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**TO WRITERS AND READERS.**

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

**E.P.** 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.

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

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

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

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

**Whisperings to Correspondents.**

**TO ALL WHOM IT MAY CONCERN.**

**E.P.** "WHISPERS" and "ANSWERS" will appear next week.

**A. B. C., BOSTON.**—Yes, Brother, your reply will be welcomed and published.

**E. W., CLYDE, O.**—We can mail you the desired work for one dollar and a half.

**W. H. K.**—Had you not changed the meter in the last two verses of "The Flag of our Union," your poem would strike the eye of taste far more pleasantly.

**POEMS ACCEPTED:** "The Contrast," by C. M. S.; "Longings," by P. C. D.; "Our Country," by W. C.; "Consolations," by T. D.; "A Vision of the Evening Star," by C. W.

For the Herald of Progress.  
**VIBRATIONS OF THE STRINGS OF THE INNER-HARP.**

It is the character of music to attune the soul to the harmony of the universe.

The divine government is the original type for the human, both in the State and the family.

The harmony of the spheres should be echoed back from the minds of educated men.

The seeds of many excellent virtues are to be found in devotion to music. The oldest of all the fine arts, it has, of all of them, the strongest influence upon man.

Nature has established the closest connection between the ear and the heart.

The music innate in man is that aspiration which rises from the lowest depths of our nature, after the true, the beautiful and good; after a harmony between the inner and the outer world.

In the comprehension of the ultimate relations of things, of the divine order, of heavenly beauty, man comes into actual intercourse with God, and in this he will find his highest good.

Harmony of musical sounds causes harmony of the nerves.

Children taught in music become milder in disposition, observe a measure and tone in everything, and become more skillful both in speaking and acting.

Musical sounds awaken softly and soothingly every slumbering sensibility.

Music is one of the most beautiful and excellent gifts of God. He who knows this art, is to a good extent, fitted for anything. The young should be instructed in it always and constantly; it makes people polished and skillful, and seems to harmonize all their faculties. It was given to all created things, for there is nothing that has not some definite tone or sound, even the invisible and otherwise unheard air itself. It is a mistress of the human passions, and carries them hither and thither. It has nothing to do with the world, and comes not before courts nor into quarrels. Its physical power becomes a psychical one: it quells the emotions, calms the tempests of the soul, and commands peace.

CLEP.

For the Herald of Progress.  
**THE BIBLE A SUFFICIENT GUIDE.**

Attention has been called of late very generally to the terrible results which frequently follow the intermarriage of cousins or other near relatives. In Massachusetts, of seventeen families in which the parents were thus related, of 95 children, 44 were idiots, 12 scrofulous and puny, 1 dwarf, and only 37 in tolerable health. In Ohio, of 873 families thus related, 2,490 out of 3,900 children were either intellectually or physically defective. In one case, where the parents were what is termed double cousins—nine children, all their progeny, were idiots of low grade.<sup>1</sup>

There, Christian, is a *fact*, and one that has a plain, undisguised meaning, pointing with all the authority of God in Nature, to a *rule of conduct* which men should follow; and, as an inducement to obedience, holding up the terrible consequences of a disregard of Nature's voice. And this fact has been discovered, its *morale* understood, and its teachings applied to the improvement of the race, "unaided by di-

vine revelation."<sup>2</sup> You say that without the Bible the world will be left in a "fog"—all will be "guess-work." But here is something we know. Observation brought it to light, common sense teaches us its lesson. In one thing at least we may arrive at a conclusion *without* the Bible; for where on its pages will you find one word of instruction on this point? You may find an abundance of precepts concerning the Sabbath and holy days, drink-offerings and meat offerings, circumcision and baptism; justification and damnation—but of this, which in importance outweighs the whole, the book is silent as the grave! If without the Bible we may know this, why not some other truths?

E. W.

**Physiological Department.**

**Important to Swine Eaters.**

TAPEWORMS AND MEASLY PORK.

Strange, passing strange and wonderful, will be found the facts in this article, which we copy from the *Scientific American*:

In Boston there is a very learned German, D. F. Weinland, Ph. D. (Doctor of Philosophy) who is devoting his life to the study of tape-worms. During the last ten years he has dissected more than 5,000 animals in search of these singular parasites, and the facts which he and his collaborators in this field of investigation have ascertained are exceedingly curious.

Tape-worms are found in all classes of vertebrated animals, fishes as well as land animals, different species of animals generally having different species of tape-worms; that of the horse differing from that of the ass; that of the sheep from that of the goat; and that of the rat from that of the mouse.

The common human tape-worm lives and grows in the bowels. Its head is provided with four suckers, with a cluster of little hooks, by means of which it attaches itself to the intestine, the body floating two or three yards down, and absorbing the nourishing juices either through small openings or through the skin. The body consists of several hundred rings or sections which grow out of the head, so that the nearest the head are the youngest, and the oldest are at the end of the tail. The creature is an hermaphrodite; and as the common human tape-worm lives and grows in the bowels, it is easily digested, while the lining of the blood vessels and enter into the circulation. Here they are carried into the muscles of the hog, where they grow into a curious animal, having the head and neck of a human tape-worm, with a round bladder tail, and producing the disease called measles. It has long been known that measly pork was caused by this little bladder-tailed animal, but it is only within a few years that the curious fact has been ascertained that this animal is the larva of the human tape-worm. It is now proved by careful observation, that if one of these animals is taken into the human stomach the bladder-like tail is digested, while the lining head and neck pass down into the intestine, where they hook on, and the rings begin rapidly to grow out into the well-known tape-worm.

The eggs pass out by the feces, and never hatch unless they enter the stomach of a hog. But if the joints are eaten by a hog, or if their eggs find their way into water that is drunk by swine, the eggs hatch in the hog's stomach, producing animals so small as to be invisible to the naked eye, but which, under a microscope, are seen to have three pairs of spines, by means of which they bore their way through the walls of the blood vessels and enter into the circulation. Here they are carried into the muscles of the hog, where they grow into a curious animal, having the head and neck of a human tape-worm, with a round bladder tail, and producing the disease called measles. It has long been known that measly pork was caused by this little bladder-tailed animal, but it is only within a few years that the curious fact has been ascertained that this animal is the larva of the human tape-worm. It is now proved by careful observation, that if one of these animals is taken into the human stomach the bladder-like tail is digested, while the lining head and neck pass down into the intestine, where they hook on, and the rings begin rapidly to grow out into the well-known tape-worm.

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About 200 species of tape-worms have been described—five of them being found in man. There are only two, however, that are at all common. One of these is a narrow worm with hooks on its head, found particularly in the Teutonic nations, (Germans, English, and Americans,) and the broad tape-worm without hooks, which seem to live almost solely in the Swiss and in the Scælavian nations. The former, and more common of these two species, has a head about the size of a pin's head, and the body gradually widens to about a quarter of an inch, sometimes reaching a length of 24 feet. Tape-worms have been found in sheep, 100 feet long.

It is doubted by some physicians whether tape-worms are injurious to health, though it seems probable that they are. They are certainly generally accompanied either by cerebro-spinal affections, or nausea, or indigestion, or colic. The great remedy is pomegranate bark.

There are four orders of "intestinal worms,"<sup>3</sup> or "helminths," and the several species of tape-worms constitute one of these orders. The name given by naturalists to this order is *Cestoda*, from *cestos*, girdle of Venus.

We have obtained the curious facts given above from a pamphlet published by Dr. Weinland, some time since, at Cambridge.

**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

sense as well as the wisdom. Are many beginning to insist on the right of reason to discriminate in such cases? It is only because many are beginning to break away from authority religion. It is natural to remember in this connection how weighty an argument is against an authority or book religion that drunken Noah's belching has been allowed to work so much misery. For the slavery that existed before that set up in our own hemisphere there was a show of right and mercy, since it was, for the most part, a commutation of the capital punishment usually inflicted upon the captives of war. But American slaves rest upon inferiority of race; and the curse belched forth by Noah is the great authority for it. Without this authority Christendom could not have maintained slavery, in this curse the American rebels have found the corner-stone for their Confederacy. Of scores of millions, slavery has been the hard lot, simply because half-a-dozen lines found in one of the sacred books (9th Genesis) are held, as are all parts of such books, to be teachings of God's religion. Costly lines

enlightened Europe and enlightened America still cling to the books which poor, benighted, bigoted Jews furnished them!

One of the curious consequences of this tenacity is that the great mass of professing Christians (and especially of the most devout) know more to-day of the ancient history of the Jews than of the modern history of the foremost of the present nations. To study that eccentric, concealed, self-righteous people, is held to be a pious duty, and therefore immeasurably more important than the study of

the characteristics and course of France, or England, or any other nation whose enlightenment and liberality are lifting up human nature, and honoring it and its Author. And it is not only to the Jewish nation that we go back for our sacred books. In adopting these we do in effect go much farther back in the ever-darkening way toward the infancy of the human family.

For, in the first place, not a very small part of the Bible was made up from the sacred books of Egypt; and, in the second place, the Vedas, or sacred books of Hindostan, were more or less incorporated with those of Egypt, having been carried there by emigrants at an early day. As proof that in the Egyptian fountain of which the Jews drank so freely were Hindostan waters also, Jews and Hindus are agreed that God is one; that images of him may not be made, and that his name may not be spoken. Each, too, believes that it is the chosen people of God, and the sole trustee of his laws. With both, the office of the priesthood is overshadowing. Both believe creation to be the product of six successive periods, and that man and woman came last. Noah's connection with the deluge is substantially that of Meni's. What is said in the Bible of the slaughter of the male infants, was said many ages before in the Hindoo books—Cana, instead of Herod, being one name, and Krishna, instead of Christ, being another. Again, Krishna, like Christ, was made more happy by penitent persons than by the most rigid worshippers. The doctrine of the trinity is held by the Hindus, and most Christians believe that it is to be found in the Bible also. The Hindus, as well as the Jews, believe in a blood atonement, and both lay the sins of the people on the head of an animal, and turn it loose that it may carry them away.

I close under this head with the remark that the parallel between these people does not extend to their spirit. The Hindus are far the more tolerant. They require sincerity rather than uniformity. They hold that "Heaven is a palace of many doors, and each one may enter his own way."<sup>4</sup> In point is the following quotation, which Mrs. Child makes from the writings of the Brahmins: "The Supreme Being is the friend of the Hindoo, the intimate of the Mohammedan, the companion of the Christian, and the confidant of the Jew." Far back and very dark as was the age in which the Hindoo books were written, nevertheless, the religion which is streaked with the sweet light of such charity cannot be the darkest of all religions.

The Egyptian books have perished, and what we know of them is what is preserved in other writings. Egypt also believed in one God, and yet in the Trinity. She also believed in immortality. She also abhorred the flesh of swine. She also practiced circumcision—and that, too, long before she knew the Jews. The Egyptian priests were as distinguished and prerogative a class as the Jewish priests. And among the ruins of Thebes are representations of the ark, and the branched candlesticks, and the cherubim, and the loaves of bread. If the Egyptians got these from the Jews, they must have got them more than three thousand years ago.

I said how an authoritative sacred book, if there must be one, should be made up. I did not mean that it must be of modern utterances exclusively. Those of Jesus, the preminent Son of God, should be first in it. Much else of the Bible and of other sacred books should be in it. But it should contain the richest specimens of modern as well as ancient inspiration. It should, in a word, be compiled on the principle of the freest eclecticism. Nevertheless, I would have no such book. Its authoritativeness would be an evil very far

overbalancing all its possible good.

But I pass on from denying the authority of

the church, the book, the tradition, to deny that religion is to be taken on *any* authority. Whoever so takes his religion, and however good a religion it may be, is like to be more harmed than helped by it. Blinding regard for authority, indisposition to change and opposition to progress, will more or less characterize him in all his relations and all his life. Why is it that you can count upon your fingers all the Episcopal and Roman Catholic priests who have identified themselves with the cause of immediate and unconditional emancipation? It is mainly because they are so enslaved to authority as to venerate it wherever they meet it. They bow to the slaveholder because he is invested with authority. They spare rum-selling and rum-drinking out of respect to the authority of usage. It is solely in virtue of authority that they exercise their office. To put an end to authority in religion is to unfrock her priests. The influence of such priests would have kept down the human family to its low level of four or five centuries ago. I am not saying that they are bad men. Many of them are excellent men. I am only saying that they are falsely educated, and are the pitiable victims of an authority religion.

Quite different is it with the ministers of the Congregational, Baptist, and other denominations. Upon them the shackles of ecclesiasticism have become comparatively松弛. Moreover, many of them are fast coming to let reason instead of authority pass upon the pages of the Bible. Such ministers are in the transition state between the religion of authority and the religion of rea-

son.

There are Europe and America any sacred books of their own—those they have been borrowed from Asia. That in their childhood they accepted an Asiatic authoritative religious guidance is not strange. But that now in their maturity, and when they so far surpass the wisdom of either ancient or modern Asia, they continue to submit to it, is very strange. How significant of the blinding and binding power of an authority religion is the fact that

son. But while, in the rapid dissolution of Protestantism, they are passing on to the reign and liberty of reason, not a few Protestant ministers are resigning themselves more entirely to the sway of authority, and approaching their ultimate slavery and repose on the bosom of the Roman church.

