

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

Vol. 2., No. 37.]

{A. J. DAVIS & CO.,
274 Canal St.}

NEW YORK, WEEK ENDING NOVEMBER 2, 1861.

{TWO DOLLARS
per Year.}

[WHOLE No. 89.]

TO WRITERS AND READERS.

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

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

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

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

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

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

Whisperings to Correspondents.

TO ALL WHOM IT MAY CONCERN.

"MEDICAL WHISPERS" will appear in our next number.

A. EVANS, O.—Your practical "Proclamation" is received.

J. J. H., WHEELING, VA.—Dr. Arnott's work on "Human Progress" will reach this country some time during the autumn.

M. T. K., COLD WATER, MICH.—We do not wish to express an opinion as to the efficacy of any advertised remedies.

J. W. E., AURORA, ILL.—"The Crisis of 1861" is received. We think it is high time to speak out the whole truth concerning the cause of this War.

"QUERE," BOSTON.—The case you describe is delineated in "Present Age and Inner Life," to which, for very complete instructions, we respectfully refer you.

V. N., LINWOOD, O.—The length of your reply to the Shaker Brother, of Union Village, O., will delay its publication for the present.

M. J. W., LYSANDER, N. Y.—Your contribution—written "in justice to yourself and a large body of Reformers now scattered over the land," is received and marked for publication.

E. N., BROAD BROOK, CONN.—Perhaps something useful and encouraging will be whispered for you, or to you, when most you need guardian assistance.

C. R., CHERRY TREE, PA.—Your question is answered in the "Harbinger of Health," which was duly mailed to your address. May it make you "healthy, wealthy, and wise."

A. AKTOS, ILL.—Again, with pleasure, we acknowledge your timely and thoughtful contributions. Friend Sfyder, the talented and natural Man, has sailed for Switzerland. He will correspond with this Journal.

W. H. M., VERMONT, N. Y.—"Atmospheric Air," your second paper, is received. The edition of the Journal, No. 85, is completely exhausted. Cannot, therefore, supply the missing number.

E. W. K.—GLEN'S FALLS.—Your cry is not "Sour Grapes," but for roots of a better quality. Wm. Perry & Son, of Bridgeport, Conn., are said to possess the genuine "Delaware" in fine condition.

WM. DONOVAN, PHILADELPHIA, writes: "Please correct as soon as possible a blunder of omission on my part, in my article on Speculative Philosophy. After the words: 'Kant should have attempted to prove the falsity of both,' add: 'the theses and antitheses of the mathematical antinomies.'"

E. W.—Have received your out-spoken review of the "Apostles' Creed." From the tenor of your remarks, we should infer that your "religious education had been neglected." Or, perhaps, you were too much educated to believe everything they told you. At all events, your remarks will be given to the world, when our readers will have an opportunity to judge for themselves.

For the Herald of Progress,
A RAINY DAY.

ANSWER TO A FRIEND.

I'll tell you why I love a rainy day,
It seems to be like a messenger, sent
To call the loved ones from their cares away,
To nestle in our home with sweet content.

I love a rainy day, because it seems
To drive all lonely feelings from my heart;
And leads me off in fancy-fitting dreams,
To lands unknown; and doth impart

A feeling of content. And when again
The sun-god, pouring forth his radiant beams,
Doth quickly send away the beauteous rain,
He also takes away my sweetest dreams.

You asked me why I loved a rainy day,
And now please tell me why you love to see
The dark and heavy clouds rolled all away,
That hang like shades o'er our eternity.

LEONA.

Philosophical Department.

"Let truth no more be gagged, nor conscience dumbed, nor science be impeached of godlessness."

For the Herald of Progress.

Objections to "True Grounds of Shakerism."

A REVIEW OF F. W. EVANS.

(See No. 85 of this Journal, page 1.)

WASHINGTON CITY, Oct. 8, 1861.

MR. EDITOR, SIR: Every man who argues to maintain a system, cannot see the defects like he whose mind has been "unconverted or biased by its sophistries." And every man who pins his faith to some, or a great extent, to words and phrases from a Bible, or other well or ill translated supposed authority, is equally blinded to enlarged, free, and true views, of the religious laws which govern the human being or human society.

Brother Evans' zealous efforts to sustain his system—that is, the system in which he has been trained—has the same weak points; and his attempts to prove points by quotations from the supposed sayings of Jesus, are about as good and as true as the attempts of Trinitarians and other system-mongers to prove their positions. Both parties BELIEVE they understand and know; both parties are CONVINCED that their word-quibbles and mystification-phrases are clear to themselves; both parties, in short, having invented an explanation flatteringly to their system, and repeated that explanation a thousand times, would still believe it, even if it had no meaning in it. Millions believe dogmas and sayings not understood, merely from FAMILIARITY with the wording, and think they comprehend for the same reason. All men who have adopted, or accepted, or been brought up in a system, are liable to the same error. They will vainly turn the current of everything to bolster up their tiny interests.

The mere fact that Jesus, the carpenter, preferred a life of celibacy, does not prove that such a mode of life is right for all men. It is evident Bro. Evans takes that erroneous view, and that the prejudice in his mind is the result of the old church or Bible teaching, which yet clings to false Christianity. This peculiar character in Jesus has been known of many persons both ancient and modern. It is exceptional, like any other freak of nature which deprives some men of the natural use of some member or faculty.

I was intimately acquainted with a man thus constituted, and who expressed his horror and disgust at the marriage relation. Suddenly, at about forty-five years of age, he changed, and married a beautiful woman. I have known another case.

Strong fanaticism, and even passions and disappointments, may artificially create the same unnatural condition.

But none of these facts prove that all men are to be forced into a similar condition. Bro. Evans altogether misunderstands the conjugal relation. Love has been implanted in the human breast in order that, among other things, man shall not fail on the earth. This is a law, and, being constituted by the Creator, must be superior to all exceptional and fanatical cases. But we must distinguish between true and false love. Man, in the early, or animal state, abuses love, and creates for himself a hell here, and to some extent, hereafter. As he advances, he will discover, as many have already discovered, that true or pure love, with all its simplicity, modesty, and happiness, is a heaven, which is also connected with feelings which will have their manifestation in heaven.

Bro. Evans is simply deceived by words and phrases, by system and preconceived belief or training. But he errs in another point.

The three great laws of our being are: love of God, love of our neighbor, and the use of property for the common good. Now all the merit, wisdom, and strength of the Shaker system, is based on the fact that they have practically obeyed the great third law. Without that, their system could not stand any more than the many preceding attempts to make general an exceptional case, or cases, of a singular bodily and mental defect. If we took the Bible alone for our authority, we might have the impression that Jesus was the first teacher of the doctrine (?) of celibacy; but we know, by the history of other religions and nations, that, from the most ancient times, men possessing this exceptional peculiarity have striven to impose it as a rule upon others! But the modern Shaker errs in taking it for granted that he is better than others, and designating others the "world's people;" which is falling again into the crime of the Jews and other ignorant people, that the God of all is really only the God of a chosen few. This is pride and vanity, and therefore a violation of the first and second laws before named. For the love of God and of the neighbor, when fully carried out, place all on

a perfectly equal footing, without respect of persons, and cannot tolerate for a moment a choice, which implies an injustice.

The same blind following of a book, the authority of which is so thoroughly condemned in the biting words, "Search the Scriptures," makes lovers of sects and systems—a people who only use one eye when God has given them two eyes, and quote the same book one against the other, believe in a destruction of the world and universe! The Creator's works are eternal, and subject only to modifications according to given laws. But the idea of a fiery or watery destruction is only an emanation of that false inspiration, against which the Bible itself even warns, that comes of an innate hatred of the human race—a vindictive emanation of a violent mind.

The world, being eternal and progressive by slow degrees, will be peopled ultimately by a wiser race, who will not abuse any of the gifts of their Creator. May the Shakers, who have so well carried out the third law, learn not to violate or attempt to violate any other law.

A READER.

Free Agency of Man.

THOUGHTS AND QUERIES, FRANK, FREE, FEARLESS AND CANDID.

BY E. E. GUILD.

Does man possess a self-determining power, or power of will which is not controlled by anything superior to it, and which enables him to act independently of God, in violation of God's will, and in opposition to his own predominant inclinations? If *yes*, then man is a free agent, and the doctrine of the absolute sovereignty of God is not, after all, true. If *no*, then the doctrine of the free agency of man is an error which ought to be exposed to the gaze of every man, and be by all men discarded forever. Let us, then, in the spirit of freedom and candor, examine this question.

1. Man, with all his powers and faculties, is a creature of God—an effect from God as the cause. This will not be disputed. If man is endowed with a power such as the doctrine of free agency supposes, then, it is thought by the believers in that doctrine, that all the results and consequences flowing from man's use of this power are justly chargeable upon man, and that God is in no sense responsible for them. But let us see. If man has any such power, how came he by it? The answer must be, God gave it to him. Well, when God gave man this power, did he foresee the use man would make of it? That he did, will not be denied. Well, did he foresee that man would use this power so as to violate his own will? Of course he did. Then if God willed that man should have this power, and, at the same time, knew that man would use it to violate his will, in any respect whatever, it amounts to just this, nothing more nor less: that God willed that his own will should be violated—that his own will should not be done. The absurdity of all this must be evident to every thinking person. There is no way to avoid this absurdity except to take the ground that God did not foresee what the actions of men would be. But this involves an absurdity almost equal to the other; for it denies to the Divinity the possession of an attribute which is essential to the very nature and being of God, to wit: that of omniscience, without which he cannot be God. If we say that God could have foreseen these actions, but chose not to do so, and thus suspended his omniscience as it relates to human actions, then we only jump out of the frying-pan into the fire itself—we only exchange one absurdity for another still greater. God always chooses what is best. No man will dispute that. But he could not choose not to know what man's actions would be unless he foresaw what they would be. In other words, he could not deprive himself of knowledge which he did not possess.

If, then, God conferred this supposed power on man with a perfect foresight of all the consequences that would result, he must be, in some sense, responsible for the consequences, whatever they may be. These consequences, to be sure, are only effects flowing from this power in man as the cause; but then if the power had not been bestowed, the consequences could not have existed; and as God voluntarily bestowed the power, he is the cause of the cause which produces these effects. On the principle, then, that "the cause of the cause is the cause of the thing caused;" it is impossible to avoid the conclusion that God is the cause of all the effects produced by this power in man. It matters not however proximate or remote, general or particular, extraordinary or common, mediate or immediate, may be the cause of these effects, they must be traced, ultimately, to the great primary cause of all things and beings, whatever that cause may be. If, then, we admit that man is endowed with just such a power as the doctrine of free agency supposes, God is by no means relieved from being in some sense responsible for its effects.

Here we might rest the argument and submit the case to the decision of our readers; for whether man is possessed of such a power or not, can make no manner of difference, so far as human responsibility is concerned, nor so far as the doctrine of Divine Sovereignty is concerned. But, for the sake of obtaining a little more light on the subject, let us push our inquiries a little farther. Let us proceed to settle the question if we can. Does man possess any such power?

2. Man is a being composed of body and mind. It will not be disputed that, as a physical being, he is governed by laws as fixed and immutable as those that govern the world which he inhabits. This supposed power, then, does not inhere in man's body. If, therefore, it resides anywhere in man, it must be in the mind. The mind of man is composed of distinct faculties. If, then, this power resides in the mind, it must belong to the mind as a whole, or to some one or more of its faculties. Does the mind, then, possess the power to determine itself? to act independent of influences, of all motives, and of all possible circumstances and conditions? Is it governed by no law, controlled by no power superior to itself? If not, it is a very lawless thing—a nondescript—a perfect anomaly. In all the universe of God there is no one thing, however great or small, that is not governed by unchanging laws. Even God himself—I say it reverently—is governed by laws inherent in his very nature. He cannot lie; he cannot deny himself; he cannot do a single wrong thing; he must always do what is right and best to be done. If, then, we suppose the mind of man to be subject to no law, that supposition is not only contrary to all analogy, but it supposes, also, that the mind is not responsible for its actions; for where there is no law there can be no violation of law. I know not how the idea of the absolute liberty of the human mind may appear to others, but to me it seems as plain and obvious an untruth as ever was concocted in the human brain.

If it be said that this liberty or power is not predicated of the mind, as a whole, but only a faculty of the mind denominated the will, then what we have said above, of the mind having such power, is true also of any faculty of the mind. But not only is it not true that the will of man has any such power; it is not true either that he possesses a distinct faculty called the will. Thought precedes all human voluntary action. Man never acts voluntarily without first deliberating in his own mind whether it is best to act or not. When his judgment decides that it is best to act, then the executive power of the mind is called upon to execute that which the judgment decides ought to be done. Previous to this decision of the judgment, the mind had no will to act. The will, then, is a mere creature of the judgment. Instead of being the master, it is the servant of the mind; and it is no more a distinct faculty, acting through a specific organ of the brain, than the judgment itself. A man's judgment is the result of the action of a combination of faculties; his will is an effect flowing from the same cause. Indeed, every faculty belonging to man may be said to have a will of its own. The animal faculties will their own gratification; the moral will moral actions; the religious, religious actions; the intellectual will to learn, to know, to understand. True, man's judgment may be, and often is, mistaken. Under the influence of excitement or passion it may tell him one thing; and when it is calm it may reverse its previous decision and tell him another and very different thing, thereby causing him to regret having done as he did. But in that case it is the judgment that is at fault, and not the will.

