frank L. Wadsworth can be addressed at Boston, Mass., care of Bela Marsh, 14 Bromfield Street.

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

Gibson Smith will answer calls addressed to Camden, Me.

S. P. Leland will speak at Rockford and St. Charles, Ill., during Sept. Address Cleveland, Ohio.

Mrs. Frances Lord Bond will respond to calls to lecture, addressed box 578, 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.

L. K. Cooley and Mrs. S. A. Cooley are to lecture in Kingsbury Hall, Chicago, the first and second Sundays of September.

Mrs. M. J. Wilcoxson may be addressed care of C. Doolittle, Oswego, for lectures in Central New York during October and November.

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. 13; will speak till that time in New Hampshire. Address Lawrence, Mass.

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

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

Mrs. C. M. Stowe will receive calls to lecture in New England in the fall and winter of 1861-1862. Address care "Sunbeam," Cleveland, O.

E. Whipple will speak at Johnston, O., Sept. 8; Parkman, O., 15. Thence he will travel eastward. Address, for the fall and winter, Sturgis, Mich.

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

H. B. Storer, inspirational speaker, will accept invitations to lecture in the Eastern States during the fall, if addressed, New Haven, Conn., box 612.

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. Lawler will attend to any invitations to deliver six or more lectures on Doctrinal Christianity, directed to Cocksackie, N. Y.

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

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

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

E. Case, Jr., may be addressed care Mrs. James Lawrence, Cleveland, or at Florida, Hillsdale Co., Mich. for engagements this winter in the West. Mr. Case opens his lectures with appropriate songs.

Lee Miller will speak in Stafford, Conn., Nov. 3 and 10; in Summerville, Conn., Nov. 17 and 24. Mr. M. will answer calls to lecture week evenings. Address Hartford, Conn., or at above.

Miss Emma Hardinge will lecture in Quincy, Cambridgeport, New Bedford, in September, and Boston during October. In Lowell, Portland, Chicago, &c., the rest of the year. For week night lectures, &c., address care of Bela Marsh, 14 Bromfield Street, Boston, Mass.

Mr. and Mrs. H. M. Miller are to be in Pennsylvania and New York until November next. Will receive calls to lecture in Northern Ohio and Michigan next winter; also attend on funeral occasions, if required. Permanent address, Conneaut, Ohio, care of Asa Hickox.

Dr. John Mayhew may be addressed till October 24th at Sweet Home, Wyoming post-office, Chicago Co., Minn. He has one month open to engagement for the coming winter and spring. Early application is desired, that he may arrange his route in good season.

Mrs. Augusta A. Currier will lecture in Bradley and Bucksport, 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 515, Lowell, Mass.

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

Miss De Force, owing to ill health, is unable to lecture through September, but can be addressed care of Judge Barr, Vincennes, N. J. In October, at Portland, Me.; December, Cambridgeport, Mass.; February, Philadelphia, Pa.; March, Oneida, N. Y.; April, Lyons, Mich.; May, Milwaukee, Wis.; through the remainder of 1862 at La Crosse, Wis.

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Miscellaneous.

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