Will the world ever escape from the religion of dogmas and authority, and be blessed with the religion of reason and human nature? It will. But I become more and more convinced that the change is distant. Authority is the mightiest enemy of reason and truth, of God and man. This is so, if only in the light of the fact that it serves to spoil the temper, and make it inaccessible to argument. Did you ever know a man who taught school a dozen years without becoming a conceited and impatient dogmatist? Rarely. A judge, unless he have an unusually good temper, will not fail to harm it by the exercise of authority. Take our orthodox neighbors. They are pleasant on other subjects, but they will not argue with you on religion. They disdain it. Naught but apologetics will they condescend to hear from you. Infated and arrogant, by having authority on their side, their ears are shut to reason, and they look down with contempt on those who have nothing better than reason to offer against authority. They treat us in much the spirit with which the young lad is treated who presumes to inquire into the reasons of his father's command. Promptly and effectually is he informed that it is a case settled by authority, and calling, therefore, not for inquiry, but for submission. The orthodox hold that authority has settled the case between them and us. For nearly twenty years our little "Church of Peterboro" has been saying to them: "Come, let us reason together." But religion, they will have it, is a thing not for reason to speak upon, but for authority to decide upon. Protestants, as well as Catholics, insist that they have, on the side of their faith, antiquity, universality, unity. We will admit that they have. Nevertheless, all this proved vain against the arguments of Galileo and his fellow astronomers, and against the arguments of the geologists also; and all these should be reckoned as vain against the inherent and utter incredibility of miracles, and against the innumerable absurdities in the Catholic and Protestant faith. Antiquity, universality, unity—all these put together do not furnish conclusive proof of the truth of the system which can plead them. It will no longer do for the friends of the Bible to say that the Bible is true because so many ages have trusted in it, and to insist, therefore, that time has turned it into authority. They must allow that it shall be tested by human reason, and that each of its pages shall be held to be true or false, according as they shall be approved or disapproved of human reason.

Many philosophers assert that Christianity is incapable of proof. But they confound Christianity, which is a very simple, practical, intelligible thing, with one or other of the complex systems of theology. I admit that neither the big bundle of superstitions and mysteries labeled "Romanism," nor the scarcely less one labeled "Protestantism," can be proved to be woven out of truth. Nevertheless, Christianity can be proved to be true, because fair dealing toward our fellowmen and our Maker is truth, and because such dealing is Christ's explanation of religion, and such explanation is all there is of Christianity. A very injurious mistake is it that Christ set up a new religion. He did not explain the one only religion—the unchangeable and everlasting religion—the religion which he showed rather than explained, its simplicity being more self-evident than susceptible of explanation. Millions of Roman Catholics and Protestants have experienced in their honest hearts the power, and brought forth in their beautiful lives the fruits of religion. But they were mistaken in believing that Christ taught that either Roman Catholicism or Protestantism is religion. His mission was to eliminate religion of all such and kindred rubbish, and so to simplify it that all persons, even "babes" might understand it. He did not tell the crowds which waited on his ministry to go to a priesthood or a theological seminary to learn what is religion. But appealing to each man's moral sense, he asks, "And why judge ye not of yourselves what is right?" To do as *you* would be done by he held to be the whole of religion—and how you would be done by is what no man under the necessity of going to another to learn, but every man can learn of himself. Every man's self-love can teach him that Jesus taught the religion of human nature in opposition to all conventionalisms. *Come back to your nature!* is his sole requirement of all who have strayed away from it. The same spirit which enabled him so to abide in and honor his nature, as to make it, in respect to its moral character, even one with his Father's nature, he would breathe into all our hearts to help us return from our foolish and guilty wanderings. Without that spirit—in other words, without being "born again"—we shall never return. With it we shall. "Looking unto Jesus!" the highest example of that spirit's power and the highest ideal of the Father's moral nature, is the great means for getting back to our own beautiful but sadly deserted nature.

In connection with my denial that the failure to prove Protestantism and Catholicism is the failure to prove Christianity, let me deny that to reject this or that part of the Bible is to reject religion. Religion, if not a quite self-evident truth, is so near it as to be probably called it. But there is much in the Bible which cannot be proved. Its moral character, meaning that of its great principles and sentiments, speaks for itself, and commands itself. But nearly all else in it is desolate not only of conclusive, but even of considerable proof. The wars of the Bible are probably as inadequately described as the wars of other old books. And its miracles are, doubtless, groundless imaginations or sheer fictions as are the miracles of other books of those ancient dates, when the empire of superstition was universal, and the popular appetite for marvels so clamorous.

I said that the world will be slow to give up the religion of authority for that of reason. Submission to the religion of authority is the strongest of all the habits that bind us; and what is most lamentable in the case of an evil habit is the extreme difficulty of throwing it off. How extreme, is now manifested in our unhappy country. We are living in the midst of events the most portentous the world has ever witnessed. The hour has come when the very existence of this great nation is threatened; and when we see, as we never saw before, the measureless evil of this well-nigh universal enslavement to authority. When the present

war burst out, it found the North fast bound in habits of deference to slavery and worship of the Constitution—habits to which alone it will be owing if the North is conquered. Nothing had done so much to intensify these habits as the ceaseless cunning cry of the slaveholders for the Constitution, and their ceaseless cunning lie that it was made especially for the protection and advantage of slaves. All our patriotism was summoned in behalf of the Constitution, and all our love of the Constitution was appealed to in behalf of slavery. We were reckoned no patriot, and had little chance for office, if we did not worship the Constitution, and the way of all ways to prove the sincerity of this worship was to worship slavery. To take advantage of this weakness of the North has been the ruling policy of the South for a whole generation. Emphatically has it been the artful and effective policy of the rebels ever since they began the war. While they were firing at our ships and forts, and plundering us of our property, they did not forget to remind us that *one* part of the work was to observe the Constitution, and to observe it very scrupulously. In the late session of Congress, while the loyal members were engaged upon plans for meeting Southern force with Northern force, the impudent and hypocritical members, who were in the interest of the rebels, and despised the Constitution, were pouring forth their lamentations over the unconstitutionality of these plans. Nothing is so effectual to interest us in sparing and promoting slavery, as this parade of affection for the Constitution which we idolize, and this assumption that slavery is the constitutional darling. This taking me in the line of their weakness is tactics of a very effective kind. Justin, an old Latin historian, says that the Scythians could not subdue their revolted slaves until they went at them with whips instead of swords. It was the habit of the slaves to yield to whips; and whips, with the help of this habit, were therefore mightier upon them than swords. Now, President Lincoln would be as brave as a lion in the presence of the biggest gun in the whole Southern army. But only remind him of his constitutional obligations to slavery—in other words, only take him where his habit has already taken and conquered him, and he becomes as weak as a Scythian slave. However brave and strong he is elsewhere, nevertheless in the eyes of the country and its enemy. No thanks to the President if either in council or battle Fremont shall still be able to have himself respected as every commander needs respecting. 2. If the President were so concealed as to believe that he, sitting in Washington, knew more of the wants of Missouri than did Fremont, who was acting in Missouri, then he should have recalled him and supplied his place with one in whose wisdom he had more confidence. But I have no doubt that all the differences in this case between the President and Fremont are resolvable into the single difference that while the one does, like a wise man, hold to the Commander's absolute right, in certain circumstances, to dispose, at his mere discretion, of any or all the property of the foe, the other, sadly perverted by his pro-slavery training—if not, indeed, criminally so for both himself and country—still persists in qualifying this right. It is for the country to decide between them. If it goes with Fremont at this point, it is saved. But if with the President, it is lost. It is idle to deny that this is the real difference, and that the cause of it on the part of the President is regard for slaveholding interests. If he was so slow to consent that even Congress should provide for the confiscation of even so small a part of the possessions of the rebels, how strongly must he have been opposed to sweeping them all away—and that, too, by a so much humbler authority! Again, if the President must take exception to the proclamation, why was it not to that part which orders the sure and summary shooting? Simply because that is not the part which disturbs his long and deeply-cherished sense of the sacredness of slave property. His concern is for such property—not for life. The President seizes citizens even in the Free States, and imprisons them without publicly preferring any charges against them. He suspends the *habeas corpus* even where martial law is not declared. All this he does without caring to have any cover of law for it. And in all this I admit that he is right, emphatically right. But slavery he holds is too sacred to be touched but in the name of law! Nay, he can hardly be brought to sign a law for touching it, even very tenderly! For God's sake and man's sake, do I say—with this pro-slavery education!

I said that the country is the umpire between the President and Fremont. It has already shown itself to be on the side of Fremont. Such as the New York State Democratic Committee praise the President; and in having the glory of such, he verily has his reward. I see with amazement and sorrow that Mr. Holt, of Kentucky, is on the side of the President. Knowing his fine talents and his declarations in favor of "no compromise" with the rebels, I should once have been glad to see him in the Cabinet. But I beg to know what is compromising with them, if exempting a part of their property from our grasp is not. Nay, I deny (and, earth over, the court of common sense will sustain my denial) that the President and Mr. Holt are to be regarded as favoring the most earnest prosecution of this war, so long as they will leave to the foe the property he needs for furnishing himself food, clothing, or other means of subsistence; this property plows, horses, or anything else which he claims and uses as property. That Mr. Holt's soul is not yet wrought up into such prosecution of the war is manifested from his calling the disposal of the slaves of the rebels a "delicate and perplexing question." I trusted that he had by this time got very far beyond that milestone—very far beyond feeling deficiency or perplexity in depriving the rebels of any of their property or power. I trusted, in a word, that he was by this time for the war, without any qualifications or reservations.

Mr. Holt illustrates in himself the mistake of hoping that men brought up under the be-fogging and befooling influences of slavery, can ever be good for anything as statesmen or lawyers, on questions connected with slavery. Mr. Holt does not admit that the slaves, whom our Government takes from the rebels, do thereby become necessarily free. On the contrary, he manifestly believes that it will be for "the Courts of the United States or subsequent legislation" to decide whether they are free, or whether they have but shifted owners. Such is his view of the Constitution, that Government can become a great slave-owner

under it—having millions of slaves to hire out or to sell!

The bare statement of Mr. Holt's position is enough to show its absurdity. Not only is it true (and this Mr. Holt will himself admit,) that the change which the President's fingers (not Eremont's unsoiled fingers) put into the proclamation, has no retroactive power, and that, therefore, the slaves whom he freed are forever free, but it is also true that the slaves who, under the changed proclamation of the law of Congress referred to, shall pass into the hands of Government, will also be forever free—at the most, men being slaves under State law—not after they have passed under Federal law. For if it is held that it is the office of Federal law to enforce State law in certain circumstances against slaves, nevertheless, it is not held that Federal law extends to the making of slaves. Being but auxiliary to the State law, the Federal law can no longer have to do with the case after the State law has forever ceased to operate in it. In other words, the Federal law has no independent or original action in the case. When the slave has escaped from the clutches of the State law, he has escaped from the shackles of slavery. But it may be said that our own State did in the Revolutionary war continue to hold in slavery the slaves whom it took from the rebels. It did—though it soon acknowledged their manhood. But the conclusive answer is—that in that case, the slaves did not pass, as in this case, under one law from another. They changed owners without changing laws.

And Mr. Holt says that Gen. Fremont's

proclamation "violates the law of Congress." But just as well might he say that it violates a law of the British Parliament. For, in deciding what the exigencies of war called for at his hands, Gen. Fremont was no more to be guided by a law of Congress than by a law of Parliament. Those exigencies and his power to meet them belonged to a sphere where the civil law was silent. But it is hardly fair to single out Mr. Holt for censure. He is only chinning in with the Administration policy of tying up the war power with Constitutions, statutes, and red tape. What a laughing-stock throughout the world does this war make of American wisdom! It is only, however, from what slavery has done to us that our wisdom is at so great a discount. In other words, it is slavery only that has made us fools. Take any other people, and compel them to sustain slavery and to be mixed up with it—and they will be as great fools as we are. By nature we are as bright as others. And, indeed, we are still bright in all those where slavery does not control and confuse us.

And we have become as sensitive and thin-skinned as foolish. We wince under the letters which a correspondent of the *London Times* writes about us. Even our Secretary of State, though he would not have them hung for treason, intimates that such writers "pervert our hospitality." For my part, I have regarded these letters, as well as those of the same writer on the South, as no less fair than able. Both North and South should thank him for them. This writer, and all other writers on the war, are at liberty not only to ridicule and denounce the North for protracting the war, but they are to be excused even if they curse her for it. For an enormous crime against God and man is the guilty of in letting this war run on to the needless slaughter of tens of thousands, and the needless expenditure of hundreds of millions, when, but for this squeamishness against using certain means, it would have been ended ere this time. Should a part of the counties of England revolt, and should the government show, like ours, more concern to save a particular interest of the rebels than to save the country, Americans would write quite as sarcastically and severely of England as do Englishmen of America.

"Oh wad some power the giftie gie us,

To see cursers as others we us,

It wad frae monie a blander free us,

And foolish notion."