Notwithstanding the human mind has been so long, and by so many, regarded as a very lawless thing, I unhesitatingly affirm that there is nothing in all Nature that is more under the dominion of Law. With all its inconceivable power, with all its wonderful and varied manifestations, it is governed by laws as immutable, unvarying, and uniform, as those that govern the universe itself, and is a willing subject of these laws. Man always acts in obedience to the desires which predominate at the time he acts. Nor can he act otherwise without acting contrary to his own will, which it is impossible for him to do and at the same time his action be voluntary. God has so constituted his creatures, as that they have a strong and lasting desire for happiness and dread of misery. This desire of happiness is the predominant desire of all men, at all times and in all places. It is the predominant desire, as much of the young as the old, the poor as the rich, the bond as the free, the ignorant as the learned, the savage as the civilized, the bad as the good, the vicious as the virtuous, the sinners as the saints. The law of men's very nature, then, is to secure to himself the greatest possible amount of happiness and avoid all the misery he can. This law binds man fast in fate, if you please to call it so—God has so constituted him, and he cannot help it. He has no power to change his own nature, nor to reverse nor to annul the laws of his being. Motive influence—motive power—it is, then, that governs men in all their actions. And true as the needle to the pole, invariable as the law of gravitation, uniform as the changing seasons, man always acts, when he acts voluntarily, in obedience to his strongest motives. As well might he attempt to stop the planets in their course, or to invert the laws of Nature, as to do anything different from this. He cannot even begin to do it, for there is nothing in his nature to prompt or induce such action.

This law, inherent in the mind of man, corresponds with the law of attraction and repulsion inherent in matter. Man is always attracted by that which is agreeable to him, and repelled by that which is repugnant. "With all his boasted power of will he cannot prefer misery to happiness. He cannot choose to be hungry when he can just as well be fed; nor food that is disgusting when he can have that which is wholesome and agreeable; nor a penny instead of a dollar, knowing the value of each; nor a wife that is homely instead of one that is handsome, all other things being equal; nor children that are deformed, idiotic, or disobedient, instead of those that are handsome, intelligent, and obedient; nor to endure cold when he can be warm, or heat when he

can be protected from it; nor inconvenience to convenience; nor to be weak and feeble when he can be healthy and strong; nor the society of those whom he hates to that of those whom he loves. He cannot believe that which appears to him false, nor disbelieve what he knows to be true." He cannot love that which appears to him hateful, nor hate what seems to him lovely. These are indisputable truths, to whatever results and consequences they may lead us. "This is truth," even although it may be "at war with the philosophy of ages."

Happiness, then, is "man's being's end and aim." All men are striving for what seems to them the greatest good, each one according to his own idea of what that good is. True, mankind pursue it in an astonishing variety of ways. Some seem to miss it almost entirely. All seem to miss it in a greater or less degree. But are we sure that such is the case? May it not be, after all, that every one enjoys as much as he is constituted to enjoy? This we know for certain, that mankind differ in their tastes, thoughts, feelings, sentiments, and opinions; and that what contributes to one man's happiness, would make another miserable. One man thinks the greatest good consists in animal enjoyment; he is intent on gratifying his animal passions. Another, that it consists in intellectual pleasures; he is bent on intellectual enjoyment. Another believes that moral and religious enjoyment is the most to be desired; he will pursue after that. These men are all mistaken, though not equally so perhaps. And hence we have moral and religious fanatics, enthusiasts, and monomaniacs—intellectual monomaniacs and sensual monomaniacs. The fact is, the greatest good does not consist in the enjoyment of any one combination of faculties, but in the development, cultivation, exercise, and enjoyment of all the faculties—physical, intellectual, moral, and religious. True it is, too, that mankind experience conflicting emotions, impulses, thoughts, and feelings, and antagonistic motives and influences. But that motive which is the most powerful, that influence which is the strongest, that impulse which acts with the most energy, will invariably control the mind and induce the action. To suppose otherwise is just as absurd as to suppose that a ten pound weight can overbalance one that weighs five hundred pounds; or that a weak force can overcome one that is greatly superior to itself. That the strongest motive will and must control the mind, is just as certain as that a cause must produce its effect. It is also true that a man can act in violation of the dictates of his moral feelings, in opposition to his sense of right and justice. But this only proves that in all such cases the moral force is not equal to the animal, and hence the latter triumphs over the former. If man prefers to steal, lie, rob, or murder, rather than to gratify his moral feelings and enjoy the approbation of his conscience, it is certain he will do so whenever what appears to him to be a favorable opportunity presents. On the other hand, he in whom reason and the moral sentiments predominate is invulnerable to temptation. Men in the heat of passion, or under the influence of undue excitement, which blinds reason and stultifies the moral sense, will perpetrate acts which, when in their sober moments, their better judgment will pronounce wrong. Then their moral sense is wounded, and conscience, being offended, will inflict upon them her scorpion sting. They reproach themselves, abhor themselves, for the reason that when not blinded by passion they instinctively love what they judge to be right, and detest what they regard as wrong. If, in this way, they have learned to avoid such actions in future, well; if not, they have that lesson yet to learn. Now, there are certain actions, the tendency of which is to promote happiness; and there are certain other actions, the general tendency of which is to produce misery. The evident design of God is, that his creatures shall learn how to distinguish between these different kinds of actions by experiencing the consequences and effects of both.

This great law of necessity, which compels men to prefer happiness to misery, will, in its steady operation, finally work out the emancipation of every sentient rational being from ignorance and passion, which constitute the source and origin of all human errors and mistakes. We are introduced into the world in a state of entire ignorance; human life is a school; we learn by the instruction of others, by the history of the past, and by our own experience and observation. The most effectual teacher, however, and the most severe, too, is experience. But fools, it is said, will learn under no other. We all know how the counsels and warnings of the aged and experienced are unheeded by the young. We have all heard the story of the young lady who had a great desire to attend a ball. Her father was opposed to it, and undertook to dissuade her from going by telling her that he had attended a great many balls and had found out the folly of it by experience. "Well, father," said the damsel, "I want to find out the folly of it by experience too." So thought mother Eve; so think all young people; and so think many, even of the aged, who, it would seem, ought to know better. But sooner or later, in one way or another, time and experience will impress this great truth upon all minds with indelible power, to wit: that the greatest amount of true happiness can only be found by giving to the intellectual powers and moral sentiments the entire supremacy over the animal appetites and passions. He who learns this by the instruction of others, or by past history, or by observation, has only half learned it, after all. He may soon forget it. But he who is made to appreciate and realize the importance of this lesson by experience can never forget it. He will carry the memory of it through life—and into eternity itself.

3. If then, the mind, will, and choice of man, are all controlled by the power of motives, and if, when there are conflicting motives, the strongest always takes the precedence over all others, from whence do these motives spring? How do they originate? Does man originate them himself? No man who knows himself, or understands human nature, will pretend any such thing. No; these motives spring spontaneously in the mind, as the result of man's innate faculties; or are given rise to by outward circumstances, and external influences, which are brought to bear upon him. True, man can resist the external influence, provided he has an internal motive sufficiently powerful to overcome it; but if not, then he must yield, voluntarily or not, but at the same time necessarily. The conclusion is irresistible. Man is not a free agent, in the sense that he can act contrary to his own will; nor in opposition to the strongest motive; nor in opposition to the will of God.

Translated for the Herald of Progress.
The Progress of the Human Mind
 TOWARD THE TRUE SCIENTIFIC METHOD.

FROM THE FRENCH OF AUGUSTE COMTE.

In studying the phenomena of the general development of the human mind, either by the rational or empirical method, we discover, amid all apparent irregularities, one fundamental law to which its career is necessarily and invariably subject. This law consists in the fact that the intellectual system of man, considered in all its parts, must assume successively three distinct phases—the theological, the metaphysical, and, at last, the positive, or physical phase. Thus, first, man commenced with conceiving phenomena of all kinds as due to the direct and continuous influence of supernatural agents. He next considered them as produced by different abstract forces inherent in bodies, but distinct and heterogeneous. Finally, he came to view them as subject to a certain number of invariable natural laws, which are nothing but the general expression of the relations observed in their development.

All those who are sufficiently acquainted with the state of the human mind at different periods of civilization, will easily verify the accuracy of this general statement. A very simple observation will enable us to confirm this fact, now that this revolution is completed for the greater part of our ideas. The education of the individual, in so far as it is spontaneous, necessarily exhibits the same general phases as that of the species, and conversely; and to-day every man who is up to the level of his age, will easily establish, in his own experience, that he has been naturally a theologian in his infancy, a metaphysician in his youth, and a physicist in his manhood. The history of the sciences proves conclusively that the same is true of the human race as a whole. But, moreover, it is possible to explain why the formation of human ideas must necessarily go through such a development. To have a thorough and clear understanding of this, we must look at this law, like all other social facts, from a twofold point of view—first, from the physical, or that of necessity (i. e., as springing from the natural laws of human organization); and from the moral point of view, or that of being unavoidable; that is the only mode suitable to the development of the human mind. In the first aspect, the law is easily conceived.

A natural and irresistible tendency disposes man to be a theologian before he becomes a natural philosopher. The personal action of man upon other beings, is the only action, the mode of which he comprehends through his consciousness. He is then led to represent to himself in an analogous manner, the reaction which external bodies exercise upon him, as well as the actions they exercise upon one another, and the results of which he cannot directly see. At least it is thus that he must conceive them, so long as the progress of observation has not made known to him the very striking difference between these phenomena and those pertaining to himself. If later he changes his conceptions on this subject, it is only because, being disabused by experience and reflection, of his primitive illusions, he absolutely renounces the idea of penetrating the mystery of the mode of the production of phenomena, all knowledge of which his nature has forever interdicted him, in order to restrict himself to the observation of their actual laws; for if, even to-day, with all the positive notions which we have acquired, we should try to conceive, in relation to the simplest phenomena, by what power the fact which we call *cause* produces what we call *effect*, we should be inevitably led to form images similar to those which served as a foundation to the first human theories, as Barthelemy has very judiciously observed in expanding an idea of Hume's.

Man, then, necessarily commences by regarding all bodies which fix his attention, as so many living beings, possessed of a life analogous to his own, but in general superior, because of the more powerful action of the greater part of them. Next, the development of his observations makes him convert this first hypothesis into a less durable one, of a dead nature governed by a greater or less number of invisible superhuman agents, distinct from, and independent of, one another, the character and authority of which correspond to the species and the extent of phenomena attributed to their influence. This theory, which was at first adapted only to the phenomena of external bodies, is afterward extended to those of man and society, when human contemplation is directed towards them. Then it is that theological philosophy begins to assume a thorough consistency, and to exert a powerful influence on the progress of the human mind.

But the inevitable and steady improvement of natural knowledge does not fail to modify this system, and ends by destroying it. Properly speaking, man has never been a theologian entirely; there have always been some phenomena sufficiently simple and uniform to induce him to consider them, from the first, as subject only to natural laws, as Adam Smith has very well shown. Only those phenomena were at first neither the most numerous nor the most important. In respect to others, we may say that man has had recourse to theological explanations only as long as physical conceptions were not possible; for, when they became possible, he adopted them exclusively.

The first influence of the progress of observation was to induce the human mind to re-

duce continually the number of supernatural agents (by attributing to a single one the functions which primitively demanded several agents), in proportion as the relations of the phenomena were generalized to a greater extent. This rule, carried to its utmost, at last simplified the theological system so far as to reduce it to unity.

At this period, the continuous action of the same principle which had first led the human mind from Fetichism to Polytheism, and then from Polytheism to Monotheism, tended to restrict the theory of a direct intervention of a great supernatural cause to limits more and more narrow, reserving such intervention, however, for the explanation of phenomena of which the positive laws were unknown. As regards other phenomena, the discovery of their laws permitting them to be foreseen with greater precision, and, consequently, permitting action upon them with greater efficiency than did special theological theories, man ceased more and more to employ the latter in his habitual speculations, and has in preference adopted those which best satisfy his two great wants—fore-sight and action. Finally, when natural conceptions acquired sufficient extent and generality (that is to say, in our time), when they touched, on some principal points, all orders of inquiry really within the grasp of our faculties, the human mind, extending through analogy to all phenomena, even those which are unknown, that which had been verified only for a certain number, has considered them all subject to invariable physical laws, the discovery of which, becoming more and more accurate, has henceforth become the sole reasonable aim of our speculative labors. From that time the theological method, which had not previously fallen into complete disuse, has been regarded as incapable of any further employment in our researches; and the positive method has begun to assume the entire direction of the human intellect.

Conceiving this great revolution as an inevitable fact, we must now explain why such a career was indispensable to the development of the human reason. The Positive Philosophy has to-day obtained such an ascendancy over the mind, that we can hardly conceive the utility of, and much less the necessity for, any epoch of the theological and the metaphysical philosophy as a means of investigation. They are almost universally regarded—particularly the first—as aberrations of the human mind, even by that very small number who conceive these aberrations as having been inevitable. We must, then, rectify our ideas upon this essential point, which if not cleared up, it would be impossible to comprehend the law of the succession of the three philosophies in only a very imperfect manner, which would greatly limit the extent and value of its applications. Doubtless, then, it is important to prove that the human mind has not, up to our day, been in a state of torpor, and that it has constantly employed, at every period, the method most favorable to its progress, at least if we regard its career as a whole.

It is certainly indisputable in our day that the observation of facts is the only solid basis of human knowledge. We can even say, applying the principle in its utmost rigor, that every principle which is not reducible to the simple enunciation of a fact, either special or general, can have no real or intelligible signification; but it is not less certain that the development of the imaginative faculties must precede that of capacity for observation. The same causes which determined this order in the education of the individual, rendered it still more indispensable in the education of the race.

The Positive method is the surest in its progress, and even the only sure one; but it is, at the same time, the slowest, and for that reason by no means suitable to the infancy of the human mind. If this inconvenience has been able to be felt, even when the human mind has been long in full activity, we can judge how great it was at the period of its earliest efforts. The bare possibility of such a method presupposes a series of observations carried to great length, inasmuch as the first natural laws are always those the discovery of which demands the greatest length of time. But, on the other hand, absolute empiricism is impossible, whatever may have been said about it. Man is, from his nature, incapable not only of combining facts and deducing any consequences from them, but even incapable of attentively observing them and certainly retaining them, unless he connects them immediately with some explanation. In a word, there can no more be consecutive observations without some theory, than a positive theory without consecutive observations. It is evident, then, that the human faculties would necessarily have remained indefinitely in a state of torpor, had it been necessary to wait in order to reason upon phenomena, until their connection and some method of explaining them had been revealed by observation. Therefore the first progress of the human mind could have been produced only by the theological method, the only one whose development was spontaneous. If alone possessed the important property of offering to us at the outset a provisory theory, vague and arbitrary, it is true, but direct and easy of comprehension, which immediately grouped together primitive facts, and by the aid of which we have been able, by cultivating our capacity for observation, to prepare the way for the period of a truly Positive Philosophy.