The next best thing to this self-discernment is to learn from others how we look. It would be very advantageous to this nation to learn how in the eyes of the world looks the nation that, for the first time in the history of wars, is too dauntless to be saved in the vulgar way of crippling your enemy however you can. I once heard of an aristocratic gentleman who, being convicted of an aristocratic gentleman who, being convicted of his sins, and the peril of his soul, was willing to seek salvation upon his knees, provided only that it might be in a carpeted room. The selectness of this gentleman well illustrates that of our country. Saving yourself anyhow, is no less offensive to the fastidious taste of a negro-despising nation than it is to the refined habits of an aristocratic sinner. And not less wide does hell yawn for such a foolish nation than for such a foolish individual.

One thing that foreigners are now seeing, and that even we, notwithstanding our blinding self-esteem, can hardly fail to see, is that although the democratic education is incomparably the best one for times of peace, it is not so certainly the best one for every emergency and requirement of war. Circumstances there have been, and will be in the present war, in which the commander must forget constitution, statute, and public opinion, and do what he will as freely and fully as the veriest desperado. Nevertheless, conduct obliges me to confess that it is not yet abundantly proved that either our people or our rulers, civil or military, are prepared to fall in with the calls of such circumstances, so trained are they to boundless respect for law and opinion, and to boundless dread of whatever disregards either.

I do not deny that foreigners are looking forward to the possible necessity of the recognition of the Southern Confederacy by the nations of the earth. And why should they not? The world is not bound to bear for a long time the greatest disturbance by this war of her industrial and commercial interests. Moreover, she is bound to shorten this time, if she finds us refusing to put forth every effort to shorten it. Again, should we persist in our abominable war upon the blacks, and should the South, in order to gain favor at home and abroad, be pressed into the policy of EMANCIPATION, the nations ought not to defer for a single day the recognition of the Southern nation. The continued madness of our rulers and our press leads me to anticipate as a far more than possible event this North. I add that, Northern and strongly Northern as I am, nevertheless, the South,

giving up injustice, would be dearer to me than the North continuing in it. I would honor justice, though at the expense of patriotism.

A word just here concerning the great popular error of confounding the Constitution of the country with the nature of her Government. People seem to think that an American cannot be in favor of democratic government unless he is constantly bolling over with concern for the Constitution. But let me say—who, from having stood up so long for every line and letter of it, can afford to say that the Constitution is not the Government, but only the way in which the Government expresses itself. Our Government is in its large sense that grand democratic principle which lies deep down in the heart of our people, and which will not be given up for any other kind of Government. If need be, for the salvation of the country, let the Constitution be thrown to the winds. To that end the North may trample it as deep under foot as the South has done. The democratic principle, which our people cherish, will reproduce Constitutions as often as there may be occasion for them. It is, I repeat it, the Government; and the Constitution is but the way in which, for the time being, the principle operates. The principle will, I trust, be eternal—aye! and in the end universal also.

But the Constitutions which are made to carry it out may be changed from generation to generation. People are foolish in saying that their country will be gone when the Constitution is gone. I own that I shall have no country left, and shall wish none left, when her chosen and cherished principle of Government shall have been crushed out of her. But that principle can survive a thousand Constitutions; and as long as it lives and reigns, or promises to reign, in my country, so long I shall have a country. Our present war is a struggle between the friends and foes of that principle—the friends and foes of democracy. Its friends will prevail if they shall come to be entirely in earnest. But not otherwise. They are not in earnest who have time to talk and hearts to tremble for the Constitution. And they are not in earnest who, like the late State Democratic Convention in Syracuse, or like numerous politicians all over the North, car, at such a time as this, amuse themselves with getting up, or with threats of getting up, issues with the Republicans and with the Abolitionists. They, and they only, are in earnest who, until their country is safe, go for nothing but her, and *against* nothing but her enemies.

Let me say, ere passing from the political part of my discourse, that while some will argue, from the recent disasters in his district, Fremont's military incompetence, others will argue, and far more wisely, the necessity of his stringent measures among such mighty hordes of rebels, and the great mistake of the President in relaxing them.

You will pardon me for consuming so much of your time with my illustration of the extreme difficulty of getting rid of an evil habit—the topic being so important. You will pardon me, too, for having coupled other things with the illustration—those other things so deeply concerning the cause of our country. I return from my digression to repeat that the world will be slow to cease from its submission to the religion of authority. But until it does, how slow must be the progress of moral truth? All over the earth are good men who long to deliver it from the reign of ignorance, crime, and vice, and to lift up their brows to higher and still higher planes of life. But alas! good Hindoos can work to this end only through the Shaster and the Veda; good Persians only through the Zend-Avesta; good Mohammedans only through the Koran; and good Christians only through the Bible! How circumspect their routes! and how closed the travelers at every step! Such a noble man as Cheever or Beecher has to make two issues with his hearers before he can get the given proposition in contact with their understandings: 1st. *The Bible is truth.* 2d. *It contains the proposition.* But how different the process of the Great Teacher! Passing by all books, institutions, and authorities, he went straight to the man, insisting that the man was himself capable of judging "what is right;" and therefore that he must for himself, and not another for him, decide the proposition. And what an unnatural and false religion that must be which every man cannot understand for himself! Surely God never gave it—for, as we have already said, "babes" can understand his religion. It is by just this Christ-process that such men as Garrison and Phillips have been able to sink their great but unpopular truths into tens of thousands of hearts. They have dragged men out from their skulking places behind this and that authority, and compelled them, in the use of their own reason, enlightened by whatever book or no book, and above all by the Holy Spirit, to decide for themselves what is truth!

I will detain you no longer. This religion, which I have set before you—this religion of reason and of Jesus—this simple religion of doing as you would be done by—is the religion for which the whole world is perishing. How quickly it would save our poor, run-threatened country: for how quickly it would "let the oppressed go free, and break every yoke!" This is the religion which I ask you to help establish in all the earth. This, and this alone, is what will scatter the shams and superstitions which stand in the way of it, which darken and degrade the soul of man, and prevent the development of his godlike nature. Come then to our help, and leave not that to be done by your children and children's children which it is a shame for you not to do yourselves.

In commanding this religion to you, I say not that it will increase your popularity and patronage. It may take away from you all public favor, and many of your customers, and blast your every hope of political preferment. It may "cast out your name as evil," and sink you into very deep poverty. But the self-respect with which it will inspire you, and the increased peace it will give to you, will far more than compensate for all the outward losses it can occasion you. His loving and living this religion cost the Savior his earthly life. Your loving and living it may cost yours. But as he gained a "nobler life" by losing this, so may you. "He that loseth his life shall find it."

WHEN the lofty palm of Zeilan puts forth its flower, the sheath bursts with a report which echoes through the forests; but thousands of other plants, of equal beauty, open in the morning, and the very dew-drip bears no sound; so many souls blossom into grace, and the world bears neither whirlwind nor moral hurricane.

## The Teachings of Nature.

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

For the Herald of Progress.

## The Great Comet of 1861.

FRIEND DAVIS: Remarkable celestial visitors—understanding the term as employed in the science of astronomy—generally arousing mankind up to a contemplation and consideration of the great works of the universe, directing their minds towards those orbs that shine so sublimely in that azure canopy that the God of nature has spread over us. A brief account of several remarkable comets that have appeared, including the great comet of 1861, may hence not prove altogether unacceptable to the readers of your model journal.

The present great comet was first discovered in some southern latitude. There is a vague report that it was first seen either in Australia, or on board of a ship coming from there. It seems to have been seen in this country for the first time on the evening of the 30th of June. Its sudden appearance in such splendor was owing to its remaining in the same, or nearly the same region of the heavens in which the sun was seen to be situated, till it had passed its perihelion (point nearest the sun,) at which time comets appear brightest for some days. The following elements of its orbit were calculated by Truman Henry Safford, Esq., of Cambridge, Mass.

Perihelion passage, 1861, June 11th, mean-time at Washington.

Perihelion distance, 70,000,000 miles.

Longitude of Perihelion, 248 degrees, 40 minutes.

Longitude Ascending Node, 278 degrees, 59 minutes.

Inclination, 85 degrees, 41 minutes.

Motion, direct.

Its velocity when nearest the sun was about 100,000 miles an hour. Its nearest approach to the earth, according to these elements, was about the 28th of June, when it was within about 15,000,000 miles of us. This is a comparatively near approach to the earth for a celestial body of such dimensions. The tail was probably much nearer to us, and it is not improbable that the earth swept through a portion of it, as is sometimes the case, according to Humboldt. Lexell's comet, or the comet of 1770, approached much nearer to the earth than the present one, it being on the 28th of June, 1770, or just 91 years previous to the present comet—within six times the mean distance of the moon, or about 1,500,000 miles. On the 30th of June, or on the day when the great comet of 1861 was first seen in this country, (or Europe too, probably,) it was within 17,000,000 miles of the earth, but was receding from it.

The diameter of the head of the comet was about 250,000 miles; and that of the nucleus 170 miles. The envelopes, as they are called, or the cloudy atmospheres that seem to form around the nucleus, it is said, were formed with great rapidity—much greater than those of the great comet of 1858. According to the observations of M. Chacornac, of Paris, who "studied the nucleus with one of Mr. Foucault's telescopes of 154 inches aperture, instead of its being hollow, like the half of an egg-shell, like most of the comets already observed, it presents the appearance of a sun composed of fireworks, the bent rays of which burn in the same sense. Moreover, the comet has not drawn nearer to the sun. All these are circumstances calculated to introduce great complications into the theory of comets."

—*Tribune of July 26, 1861.*

The comet moved with great rapidity. On the 10th of July it was equally distant from the sun with the earth—about 97,000,000 miles. Its apparent motion was at first very rapid, owing to its near approach to us, but it decreased very rapidly.

On the 30th of June the tail of the comet was within about 2,000,000 miles of the earth at its nearest part. The length of the tail was then about 23,000,000 miles. If the tail was of equal length on the 28th of June, or perhaps on the 27th, the earth must certainly have passed through it, as the comet was then in the plane of the earth's orbit, and their heliocentric longitudes did not differ more than one degree; that is, they were about that time very nearly in the same straight line as seen from the sun. The distance of the comet from the sun on the 1st of August was 126,000,000 miles; and the distance from the earth was 114,000,000 miles. The motion of the comet is nearly perpendicular to the motion of the earth.

The apparent length of the tail compares with the longest on record. According to the observations of the astronomers of the Cambridge Observatory, Massachusetts, the tail attained a length of 105 or 106 degrees on the second of July. I did not get a view of the comet before the 3d of July, in consequence of its being cloudy before. The length of the tail then appeared to be 103 degrees. The great apparent length of the tail was owing to its proximity to us, and not to the great length of the tail in miles. For many days the motion of the comet was such that the tail pointed toward the same constellation. The tail on the 3d of July, and for the first week of the same month, was slightly curved, the convexity being turned toward the east. The eastern edge of the tail extended to more than double the length of the western. On the evening of the 4th of July, I saw the tail divided at the distance of about 25 degrees from the head, so that the eastern and western branches appeared to be separated by four or five degrees, the intervening space being dark. About the 8th or 9th the curving dark.

changed, it being now *concurvate* toward the east. While watching the tail attentively I

fancied that I could see it flash up, as if a sudden light shone at the head and was transmitted along the tail to the distance of near 30 degrees. But this might have been an illusion of my eyes. Others spoke of seeing it before. This was perhaps the 4th or 5th.

When examined with a small telescope magnifying 57 times, the head of the comet looked like a large nebula, very bright in the center, and fading away quite rapidly till the outlines were scarcely visible. It nearly filled the field of view, which was about 40 minutes of arc.

The usual division in the tail, or the much greater degree of brightness which the edges usually present, was hardly perceptible. I made a drawing of the comet by means of the eye and pencil, as it appeared through the telescope. After the observations made at the Observatories in this country and in Europe, where they have the use of the great telescopes, and the various implements for measurement, that have been constructed, we may expect to learn many interesting things in regard to this celestial visitor. The position of its orbit, and its motion therein, is such as to afford the best of opportunities for observing its physical structure.

After all the observations which have been made on it have been published, astronomers will be able to tell, with a considerable degree of accuracy, its period of revolution. There is one circumstance that seems to indicate that its period is very great, if it be periodical, viz.: its orbit is nearly perpendicular to the plane of the earth's orbit; while all periodic comets have not a very great inclination.

DAVID TROWBRIDGE.

PERRY CITY, August 6th, 1861.

For the Herald of Progress.

## Facts for the People.

BY WILLIAM H. MELLON.

## COMETS.

These eccentric celestial wanderers have always been regarded by man with awe and wonder. In earlier ages their appearance was considered ominous of dire calamities. As they silently swept with great velocity through their perihelion passage, and then quickly faded away in the realms of space, the astonished spectator beheld written in letters of fire along their flaming tracts, the most horrid and appalling disasters.

Barbarous war or gaunt famine was to stalk abroad over the land. Nations grew pale and trembled while they gazed upon what seemed to them a fiery demon, sowing the seeds of suffering, anarchy, and destruction, as he rushed madly through the midnight heavens. While gazing upon the blazing nucleus, and along the lurid train, they saw visions of governments violently disintegrated, thrones tottering to the dust, and nations swept from the earth by the advent of remorseless battle-fields.

But science has disarmed these luminous wanderers of their terrors, and men no longer shudder at their approach. Through the indefatigable labors of astronomers, we are enabled to understand something of their physical constitution, and also to predict their return with great accuracy.

Nearly all of them are light, vapory, semi-transparent bodies. This is indisputably proved by the fact that stars are visible through them as a fiery demon, sowing the seeds of suffering, anarchy, and destruction, as he rushed madly through the midnight heavens. While gazing upon the blazing nucleus, and along the lurid train, they saw visions of governments violently disintegrated, thrones tottering to the dust, and nations swept from the earth by the advent of remorseless battle-fields.

But science has disarmed these luminous wanderers of their terrors, and men no longer shudder at their approach. Through the indefatigable labors of astronomers, we are enabled to understand something of their physical constitution, and also to predict their return with great accuracy.

Still, may we not expect farther progress?

May we not expect that greater things will yet be done for the happiness and advancement of man?

How often is it said that "Nature provides less for man than for any other animal on the earth's surface?" Yet how untrue the assertion! Some fear that man will yet suffer for the want of fuel, some that man will overpopulate the inhabitable parts of the earth; but we may not expect that science will come to our aid, that science will yet bring the bleak northern deserts beneath tropic warmth, and cause the desert wastes to become fruitful?

If we take the map of the globe and trace the belt of land forming the two continents running from north to south, besides the late discovered southern continent, we will find a vast extent of country uninhabited. Science is yet destined to bring these countries, now covered with the accumulated ice and snow of ages, under tropic and temperate degrees of heat.

The same mind in man that conceived the electric telegraph, the steam engine, the printing press, and all the scientific wonders of the age, will yet bring to bear on the earth's foundations the powers revealed in Nature, and change the poles from their present places, and fix them in the two great oceans, the Atlantic and the Pacific. The mariner's compass, that points ever faithfully to the poles, and thus enables the navigator to shape his ship's course, may yet indicate a way to shift the climates of the globe.

"Every subject's duty is the king's; but Every subject's soul is his own. Therefore Should every soldier in the wars do as Every sick man in his bed, work every

Mote out of his conscience; and dying So, Death is to him but a slight expense dying.

The time was blestly lost, wherein such Preparation was gained; and in him that Ecclesies were not sin to think that Making God so free an offer, He let him Outlive that day to see his greatness, and To teach others how they should prepare."

## Voices from the People.

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

For the Herald of Progress.

## A Word from William Denton.

BELoit, Wis., Sept. 15, 1861.

BROTHER DAVIS: Since I wrote you last, we have visited a number of places in Wisconsin and Illinois, in all of which I have given my geological course, and in some, other liberal lectures based on them. At Galena I gave one course in the court house, and another in the Congregational church—the last, on Sunday evening, to a crowded house. I found more liberality and good feeling among the Christians of Galena than I had any expectation of finding. I found an amount of scientific and fearless investigation that must result eventually in converting Christians into men untrammeled by sect or creed.

Some of the lead mines in that section of the country are of great interest to the geologist. In the Marsden mine, the lead is found in beautiful cubes, coated with crystals of sulphur of iron, or pyrites, as bright as gold. I obtained one fine specimen, weighing over a hundred pounds. The metals seem to have come up through crevices in the rocks, in vapor, and crystallized on cooling, in the condition that we find them. Such seems to have been the case with the Marsden lead, though a different explanation would be necessary to account for some lead deposits that I examined.

At Platteville, Wis., we spent a pleasant week, and I found in the Trenton limestone there the spine of a fish, being the lowest geological position in which ichthyic remains have been discovered. I have no doubt that fishes, reptiles, beasts, and men, will yet be discovered much lower than geologists have as yet placed them; our discoveries, both geological and psychometric, lead us to that conclusion.

At Chicago, notwithstanding the hardness of the times and rumors of war, good audiences convened in Kingsbury Hall. Many new faces were present, but many with whom I became acquainted three years ago were not present; some dissensions between Spiritualists favoring trance speaking, and others favoring scientific lectures, having prevented them. The conviction is constantly forced upon my mind that we are but babies yet.

When shall we be men?

Since leaving Chicago, I have lectured in Aurora, St. Charles, Sycamore, and Dixon, Illinois, and am now giving a course in Beloit, Wis., a fine city on Rock River, where I was agreeably disappointed in finding quite a number of wide-awake Spiritualists, some of whom believe in making themselves acquainted with this world as well as the next. We have a strong current to stem in getting up an interest in geology during these war times; but have succeeded hitherto, and I think times will be more favorable in this respect in the future. Let the Government but wake to its duty, and destroy chattel slavery—and this is what it must do or be destroyed—and we shall see a brighter day than has yet dawned upon this land.

In a few days we shall move eastward.

During the winter I intend to visit the Eastern States and Canada. Persons who wish me to lecture in their neighborhood may direct to Painesville, Ohio. I should like to hear from those especially who live in interesting geographic regions, where fossils or minerals can be obtained.

Yours, fraternally,

WILLIAM DENTON.

For the Herald of Progress.

## Exact Science.

WHAT IT MAY YET DO.

BY HORATIO T. ST. LUKE.

For the Herald of Progress.

## Help Yourselves.

MR. EDITOR: One of your correspondents appeals to every philanthropist to assist in the effort to secure a diminution of the hours of labor in stores and workshops. Another aludes to the sad condition of many among our laboring classes throughout the land. They and so many loving hearts are anxious to see these social miseries and discords disappear. But to remedy an evil we must first know its true and principal source; without this knowledge, there is no radical cure. Monopoly is charged with generating all this oppression. True enough! *All the means humanity possess to produce their food, shelter, raiment, and luxuries of life, are the property of individuals; the few can withhold them from the many, and thus keep them in bondage.* It is only to be wondered at that sunlight and air have not yet been monopolized. Perhaps our inventive age will yet enable our speculators to compel their fellow men to buy those necessities of life, or to go without them.

Arts and science, in their onward march, render men more and more the lords of our earth. I say men, not mankind. For, under our present social system, it is only the few that can wield the power given into our hands by those mortal conquests, and so these few are rendered more and more powerful to keep their fellow men in dependence. They are in possession of the lands, implements, etc., and have the power to admit to or exclude, from the use of them, any one they please. Under such circumstances, where remain the liberties of the working classes? True, they have the invaluable right to vote for their representatives, who so seldom fight their battles, but rather swindle the country wherever and whenever they can.

So our improvements in mechanical arts, in manufactures and agriculture, emancipate mankind more and more from hard toil, but at the same time greatly endanger the independence of the majority, and fasten the curse of monopoly on the toiling millions. This is a gloomy prospect, but there is a door open for our escape from it, and it is the only one; we must either resort to it or submit to our fate.

Legislation never will be able to combat successfully this enemy of our race, (and if legislators could, they never would do it;) it is hydra-headed—strike down one of them and two grow in its stead. The bondmen of monopoly must work out their own salvation; they are the champions to vanquish the monster. As long as they look for relief from abroad, nothing will be done. "Help yourself" has been the watchword till now; let us improve a little on it—a slight but important correction will make it read, "Help yourselves."

"Rally in a fraternal spirit, associate in instead of waging a commercial and industrial war against each other, and you will be fearful odds against your former oppressors. Let but associated institutions of the working public spring up throughout the country, and the idol of monopoly shall totter to its base at the giant strides of the new era—shall fall and crumble

to dust, never to rise again.

Not everybody can safely travel this road leading out of bondage. An egotistical man, whose first and last thoughts are about his own dear self, whose maxim is: It is my turn first, my turn second, my turn last and always such an one, of course, would not feel at ease in an organization that contemplates first of all, the weal of the community, and only through this channel reaches the individual. Either the organization is ruined, or he must leave it.

Like the gardens of the Hesperides, such organizations promise many a golden fruit, but a scurril dragon—gross and near-sighted egotism—is watching at the gate. Like the grotto in the oriental tale of Aladdin's Lamp, the plans of associative labor involve treasures and blessings untold, love to our fellow men being the magic key to unlock them and bring them into our possession. *"First of all seek the kingdom of Heaven (Reign of Love) and every other thing shall be added unto you."* So as soon as the *masses* shall be sufficiently developed morally to deserve a better fate, they can and will find it; before this standard is attained, they will and must be smelted and purified by the fire of suffering and distress.

Every virtue brings along its own reward, every imperfection its adequate punishment. We wonder if there are not some few, at least, that might venture to combat successfully that dragon at Eden's gate?

HERMANN STUDER.

## Laws and Systems.

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

For the Herald of Progress.

**Banking and Currency.** There has seldom been a time when the question of currency was more important than at present, though it is at all times one of great interest, and as yet but little understood.

It is quite time now to find some theory which can be understood, and which is susceptible of general application.

The first question is, What is currency?

In general, the answer is, that all those things which are used to represent commercial transactions are currency. The *form* is varied, but the *purposes* the same. Upon this truth much depends, and it is very desirable that we should agree as to its acceptance. It is only necessary to stop and reflect, and we shall all see that of the thousands of millions of dollars of transactions in this country alone, in a single year, only a fraction can be affected by the use of coin, or even bank bills. These two together are hardly more than small change. And yet, all these transactions are, unless otherwise agreed, as much in need of coin for their fulfillment, an any other. In other words, all contracts are resolvable into specie.

But the truth is simply this: that all contracts are resolvable into *specie or its equivalent*; and specie has its equivalent in other products of labor, being itself measured by labor, and subject to fluctuation in value for that reason. No law can prevent that result. The law of supply and demand is imperative and *will govern*.

But we need, as all experience has demonstrated, something which is better known than commercial paper and less expensive than the metals gold and silver. Hence the issue of bank notes, of which part may be said to be based on specie, but mostly on commercial notes which they represent.

Now the difficulty in this country is, not that the bank notes are based upon business notes, both being equally measured by the specie standard, as they should be, but that there has been as yet no mode contrived by which the banker could be compelled to keep himself in condition to redeem his own notes while the notes of business men in his vaults are becoming valueless.

It is idle to say that a country like ours cannot contrive a system of banking and currency which shall serve our purpose, and that, too, without keeping the mass of people in a constant state of apprehension as to the safety of a few dollars they may have of paper money.

I do not deny that it will require more independence and honesty than we have found yet among those who make our laws, to originate such a system.

It would not be popular among brokers and bankers now doing business, as it would materially interfere with their freedom, and probably send some of them to hard labor. But the *plain people*, as our President calls them, and business men generally, would be much benefited.

The plan is simply to impose a tax on the circulation of bank notes, so that the profit which now comes to the banker on his notes, while they are in circulation without interest, shall be equitably divided between him and the people who hold them. This is certainly no more than just, provided the tax is not too large. The State could not afford to make it too large, as there would be no circulation.

It is understood, of course, that there shall be no notes issued except such as are furnished by the Government, and that ample security shall be taken for the prompt par redemption of all such notes, both at the place of issue, and also at the commercial center of that locality.

The Suffolk Bank system, so-called, has done something for New England, though the law does not mention it. In my view, that system, since its adoption, has done more for our banking than all the laws that have been enacted

## THE HERALD OF PROGRESS.

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ANDREW JACKSON DAVIS, EDITOR.

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South the funds which should have been loaned at home, where they would have done some good, even if lost to the bank.

Nothing can be more unwise than for a banker to invest his capital in dead property, whether stocks or real estate. He wants his capital to lend to men of business who can afford to pay him his interest, exchange, &amp;c. If he is not a capitalist, and wishes to loan his money as seldom as he can and have it secure, he may buy stock.

But the banker never. We must learn that banking has to do legitimately only with the products of fixed property, and not with the property itself. Capital can deal, if it prefers, with fixed property. But we require some assurance that the paper money which the Government has intrusted to the banker, as its agent, shall be promptly redeemed, and we say that no person, or corporation, can have notes to issue without giving the most ample security for such redemption.

We do not say how much specie he shall keep on hand. That is his business. We require him to be always ready to meet his creditors, and if he is duly cautious in selecting his customers, he will be so.

Now we propose to restrict the business of issuing bills, or, in other words, coining money, as some choose to call it, to a small number of persons or corporations, and to those who have not only shown their ability to carry on the business of banking, distinct from, and independent of a circulation, but who, in addition to their capital, place in the hands of the Government an amount of fairly valued productive property, at least double that of the bills intrusted to them. This we take and hold as security for their good behavior, which will consist in the prompt redemption of their notes. If they fail, the Government steps in and protects its own paper, and charges the bank double price for doing so. But there will be no difficulty. We shall not have a bank of issue at every corner, and in all the country villages, as at present. Not at all. It is the great curse of the present system that banks of issue are so plenty.

Our plan would stop all that at once, and confine the issue of bills to those who not only are brokers, but men of property and responsibility. This is the system the plain people want, and sooner or later we will have it. There is no injustice in it; on the contrary, it is the most exact justice. It does not interfere with banking, but allows any one to lend, if he has anything others wish to borrow. But it does interfere with this business of issuing paper money, and still not so as to deprive us of a sufficient amount. I should be sorry to do that, for I believe in *good paper money*, and not in a hard currency at all. Gold and silver for measures, but not for a currency, or even a basis of one.