If it were possible here to enter into any details on this great subject, we should clearly see that not only has the theological philosophy, taken as a whole, been indispensable to prepare the development of the Positive method, but also that the various improvements which it has undergone, and which, besides, have been produced by the progress of observation, have, by necessary reaction, powerfully contributed to accelerate that progress. To cite one, the most remarkable fact of this kind, it is evident that without the transition from Polytheism to Monotheism, natural theories would never have advanced to any great length. That admirable simplification of the theological philosophy restricted, in each particular case, the action of a great supernatural power to a certain general direction, the character of which is necessarily vague. In consequence, the human mind was fully authorized, and even strongly induced, to study, as a mode of action of that power, the physical laws of every phenomenon. Before that period, on the contrary, the mind, which tended to positive investigations, meeting for all phenomena, even the most simple, so many special theological and detailed explanations, every

physicist was inevitably regarded as an impious man.

The necessity of the course which we are examining becomes still more apparent, if we consider at the same time that the theological philosophy was the only one originally possible; it was also the only philosophy appropriate to the nature of the researches which should first occupy the human mind.

It is solely by an experience founded on the exercise itself of his faculties, that man could succeed in ascertaining their true scope. At first, we find it constantly inclined to exaggerate its powers. This inclination was then singularly fortified by the ignorance of natural laws, which inspired it with the hope of exercising on the external world an influence arbitrary, so to speak. In this state of mind, investigations into the essential nature of beings, into the origin and end of the universe and all its phenomena, appear alone worthy and capable of strongly interesting the human mind. We are amazed to discover such tenacity united with an ignorance so profound. But upon reflection, we see that it is impossible to conceive any motive sufficiently powerful to engage and sustain the human mind in its primitive state, in investigations—purely theoretical, without the strong attractions of those immense and all-comprehensive questions by which it is, particularly at that time, inspired, and even without the chimerical hopes of indefinite power, which are connected with such questions. Kepler keenly felt this necessity as regards astronomy, and Berthollet made the same observation with regard to alchemy as a forerunner of chemistry. For precisely the first characteristic of the Positive Philosophy is to regard all these great questions as necessarily insoluble. In interdicting all inquiry into the first and final causes of phenomena, it circumscribes the field of its labors to the discovery of their actual relations. It is then evident that even though the choice had been possible, at the outset, between the two methods, the human mind would not have hesitated to reject with disdain that which, through the meanness of its promises, as well as through the tardiness of its methods, answers so ill to the extent and energy of our primitive intellectual wants.

The preceding reflections then prove that, considering only the philosophical conditions of the development of the human intellect, it was necessarily obliged to employ for a long time the theological method before directing itself by the positive method. But this necessity becomes still more striking if we also regard the political conditions no less indispensable than the first to the intellectual education of the human race.

It is only by an abstraction, likewise necessary, that we can study the spiritual development of man separately from his temporal development, or that of the human mind aside from that of society; for these two developments, though distinct from one another, are not independent; on the contrary, they exercise upon one another a continuous influence indispensable to both.

It is not sufficient to perceive, in a general way, that the culture of the human intellect is possible only in and through society. We must likewise see that the nature and extent of social relations determine at every epoch the character and the rapidity of our spiritual progress, and conversely. Every one at the present time, for example, knows that it is impossible to conceive any real and durable progress for the human mind in that state of society in which every individual is constantly obliged to provide, by himself, for his subsistence, for the division between theory and practice, the general cause of our improvement, could not then exist to any extent; but among nomadic tribes, and even among those agricultural, whose mode of existence has in some measure removed this first obstacle, this fundamental condition is often very far from being satisfied. It is necessary, moreover, that the social organization should be sufficiently advanced to allow the regular establishment of a class of men who, relieved from the cares of material production and those of war, may devote themselves in a steady manner to the contemplation of Nature. In a word, in this relation, as in many others no less important, the formation of human knowledge presupposes a social state already highly complicated. But, on the other hand, no real and compact society can be formed and maintained without the influence of some system of ideas capable of overcoming the resistance of individual tendencies, which are so emphatic in a primitive state of man, and of making them conspire to a uniform system. This capital function, then, could be filled only by a philosophical theory, which, by its nature, could dispense with that slow preliminary elaboration necessary to the development of real knowledge, and which demands the steady continuance of a regular and complete political system. Such is the superior character of the theological philosophy in comparison with every other. To it is due, by force of circumstances, the primitive establishment of every social organization. Without the powerful and happy influence which it alone can exercise upon minds in the infancy of nations, it would be impossible to conceive of any permanent social arrangement capable of permitting, and up to a certain point aiding, the action of the human faculties. Considered in this light, what other influence than that of theological doctrines could, in the midst of a population of warriors and slaves, have allowed and maintained the existence of a body occupied solely with intellectual labors? and how could any other influence insure to it the preponderance indispensable to its first operations, as well as to the stability of society?

Thus, whether we regard moral or political conditions for the development of the human mind, we find it must necessarily commence with Theological Philosophy before attaining the Positive Philosophy. It is easy to establish with the same certainty that it could make the transition from one to another only by means of the Metaphysical Philosophy. Theological and positive conceptions have a character too unlike, too hostile even, for the mind, which advances only by insensible degrees, to be able to pass from one to the other without transitional conceptions. These indispensable conceptions have been, and were obliged to be, metaphysical, which, depending upon both theology and physics, or rather, being nothing but the first modified by the second, are, from their nature, eminently proper for this operation, and in which consists their utility.

Theological Philosophy, taking its stand directly at the original source of all phenomena,

is essentially occupied with unravelling their producing causes, while the Positive Philosophy, avoiding all investigations into causes, which it declares inaccessible to the human mind, applies itself solely to the discovery of the law, i. e., to the constant relations of facts to one another. Between these two points of view, there naturally intervenes the metaphysical, which considers every phenomenon as produced by an abstract force peculiar to it. This method is a favorite one for the inquirer, on account of the facility which it offers for reasoning upon phenomena without directly seeking supernatural causes, which the human mind has thus been able gradually to eliminate from its speculations.

It is, in fact, by such a method that this change has been wrought in all intellectual directions. When the progress of observation led man to generalize and simplify his theological conceptions, he substituted in every special phenomenon, for the primitive supernatural agent, a corresponding entity, to the consideration of which he thereafter exclusively devoted himself. These entities were first a species of emanations from the supreme power, but, thanks to their vague character, they ended by becoming so spiritualized as to be regarded as nothing but the abstract names of phenomena, in proportion as the increase of natural knowledge made the emptiness of this kind of explanation perceptible, and at the same time allowed the substitution of another for it. Thus metaphysics has been a means of transition at once natural and indispensable, from theology to physics. Its triumph is, on the one hand, the inevitable sign, and on the other, the direct cause of the fall of the first and the rise of the second.

If the foregoing considerations clearly prove that theological and metaphysical theories have been for the human mind an indispensable preliminary, they show with the same clearness that these doctrines could have no other natural destination; for their development has been only a continuous and progressive tendency towards positive theories. From the very fact that they have sufficed to direct the infancy of human reason, they are necessarily impotent as guides when it has attained its maturity. When once the human mind has really abandoned a theory, it never returns to it again. The strength and influence of the method are measured by the number and importance of its applications. Those which are no longer productive, entirely cease to be employed; but, as for two centuries the theological and metaphysical methods, which had preceded over the first essays of the human intellect, have become entirely sterile; as the most extended and important discoveries, those which do most honor, have been during this period solely due to the employment of the positive method, it is evident by that fact alone that it is to this latter that the exclusive direction of human thought will henceforth appertain.

Without misapprehending the important and innumerable services of every kind, rendered hitherto by theology and metaphysics, we cannot but see that the human intellect is not destined to compose theologies without end, nor to be always satisfied with logomachies. The most exact and complete knowledge possible of the laws of Nature, and consequently the investigations of the actions, which the human race is called to exercise over the external world—these are the true and constant objects of the efforts of human agencies, when its preliminary education is terminated. The Positive Philosophy is, then, the final condition of man, and is to cease only with the action of our intelligence. The delight with which it inspires us, its perfect accordance with the nature of our spiritual wants, are such that, as soon as it begins to be established by the discovery of any great laws, the most eminent intellects renounce with singular facility the seducing hopes of a science of absolute causes, which theology and metaphysics gave them, for the ardent pursuit of the pure and intellectual satisfaction derived from real and precise knowledge. Doubtless it is unnecessary, in our time, to insist upon the proof of a tendency, which manifests itself every instant in a thousand ways, even in intelligences which are the least advanced. Wherever positive conceptions have been brought into competition with those which are mystical and vague, disgust for the latter has inevitably ensued.

From all the considerations above indicated, there results the demonstration, both theoretical and experimental, of the general fact first announced, that the human mind, by its nature, passes successively, in every direction in which it is excited, through the three different theoretical states—theological, the metaphysical, and the positive. The first is provisory; the second, transitional; and the third, final. This fundamental law is, in my opinion, to be henceforth the point of departure for all philosophical investigations pertaining to men and society.

For the Herald of Progress.

The Doctrine of Non-Immortality.

MR. EDITOR: In the *Banner of Light* (July 20) I observe a statement from Brother Spence on this subject.

It is to be regretted that there is to be found in the theory of Spiritualism any evidence tending to weaken or destroy the well-founded hope and knowledge of a continued life after death. If I fully understand its principles, one of its main objects is to make certain to the spirit that which has been heretofore considered doubtful to many. This has been and is done successfully, to the satisfaction of all who take the pains to investigate its claims truthfully.

The general belief of humanity in a future state is opposed to the reception of this teaching, and in cases in which individuals conceive a future life doubtful, from preconceived opinions, these, when dangers and afflictions oppress them, intuitively pray for relief or a prolongation of existence beyond the grave. But if the principle within is of God, as revealed religion declares, immortality can be proved from the nature of the spirit itself. Its passions and sentiments, its love of existence, its secret satisfaction, which it finds in the practice of virtue, and that uneasiness which follows upon the commission of vice, and more particularly its perpetual progress

towards perfection, without ever arriving at it, establish this.

It is claimed the destruction of the soul (the spirit's body) destroys the individualization of the spirit. This position appears untenable, from the want of proper testimony to support it. It is known that the decomposition of the spirit's structure, in this present life, does not affect the individualized spirit life, but only permits its advancement; neither can the destruction of any other body, of which the spirit becomes a resident, produce any other result than its liberation and advancement, in any world it may inhabit. The same laws produce the same results.

The atoms and forms of matter have each a resident spirit, which must be individualized if it can be shown man has such an individualization. The atoms that can be distinguished, and the forms that are defined, may be only boundaries of life itself. All we know of life is its combination with matter. As science is unable to separate them, it is fair to suppose them identical.

It is taught and believed that creation is something, and that spirit is substance in a more or less rarefied condition. Consequently, the spirit, as well as our thoughts and feelings, have material nature, must be controlled by the laws pertaining to it, and produce as abundant fruit as in any field of space.

The transplantation of the spirit to another region of space cannot affect, in any way, its general nature, nor in any wise change or suspend the laws acting upon it; for the laws of life are ever acting throughout the universe alike.

Did the spirit change its nature on entering the spirit world, the identity of the spirit would be destroyed, and other laws in conformity to its changed nature would control it. Assuming, then, that the laws are the same throughout, when the germ of life is ushered into being it contains its future greatness within; and if it fail, from adverse circumstances, to perfect its growth on earth, it is transferred to the spirit world to finish it. If this be not the case, one of two things is certain: either that Deity is trying experiments with the results of which he is not conversant, or that he creates in vain.

But it is said, on the supposition that spirit is an ultimate, or product of matter, no immortality can be secured for the form when it has not arrived to maturity here.

Now we have shown that "spirit" is matter, subject to its laws, therefore it must advance as all other matter. Neither can it be a product of matter; for matter on earth, if it have any product at all, must have that precisely of its own nature and character. In the perpetuation of the forms of life, it is found, by aid of the microscope, that it is carried on through the agency of germs or seeds. These germs are discovered to be "nucleated cells," or granules, containing granules within, the outer of which bursts and liberates the within, and so on, until the purpose for which they were designed is accomplished. Nutrient is converted into these before being assimilated by the system, the tissues are formed from them, and the ovum destined to become a new creature is also generated from them.

The development of the vegetable cells or globules containing the principles of these intricate formations, is well calculated to excite our wonder; but how much more startling it is to the mind, that a human germ is developed into a moving, thinking feeling, immortal man!

If this be the true process of life, as science discloses, the individualized spirit is not an ultimate, product, or consequence of the form, but a resident of the fundamental globule of life.

These cells, or globules, are found to be imbued with more or less vitality in themselves. Some, by a vigorous life and suitable conditions, are able to carry themselves through the process of nature on earth, and reproduce themselves, while others, from less vitality and unsuitable conditions, fail to do so in this present world. When once the germ is formed, it must bloom, blossom, and mature in this world, or one suited exactly to the condition in which it leaves the earth. In other words, the spirit world receives the imperfect form and perfects its growth. Hence we find communications from children in the spirit land who were never known to have identified existence beyond the mortal process.

But it is said non-immortality is taught from the spirit world. If this be so, it is a special, and not a general teaching. The weight of testimony is on the side of the general teaching.

We are required from the angel world to "try the spirits" when we hear from them, and test the truth of their information by our own reasoning powers. It is for us to decide for ourselves, and reject or receive, as we deem proper. Non-immortality is repulsive to our natures, and does not meet the acceptance of mankind. To be received, it is necessary that spirits so teaching shall point out cases in which the spirits have thus perished; otherwise it is unsustainable, and falls to pieces.

J. COVART.

For the Herald of Progress.

Past Time ought not to be Regretted.

ROME, July 21, 1861.

Why should we mourn the dead that have passed on before us? If they have lived out the full measure of the days allotted to them by nature, we should rather hail it with joy. If the change of the whole of a man's existence be hailed with joy, then why should a gradual change be hailed with sorrow? Why should a change from youth to manhood, from manhood to old age, be regretted, more than a change from the last stages of this life to another where the relations are somewhat different?

The blossom that is beautiful to look upon soon falls away, and fruit succeeds; and while looking upon the beauty of the fruit, we cease to mourn the departure of the blossom. This very change looks beautiful to us, inasmuch as we, being creatures of change, delight to look upon variety. If, then, we delight to see everything else in Nature changing and progressing, why should we view every change in ourselves with regret? Why should we grieve when the blossoms of childhood are falling, and the fruit of mature years succeeding? Viewed in the light of philosophy, what reason can we perceive in all this fashionable cant about childhood's days being the happiest part of life?

Life is divided into different stages or periods. When I say life, I do not mean as confined merely to this world, but eternity. This sphere of life is divided into different stages, which is the natural consequence of progression; and who can conceive of a place without progression? for where there is motion there must be progression, and where there is no motion there can be no life; therefore I think we may infer that life is divided into different periods, each in advance of the previous one, in everything that tends towards usefulness and happiness.

When we hear people lamenting the days of childhood, what lesson do we learn from it? When we look upon imperfect fruit, we do not say the blossom was better than the fruit is now, but we reason that the blossom was not nourished properly: that if the blossom had been more perfect, the fruit would have been correspondingly so. True happiness is compounded of true wisdom and usefulness, and is always followed by good consequences. Then, when we hear persons lamenting past days, because they were fraught with so much more happiness than the present, we may certainly know that they were not truly happy, or they would have brought the inevitable consequence, that those following would have been still more so. And when people begin to consider old age as the happiest period of this sphere of life, as it is the last, then we may know that they have lived a happy childhood—happy, because it brings a good end, as all true happiness does. LORETTA MANN.

Voices from the People.

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

For the Herald of Progress.

The Great Coming Crisis.

[BROTHER DAVIS: The following extract of a letter which I have recently received from S. C. Hewitt, the former editor of the "New Era," and the eloquent lecturer on "The Great Coming Crisis," I think will be of interest to your readers. M. A. T.]

MY DEAR BROTHER: * * * One great use of the present and coming commotions, is to rouse people from their old states, and stagnated habits, and put them in new channels of thought and of action—to stir them to the very center of their being; and thus bring forth powers they never dreamed they possessed.

The "Crisis" is, indeed, upon us, in good earnest. It comes on fully as "thick and fast" as my own (so-called) sanguine imagination had pictured. Nevertheless, it is taking very much the course of procedure which was made known to me beforehand, by the guiding powers above. It will be a thorough work—judgment complete and universal—individual and national, through body, soul, and spirit. This is the "great day" for which "all other days were made." The "judgment is set, and the books are being opened." The grand effect of the "trial," will be to raise humanity one discrete degree higher in the scale of life; even so let it be.

Almost everybody is now for war! Even our good Brother Davis, I see, responds to you, (not as the Christ responds) in the line of war. He does not know yet, that they who "take the sword, perish with the sword." When he enters "the holy of holies" of Peace—the peace of the regenerate and truly saved spirit, then he will no longer counsel blood, with all its wreck of virtue, and of every noble attribute. It is sad to see how imbruted "the God in man" has become—so that, seemingly, it becomes a pastime to be dealing death and destruction, where love and wisdom might and should be weaving garlands of beauty and joy, to deck the noble brows of virtue and of moral heroism. But this is one, (and the higher) point of view. More terrible than war is outward peace. The war-judgment proceeds because our peace was a sham! And, it is far better so, (strictly speaking, less bad,) than the prior condition. And from this point of view, I say, let the war come! Let the millions gather together, to battle! Let the earth be made drunk with human gore! Let War, Pestilence, and Famine tread closely on the heels of the "dread destiny" of this nation, and of this world. This is the fire that will consume "the hay, wood, and stubble" of old institutions, and of old states of life. The dross of human nature must be burned out; and the fire now kindled will leave no rubbish in its track. * * * * *

The time cometh, when this God-forsaken earth, (seemingly,) shall cry in the bitterness of its deep agonies, "What shall I do to be saved?" Heaven will have its answer ready, when that hour arrives. It will not be an answer, either, that rests mainly on words—it must and it can be an answer of deeds. With others, I am quietly laboring, by the power of the spirit, to solve the problem of a new social order. Decided progress is being made. Real tangibility begins to appear, for we are made to feel and know that God now descends to dwell with men, and that the kingdom of heaven is really for this lower earth, as well as for the higher departments above.

The time is not yet, my brother, for me to be specific; I can only hint to you in general terms what is being done. The new institutions of home, government, and commerce, are now being really modeled. This is being done by very peculiar methods, and all projected from the higher degrees of nature and of being. Man cannot save himself, for he is the

lesser power. He can do his part of it—that of cooperation; but the major power is from above—without which there would be no life, much less rising into new and higher life.

You speak of Hamamontion. I know very little of it externally. But, I perceive, (interiorly) that it is one of those numerous "John the Baptist" moves, which has more or less to do with the coming of the Christ of true social order. It, however, does not properly belong to the new creation. It mixes the old with the new too much for that. The kingdom of heaven is very radical. It is the "new wine in new bottles." "Behold, I make all things new," is the true Word of Life, on this point. We must not mix up the kingdom of Satan with that of God; for, if we attempt it, if it be through "tribulation of a million deaths" that we gain the heavenly birth, and its serene peace—better so, by far, than the endlessly repeated attempt to build up life on the basis of self, which can never be done. * * * The future is pregnant with a new world; and it must be born and grow to the stately proportions of divinity.

Hopefully, S. C. HEWITT.
MOUNT ALPHEUS, Ohio.

Co-operation of Workmen.

One of the best plans yet tried by working men for advancing their interests, is the establishment of manufacturing and trading stores by joint association, thus securing to themselves that large share of the wealth produced, which usually goes to the men who conduct enterprises. This has been done to a large extent in England, and we find in a recent English paper, the following cheering account of the success of some of these associations:

By far the most interesting portion of the reports of Mr. Alex. Redgrave and Sir John Kincaid relates to the development and extension of co-operative societies for the erection and working of mills in Lancashire, and also to some degree in Yorkshire. These co-operative societies, which have multiplied since the passing of the Limited Liability Act, are generally composed of operatives. Each society has a capital of £10,000 and upward, divided into shares of £5 and £10, with power to borrow in certain proportions to the capital subscribed, the money borrowed being made up of small loans by operatives and persons of the like class. In Bury, for instance, upward of £300,000 will be required to put the co-operative mills there built and building in a working order. In cotton-spinning mills, the spinners and persons employed are frequently shareholders in the same mill, working for wages and receiving interest upon their shares. In cotton-weaving sheds, the partners frequently hire and work looms. This is attractive to operatives, because no great capital is required to start them in their undertaking. They purchase the yarn ready for the loom, weave the cloth, and the factory operation is completed; or else they receive the yarn from some manufacturer who trades with them, and return to him the woven fabric. But this co-operative system is not confined to the spinning and weaving of cotton. It has extended to the trade on a variety of articles of consumption, such as flour, groceries, draperies, &c.

The following report, drawn up by Mr. Patrick, one of Sir John Kincaid's sub-inspectors, contains some valuable information in regard to the progress of this new system of mill-ownership, which, I am afraid, will be put to a severe test by the next industrial crisis. May 16, 1860.

"There has been a co-operative company in existence at Rochdale, under the style of the 'New Bacup and Wardle Commercial Company,' for about twelve years. They are incorporated under the Joint Stock Companies Act, and unlimited. They commenced operations at Clough House Mill, Wardle, near Rochdale, with power to raise a capital of £100,000, in shares of £12 10s., £20,000 of which was paid up. They then increased to £30,000, and about five years ago built a large factory, Far Holme Mill, near Stackstead, of 100-horse power steam, in addition to Clough House Mill; and the half year ending October last, they paid a dividend at the rate of 44 per cent. on the paid-up capital (Mr. Patrick reports, on the 11th June, that the New Bacup Mill and Wardle Commercial Company, 'Far Holme Mill, Bacup,' have just declared another dividend of 48 per cent. on the paid up capital), and they have now increased their capital to the sum of £60,000, and have largely increased their Far Holme Mill, near Stackstead, in this neighborhood, requiring two more engines of 40-horse power each, which they are about to put down. The large majority of shareholders are operatives who work in the factory, but receive wages as workmen, and have no more to do with the management than to give their vote to the annual election of the Committee of Management. I have been through the Far Holme Mill this morning, and can report that, so far as the Factory Act is concerned, it is as well conducted as any in my division. I think, though I did not ask them the question, they have borrowed at 5 per cent. interest.

"There has been another in existence in the neighborhood of Bacup about six years, trading under the firm of the 'Rossendale Industrial Association.'

"They built a factory; but, I am told, were not thriving, in consequence of the want of sufficient funds. This, also, was on the co-operative system. The firm has now been changed to 'The Rossendale Industrial Company,' and are incorporated under the Limited Liabilities Act, with power to raise a capital of £200,000. £40,000 have been taken in shares of £10 each, and they have borrowed about £4,000. This £4,000 have been borrowed from small capitalists, in sums from £150 down to £10, without any mortgages being given. When this co-operative company first started, every shareholder was an operative. In addition to the Wear mill—that referred to as having been built by the Rossendale Industrial Association—they have now bought of Messrs. B. Mum Bross, Irwell Mills, and are working the two.

"The prosperity and success of the New Bacup and Wardle Commercial Company seem to have given rise to the new companies that are now formed in my immediate vicinity, and preparing large factories to carry on their business. One is the 'New Church Cotton Spinning and Weaving Company,' under the Limited Liabilities Act, with power to raise £100,000 in £10 shares, £40,000 of which are already paid, and the company has borrowed £5,000 on mortgage at five per cent. This

company has already started, having taken an unoccupied factory of 40-horse power, Vale Mill, New Church, and they are building the 'Victoria Works,' which will require an engine of 100-horse power. They calculate upon employing 450 people when complete, which they think will be in February next.

"Another is 'The Ravenstall Cotton Manufacturing Company,' also limited, with a nominal capital of £50,000, in £5 shares, with power to borrow to the extent of £10,000. About £20,000 is already paid up, and they are erecting at Hareholme a factory requiring an engine of 70-horse power. I am told that in both of these companies, nine-tenths of the shareholders are of the operative class.

"There is another co-operative company which has sprung up within the last six months. 'The Old Clough Cotton Company,' which purchased from Messrs. B. & F. Mum two old mills, called Irwell Springs, and are on the same principle as the others, but not having been able to go there to-day, I am not able to give all particulars about it. The power, however, has been returned as 13-horse, and the number of hands employed 76, and I believe all the shareholders to be of the operative class.

"There are several who take part of a factory, one or two rooms, as the case may be, and in some instances even part of a room, but then these are masters of that part, although they work with and as their own workmen, hire and pay wages as any other manufacturer, without the work-people employed having any interest in the business. There were many more of these at Bacup than there are now. Some have given it up, while others have succeeded, and either built mills for themselves or rented large premises. There are more of this sort at Rochdale than any other place in my division."

For the Herald of Progress
Land Monopoly and its Results.

DEAR HERALD: Allow me to say a word on the great controversy. Truth here, as everywhere else, is plain. Error only is intricate. Let me analyze a little, that we may see the elements in this question:

In all past time the strong have preyed on the weak.

The strong have formed governments, and administered them for their own selfish interests.

The strong having thus established monopolies—holding in their hands not only the lives of others, but the means of life—have been able to dictate terms to their less fortunate brethren.

From this have risen all forms and phases of SERVITUDE, and a denial of the essential equality of the race.

Noble minds, in all ages of the world's history, have stood up against these bitter wrongs and unfounded egotistic assumptions; but to this day, the equality of human beings has never been practically recognized. The strong yet prey on the weak, through governments, monopolies, special privileges. This brings me to the subject under consideration.

Of all the monopolies, none other has dealt so deadly a blow at equality, nor caused so much galling servitude, as that of "Land Monopoly." For do but look a moment. What may I not do with the individual whose life is in my hand? Or what may I not do with a whole people whose means of life I control? Life comes from the same incomprehensible source to all. In that we are equal, beyond the power of man to deny. The means of life come from the soil; in this we should also be equal, but, alas! how far have we departed from the right. Shylock is correct when he says:

"You take my house, when you do take the prop That doth sustain my house; you take my life, When you do take the means whereby I live."

Here Government steps in to destroy the harmony of nature. In some instances, it gives one class the privilege of controlling and using the lives of others, as in the Southern States; in other instances it only gives the privilege of controlling the means of life, as witness Land Monopoly throughout the earth. But in either case we only see different degrees of servitude. When men control the soil, they have power over the resources of life, and thus they control life itself. Give me the ownership of the soil, and I will dictate terms to all the nations of the earth. I will be a universal, irresistible Dictator. I can say to men, "Come," and they must come. I can say to them, "Go," and they must go. I can say to them, "Work for a shilling a day," and they must work for that, and be thankful for the opportunity. I can say to them, "Be clothed in rags," and they must submit. I can give them bread and water only to eat and drink, and they must be satisfied. I can take their wives and daughters for any purpose I please, and they dare not resist. And just in proportion that A holds land, which he cannot work with his own hands, from B, who wants it that he may get bread, in just that proportion is A a dictator, an autocrat, a monopolist; and in just the proportion that B is dependent must be enter the ranks of servitude. Herein is power on the one hand and dependence on the other. Herein is the corrupting partialism of Government, and the destruction of equality.