W.

WHAT is called ill nature and want of generosity, is often nothing more than a quick eye for the injustice and unreasonableness of others, and a determination not to gratify it; not the desire to save one's own money or trouble.

## Poetry.

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

For the Herald of Progress.

## MUSINGS.

By WILLIAM H. MELLON.

When the shades of eve descending,  
With the hues of day are blending,  
And the gorgeous tyes of sunset fade from off  
the western sky,  
While the moonbeams half revealing,  
And the shadows half concealing,  
Give a dim and weird-like aspect to the scenes  
that meet the eye.Then I sit, half musing, dreaming,  
Hours of joy or sorrow gleaming  
From the golden book of mem'ry, from the love-  
lit days of yore,  
And I trace with deep emotion,  
With a spirit of devotion,  
As I turn the mystic pages, names of loved ones  
gone before.One sweet sister and three brothers:  
These have passed, with many others  
Whom they love, to fairer mansions in the high-  
er realms of light,  
And I know that they are dwelling  
Where immortal founts are welling—Founts of love that are unfailing—founts of wis-  
dom, pure and bright.  
Oft I catch a scintillation,  
A resplendent coruscation,  
From the minds of the departed who return from  
spheres above;And my heart is filled with gladness  
That removes all trace of sadness,  
As they gently hover near me with their mes-  
sages of love.Each ennobling revelation  
Brings a trustful resignation,  
For I know they are progressing on the super-  
mundane shore;  
In their homes there's no degression  
From the pathways of progression,  
But they quaff, from radiant fountains, draughts  
of wisdom evermore.New occasions teach new duties! Time makes an-  
cient good uncouth;  
They must upward still, and onward, who would  
keep abreast of Truth;  
Lo, before me gleam her camp-fires! we ourselves  
must pilgrims be,  
Launch our Mayflower, and steer boldly through  
the desperate winter sea,  
Nor attempt the Future's portal with the Past's  
blood-rusted key.

JAMES RUSSELL LOWELL.

gusting to every rational mind? While the child may look in vain over the newspapers to find the record of some valuable work done in art or science, his mind is addressed by appeals to the lowest propensities in the animal nature. The journalist takes great pains, as it appears, to fill columns of his newspaper with the most startling and terrific details of mournful human transactions, while higher and more important events, connected with the progress of the human mind, in the various departments of life, are either altogether wholly overlooked, or are commented upon with empty ignorance or doubt. Many of our newspapers are continually engaged in publishing the names of individuals as criminals and pests of society, instead of regarding men as all subject to human weakness and members of one common brotherhood. Is such conduct correct?

Is there any shadow of reason for branding the unfortunate portion of the community with hard names, and as convicts, sometimes even on suspicion? The injustice done to a few should make journalists pause before they represent the press as a common libeler of the members of society. Besides, what possible good can be accomplished by giving notoriety to the failings, weaknesses, or even crimes, of those who have made themselves subject to the law or to the censure of the many?

Could not the ends of society be as well served by silence respecting the perpetrations of men? Would not our children grow up under a different state of things, with minds less contaminated by a sense of the reign of evil in the midst of a church-enlightened community?

We throw out these suggestions, determined in our own sphere to avoid, as far as possible, giving any illumination to subjects so revolting and disagreeable.

## The Pursuit after Truth.

A distinguished logician has said that "truth is naturally agreeable to the human mind." It matters not how depraved man is, however much he may delight in the practice of deception toward his fellows, he still desires to discover the truth in the dealings of others. Though he may be conscious of his own frailty, yet he does not cease to admire truth, whenever and wherever it appears in all its native loveliness, in the virtues around him. It is this noble and god-like principle, operating upon the mind, which has drawn forth from the shades of ignorance and degradation, and has raised to a height which may well excite the exclamation in respect to man "that art allied to angels in thy inner life!" Had not the mind been urged on thus, in the pursuit of truth, we might have been groping our way in the darkness and ignorance of former ages—we might still have been satisfied with the belief that our world was a vast extended plain bounded by the horizon—that all beyond was a dark and unfathomable abyss, where chaos and old night held undisputed sway—we might still doubt whether or not the sun had a highway through the dark regions of earth's foundation, or whether by some circuitous path, as yet unknown, he pursued his way back to the saffron couch of morning, again to mount his car and perform his daily round—we might still have cherished the fancy that the stars were merely bright gems upon the floor of heaven, and that those virtues which have shone on earth have been perpetuated in the burning language of the sky—as yet we might be ignorant of the existence of other worlds—that they all revolve around one common center, and are probably teeming with inhabitants. Indeed, even the history of the world—of the many nations which inhabit its surface, with their manners and customs pointed out and marked, we might still have been involved in all the mystery of fable and the obscurity of fiction, had not the desire for truth prevailed over error and falsehood—we might still have been ignorant whether or not Polyphemus and all the race of giants, centaurs, and sphinxes had a real or fabled existence. True it is that fancy still charms us—that imagination still captivates us—but the present age is particularly marked by the search after truth, and the consolation of the culminated in life is, that there is every chance for their being handsomely remembered after death. To find a truth is now a triumph.

## FATHER ROBINSON ON THE PRESIDENT'S LETTER.

*"Is the Government still afraid of offending the South?"* I should judge so on reading the dispatch of President Lincoln, modifying Gen. Fremont's proclamation—in my opinion a very inopportune step, backward to say the least of it. The people are getting bravely over such fears. They are beginning to be in earnest, and determined to put down, not only the rebellion, but the cause with it. "Opinion ripens as events hasten," and they are beginning to comprehend that the two are indeed one and inseparable. They should arouse and demand at once, not only the remodeling of the Cabinet—placing Fremont at the head of the War Department—but demanding also that the President issue a similar proclamation forthwith, not, however, of that limited character, but embracing the whole of Slavedom, and depend upon it, they will do it!

One such step backward disheartens the loyal portion of the people more than any Bull Run disaster. One or two more such blunders and backslidings by the Government, and the people will give up all for lost!

A new post-office has been established at Mount Lebanon, Columbia County, New York, to which mail matter intended for the New Lebanon Shaker Village should be directed.

## A GOOD EXAMPLE.

The Evening Post alludes in terms of high commendation to the number and character of the troops furnished by Indiana, numbering the same as those from Ohio, a State with one million more population. The explanation given is the excellent provision made for the proper outfit, the good provisioning, and the tender treatment of the wounded from that State, by the authorities. Gov. Morton sends with every regiment from that State an agent to see that the troops are supplied with proper rations, and in case of a lack, he is authorized to draw for anything needed.

Again, the wounded and the sick are placed in the special care of this State agent, and when discharged, are sent home comfortably, *at the expense of the State*. Of the Indiana killed, also, the State agent has charge. Thus the Indiana soldier knows, wherever he may be, the care of his State is always over him, and the ardor with which he fights is partly accounted for by this care.

## GOVERNMENT SLAVES.

The publication of the correspondence of Hon. Joseph Holt with the President on the subject of Fremont's proclamation, sets the moral weakness and inconsistency of the President in a stronger light than has been supposed or represented. It appears that the demand from the always half-cowed Unionists of the Border was against the *manumission* of the confiscated slaves, and that the real position of the President is that slaves confiscated by the Government, under the late act of Congress, are the *property of the Government*.So far, therefore, as the administration can do it, the United States must have not only recognized slavery as a national institution, but have *actually engaged in slaveholding on a gigantic scale!* Thus the nationalizers of slaves have gained from the republicans a concession immeasurably greater than they ever dared to ask of the most liberal of their democratic friends. The difference between the past and the present is that the nationalizers of slaves when employed against the Government, is nominal merely; but the *liberation* of the confiscated slaves is what terrified the border-men and the temporizing President into this amazing committee of themselves to their adversaries.—*New York Sun.*

## Public Meetings.

Reported for the Herald of Progress.

Annual Festival of the Reli-  
gio-Philosophical Society.

At St. Charles, Ill., held on Friday, Saturday, and Sunday, Sept. 13, 14, and 15, 1861.

The Convention assembled at the Universalist Church on Friday, at one o'clock, P. M., and after brief speeches by S. P. Leland and L. K. Cooney, the Committee of Arrangements reported the following platform:

This festival shall be opened in Conference at 8½ o'clock in the morning of each day, 1 P. M., and at 6 in the evening.

The festival shall be opened for stated lectures, by select speakers, at 10 o'clock in the morning, 2 P. M., and at 7 in the evening, each day.

The regular hours of adjournment shall be at 12 M. and 5 P. M., for dinner and tea.

A free platform shall be maintained through the festival for the full and free expression of thoughts upon all subjects deemed advisable by the speaker—the speaker, only, responsible for the views uttered—subject to the ordinary rules of decorum.

No resolution shall be put to vote approving or disapproving of contested matters of opinion or faith; nor for any purpose further than is essential for the transaction of the ordinary business of the festival.

The following officers were elected:

President, Hon. S. S. Jones, of St. Charles; Vice Presidents, Judge Boardman, of Waukegan, and Mrs. Todd, of Geneva; Reporters, E. Dayton, Hunter's Station, Ill., Mrs. M. M. Daniels, Independence, Iowa, and S. P. Leland, Cleveland, O.

The President, on taking the chair, made some appropriate remarks on the objects of the festival, and the necessity of a cooperative effort on the part of reformers.

The Conference was then opened, and animated speeches were made by S. S. Jones, Judge Boardman, E. F. Brewster, A. L. Street, S. P. Leland, L. K. Cooney, and several others, mostly in discussing the claims of:

"Whatever is, is Right?" The session was an animated one, and thoughts were uttered that will not soon be forgotten.

FRIDAY EVENING SESSION.—At 6 o'clock the Conference was opened, and brief speeches were made by several speakers, upon a variety of subjects. At 7 o'clock Mrs. A. L. Streeter took the stand. She repeated a poem entitled, "God is Love," after which she chose a text from the reported language of Jesus—"Upon this Rock will I build my Church"—as the basis of her lecture. Mrs. S. is a trance-speaker of remarkable powers. She speaks with much force and energy; her style is pleasing, and she bids fair to become a popular speaker. An abstract of her lecture would do her injustice. At the close of her lecture, S. P. Leland spoke on the "Relative and Absolute." Said that in principle there was but little difference in men; their great differences lie in the want of proper understanding of those principles. He was followed by Judge Boardman, on the "Real and the Unreal." He said: "The internal, or spiritual, is the real of all existences, while the external is only a transitory manifestation of what really is. The living spirit permeating the universe, gives expression to itself in the physical forms we see about us. Grand and sublime as they are, they are only the mirror in which we see the real God reflected." His remarks were well received. There is this peculiarity about the Judge—he always says something when he talks.

SATURDAY MORNING.—S. P. Leland opened the Conference by a brief speech on Marriage, followed by Judge Boardman, who told some practical truths regarding Marriage, and the principles involved in the forming of proper unions.

At 7½ o'clock L. K. Cooney took the stand for a "set speech." His lecture was prefaced by the recitation of a poem by Mrs. Cooney, entitled, "Southward, Ho!" His subject was: "Reform and Reformers." We have few better lecturers, in the strict sense of the word, than Mr. C. He is not fiery nor impetuous, but his words are loaded full of meaning. His lectures are generally of a scientific character, and do much to excite thought on questions of practical worth. The world needs science; and he who aids in the dissemination of its grand principles is a public benefactor, and deserves the public ear.

At the close of the lecture, Judge Boardman made some remarks on Virtue, and the principles involved in a proper understanding of it. He was criticized to some extent by Mr. Howard, after which S. S. Jones made some remarks on the "All Right Theory," upon which an animated discussion ensued, in which Cooney, Leland, Sill, Howard, Robinson, Dunton, Sargeant, and others, took a part.

J. G. Stearns, the eccentric psychologist, closed the evening session by an animated speech in some foreign language.

SUNDAY MORNING.—The Conference was opened by some remarks by Mr. Robinson, followed by Mr. Dunton on "Free Love." The subject was discussed at some length by Dayton, Leland, and others, developing some practical views of life, to secure individual happiness, and the well-being of the race.

Judge Boardman read an able lecture on

SATURDAY MORNING.—L. K. Cooney opened the Conference by some interesting experiences and remarks, in substance as follows: "The question is often asked: How do spirits live? By facts which I have seen, I am convinced that they feed on the magnetism of the living. I once knew a little girl in Kentucky, who had a ravenous appetite, and who, after eating a hearty meal, would be thrown into spasms. By the aid of my clairvoyant powers I determined that the spirits of two negro women were feeding on the magnetism of the child, which induced her to eat such quantities of food. By talking with them, I soon persuaded them that they were injuring the child, and when they sought their food elsewhere the child immediately recovered. They did not know as they were doing wrong. I believe this to be the source of much disease."

Brother C. also gave some interesting facts in regard to seeing spirits. He said he thought his spirit had often left the body and visited different localities. Said he was once in New Orleans, and in a trance state visited New York, saw a person who was sick, noted the time, and what her conditions were, reported the same to his friends in New Orleans, all of which was afterwards ascertained to be true.