How else but through the alienation of the natural right to so much of the soil as will give us sustenance could the feudal system have existed? How but through Land Monopoly could the lords of Europe to-day grind the poor into the earth? How, indeed, could men become so poor and dependent in any other way than by being cheated of their natural, inalienable right, to the soil? How could slavery exist a day anywhere but through Land Monopoly? How can capital in any other way so surely compel and defraud labor?

Land is the great primary necessity of every human being. The right to use it for sustenance is as inalienable as the right to life, and on this right rests the possibility of practical equality. So long as this right is not recognized and protected by Government, so long is equality and the freedom that goes with it impossible.

Would that every human being on the earth could sit under his own vine, and eat the bread that his own toil had produced, with none to molest or make him afraid. Then might all labor without asking it as a privilege from another, and each would be rewarded, not by the parsimony or avarice of a monopolist, but by the rich bounty which a good Providence showers on all who ask by worthy deeds.

I will not waste words and space in discussing the question as to whether Land Monopoly exists in this country. That it does, all may know who will take the trouble to look and think; and that it is daily crushing thousands of honest men and women, and forcing them into the bonds of servitude.

New Boston, Ill. L. W. MYERS.

For the Herald of Progress.

Abolition is Treason.

Slavery is permitted by the Constitution of the United States, and sustained by the laws of the Federal Government. Unless the Constitution and the laws are respected and obeyed, civil government is virtually abolished.

What is constitutionally and legally sustained, we are morally bound to obey, because without such obedience the Government is powerless for good or for evil, and the people have no security for their natural rights but in the individual arm of flesh.

There can be but one sane opinion relative to the existing rebellion—it must be crushed. But this result can be accomplished without violating the Constitution or the laws of the land—without committing the same error which we have taken up arms to correct.

Should the necessary prosecution of the war lead to the emancipation of the slave, it is an event consequent upon the rebellion, and the instigators are alone responsible for the act. Such may be the possible result of this war.

But to threaten abolition and advise the prosecution of such a measure now, is to urge a flagrant violation of the Constitution and of the laws made in conformity with its provisions, which have been sanctioned and confirmed by the National Government during the existing political war.

Our duty as members of the commonwealth is plain. We are pledged to sustain this institution so long as the Constitution and laws of the country demand of us that duty.

We, as men and Christians, condemn the practice of slavery as an almost unmixed evil—equally a curse to the master and to the slave. How are we ever to escape from its blasting influence?

Many persons believe that the moral progress of the age will correct this evil, whilst immediate and general emancipation could only be accomplished with the most disastrous consequences to both the white and black population of the States and Territories which tolerate this abuse.

This seemingly causeless rebellion must, in itself, hasten the extinction of slavery. Let it effect, so far as may be, the whole purpose of its mission. Yet it is a most dear and costly experiment. Should it end with the year, it will cost some twenty thousand valuable lives by the sword, and possibly a hundred thousand more by disease.

Would it not be wise, would it not be prudent, would it not be just, to leave this subject of slavery to be dealt with in strict conformity with the provisions and obligations of the federal compact, resting assured, as we safely may, that moral causes must correct the evil, and perform the cure more effectually than we might hope to accomplish it by any precipitate or unconstitutional means.

And may not those warm-hearted philanthropists who are ready for immediate action in behalf of both master and slave, pardon the suggestion that their truly praiseworthy and benevolent sympathies might be both profitably and usefully employed in mitigating the distress of that numerous class of unhappy females who have already engaged the best efforts of that truly good woman, Miss Emma Hardinge. But we need not point out objects of suffering that call upon us for relief. The misery which prevails throughout our land, and more especially throughout our great cities, is wider spread and more intense than all the bitterness of African bondage; and it arises from an evil that will be found yet more difficult to alleviate or abolish. That evil is social inequality. W. S. W.

Childhood.

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

For the Herald of Progress.

Fairy Lita.

A STORY FOR THE YOUNG.

BY STELLA.

It was a starlight summer night, and a comet sent its silver flame far across the heavens, when a traveling company of fairies stopped for encampment in a flower garden. Some spread their beds under the poppies that they might not be awakened from their slumber, some climbed the rose-bushes for more air, and some chose one place and some another, as their fancies dictated; for there is a great variety of taste and opinion among fairies.

Fairy Lita's father and mother took commodious lodgings in a honeysuckle; and after she had looked around, to be sure that no other little fairy was better accommodated than herself, she was contented to eat her bowl-full of honey and dew and go to bed.

Lita was quite a favorite among the fairies, for she had usually a smile and a pleasant word for every one she met; but she had one sad fault, which sometimes caused her to lose the friends it was so easy for her to win, although she took pains not to have her fault discovered. She wished to be thought more intelligent, more amiable, and prettier looking than any other little fairy, and she desired this so much that she was always comparing herself with others. When she made the acquaintance of a fairy stranger, she would think: "I wonder if she knows as much as I do;" or, "She isn't nearly as good looking as I am;" or, "I don't believe she is as pleasant tempered."

Lita's face had one defect, which was the length of her nose; but her pride was so great she did not wish to know it, and after a time she came to think that even her nose was better than other fairies' noses, for everything which was in any way connected with her she

thought must be of more consequence than that which belonged to others. Lita was not to blame for this trait any more than she was to blame for the length of her nose, both of which she inherited from a great-grandmother, who had the same kind of pride, and who was celebrated for her long nose. But it was her misfortune that her grandmother had not tried to conquer this characteristic, instead of leaving it as a legacy to descend to little Lita. Perhaps, however, she did try (for it is better to be charitable) and did not succeed, because this kind of pride is so difficult to cure—more so than any other.

There was reason to fear that Lita would grow up, and when she had ended her days on earth, would depart, as her grandmother had done, to the next fay sphere, taking her pride with her, and yet leaving enough to mar the happiness of some fairy descendant—for none seemed to see her danger, and most were well satisfied to receive the smiles of the talented fairy in return for their flatteries.

It was the custom of the queen of these fairies, when weary with a day's journey, to have her musicians lull her to rest with melodious airs; and the instruments of the orchestra were being tuned for the night concert when Lita lay down upon her coral bed. Her ambitions little head was filled with anticipations of what she would do when the time arrived for the queen to distinguish her above her companions, and she forgot the tears her nearest friend (Ala) shed that day, when she told her of the queen's intention to take her into her household when she should be old enough, because she had such a fine imagination, and could entertain the royal guests with tales of their travels. Ala wept to think that Lita, whom she loved more than all her fairy companions, would thus be taken from her. But although Ala's love was pruer than the morning's breath, and although Lita loved her in return, she was willing to lose her society for the favor of the queen, who was a capricious fairy, not beloved by her subjects, and who cared only for those who were able to minister to her pleasure.

Neither the soft strains of music which stole into Lita's chamber, nor her cool fresh couch, could coax the angel of sleep to her side; so, after turning her pillow over and over again, until she was weary, she left her bed, and let herself noiselessly down, that she might not waken her parents, to the white graveled path. Not a fairy was to be seen except the musicians, and even they, she observed, were beginning to nod over their instruments.

"How nice this is," she thought. "I will make a pretty story about the gay garden we slept in on the night a great fire was burning among the stars for everybody is too sleepy to know whether the wonderful things I shall relate did not really happen; but then it doesn't matter, as most all fairies had rather hear fiction than facts."

But as the last note of the musicians died away, a harmony sweeter and softer than Lita ever heard rose into the night, and instead of composing her story she looked everywhere to see what it could be.

"Good Petrona," she called to the queen's quaint poet, whom she just then espied on the top of a jasmine, gazing at the comet, "what is it that's singing in the air?"

"Have you never heard the music of the flowers before?" asked Petrona, in return; "I would not lose it on any account. Listen how subtly it diffuses itself everywhere, like the finest mist! But you cannot yet tell, I think, what is its language, for I have only learned it by patient and loving attention."

"I know nothing of all you say, Petrona, but I am sure you will be so obliging as to tell me;" and Lita added to herself: "This will astonish the court more than the burning of the sky; the queen also may reward me with the honor which I most wish for."

Then she bethought that Petrona might have already chosen this for one of his poetic themes; but she assured her that he had not, for fear the queen would take offense. "I will repeat to you, though in confidence, what some of the flowers are singing, and perhaps you will understand why it would not suit the queen's taste," he said.

Then he looked away into vacancy, as when he was about to improvise (for Lita had often seen him look the same way) speaking so low she could hardly catch the words, and "very piously" she thought.

SONG OF THE ROSE.

I whisper to the sleeping night Of that which ever through me breathes, And ever still its love bequeathes.

[Chorus of all the flowers.] Which doth forever brim anew Our cups to drip with gold and blue, And richest dyes of every hue.

SONG OF THE MIGNONNETTE.

The night but dreams my voice to hear, So softly, in passing, tell Of that in which sweet perfumes dwell.

[Chorus.]—Which doth forever brim anew, &c.

SONG OF THE LILY.

To me it gives its life the same Tho' shadowy night the sunlight veils, And unto it my life exhales.

[Chorus.]—It doth forever brim anew Our cups to drip with gold and blue, And richest dyes of every hue.

When he had ceased speaking, Petrona mounted the jasmine still higher, to continue to more advantage his observation of the comet, and Lita looked after him, thinking of his words and wondering how he should be able to distinguish the voices of the rose, the mignonnette and the lily, among so many.

"We are known by the gift that to each is given. Mine is fragrance, and the gift of the mignonnette and the rose are the same," answered something which seemed to come from the music. "Thus our voices reach farther than

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, NOV. 2, 1861.

TERMS OF SUBSCRIPTION:

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All letters to be addressed to A. J. DAVIS & CO., PUBLISHERS, 274 Canal Street, New York.

Office Hours, 9 A. M. to 4 P. M. Publication Office located a few doors east of No. 418 Broadway.

Our young readers will be delighted with the pleasing sketch of Fairy Lita. Very useful lessons are imparted by all of "Stella's" admirable stories.

The clear and conclusive argument upon the "Free Agency of Man," by E. E. Guild, is republished, by request, from the files of the "Age of Progress." It will well repay perusal.

We are advised that signatures to the Memorial to Congress, printed in another column, may be sent to G. B. Stebbins, at Rochester, N. Y., who will personally deliver them to a Member of Congress. They should be sent in by the 20th of November.

The philosophical system of AUGUSTE COMTE is attracting so much attention in our time that we make no apology for presenting our readers with a specimen of his manner and style of thought. His views on the Progress of the Human Mind toward True Science have attained a wide-spread and deserved celebrity. An early essay of the philosopher on that subject will be found on another page.

"VOICES FROM THE PEOPLE" will be found to touch important practical questions. The evils of Land Monopoly are farther discussed, and the advantages of Cooperative Industrial Movements illustrated by examples of success in England.

W. S. W.'s moderate views of the connection of the war with slavery will be found reflected in the current movements of the Government.

A Psychometrical Examination of Abraham Lincoln.

By particular request, a friend in Washington furnished us with the President's autograph and a scrap of his handwriting. By this method a connection with the characteristics of Mr. Lincoln was perfected, (as explained on page 1, No. 87, of this Journal), and the results of the examination are herewith respectfully submitted. We have no external or personal knowledge of the mental peculiarities of the President. What is here given, therefore, must stand or fall, according to the facts in possession of those who know him best. We shall welcome the verdict of his most intimate friends.

IMPRESSIONS ON VIEWING HIM OBJECTIVELY.—His physical system is muscularly, but not vitally, powerful. It is unevenly developed in the joints and sockets. He is not nervous, elastic, or sensitive; and yet, with respect to bodily endurance, he is remarkably easy, steady, and unyielding. With care, he can resist the approach of disease in any form except in the loins and throat. His internal organs are not large, but their functions are steadily and fully performed. He is built to sustain a prodigious quantity of either manual or mental labor; but such labor, to be well done, must be very carefully graduated by an orderly division of days and hours. He must not be hurried and urged beyond his natural deliberateness. He is rapid only when under the action of his own temperaments. All outward stimuli, in the shape of air, and foods, and drinks, exert but little effect.

In conversation, or when addressing a multitude, the same self-steadiness is exhibited. There is no dissimulation in his manners; no attempt to stand straighter, to look handsomer, to speak more eloquently, or to act more gracefully, than when alone with a friend or in the retirement of his family. He is not impetuous in physical gesture, but emphatic and strong, with an irregularity which is almost eccentric and quite original.

He appears like a man not fond of parlor life. Temporal comforts do not tempt him from the rugged paths of duty. His features are indicative of honor, sincerity, simplicity, generosity, and good nature, with much of the indomitable and unchangeable.

II. IMPRESSIONS ON VIEWING HIM SOCIALLY.—His domestic affections are temperate and unwavering, but not powerful; and yet, at home with his family, there is no man more happy and contented. Children are interesting to him when they are playful. But his tongue is the quickest to interest the young. He appreciates the

young mind, is attracted by its simplicities, and is ever ready to hear or relate a story. But this man is not over-much wedded to locality. He is not a traveler by nature, and yet a change of place is rather a relief to, than a tax upon, his feelings.

His private life is remarkable for artlessness and uniform truthfulness. Warm and confiding to his friends, and never embittered toward his enemies, he smooths the path of many in his vicinity. He is fond of praise, but is likely to remain firm in friendship, under the lash of private disapprobation. He is not hasty to demolish his opponent, even when he has been sorely aggrieved by him, but rather inclines to give his enemy another opportunity for reflection.

III. IMPRESSIONS ON VIEWING HIM INTELLECTUALLY.—There is a singular texture of brain for his mind to act through. It is elastic only after repeated exertions to bring it into action. Then his intellectual organs act separately, so to say, or one at a time—each, like an independent conscious entity, doing its duty singly, and without consulting the feelings or inclinations of its fellow laborers. His understanding of a matter is at first unsatisfactory to himself. The facts, and fragments, and data of an event, or case, first occupy all the spare rooms in the department of his intelligence. Things, and persons, and places, and the acts of agents in relation to them, cluster in chaotic groups before his perceptions. He is, therefore, not certain, at first, whether he sees things in their proper places, and whether he appreciates the full import and force of a single fact; but, guided by a wholesome and powerful love of accuracy, he persists in observing, and arranging, and recombining the items of a matter, until, with an approbation wholly internal, he fixes his opinions and proceeds therefrom to act.

There is a critical and studied adhesion to established rules of thought and reasoning. He dreads an unauthorized digression from the recognized powers in either law, politics, or religion. And yet he pays deferential respect to the deductions of no one mind in any department of human interest. His perceptive powers are active, and readily discover the errors and tricks of men, and are equally quick to detect a ridiculous flaw in an argument, or the most assailable point in a general proposition. He will rely on his own judgment, and is unwavering in attachment to his own conclusions.

There is nothing impetuous in the deliberations of such a mind. The lightning flash of genius, though it might reveal to his eyes the infinite unity of the universe, would not move him. The range of real principles he must infer from the position, magnitude, multiplicity, and force of facts. He cannot penetrate the surface by intuition, but must enter in at the open door of events and data. Shelley's poetry could interest his mind rarely, but he would glean much poetry from the sermons of Dr. Channing. History would give much rest to his intellect, but science, if it should smell of mountains, and forests, and grand objects in space, as geology and astronomy, would yield the largest gratification. And yet this man's mind is never satisfied unless its deductions are consistent with the major elements of human nature.

IV. IMPRESSIONS ON VIEWING HIM MORALLY.—By this I mean *spiritually*, or with reference to the most interior and religious attributes of his being. He is a man of talent and industry, but no genius, no man for the moment, no ability to decide in advance of reflection and analysis. The man of intuition is impolitic and revolutionary. Mr. Lincoln is no such man. He is willing to accept a great responsibility, to act well his whole duty, and to leave things as he found them. A new State and the foundations of new Laws are the electrical eliminations of genius. Strong minds are certain to elaborate and administer the inspirations of genius, but such minds cannot electrify a country with the enunciation of any very revolutionary law. No new truth ever bubbles over the bowl of their lives. Mental powers are unferile, unless fed and fostered by the endless fires of truth and justice.

Morally speaking, Mr. Lincoln is what the religious world would call a "naturally good man." Whether sanctified by faith or not, his "works" are distinguished by an extremely sensitive regard to everybody's rights and everybody's greatest welfare. Justice, when tempered with a gentle paternal mercy, is dear to him. He is, however, more benevolent than conservative, and more humanely sympathetic than conscientious, and is therefore liable to err and come short under the pressure of appeals from the unfortunate. In all matters intrusted to his care and control, he is self-sacrificing and faithful to the end, with very much beautiful self-forgetfulness and straightforward integrity.

But there is a remarkable trait in this man's spirit, not often found among pro-

fessed politicians, and that is, a willingness to concede that he does not know what will occur to-morrow. For this reason he is teachable, and is most anxious to gain knowledge from almost every imaginable source. How earnestly and sincerely, how calmly and faithfully, does Mr. Lincoln give audience, even to the discourse of the least of his associates! The modesty of his manner is an earnest of his moral excellence. He cannot be certain that his knowledge is up to the measure of to-morrow's consequences; wherefore he, unlike the conceited pettifogger and political mountebank, is open to more light and instruction. I think he would be much rejoiced to learn of the departed concerning the eternal to-morrow.

But shall we not also mention that this man is a close-mouthed keeper of "his own counsels"? This trait is observable, even to his most intimate friends, with whom he is ever confiding. Whenever there is the least obscurity, he hesitates, checks his impulses, and looks steadily toward consequences. The doctrine of Retribution, so far as he is individually concerned, would seem to have no weight. He is above personal fear, and does not court public favor or position, but the question whether the results of a given course will subserve the interests of mankind, is very deliberately revolved by his moral faculties. Cajoling demagogues cannot captivate this man's moral forces. He is silent, but firm, amid cotton-lords and slave-dealing monopolies. He is fond of progressive civilization amid the strongholds of conservatism and aristocracy, and the God of his heart is for lawful freedom and unitary strength. He appreciates the loathsomeness of treason, sees its deadly blight as it steals over the minds of once faithful men, and yet entertains glorious hopes and undimmed faith in the direction of freedom and peace.

V. IMPRESSIONS ON VIEWING HIM INDIVIDUALLY.—Under this head I propose to give the sum of Mr. Lincoln's character in its relation to the world. He is cordial, loves to entertain friends, but is not fastidious in the matter of selection; and is a devoted friend and brother to all. But, intellectually and morally, he is too cautious and too fearful of doing wrong, to be party to any very original or revolutionary scheme. He will step slowly, and firmly, and independently; but, in the meantime, many things will come to light, and events will transpire which will compel a modification of procedure. Of enemies, Mr. Lincoln will have but few. Of friends, among all parties, as long as he lives, there will be a great multitude. He is a true American citizen, and believes, not in leading public sentiment, but following it, guided only by the Constitution and the laws of Congress.

While he listens deferentially to those about him, including the constituents of his Cabinet, he is not the man to be carried beyond his own judgment. He will surely act according to the orders of his individual reason and will. It is folly to suppose that any diplomatist or influential legislator can succeed long in warping the judgment of this conscientious man.

Mr. Lincoln is a very prudent character, and would not transcend the letter of the law. Its letter and its spirit are inseparable in his eyes. He is pre-eminently a man of "peace," and would not object to a "compromise," if the people so declared their wishes; but from him the world may never expect such a proposition to emanate. There is, however, some danger to be apprehended from the exceedingly sympathetic, cautious, legal, and economical suggestions of his peculiar mental structure. The poet has very nearly defined his conception of what should constitute the foundations and glory of our Government:

"What constitutes a State? Not high-raised battlements and labored mound, Thick wall, or moated gate;

Not bays and broad-armed ports, Where, laughing at the storm, rich navies ride;

Not starred and spangled courts, Where low-bounded baseness waits perfume to pride.

No: Men, high-minded men, With powers as far above brutes endued,

In forest, brake, or den, As beasts excel cold rocks and brambles rude—

Men who their duties know, But know their rights, and, knowing, dare maintain;

Prevent the long aimed blow, And crush the tyrant while they rend the chain;

These constitute a State;

And sovereign Law, that State's collected will, O'er thrones and globes elate,

Sits empress, crowning good, repressing ill."

Let the country take counsel of its hopes, and despair not, for there is a divinity, behind the presidential mind, which will direct heaven's high purposes, and bring a better day out of this black and awful night. Mr. Lincoln will betray no trust, neither will he shrink from still more pressing responsibilities; and the people would do well to share the burden of sympathy and care with which he is oppressed.

GERRIT SMITH IN NEW YORK.

The Anti-Slavery Standard announces that Gerrit Smith will speak at the Church of the Puritans, on Wednesday evening, Oct. 30, upon "The State and Needs of the Country."

MENDING POLITICS!

We observe with pleasure that sundry journals—some of them party organs—recommend voters to "scratch their tickets" at the coming election. The old partisan cry: "Stick to the regular nomination," is giving place to the safer maxim: "Scratch your ticket!"

The *Sunday Times* and the *Tribune* unqualifiedly recommend erasing from every ticket names considered by the individual voter as unworthy or objectionable, and the substitution of better. Mere party sentiment should not govern now, and more than ever honorable and reasonable is the exercise of the popular right of discrimination, with regard to candidates for official positions.

Above all, should reformers most diligently and faithfully "scratch their tickets!" Never once ask: "Is he a Democrat?" "Is he a Republican?" nor "Is he a Secedarian?" or "Is he a Spiritualist?" but simply: "Is he honest, capable, and loyal?" Now, if never before, should voters look beyond the dictum of nominating conventions, refuse to follow blindly party leaders, and claim the right of private judgment, and exercise the honest man's privilege of *scratching*.

A MISSION TO PURGATORY!

NEW USE FOR OLD STAMPS.

A writer in the *Banner of Light*, (Paul Pry, box 95, East Cambridge,) has opened a new branch of business. Discovering that every troubled spirit in the spirit land must be called back to earth in order to get rid of his sins, sufferings, and distresses, he advertises himself as engaged in "calling up" spirits "dark" (not "white or gray") at a cost of from one cent to one shilling a head! He gives examples of success in his "calling," and utters an earthward "call" for funds with which to do some more! The credulous public are informed that—

"Those who send a dollar should know that it enables eight or ten brothers to be relieved from their sufferings. * * * Let each send something, if it is but a penny stamp."

As nothing is said to the contrary, we infer that the old stamps are not yet repudiated in this spiritual purgatory. If so, it is certainly a cheap service to render an ex-mortal in trouble, and altogether not a bad chance to get rid of a surplus of these burdensome little pictures. At any rate, we do not hesitate to recommend sending a few, "just to see" how it works. If they relieve the distresses of "dark spirits" at the rate of a penny a head, some benevolent Paul Pry should be sent South to buy up the stock of the Confederacy, and try if possible to depopulate the spiritual purgatorial dominions at once. We are a little curious, however, to know what they do with the stamps after getting them? Who can tell us? *Ct. Enipe.*

HAYTIAN EMIGRATION.

Great activity characterizes the present operations of the Haytian Bureau of Emigration. Mr. A. E. Newton, who is engaged in this work, has removed to this city, where the central office of the Bureau is now located.

The Helen Augusta sailed on the 4th of October with 141 emigrants from Canada, Michigan, and Pennsylvania. The Joseph Grice carried out, on the 8th, forty more from Rhode Island; and another vessel sailed on the 18th, with the "Buxton (C. W.) Cotton Growing Association," 105 strong, and the "Lewistown (Pa.) Agricultural Club," 75 in number, beside about a hundred scattering. Among all of these emigrants were men of some means. With very few exceptions, the emigrants thus far, we are told, have been men of good character and standing.

One of the most substantial of the emigrants, being asked why he left America, said he wished to "help put an end to this Southern cotton." They all seemed to believe that the fate of slavery hangs on the cotton plant, and intend to have a hand in settling it. The farmers who have done well in Canada and this country, have left us because of their ungenial social state. The Canadian negroes all testify that the prejudice of color is even more intolerable in the Provinces than in the United States.

A LESSON IN TOLERATION.

Horace Seaver, Editor of the *Boston Investigator*, has recently attended and participated in the Boston Spiritual Conferences. Some bigoted reader of his paper calls him to account. Mr. Seaver's reply savors of the right spirit, and may be profitably read by Spiritualists as well as Infidels:

A TEXT AND COMMENT.

SPIRITUALISM.—*Mr. Editor*—I understand that you are in the habit of talking in Spiritual meetings and as changes are the order of the day, I thought I would inquire of you if the wind sets in that quarter now? No offense is intended. *Qui?*

And no offense is taken; nor has there been any "change" in the wind, and precious little in the pocket! but as we like to attend liberal meetings of all kinds, we sometimes visit the Spiritualists, who are doing considerable (a great deal more than some people who oppose them,) to promote free thought and free speech, and therefore should be encouraged in this particular at least, the rest of their doctrine to the contrary notwithstanding. Don't our quizzing friend "Qui" believe in giving credit to whom it is due? For our part, we rather incline that way; and further, as we are getting tired of wholesale and everlasting opposition to everybody who does not entirely agree with us, we are ready and willing to go half way to meet any parties, no matter who they are, and labor with them on common ground so long as they acknowledge our equality of rights. We do not wish to be bigoted ourselves, nor to support bigotry in others, nor do we imagine that we possess all the liberality that there is in the world. Others exhibit

some of our companions, but they are more richly decked than we, and have also their mission of beauty to perform."

"Who are you?" asked Lita, "and who gave you your gift?"

"That which gives every good thing gave it to me, but the lily had not fragrance at first. Our ancestors, many centuries past, were much more brilliantly painted than I am, and made such a fine show, that no one could pass them by without stopping to gaze at them. But the lilies noticed that those who admired them, yet lingered much longer when they came to the rose and the mignonette. In vain they asked the reason why, until it occurred to one to ask a humming bird who was darting by. 'We like the rose for its odor even more than its beauty; and every one loves the sweet mignonette,' answered the tiny bird. 'No one loves us as much as they admire our bright color,' sighed the lilies, and the sigh was transmitted to one lily of every generation for two hundred years. At last the sigh changed to a hope, or a prayer, for fragrance in the place of gorgeous color, and after many more years of hoping and asking, a white lily opened to the sun, so white that it glistened in the rays, and when it joined its voice to the floral choir (for all flowers give thanks when they behold the light) the other flowers turned to see whose voice sent forth such a rich praise. 'The lily,' they said, 'is now more favored than any of us except the rose;' and the modest mignonette rejoiced and sent out a low glad song that another had been added to the choir, whose breath would unceasingly tell of the beauty that ever awaits to impart of itself. Learn of us, for Ala's love is like the rose, and you will be content."

Lita crept back to her bed, and slept until the sun began again to drink the dew from the flowers, and the fairy company were almost ready to flit on their journey. Her first thought was of Ala, and she called: "Ala! Ala!"

Almost instantly the little elf's face appeared between the leaves, and Lita, as she greeted her, said: "I wish I might drink your tears as the sun drinks the dew; for now I know that your love is better to possess than the queen's favors, or the admiration of her court. It is like that which the lilies asked for more than two hundred years. If I prize the gifts I have most for your sake, perhaps I shall become fragrant too, and a sweet atmosphere is the best gift which the beautiful has to bestow."

From that time, fairy Lita began to desire more than all else to become worthy of Ala's love.

AN OBEDIENT SON.

A boy was tempted by some of his companions, to pluck some ripe cherries from a tree his father had forbidden him to touch.

"You need not be afraid," said they; "for if your father should find out you had taken them, he is so kind he would not hurt you."

"That is the very reason," replied the boy, "why I should not touch them. It is true my father may not hurt me; yet my disobedience I know would hurt my father, and that would be worse to me than anything else."

Poetry.

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

For the Herald of Progress.

"THIRTY THOUSAND FALLEN ANGELS."

BY MILTON H. MARBLE.