He, also, in the same place, visited New Orleans, about the time a vessel was to start for New Orleans, upon which they expected a friend; ascertained that something had happened, that his friend would not sail on the vessel, though she was on the wharf when the boat started; all of which was true. He had witnessed many such facts. Additional facts were given, and remarks made, by A. J. Higgins, of Chicago, E. Dayton, Mr. Robinson, and others.

At 10½ o'clock, S. P. Leland took the stand to give the regular lecture of the session. He spoke on the matter-of-fact evidences of Immortality; said the dreamy speculations of past ages regarding this great central fact can no longer satisfy the growing demands of our day. He hoped that if any did not clearly see his positions, they would ask questions, or throw in their objections, which would be courteously replied to. Though he occupied the stand full an hour and a half, there were not, perhaps, any three minutes of the time but he was interrupted by questions from Cooney, Higgins, Jones, Howard, Robinson, Dayton, and others, and a general good time it was.

S. S. Jones closed the session by narrating some interesting facts lately witnessed in St. Charles, of the daguerreotyping of spirits. He exhibited a plate on which a very poor likeness of the medium was seen; but by inverting the plate, there was easily discoverable a fair but dim likeness of an old lady dressed in Quaker costume, with a small child on her lap. The artist testified that the plate was perfectly clear when operated upon.

This is one of the most interesting features of physical manifestations—that we can obtain *daguerreotypes of our friends long dead!*

SATURDAY AFTERNOON.—A. J. Higgins spoke on the political issues of the day. He said Constitutions were made for man, not man for them; and when they serve his best interests, let him respect them; and when they fail to do this, they no longer deserve respect. He thought the time had come for a general upholding of the institutions of government, and believed that the present war will result in a great good.

E. F. Brewster hailed with joy and satisfaction the present war, believing that its tendency was to cut individuals loose from stereotyped institutions.

At 2 o'clock, Mrs. Lucia Barnes, of McHenry, Ill., took the stand. She is a trance-speaker of much promise. Her descriptions were dramatic, and a spirit of subduing tenderness ran through her lecture, making it very attractive and interesting. Her lecture was well received by all. She is a young speaker, but her prospects are fair.

A. J. Higgins sang a song entitled the "Irresistible Conflict," after which, Mrs. Judd, Mrs. Durand, and others, were influenced by Indian spirits, and spoke in foreign tongues.

SATURDAY EVENING.—S. P. Leland opened the Conference by a brief speech on Marriage, followed by Judge Boardman, who told some practical truths regarding Marriage, and the principles involved in the forming of proper unions.

At 7½ o'clock L. K. Cooney took the stand for a "set speech." His lecture was prefaced by the recitation of a poem by Mrs. Cooney, entitled, "Southward, Ho!" His subject was: "Reform and Reformers." We have few better lecturers, in the strict sense of the word, than Mr. C. He is not fiery nor impetuous, but his words are loaded full of meaning. His lectures are generally of a scientific character, and do much to excite thought on questions of practical worth. The world needs science; and he who aids in the dissemination of its grand principles

the inspirations of God and Eternity. His lecture, in substance, was a studied effort to prove the Buddhist transmigration theory. He believed man's spirit had been eternally individualized, and that it had inhabited forms prior to inhabiting the human, and that they would ultimately relapse in their "circular development." The Judge was severely criticized and questioned by several speakers, during the reading of his lecture. Several other brief speeches were made, and the festival adjourned.

SUNDAY AFTERNOON.—A. J. Higgins spoke on the political issues of the day, after which S. P. Leland gave the regular lecture of the session. His subject was the "Beauty of our World." His lecture was full of poetry gleaned from the realms of the beautiful. After the lecture, the platform occupied by several speakers, already mentioned, on a variety of subjects. Thoughts were exchanged freely; and soul seemed to speak to soul in harmony. The session was an interesting one; the speakers receiving frequent applause from the audience.

SUNDAY EVENING.—This session was occupied by a lecture from [Mrs. Streeter], and a fraternal exchange of thought in Conference. The gallery, and every portion of the church, were crowded. Frequent manifestations of approbation and disapprobation were given. Several speakers were hissed in a most disgraceful manner. The chairman remarked that he hoped to learn that all such manifestations came from the rabble, for none moving in respectable society would descend so low. S. P. Leland said that hisses were the arguments of the most detestable cowardice; however, he believed in every one speaking in the language of their own species, and if there were any there which hissing did not satisfy, he hoped they would be permitted to bray! (Applause.)

Remarks were made by Brewster, Dunton, Stearns, Boardman, and others, from the stand, and by several in the audience. Good order was restored prior to adjournment, and at 9 o'clock the festival adjourned *sine die*. Here closed one of the most harmonious Conventions that was ever held. All felt richer in soul, and "glad that they were there." Thanks were tendered to the officers, and to the hospitable people of St. Charles, and all went away feeling that they had caught glimpses of the Summer Land.

S. S. JONES, Pres't.  
S. P. LELAND, Sec'y.

### For the Herald of Progress.

## Henry C. Wright upon the Oswego Convention.

BY LITA H. BARNEY.

I think our brother, Henry C., gave the public an incorrect impression in his article in the HERALD, No. 80, although I was pleased with the general tenor of the letter. And I occupied the place of a secretary to the Convention, and reporter to the HERALD, it seems to be also a part of my duty to strive to correct what I conceive to be a wrong assertion. I know Brother Wright will not feel hurt at me for this, for he will, upon consideration, see that he was rather too sweeping when he wrote these words, referring to the condition of the country: "That Slavery is the curse, and Abolition the only cure of these evils, is the ONE GREAT THOUGHT of the CONVENTION; and this idea he amplified somewhat upon, in his following paragraph. This makes it an Anti-Slavery Convention, instead of a Spiritual one, which position I deny. The question before the speakers assembled was: "What are the demands of the age upon us, as Spiritual Teachers, and how can we best become fitted to meet those demands?"—and this question Mr. Wright also properly embodies in his article. It is impossible, in the present state of the country, that allusions should not have been continually made to it, and to slavery; but as for making the war or slavery the "one great thought," it was not so, as an examination of either the reports (Mr. Clark's or my own) will show. I do really suppose that if the question had been put to those assembled there, whether slavery was not the fundamental element in the trouble now upon us, that there would not have been a dissenting voice. But the point to which I am alluding is, that it was not the "one great thought of the Convention." The words slavery and liberty were often used by those who did not at the time refer to colored chattels, but were designating the conditions of mankind; they were also often used by those who did refer to human property. We are apt to judge the world through our own spectacles; it is a way that I have, in common with the rest of mankind, and our good Brother, whose great soul is so full of abolition sentiments that he never attempts to get up and make a speech without referring to them, judged us through his. He calls himself the "man of one idea," but there are few more comprehensive ideas than that same one, for it grasps the whole world with all its miseries, and strives to introduce reforms in every department, and the unborn generations, for whom he is mostly working, shall speak the name of Henry C. Wright with more reverence than that of the gods, for he has labored, "not to give them lands or institutions, railroads or wealth, but sound minds in sound bodies." A noble pioneer he. Angels, bless him!

It has been an aim with the officers of this series of meetings, known as Speakers' Conventions, not to run into side issues, into Dress Reforms, Woman's Rights, Abolitionism, or Marriage questions, as leading points in their debates. Incidentally these come up properly enough, but it cannot be said that our meetings are exponents of any one of these, in themselves, beautiful ideas, and necessary movements. Their intention has been, first, to gain a thorough acquaintance with each other; this was a principal idea in the commencement of our meetings at Quincy, Mass. I say *our* meetings, for it is more convenient for me so to do; not that I consider myself a teacher, but still a *worker* on a humble scale, and identified with these meetings from the very first projection of them. Therefore I know the basis upon which they were founded, and having been a secretary at each, have seen how well the first points have been adhered to. This acquaintance was to be made by analysis of themselves and each other, all in the best of kindness and brotherly love. Many friendships have been formed, and very many prejudices uprooted, that had gained ground by reports against people who had never met each other. Spiritualists labor for individuality; but, as was well set forth in Prof. Toohey's resolution at Oswego, and which he spoke upon there, there is a limitation to our individuality. We may be individuals, but in laboring for a common cause it is best to recognize others as such also, and fraternize with them as much as possible. Our beliefs are not optional with us, and in order to remove any unpleasant ones—and prejudices against others always come under this head—we must study more into our reasons for such. This can be done only by a more extended acquaintance, which has been obtained by these fraternal gatherings.

2d. The aim has been to find what the people were crying to their teachers for, what kind of bread they craved, and then to make ourselves understanders enough of human nature to know what to give them. This comprehends each and every department of reform, and if there were any there which hissing did not satisfy, he hoped they would be permitted to bray!

PROVIDENCE, R. I., 1861.

### A CORRECTION.

COLUMBUS, Pa., Sept. 15, 1861.  
EDITOR HERALD OF PROGRESS, Sir: In your issue of the 14th instant, I am reported to have said, at the National Speakers' Convention, Oswego, that "I think it is by sympathy that mediums are controlled, and challenge the public to produce a medium who is controlled by an influence that cannot, if he chooses, control the one they are addressing."

In construction, that sentence is very like an occasional paragraph in the N. Y. Tribune. I said nothing of the kind. If a person, through the public press, should call me a vagabond, or a swindler, I might not think it "worth the while" to deny the statement; and, too, it might be true; but when I am so misrepresented in a public journal, as to lead the reader to infer that I am a *fool*, I feel like writing the matter right.

Among other remarks that I made at the Oswego Convention, were these:

By means of the law of sympathy only do I consider it possible for spirits to influence mortals. It is, in my opinion, absurd to suppose that a spirit can influence a stranger, when he cannot sensibly impress his [the spirit's] nearest friend. We will suppose a medium is visited by an investigator, concerning whom he knows nothing; and that the latter, after entering the medium's presence, does not point at letters of the alphabet, write the names of his spirit friends, or do anything whatever further than to sit down and *passively* await the reception of a communication. I challenge any one to prove that, under such circumstances or conditions, an investigator ever received a communication, with the full name of one of his spirit friends appended, and containing a definite statement of incidents that occurred in the earth experience of the spirit purporting to communicate. I am willing to admit that all mortals are subject to the influence of their spirit friends; that they receive impulses, and perhaps repulsions, from the spirit world; but that disembodied spirits can give definite external expression to their thoughts and feelings, through any medium whatsoever or whosoever, I do not believe.

So much with regard to what I said at the Oswego Convention. Now allow me to add that I claim to be a Spiritualist—an believer in the Harmonial Philosophy of A. J. Davis, and in the future shall labor earnestly as a Reformer. To mediumship, as a profession, and the *specificity* of a few, I am conscientiously opposed. Fraternally, W. F. VON VLECK.

### ANOTHER CORRECTION.

EDITOR HERALD OF PROGRESS: Please allow me to correct a statement made by your reporter of the Oswego Convention, of my remarks on Sunday, P. M. The remarks were as follows:

"As Spiritualists, professing the broadest charity towards the erring—though not endorsing their excesses as right—ought we to pronounce unqualified maladjustments against an individual accused of seducing one person? Why, the usually considered less charitable Christians could do no *more* in the case of a Rev. Mr. Comstock, I heard of whilst at Adrian, two or three years since, (not that the reverend gentleman was of that name,) who was accused of deceiving *several* ladies of his congregation?" Yours, very respectfully,

LAWRENCE DE FORCE,  
Vincennes, N. Y., Sept. 18, 1861.

### Brief Items.

—While Gen. Fremont is giving his services to the country for six thousand dollars a-year, suspicion and distrust thrown in, he is paying an agent to attend to his own business twenty-four thousand.

—Affairs in Missouri are fast approaching a crisis. Fremont is on his way to Lexington, and whether he has requisite means or not,

—It is stated, with reference to the pardon of private Scott, sentenced to be shot for sleeping at his post, that the President went himself, after dark, to the encampment, to be sure that the pardon had been received.

—The only daughter of Henry Ward Beecher has recently married the Rev. Samuel Scoville. The bride's father performed the ceremony under the trees, at his residence, near Peekskill.

—An earnest call is made for blankets for our soldiers, the manufacturers not being able to supply the demand. They will be received and, if desired, paid for at a fair valuation.

—Mr. John S. Rock, a colored gentleman, recently at the Boston bar, has been appointed a Justice of the Peace for the County of Suffolk.

—"Burleigh" writes to the Boston Journal that "a new feature has been introduced into our city, and that is, clapping and stamping applause in the churches when a good thing is said."

—The mutineers condemned to the Tortugas, have been mustered into a N. Y. Regiment at Newport News, by Gen. Wool, and will be allowed opportunity to retrieve their disgrace.

—The music for our army will cost four millions a year.

—Gen. Mansfield has been appointed to the command of Fortress Monroe. Gen. Wool will probably be assigned to some more important command. If not, we should like to know why.

—Charles Sumner in a recent speech at Worcester, said: Look at the war as you will, and you will always see slavery. Slavery is its inspiration; its motive power, its end and aim.