The number of fallen women in England and Wales is said to be over thirty thousand.—*HERALD*, of March 24.

My God! what a dark revelation—

Oh, terrible, heart sickening thought!

"Thirty thousand of earth's fallen angels!"

Flow, flow, oh! ye tears,

For the darkened years

Of these sisters to misery brought!

We ask, and we wait for an answer,

Who, who for their crimes are to blame?

Oh! why are these angels now wandering,

With desolate soul,

From angel control,

In the dark dreary path of vile shame?

We ask you, ye flattering votaries

Of fashion, and passion—gay men—

Know ye aught of their secret heart history!

How many a pang

Of conscience there rang

In their hearts, ere they shook hands with sin?

Have your flattering smiles a connection

With heart grief and trouble now theirs?

Have false words breathed to the once guileless—

We ask it of you,

Have they aught to do

With the Magdalen's heart bursting tears?

Society, claim we an answer!

Have ye aught to do with their sin?

When their first step was thoughtlessly taken

In misery's path,

Which leadeth to death

Of the pure aspirations within,

Did ye then seek to guide their souls upward,

Say to them—"Oh, go—sin no more?"—

Or did you check all aspirations

They ever had known,

And cast the first stone

That shed a dark gloom their life o'er?

My sisters! oh, that I must ask ye—

When storm-clouds had o'ercast their sky

Did ye seek their struggles to lighten?

Or lent ye an ear

To willingly hear

Of their downfall forever and aye?

Society—men—sisters—fearful,

Oh, fearful the load on you cast;

One tear, kindly word, smile, thy sister

Had looked to the sky,

With a brightening eye,

And blest you—her Saviour—at last.

WEST LIBERTY, IOWA.

it as well as infidels, and as it is very desirable, let who will maintain it, we feel like uniting with its friends, whoever they are. We may never think alike on all subjects, but we shall not be allowed any mental freedom at all, unless we put down that miserable bigotry which condemns for an honest difference of opinion. Here is common ground on which we can all assemble, and stand shoulder to shoulder in the maintenance of a common cause.

MORE SACRED WRITINGS.

A French abbé has been affording much sport to Parisians, by publishing, at the emperor's expense, a volume of rude drawings discovered in America, with a learned essay upon the ideography of the Red Indians. It is ascertained that they were the work of some German backwoods child. Certain lines which the abbé described as signifying divine chastisement by lightning, the child, by an inscription, testifies were meant for a sausage!

These are not the first sacred symbols exploded. Doubtless the interior sense of the child's sausage was divine chastisement—not, however, by lightning, but by tape-worms and trichina!

J. H. Randall writes us that he will spend December and January in Maine, and will lecture as desired in that State or Massachusetts, for such recompense in money or produce as the people are able and willing to afford. He will also act as agent for the Herald of Progress. His address is Northfield, Mass.

The Spiritualists of Oskosh, Wis., have engaged Mr. Bent, a young inspirational speaker, for every fourth Sunday the next six months.

Dr. John Scott and Prof. S. B. Brittan have removed from Bond Street to No. 407 Fourth Street.

THE NEW DISPENSATION.

INTEGRITY—FRATERNITY—UNITY.

THE BATTLE-CRY OF THE AGE:

ONWARD TO HARMONY!

"Through the years and the centuries, through evil agents, through crimes and atoms, a GREAT AND BENEFICENT TENDENCY irresistibly streams."

The War for Freedom and Progress.

Be watchful, O Americans! . . . For when you think that your Government is complete, then are you on the way to death; and when you think that your Church can enlighten you, then are you on the road to papal supremacy.—Report of American Delegation in 1853: See FREEMAN'S AGE AND INNER LIFE, p. 117.

ANOTHER GALLANT OFFICER GONE.

At a recent engagement at Leesburg, Va., the success of the Federal troops was purchased at the price of the loss of Col. Baker, late U. S. Senator from Oregon, who fell, pierced by six balls, while gallantly leading his men to a charge.

It is said of Col. Baker that when leaving Philadelphia, in bidding Col. Crossman goodbye, he said, "My dear friend, good-by; I shall never see you again."

Another incident illustrates the character of the man who rose, by his own efforts, to the highest position under our government open to him.

When a weaver's boy, it was Baker's custom to manage the loom with one hand, and with the other, steady a book upon his knee. A friend, coming hastily into the shop one day, saw him thus engaged and weeping bitterly.

"What affects you, my lad?" said he. "The Constitution of the United States," said the boy; "and here I find that no foreigner can be President; while I am of English birth."

MEMORIAL OF THE PEOPLE TO CONGRESS.

"PROCLAIM LIBERTY THROUGHOUT ALL THE LAND, TO ALL THE INHABITANTS THEREOF."

To the Congress of the United States: The undersigned, citizens of . . . State of . . . respectfully submit that, as the present formidable rebellion against the general government manifestly finds its root and nourishment in the system of chattel slavery at the South; as the leading conspirators are slaveholders, who constitute an oligarchy avowedly hostile to all free institutions; and as, in the nature of things, no solid peace can be maintained while the cause of this treasonable revolt is permitted to exist, your honorable body is urgently implored to lose no time in enacting, under the war power, the total abolition of slavery throughout the country—liberating unconditionally the slaves of all who are rebels, and while not recognizing the right of property in man, allowing for the emancipated slaves of such as are loyal to the government a fair pecuniary award, in order to facilitate an amicable adjustment of difficulties, and thus to bring the war to a speedy and beneficent termination, and indissolubly to unite all sections and all interests of the country upon the enduring basis of universal freedom.

Printed copies of this petition, for gratuitous circulation, may be obtained at the Anti-Slavery Offices in Boston, New York, and Philadelphia.

A GENEROUS WOMAN.

The free restaurant at Philadelphia, opened for the purpose of providing refreshment for the volunteers, is still flourishing, and, it is said, feeds, on an average, not less than one thousand soldiers every day. It is also supplied with perfect and extensive washing facilities, and abundance of towels, all of which are provided free of charge. One wealthy lady alone furnishes \$800 per week toward the expenses. That is generosity and patriotism worthy of record and emulation.

Principle in Politics.

A NOBLE LETTER.

We transfer bodily from the Buffalo Commercial Advertiser the following correspondence, simply premising that some weeks since Mr. C. O. Poole published a card in the Buffalo papers, offering himself as a candidate for Mayor, promising, if elected, to appropriate the entire proceeds of the office, during the war, to the benefit of the families of volunteers. The correspondence now explains itself, and our readers will agree with us that, if we applauded the original offer, much more must we commend the undisguised sincerity and lofty principle prompting Mr. Poole's letter of reply. Would that it could be widely read among politicians!

CORRESPONDENCE.

BUFFALO, Oct. 12, 1861.

C. O. POOLE, Esq.: The Workingmen's Co-operative Association, as you are aware, was started for benevolent purposes, and its officers and members feel a lively interest in all charitable projects.

We most heartily approve of the motive which, in this terrible crisis of our Republic, prompts you to give your services to the public, and the Mayor's salary to the volunteer's fund.

If it is your sincere intention to canvass this city for votes for the Mayoralty, we beg to assure you that we will give you our active support.

Respectfully yours,
THOS. DICKINSON, Treasurer.
ROBERT ROBSON, Trustee.
CHAS. DALTON, Manager.
JNO. F. CROSSLAND, Director.

BUFFALO, Oct. 14, 1861.

Thomas Dickinson, and others, of the Workingmen's Association:

MY FRIENDS: One of nature's noblemen, whose devoted friends, a few years ago, sought to place him in the highest office in the world, exclaimed: "I had rather be right than be President!" My proposition, which has elicited your flattering letter, was made without a careful consideration of all the consequences attending it. With you, I will now cautiously, and more anxiously to be right than to be Mayor, see where such a step would place us.

Having cooperated with you in the formation of your eventually-to-be-successful humane association, I know the ennobling sentiments by which you were actuated in so doing. Those sentiments are clearly and forcibly expressed by a fellow-countryman of many of you, in these beautiful lines:

"If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If love's work had more willing hands
To link this world to the supernal;
If men stored up love's oil and wine,
And on bruised human hearts would pour it;
If "yours" and "mine"
Would once combine,
The world would be the better for it."

"If men were wise in little things—
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindly feelings;
If men, when wrong beaten down the right,
Would strike together and restore it—
If Right made Might
In every fight,
The world would be the better for it."

Imbued with thoughts like unto these, you and I, with most reflecting men, perceive in the present state of society two prevailing, yet antagonistic elements, paramount above all others. In your discussions upon their influence, you are apt to conclude that these elements are merged in a contest between "Labor and Capital."

To what extent this is the case will be seen years hence, but, at the present time, it is apparent that, as a celebrated writer has recently remarked:

"In all civilized countries there are two antagonistic classes more or less defined—one valuing political institutions for their conservative, civilizing, and national use, protection and inspiration; and the other regarding them only as means of personal aggrandizement in the game of life; the one class respect and love government as the official expression of popular convictions—the delegated power on which the citizen relies for the preservation of law and order; the other class have neither reverence nor love for any institution, human or divine, except so far as it subserves their individual power or gain."

The influence of one class is elevating and progressive, while that of the other is debasing and retrogressive. Men of capital and men of labor are to be found in each of these classes, and it is, therefore, the old and continued struggle of Right against Right.

The formidable Southern rebellion is instigated by the spirit and men of the latter defined class.

In the business and local pursuits of everyday life, we are all of us manifesting the characteristics of one of these elements and classes. When men seek office for its power, position, and emoluments, and not for their capacity and intention to make "the world the better for it," the thinking man will readily determine to which of these classes they belong.

Every observing man knows that, for several years past, candidates for office have frequently expended, in the most reprehensible manner, their expected salaries in effecting their election.

This state of things, with the universally insatiate thirst for office, will soon mold the entire society of our country into a class of selfish, grasping, domineering men, similar to those who have got the destiny of the South in their hands. And then:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay;
Princes and lords may flourish, or may fade;
A breath may make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed can never be supplied."

To pledge the salary of an office to aid in the support of the one hundred and fifty families of our volunteers, is certainly just and benevolent to them, and, at first view, does not seem corrupting in its tendency. In these afflicting times, perhaps, the people of our city would sustain a true and competent man in so doing. But how much more right and proper is it to appeal for votes on the ground of benevolence than, as is too often done, upon that of cupidity? My kind friend of the Morning Express, in a very handsome notice of the proposition, styled it a "novel one."

But is not, in fact, the old mode of diverting the attention of the elector from the merits or demerits of the candidate, to the potent charm of money?

During this war, all business relations and prospects are seriously embarrassed and prostrated, and, necessarily, the incomes of all men are greatly reduced, except, perhaps, the fees and salaries of our office-holders, and the generosity which should prompt any of them to pay any or all of their salaries into this benevolent fund would be worthy of emulation by the private citizen, and highly appreciated by all.

But to hold out the giving away of the salary as an inducement for the bestowal of office by the people, is an entirely different matter.

It is unjust to the candidate, unless he is willing that those who do not know the purity of his intentions should rank him among that class of men above alluded to, who represent the selfish element of society.

It is unjust to the aspiring among men of property, no matter which of these antagonistic classes they represent, because it excites them to compete in the procurement of office by making more liberal offers for benevolent objects, or otherwise. It is unjust to all self-reliant and meritorious men, like yourselves, as a pecuniary obstacle to the gratification of a laudable ambition.

These being my convictions, I trust they will meet your approbation, and that you will coincide in the conclusion that no man should solicit the suffrages of his fellow men upon terms of benevolence, or any other than: "Is he honest? Is he capable?"

And now, gentlemen, I most cordially thank you for your kind letter, and give you the assurance that I will not knowingly, by thought or deed, connect myself with that antagonistic class and element of society, to which your interests and aspirations, and those of all good men, are unalterably opposed.

Very respectfully yours, C. O. POOLE.

LETTER FROM GERRIT SMITH.

PETERBORO, Oct. 8, 1861.

MR. W. W. CHAPMAN, Oswego Co., Chairman of State Abolition Committee:

MY DEAR SIR: Election is again approaching, and you and others are asking me to lead in the work of bringing the Abolitionists to the polls. Whilst confessing my gratitude for these expressions of continued confidence, I must, nevertheless, say that, if it was ever proper to regard me as one of the leaders in the Voting Abolition Party, it is certainly no longer so.

The lessons which were read to me by Abolitionists, a year ago, I can neither mistake nor forget. In one State and another, nominating conventions could not bear with me because of the unsoundness of my religion. In Pennsylvania this unsoundness was so abhorrent that a good man disdained to have his name on the same ticket with mine. In some States, the complaint was not only of the unsoundness of my religion, but the unsoundness of my Abolitionism also.

Surely, surely, if I have any remaining modesty, such facts as these must make me shrink from putting myself forward, or from allowing others to put me forward, among Voting Abolitionists.

My religion and my Abolitionism must bide their time! Your friend, GERRIT SMITH.

TO "OUR JESSIE."

The following is an extract from a letter written by L. Maria Child to Mrs. Fremont, and published extensively.

This is a familiar phrase, and had a pleasant sound years gone by; but I, who am slow to adopt popular shibboleths, have never had it come home into my heart till these latter times. Now I see you forsaking elegant drawing-rooms for the fatigue and privations of a camp; zealously devoting your rare talents and accomplishments to the service of your imperiled country; doubling the indomitable energy and unwearied industry of your noble husband, by adding to them your own; sympathizing with his large and liberal feelings; and by your full appreciation and cordial approbation confirming him in all high principles of freedom, justice, and humanity. Seeing you thus, my heart spontaneously repeats the old popular phrase, and affectionately greets you as "our Jessie," the hem of whose garment I would stoop to kiss. The wife who thus cooperates with her husband, in all his best endeavors and loftiest aims, fulfills the prophecy of the poet:

"Woman sets herself to man,
Like perfect music unto noble words."

In the name of the womanhood which she adorns, I thank "our Jessie."