—It is often said that the war will begin at an end of slavery. This is probable. But it is surer still, that the overthrow of slavery will at once make an end of the war. \* \* \*

—It is necessary even, according to a familiar phrase, to carry the war into Africa. It will be enough to carry Africa into the war, in any form, any quantity, any way. The moment this is done, rebellion will begin its bad luck, and the Union will be secure forever.

—Hon. Schuyler Colfax says that, when complaints were uttered against Fremont, that, with 20,000 troops in St. Louis, he did not send a portion against Price, the General showed him the master-roll of all the U. S. troops in and around St. Louis, numbering barely 8,000. And after this, he received orders for troops to be sent to Washington!

—The shoe blacks of London earned during the last financial year, four thousand five hundred pounds—representing the blacking of more than a million pair of boots.

—Let every Congressman from the loyal States go to Washington in December, pledged irreversibly to the righteous principle, that the miscreant who draws a sword against his country cannot hold a slave.—*Sunday Mercury.*

—ADVISE TO "PEACE" MEN.—Hold your peace!

—THE GAIT TO BE AVOIDED BY OUR CAVALRY  
—De Canter.

—MUCH NEEDED IN THE GOVERNMENT OFFICES.—More light than is afforded by red tapers.

### FOREIGN ITEMS.

We have Liverpool dates to Sept. 21st.

—Prince Alfred comes passenger on the Niagara

—The Queen of England narrowly escaped assassination

—A Spanish expedition against Mexico is reported as organizing at Havana.

—The French Emperor has refused permission to French officers to accept commissions offered them in our army.

—It was inferred from an article in the *Moniteur* that Garibaldi's acceptance of a position in the United States Federal Army would suit the French policy.

—By a decision of Marshal O'Donnell to the Captain-General of Porto Rico, it is declared that when a slave touches the soil of Spain he is free.

—The Great Eastern had at last been safely anchored. Great praise is accorded a Bostonian, named Hamilton, for arranging a temporary steerage gear by which she was saved from being a total wreck. The suffering of her passengers was extreme. The rolling of the vessel was so heavy as to completely demolish all the cabin furniture, destroy the baggage, and occasion twenty-five fractures of limbs, besides bruises and cuts innumerable.

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—The Count de Paris and Due de Chartres, nephews of the Prince de Joinville, have been assigned to the staff of General McClellan, with the rank of captain.

—AN "ISLAND-LAND."—The greater part of Pennsylvania.

—Mount Vesuvius begins to emit smoke, and shows very decided signs of a coming eruption.

—The Count de Paris and Due de Chartres, nephews of the Prince de Joinville, have been assigned to the staff of General McClellan, with the rank of captain.

—AN "ISLAND-LAND."—The greater part of Pennsylvania.

—NOTICES OF NEW BOOKS.

Talent alone cannot make a writer; there must be a whole mind behind the book."

THE BREATH OF LIFE; OR, Mal-Respiration and its Effects upon the Enjoyments and Life of Man. By GEORGE CATLIN. New York: John Wiley, Publisher. pp. 76. Price 50 cents.

We have been delaying our notice of this important little work, by an earnest author, until time would permit us to prepare a chapter of facts substantiating the theory presented. But we will delay no longer. It is high time that the public should be made acquainted with the existence and beneficent purpose of this excellent work. Mr. Catlin has availed himself of extensive advantages, and has taken possession of golden opportunities, to observe and to experiment upon facts of the greatest moment to the health and progress of mankind. We quote some of the author's facts and deductions:

—As Spiritualists, professing the broadest charity towards the erring—though not endorsing their excesses as right—ought we to pronounce unqualified maladjustments against an individual accused of seducing one person? Why, the usually considered less charitable Christians could do no *more* in the case of a Rev. Mr. Comstock, I heard of whilst at Adrian, two or three years since, (not that the reverend gentleman was of that name,) who was accused of deceiving *several* ladies of his congregation?" Yours, very respectfully,

LAWRENCE DE FORCE.

Vincennes, N. Y., Sept. 18, 1861.

regulations of the All-wise Maker and Teacher can have their *way*, and are not contravened by pernicious habits or erroneous teaching.

—"If man's unconscious existence for nearly one-third of the hours of his breathing life depends, from one moment to another, upon the air that passes through his nostrils, and his repose during those hours, and his bodily health and enjoyment between them, depend upon the soothed and tempered character of the currents that are passed through his nose to his lungs, how mysteriously intricate in its construction and important in its functions is that feature, and how disastrous may be the omission in education which sanctions a departure from the full and natural use of this wise arrangement?

—"When I have seen a poor Indian woman in the wilderness lowering her infant from the breast, and pressing its lips together as it falls asleep in its cradle in the open air, and afterward looked into the Indian multitude for the results of such a practice, I have said to myself, 'Glorious education! such a mother deserves to be the curse of emperors.' And when I have seen the *careful, tender mothers*, in civilized life, covering the faces of their infants sleeping in overheated rooms, with their mouths open and gasping for breath, and afterward looked into the Indian multitude for the results of this incipient stage of education, and have been struck with the evident evil and lasting effects of this incident stage of education, and have been more forcibly struck and shocked when I have looked into the bills of mortality, which I believe to be so frightfully swelled by the results of this habit thus contracted and practised.

—"There is no animal in nature excepting man that sleeps with the mouth open; and with mankind I believe the habit, which is not natural, is generally confined to civilized communities, where he is nurtured and raised amid environs of luxury and unnatural warmth, where the habit is easily contracted, but carried and practised with greater danger to life in different latitudes and different climates, and in sudden changes of temperature even in its own house.

—"The physical conformation of man affords sufficient proof that this is a habit against instinct, and that he was made, like the other animals, to sleep with his mouth shut—supplying the lungs with vital air through the nostrils, the natural channels; and a strong corroboration of this fact is to be met with among the North American Indians, who strictly adhere to nature's law in this respect, and show the beneficial results in their fine and many forms, and exemption from mental and physical disease, as has been stated.

—"The savage infant, like the offspring of the brute, breathing the natural and wholesome air directly from instinct, closes its mouth during its sleep, and in all cases of exception the mother rigidly (and cruelly, if necessary) enforces nature's law in the manner explained, until the habit is fixed for life, of the importance of which she seems to be perfectly well aware. But when we turn to civilized life, with all its comforts, its luxuries, its science and its medical skill, our pity is enlisted for the tender terms of humanity, brought forth and caressed in smothered atmospheres which they can only breathe with their mouths wide open, and nurtured with too much thoughtlessness to prevent their contracting a habit which is to shorten their days with the crop in infancy, or to turn their brains to idiocy or insanity, and their spines to curvatures; or in hindrance of their sleep to fatigue and the nightmare, and their lungs and their lives to premature decay.

—"If the habit of sleeping with the mouth open is so destructive to the human constitution, and is caused by sleeping in confined and over-heated air, and this under the imprudent sanction of mothers, they become the primary causes of the misery of their own offspring; and to them, chiefly, the world must look for the correction of the error, and consequently, the benefit of mankind. They should first be made acquainted with the fact that their infants don't require heated air, and that they had better sleep with their heads out of the window than under their mother's arms; that middle-aged and old people require more warmth than children, and that to embrace their infants in their arms in their sleep during the night, is to subject them to the heat of their own bodies, added to that of feather beds and over-heated rooms, the relaxing effects of which have been mentioned, with their pitiable and fatal consequences.

—"Though the majority of civilized people are more or less addicted to the habit I am speaking of, comparatively few will admit that they are subject to it. They go to sleep and awake, with their mouths shut, not knowing that the insidious enemy, like the deadly vampire that imperceptibly sucks the blood, gently steals upon them in their sleep, and does its work of death while they are unconscious of the evil.

—"Few people can be convinced that they snore in their sleep, for the snoring is stopped when they awake; and so with breathing through the mouth, which is generally the cause of snoring—the moment that consciousness arrives, the mouth is closed, and nature resumes her usual course.

—"In natural and refreshing sleep, man breathes but little air; his pulse is low, and in the most perfect state of repose he almost ceases to exist. This is necessary, and most wisely ordered, that his lungs, as well as his limbs, may rest from the labor and excitements of the day.

—"Too much sleep is often said to be destructive to health; but very few persons will sleep too much for their health, provided they sleep in the right way. Unnatural sleep, which is irritating to the lungs and the nervous system, fails to afford that rest which sleep was intended to give, and the longer lies in it the less will be the enjoyment and length of his life. Any one walking in the morning at his usual hour of rising and finding by the dryness of his mouth that he has been sleeping with the mouth open, feels fatigued, and a wish to go to sleep again; and, convinced that his rest has not been good, he is ready to admit the truth of the statement above made.

—"The mouth of man, as well as that of the brutes, was made for the reception and mastication of food for the stomach, and other purposes; but the nostrils, with their delicate and fibrous linings for purifying and warming the air in its passage, have been mysteriously constructed and designed to stand guard over the lungs—to measure the air and equalize its draught during the hours of repose. The atmosphere is nowhere pure enough for man's breathing until it has passed this mysterious refining process; and therefore the imprudence

and danger of admitting it in an unnatural way, in double quantities, upon the lungs, and charged with the surrounding epidemic or contagious infections of the moment.

—"It is a known fact that man can inhale through his nose, for a certain time, *methic air*, in the bottom of a well, without harm; but if he opens his mouth to answer a question, or calls for help in that position, his lungs are closed and he expires. Most animals are able to inhale the same for a considerable time without destruction of life, and, no doubt, solely from the fact that their respiration is through the nostrils, in which the poisonous effluvia are arrested.

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## THE HERALD OF PROGRESS.

wife, whose only accomplishments were her sinless soul and her sweet gift of song. He grew weary of his little heaven of beauty, and longed for his stately halls and his native land; he could not introduce his peasant wife to his haughty relatives, as if she, who drank purity at the fountain of God, was not superior to his boasted nobility of birth!

He grew moody and irritable, and my sweet mother, in her innocence, tried to win him back to good nature by her sunny smiles and artless caresses, which, alas, drove him farther and farther from her.

I saw him leave his cottage home and his wife, with the tears raining over her white face, for what he had told her was a visit to his early home. He left with the most sacred promises of speedy return, and she, in her loving confidence, believed him, and with her own hands prepared him for the journey from which, in his heart, he never meant to return to her.

In his own land the betrothed of his infancy was waiting and wondering at his long delay, and his lordly relatives were importunate in their demands for his speedy return; he could not brook their haughty scorn, if he informed them that he had degraded their long-prized line of ancestry, by what they would term a "mésalliance," so he crushed every feeling of reproach, left purity and peace behind, and journeyed towards unrest and wretchedness.

After months of anxious waiting, I saw my pale, sad mother, with her young babe clasped close to her bosom, wander forth in search of the delinquent. She found him calling another woman by the sacred name which she knew belonged alone to her, and soon again to be a father.

She was not poor, for my father, as if to indemnify her for the wrong he meant to do her, had left her gold, and the sale of her beautiful cottage home had procured a fortune. She secluded herself, however, only where she could see him pass on his daily drives.

It was long before he discovered her, and then it was only to call down bitter maledictions upon her innocent head; because he had injured her he could not forgive her.

My father's entrance into the library dispelled the vision, and hastily slipping the locket back into its hiding place, I tried to resume my search after the missing papers.

But I was overcome by the heart-sickening revelations, and pleading indisposition as an excuse, I withdrew to the privacy of my room. My father's presence was becoming loathsome to me. I had not learnt the divine lesson of forgiveness, and I hated him for the wrong he had done my gentle mother. How my step-mother, as I will proceed to call her, came to consider me her child, was still a mystery, but one that was soon to be solved.

She was quite unwell and sent for me one morning to take a book and read aloud to her. I commenced reading a poem in which I was intensely interested, and I became possessed of double consciousness; for, while I read aloud from the book, I read, with equal facility, scenes from her past life, as I already had in my father's and my own mother's.

I saw her in failing health and ordered to a warmer climate; with many tears she left her young babe to the care of a nurse; that child died, and I saw myself, not many months her senior, stolen from my broken-hearted mother and substituted for the dead; my father deliberately planning the outrage. My unscrupulous step-mother never dreamed of the deception practiced upon her, and when she returned, after several years of absence, she reared me as her own child.

Hitherto my visions had had some connection with my own history or that of my friends, but I soon learnt that my singular powers were not limited to the confines of home. I had only to be in proximity to people to scan their past lives; and I often tested the accuracy of the revelations by inadvertent allusions to scenes which they thought known only to themselves and God; their nervous staring eyes, and sudden pallor was sufficient corroboration.

It was a fearful power—this reading people's secrets, and I thank God that I never made it an instrument of evil.

I began to mingle with the world with a purpose now; I learned to stand by great men and see scene after scene in their past lives—scenes of which the world never dreamed—of which they hardly dared whisper to themselves lest they should become known—I saw many a proud face blanch at some fancied allusion to their secret. *Conscience was its own Nemesis!*

New revelations constantly awaited me. I seldom came in contact with any person without some scene which was symbolical of them being presented to my vision; sometimes they were pure and beautiful, but oftener dark and evil.

In a short time proximity to people was not necessary in order to read their histories. I had only to hold their writing, or anything that belonged to them in my hand, and the vision would be just as complete.

Much of my reserve had worn off in my intercourse with the world. My parents had begun to hate that my singularities had forever disappeared, and for the first time, informed me that I must be betrothed in early infancy, and that I must prepare to meet my future husband. The subject was broached cautiously, and very tenderly to me, my parents dreading a return of my old shyness, and not without reason considering the nature of the revelations they were about to make. My father placed in my hands a letter from the gentleman in question, in which he begged that the nuptials should be solemnized as soon as possible after his return from abroad. I took the letter with me to my room. No sooner had I commenced my perusal of the author, who seemed to stand before me, with me to see him was to love him, he looked so unlike all other men, so noble, beautiful, and manly.

My woman's nature was beginning to assert its supremacy; I yearned for love, to love and be loved, irrespective of the ties of consanguinity. In these new and delightful emotions my heart-reading powers became dormant, and it was decided in family conclave that no mention of my singularities should be made in the presence of my lover; my parents were determined upon consummating their plans.

I looked forward to the arrival of my betrothed with the greatest pleasure. I had spent hours with him in my clear-seeing state, and failed to discover aught of wrong. I loved him enthusiastically, and took the most active delight in hastening the preparations for my bridal. I lived in the enjoyment of the most delightful anticipations! For the first time I looked with pride upon my personal loveliness. I could bring my loved one not only wealth, but beauty unsurpassed.

My lover came. Acquaintance only strengthened my attachment for him. I flattered myself that he was the purest and noblest being in existence; I had read dark traits in all other characters, in him I saw nothing but purity, and with no chilling foreboding I gave myself up to the joy of loving. In those few weeks I became almost another being, in my self I became a misanthrope. I hated to see people's faults and follies staring me in the face wherever I went. It was awful to witness the workings of animal passion upon the soul!

I shrank from these exhibitions as I would from the tortures of the Inquisition. I saw some narrow selfishness in every soul—I became a misanthrope. I hated to see people's faults and follies staring me in the face wherever I went. It was awful to witness the workings of animal passion upon the soul!

I shrank from these exhibitions as I would from the tortures of the Inquisition.

I hated men for their concealed villainies, I loathed them for their ignoble yielding to private vices; I had not learnt to love people for the divine principle within them, however shadowed it might be; I had yet to learn that sweet waters could flow from even the hardest rock.

Life became irksome to me; I confined myself wholly to my room and the library; I roamed in thought with the dead past—it's heroes and noble men—and sighed that the age of true greatness had vanished in its dim archivels. Alas! I looking for perfection I saw not the dew-laden violets that lifted up their sleek heads in fragrance and beauty at my very feet. I loathed the presence of the very servants who waited upon me, and in their turn they looked with contempt upon the beautiful woman who shut herself in from all the world, and withered for want of the refreshing dew of sympathy and love.

Thus several years passed away in almost hopeless solitude, until accident broke the desolate monotony. One of the work people engaged upon my father's estate fell from a building in process of erection, and was brought almost lifeless into the house. They said he was dying, and curiosity led me to read the thoughts of a dying man. I wanted to add a new revelation to my already dark hoard.

I saw before me a soul, so sustained, so tranquil, so pure and elevated, that I felt unworthy to stand in his presence. He believed himself to be dying, and occupied his last moments in giving directions for the care of his aged mother, whom he had labored to support, and in urging them to break the news of his death cautiously to her, that she need not be overwhelmed by the sad tidings. Thoughtful and unselfish, he had spent his life for the good of others, and the same Christ-like unselfishness characterized every emotion in what he believed to be his dying hour.

In the presence of so much simple greatness I shrank from myself; my faults became apparent to me; I read my own soul as I had the souls of others. What did the tablet present to me? Nothing but records of selfishness! Had I, in one instance, lightened the burdens of the poor and oppressed? No! no! I had lived in proud unconsciousness of their woes.

I contrasted my life with his. I had lived surrounded by the grandeur of the past, the goodness and greatness of the present, and how meager were my attainments, compared by the standard of the humble laborer before me. I had unlimited wealth at my control; he had labored all his life for a pittance, and yet found time to cultivate Christian virtues and graces, to which I was a stranger. I felt with shame for myself, his infinite superiority to me; I felt how far I was from the spiritual kingdom Christ came to establish; I felt my unworthiness to be even a door-keeper for this apostle of the Savior.

An irresistible influence attracted me to his bedside day after day. As he was convalescing I became a constant witness of his purity of thought and constant.

Again I loved him this time I loved a true man; my highest ideal was realized. He asked me to become his wife. There was no cringing supplication as from an inferior to one holding supremacy. "Nature," he said, "had made him my equal," he might have added my superior, for how did his nobility of soul shame my boasted pride of birth.

This time I did not shrink from the kiss of my betrothed, but my soul went out in a song of praise to God, and I felt that the bells of the eternal city rang out chimes of peace.

How to break the tidings to my father became my next consideration; this would be attacking his pride of birth—his love of station, and they formed his most impregnable fortress, he had immolated my mother and his own life-long happiness upon that altar.

We went together to him, and when the old tempest of wrath began to gather upon his face, I turned, involuntarily, and sang again that wild passionate strain, "Vengeance is mine!" and he laid his trembling hands upon our heads, and blessed us with pallid lips.

We were married, and from that hour, as if their mission was accomplished, all my singular powers left me, except my gift of song.

I am happy at last. My noble husband and I are striving to elevate ourselves and our race. We live not alone in the effluvia of the past, but the resplendence of the future showers its glad beams upon us. Life is beautiful to me; there are no terrors, for I have commenced already my immortal life; for, as we uproot the tares and sow the good seed, we become immortal.

My husband and I have commenced in earnest, here upon earth, our eternity of progression.

## Strangers' Guide

## N. Y. CITY DIRECTORY

Prepared expressly for this Journal.

Those who visit the metropolis during the pleasant season often, at a loss know 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 extended the labor necessary to gather and condense the information here appended, and which we trust may prove a valuable "guide-book" to those of our readers who visit the city, and useful also to citizens for reference.

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

## PARKS AND PUBLIC SQUARES.

Battery, with Castle Garden, lower end of Broadway, Bowling Green, entrance of Broadway, near Battery.

The Park, opposite Broadway from Nos. 229 to 271, St. John's Park, bet. Laight, Varick and Hudson Sts. Washington Sq. west of Broadway, bet. 4th & 5th 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.

For CONEY ISLAND, a ferry boat leaves pier No. 4 North River, at 10, 1, and 4 o'clock. This is a famous bathing place. The last return trip is at 6:30 P. M. from Coney Island. Boat stops at Fort Hamilton. Fare, with return ticket, 25 cents.

For SNEEDSBURG, LONG BEACH, RED BANK, and other localities in that neighborhood, a steamboat leaves foot of Jay St. daily, at 3:30 P. M., and returns from Poughkeepsie at 6:30 A. M. It makes several landings on the route.

FOR YONKERS, HARTSTADT, DORSEY'S FERRY, IRVINGTON, TARRETTOWN, and NYACK, a boat leaves foot of Jay St. at 9 A. M. and 4 P. M.

For CONEY ISLAND, a ferry boat leaves pier No. 4 North River, at 10, 1, and 4 o'clock. This is a famous bathing place. The last return trip is at 6:30 P. M. from Coney Island. Boat stops at Fort Hamilton. Fare, with return ticket, 25 cents.

For SNEEDSBURG, LONG BEACH, RED BANK, and other localities in that neighborhood, a steamboat leaves foot of Robinson St. daily. Time according to tide.

FISHING EXPRESSION 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.

## SUNDAY CONCERTS.

Good Music may be enjoyed by lovers of this art if they will attend service at Trinity Church, Broadway, opposite head of Wall St., on Sunday at 10:30 A. M., or 3 P. M.

Mass is performed by a choir of artists at the Cathedral Church of West 16th St., near 6th Av., and on East 28th St., near 3d Av., every Sunday morning at 10:30 A. M. Admittance 10 cents, which is paid to the sexton after he has shown a visitor to a seat.

VESPER SERVICE is performed at the 16th St. Church at 4 P. M., and at the 28th St. Church at 4:30, free. The music is generally very fine, and visitors are expected to drop a small silver coin into the plate.

At the Unitarian Church over which Dr. Osgood officiates, No. 728 Broadway, a new form of Vesper Service has been introduced. It is held on the first and third Sundays of each month at 7:30 P. M. QUARTETTE CHOIRS, made up of efficient vocalists, may be heard at all the churches named in this list.

## 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 Tomb, Centre, Franklin, and Leonard Sts. N. Y. Society Library, University Pl. or 12th St.

## PUBLIC LIBRARIES.

Astor Lib., Lafayette Pl. bet. Astor Pl. & St. Jones St. Woman's Library, University Bldg. Washington Sq. Cooper Union, bet. 8th and 9th Sts. and 3d and 4th Avs. Mercantile Library Association, Astor Pl. nr Broadway. N. Y. Society Library, University Pl. or 12th St.

## LITERARY AND BENEVOLENT INSTITUTIONS.

Historical Society, 2d Av. cor. 19th St. N. Y. University, east side Washington Square. Columbia College, 49th St. or 5th Av. Free Academy, 22d St. and Lexington Av.

City Hospital, Hospital St. and 9th Sts. and 3d and 4th Avs. Orphan Asylum, in Bloomingdale, 7 miles from City Hall. Deaf and Dumb Asylum, Washington Square, 2d St. Hospital, 6th Av. bet. 32d and 33d Sts. Pease House of Industry, 5th Plts. nr Centre & Pearl Sts. Odd Fellow's Hall, cor. Grand and Centre Sts. Homopathic Dispensary, 15 East Eleventh St.

## 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. Gurney's Photograph Gallery, 707 Broadway.

## PROMINENT CHURCHES.

Grace Church, 804 Broadway—Episcopal.

Trinity Church, opposite Wall Street—Episcopal.

Rev. Dr. Chapin's, 54th Broadway—Universal.

Dr. Osgood's, 728 Broadway—Unitarian.

Dr. Bellows', 249 Fourth Av. cor. 20th St.—Unitarian.

Dr. Cheever's, Union Square—Presbyterian.

Dr. Hawkes', 267 Fourth Avenue—Episcopal.

Dr. Young's, Stuyvesant Sq. and E. 16th St.—Episcopal.

Rev. H. W. Beecher's, Brooklyn, or Fulton Ferry.

Rev. T. L. Harris, Harrison Hall, Washington Sq.

Rev. G. T. Flanders, 2d Av. & 11th St.—Universalist.

## SPIRITUAL MEETINGS.

NEW YORK SPIRITUAL CONFERENCE, Tuesday evenings.

Clinic Hall, Eighth and Ninth Sts. and 4th Av.

SUNDAY CONFERENCE, 19 Cooper Institute, 3 P. M.

LAMARTELL HALL, cor. 29th St. and 8th Av. Sunday, 10% A. M.

## FARES.

To the Central Park, or any point below it, by the 3d, 6th, or 8th Avs., cars, 5 cents.

To Yorkville and Harlem, by 2d or 3d Avs., cars, 6 cents.

Anywhere on the route of 9th or 4th Avs., cars, 5 cents.

To 23d St. cor. 8th Av., or any point below it on the 8th Av. Bleeker St. and Broadway below Bleeker, 5 cents in the Knickerbocker line of stages. These are distinguished by their color—dark blue.

Other lines of omnibuses, through Broadway and the park, charge 6 cents, and in leading streets of the city charge six cents, and 10 cents for entering.

From Brooklyn to Williamsburg, generally 2 cents, or 15 tickets for 25 cents.

For public hacks the legalized rates are: For any distance not exceeding one mile, 50 cents for one passenger, 75 for two, etc., 25 for each additional one. For any distance exceeding one mile, but less than two, 75 cents is allowed for one fare, and 50 cents for a dollar for each additional person. Every passenger is allowed one trunk, portmanteau, or box, \$1 per hour is the time tariff.

## CARTAGE AND PORTERAGE.

Heavy parcels are carried upon drays. The carmen who own them are allowed to charge  $\frac{1}{2}$  of a dollar per mile. Household furniture 50 cents, and 50 cents extra for loading, unloading, and housing it.

There are City Expresses having offices in various locations, that carry parcels and packages generally from place to place within the business limits of the city for 25 cents each.

Portage is 12 cents for a package carried a distance of half a mile or less, and 25 cents if taken on a wheelbarrow or hand-cart. If half a mile is exceeded, 50 per cent is added to the tariff, and so on.

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# THE HERALD OF PROGRESS.

## Harmonial Book Repository.

### LIST OF BOOKS.

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**Miss Emma Hardinge** will lecture in 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.

**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.

**Miss De Force** can be addressed 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.

**S. P. Leland** will speak at Libertyville, Oct. 1, 2, and 3; Waukegan, 6; Reading, Mich., S. and H. Hillson, 10th; Adrian, 11th; Clyde, Ohio, Sunday, 13th. Will commence a course of lectures on Geology at Richfield, O., Oct. 22; at Sharon, 21; thence westward. Friends desiring lectures on Geology or General Reform, during the winter, will oblige by writing soon. Address Cleveland, Ohio.

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