In view of your able and prompt adaptation to the present momentous crisis, I cordially thank you both. Though personally unacquainted, I have heard much of you from those who know you well, and, unless I mistake the elements of your characters, you are individuals made for times like these—of such stuff as they use to make storm stay-sails.

Brief Items.

Several skirmishes have taken place in Missouri, as usual with results favorable to the Union troops, though largely outnumbered by the rebels.

In the list of wounded at the recent affair at Edwards's Ferry, in Virginia, we observe "Lieut. O. W. Holmes, Jr., slightly"—a son of the "Autocrat."

The following is given as a very nearly correct statement of the number of Germans in the Federal army, from different sections of the country: New England, 200; New York, 12,000; New Jersey, 2,000; Pennsylvania, 10,000; Ohio, 5,000; Indiana, 4,000; Illinois, 6,000; Missouri, 13,000; Minnesota, 500; Wisconsin, 2,000; Michigan, 1,000; Iowa, 1,000; Kansas, 500; California and Oregon, 2,000; Western Virginia, 1,000; Maryland and District of Columbia, 400; Kentucky, 500; Delaware, 100—total, 59,000.

Why is there not some sensitiveness to acts of Congress, when Gen. McClellan returns five fugitives, against the express declaration of Congress, that "it is no part of the duty of our military arm to catch or return fugitive slaves"? Why is the sensitiveness reserved for cases where some things bear against, instead of for slavery? Fremont violated no law; McClellan did.—Rev. M. D. CONWAY.

A Western religious paper says, and we fear truthfully, too, "The besetting sin of the West is, an utter want of principle in keeping promises."

—Rev. Wm. H. Channing accepts the call of the Unitarian Church in Washington, and will be installed in November.

—The Cincinnati Gazette says that, on looking over the list of subscribers to the national loan, it is surprised to see that none of the names of prominent government contractors appear in it.

—It may interest our readers to know that the Prince of Wales is limited, in his choice of a wife, to one of six ladies. His sister, the Princess Royal, is not happy with the royal husband chosen for her. Chances for domestic happiness are better among American princes!

—Rev. Henry H. Garnet, a colored man of well-known ability, is now abroad, carrying a passport as an American citizen, given by Secretary Seward, August 26, 1861; the first given to a colored man since the Dred Scott decision.

—A Paris correspondent gives some interesting particulars of the domestic life of Madame George Sand. She rises regularly at 10 P.M., and is no sooner up than she lights a cigarette, and continues to smoke for two hours together. At 12 o'clock she retires to her study, and writes without interruption till 6 A.M., when she retires to bed.

—A London wig-maker and a costumer for the theaters advertise, under one heading, their wares for hire; adding to their bill of particulars the announcement that the wigs and the dresses in which certain great actors have appeared are supposed to retain some of their talent, and to impart the same to whoever may afterwards don them.

—Mr. Russell, of the London Times, is unfortunate. He had to leave the South before his letters from there returned. His Bull Run letters made Washington too hot for him, and in Illinois he was fined for shooting on Sunday.

—Dr. Hayes's Arctic Expedition has returned, adding another to the list of unsuccessful efforts to discover an open sea at the North Pole.

—Dealers in butter are, it is said, realizing large profits, by buying of producers at low prices, and selling high to shippers to Germany and England, where there is now a large demand.

—One of Fremont's staff writes, and the Evening Post copies, the following: "Fremont puts men to their trusts." He incites them to do their utmost, and they feel well repaid if he says "well done." After Pike had built the bridges at Paducah, he came up to Jefferson City and had a private interview with the General. Pike said to me, when he came out, "I—! I wouldn't have missed what that man said to me for all the rest of my years. I have worked right hard, and I think succeeded pretty well—but I was never so happy in my life as I was in that tent just now."

—Several stampedes of slaves have recently occurred in Worcester County, Maryland. The negroes begin to understand that they can make hay while the sun shines, and are running away as fast as their legs can carry them.

—The Presbyterian Banner regards the following definition of sin, attributed to the oldest theological seminary in New England, as the very latest improvement in theology: "Sin is the disturbance of the balance of our moral sensibilities."

—Not less than five thousand persons are now enjoying the advantages of the evening schools in New York city. We agree with the Sunday Times, that "one evening school will do more for the cause of morality than any quantity of abstruse sermons, though preached by the most learned of doctors."

—Sunday and day schools have been opened among the "contraband" fugitives at Fortress Monroe. They discover a great thirst for knowledge.

—An organization of patriotic women at Quincy, Ill., style themselves "Needle Pickets." They devote themselves to the care of the soldiers and their families.

New Publications.

THE ATLANTIC, for November, fully sustains the high standard of this choice monthly. Every progressive family, with any desire for literary culture, should not fail to possess this magazine. We have, in the number before us, the following articles:

George Sand, by Mrs. Julia Ward Howe; Hair Chains, a story; The Flower of Liberty, a poem, by Oliver Wendell Holmes; Alexis de Tocqueville; Agnes of Sorrento, (continued) by Mrs. Stowe; Health in the Camp, by Harriet Martineau; The Stormy Petrel; A Story of To-day, a continuation, by the author of Life in the Iron Mills; Concerning People who carried Weight in Life, with some Thoughts on those who Never had a Chance; Why has the North felt aggrieved with England? by Rev. Geo. E. Ellis, D. D.; The Washers of the Shroud, a poem, by James Russel Lowell. Ticknor and Fields, publishers, 135 Washington St., Boston. \$3 per year, 25 cts. a number.

HARPER'S MONTHLY, for November, opens attractively. The table of contents comprises the following "specialties":

Benedict Arnold, an illustrated article, by Benson J. Lossing; The Tenement House, an illustrated poem, by Fitz James O'Brien; Making Money, an interesting account of the process of manufacturing our national coin, with numerous illustrations; The Women of Weinsberg, an old story done in verse, with a successful pictorial representation; and T. B. Thorp's illustrated account of The Fox and Fox Hunting. The tales are not less inviting. They are "Ollie Dolly," Cause and Effect, The Angel Sister, and Mrs. Stirling's Reception, (by Louise Chandler Moulton,) with sundry other valuable articles and an entertaining Editor's Drawer.

LLOYD'S OFFICIAL MAP OF MISSOURI AND VIRGINIA.—We have received a copy of Lloyd's new map of Missouri and the eastern half of the map of Virginia, both of which seem to be complete and accurate. The map of Virginia is topographical and very full, large size. Price one dollar, sent by mail; postage free. Map of Virginia, twenty-five cents. Address J. T. LLOYD, 164 Broadway, N. Y.

Attractive Miscellany.

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

For the Herald of Progress.

A VISION OF THE EVENING STAR.

BY CORA WILBURN.

I dreamt or saw a vision of the star,
Shining in holy solitude afar;
So wild and grand, so beautifully fraught
With the expression of my inmost thought,
Was the revelation, that my soul grew strong
In love of beauty and in power of song;
And my glad heart, with bound and thrill of
youth,
Cried in thanksgiving rapture: "This is Truth!"

I saw its glories through the misty veil
Of earthly imperfection; and I fail,
Seeking in mortal language, to portray
The land celestial, in my feeble lay.

The earth was heavenly; and all the regal gems
Decking with priceless worth earth's diadems,
Flashed in undying luster from the heart
Of the queen-roses, that with angel art
Were wedded to a gush of music, sweet
As wind-stirred wave-song at Titania's feet.

From the vestal lilies' soul of grace
The tributary incense winged its pace;
And the sweet violet sang its strain of joy,
Of humblest use in loftiest heaven's employ.
From all the floral children of the sod
Uprose the heart-hymn to the Father, God!

All things were rhymed to music: waters flowed
Crystal and azure; and their life-streams glowed
With the soul's sense of freedom deep imbued
Through the untraversed, holy solitude.
From sapphire skies, and all-encircling sea,
Thrilled the refrains of Immortality!

There a luxuriant tropic growth displayed
Its wealth of bloom; in gorgeous robes arrayed,
The rainbow-tinted, everlasting flowers,
Decked the deep forest's interlacing bowers;
And fountains threw aloft their diamond spray,
In the resplendent, golden face of day.

The hills were amethystine hued, and crowned
With emerald splendours; vale and tufted mound
Decked with the topaz and the ruby gleams
That light the Eastern poets' beauty dreams;
And purple clusters of the teeming vine
Drooped o'er the Naiad's pearl and coral shrine.

White blossoms fell to earth; a shower of pearls,
Swept by the south wind in the mazy whirls
Of the entrancing melodies that swept
That guarded love-realm, in its beauty kept
For the adoring hearts, the seraph eyes,
Of the immortal host of Paradise!

The silver strand was strewn with music shells;
From palm and myrtle shade the chiming bells
Rang, "Glory unto God!" the heaven-lie there,
In breath and essence, was imbued with prayer;
And in the distance, on the cloudland's height,
Gleamed the white temples on my raptured sight.

Bright homes were there, such as young fancy
weaves
Mid woodland stillness, summer rustling leaves,
For the Idyllian love-bower of its thought;
By the deep lore of nature's spirit sought,
And by her lavish splendors overgrown,
With wealth of fragrance to our earth unknown.

There the pomegranate's crimson heart illumed
The mystic twilight of the forest glooms;
The golden clusters of the orange, twined
Around with bridal blossoms, and enshrined
In saintly shades, like lamps transparent glow,
O'er the gemmed life and floral sweets below.

Fair, fleeting forms, aerial, winged, and bright
With the soul-luster of their robes of light,
With a pearl-lily on each ransomed breast,
On every radiant brow a lunar crest,
Passed in a choral dance of beauty on.
Ere the traced heart was from its rapture won.
Thus, through the misty veil I gazed afar,
On the orb'd splendors of the evening star!

For the Herald of Progress.

Regina Lyle.

BY CLARA WENTWORTH.

CHAPTER III.

A STRANGE NEW CREED.

"Were I, oh God! in churchless lands remaining,
Far from all voice of teachers or divines,
My soul would find in flowers of thy ordaining,
Priests, sermons, shrines!"

[HORACE SMITH.]

"For sights of things away,
Through fissures of the clay—
Promised things which shall be given,
And sung ever up in heaven."
[E. B. BROWNING.]

In my quiet sea-coast home, I heard but little of the stirring and uprisings of the world without. My father did not care for books or newspapers; my mother's vision was literally bounded by "a mop and a dust-pan;" with my brother John alone could I discuss religion, ethics, philosophy, as I understood them, and there was a tacit arrangement between us, that we were never to hold our debates on these questionable subjects in the presence of our parents; the drama, the poets, the current events of the day, reaching us through a stray newspaper that my brother would bring home. These topics we discussed before them, to their evident astonishment and amusement; for though both parents loved me dearly, John was the pride and idol of their hearts. Whenever the spirit of argument possessed either or both of us, we would repair to a rock, at whose base the wild waves lashed in stormy weather, and rippled musically when the south or west wind gently stirred; it was within hailing distance of the house, and father's stentorian call of "Folks to supper!" or mother's loud, shrill cry of "Johnny, dinner! Jinnie, home!" often aroused us from the favorite pastime, and we would leave our rocky platform to return to it whenever we could find the leisure. We named the place "Look Out," from its being one of the most elevated points in that vicinity; and if that rock could have spoken, it would have told of strange conversations confided to its keeping, on subjects truly far beyond our reach, and certainly unasked for to our positions in life. For John and I, poor children of a fisherman, were arraigned before the august tribunal of our formation the legislators of the land, the heroes of the peo-

some of our companions, but they are more richly decked than we, and have also their mission of beauty to perform."

"Who are you?" asked Lita, "and who gave you your gift?"

"That which gives every good thing gave it to me, but the lily had not fragrance at first. Our ancestors, many centuries past, were much more brilliantly painted than I am, and made such a fine show, that no one could pass them without stopping to gaze at them. But the lilies noticed that those who admired them, yet lingered much longer when they came to the rose and the mignonnette. In vain they asked the reason why, until it occurred to one to ask a humming bird who was darting by. 'We like the rose for its odor even more than its beauty; and every one loves the sweet mignonnette,' answered the tiny bird. 'No one loves us as much as they admire our bright color,' sighed the lilies, and the sigh was transmitted to one lily of every generation for two hundred years. At last the sigh changed to a hope, and a prayer, for fragrance in the place of gorgeous color, and after many more years of hoping and asking, a white lily opened to the sun, so white that it glistened in the rays, and when it joined its voice to the floral choir (for all flowers give thanks when they behold the light) the other flowers turned to see whose voice sent forth such a rich praise. 'The lily,' they said, 'is now more favored than any of us except the rose; and the modest mignonnette rejoiced and sent out a low glad song that another had been added to the choir, whose breath would unceasingly tell of the beauty that ever awaits to impart of itself. Learn of us, for Ala's love is like the rose, and you will be content.'

Lita crept back to her bed, and slept until the sun began again to drink the dew from the flowers, and the fairy company were almost ready to flit on their journey. Her first thought was of Ala, and she called: "Ala! Ala!"

Almost instantly the little elf's face appeared between the leaves, and Lita, as she greeted her, said: "I wish I might drink your tears as the sun drinks the dew; for now I know that your love is better to possess than the queen's favors, or the admiration of her court. It is like that which the lilies asked for more than two hundred years. If I prize the gifts I have most for your sake, perhaps I shall become fragrant too, and a sweet atmosphere is the best gift which the beautiful has to bestow."

From that time, fairy Lita began to desire more than all else to become worthy of Ala's love.

AN OBDIENT SON.

A boy was tempted by some of his companions, to pluck some ripe cherries from a tree his father had forbidden him to touch.

"You need not be afraid," said they; "for if your father should find out you had taken them, he is so kind he would not hurt you."

"That is the very reason," replied the boy, "why I should not touch them. It is true my father may not hurt me; yet my disobedience I know would hurt my father, and that would be worse to me than anything else."

Poetry.

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

For the Herald of Progress.

"THIRTY THOUSAND FALLEN ANGELS."

BY MILTON H. MARBLE.

The number of fallen women in England and Wales is said to be over thirty thousand.—HERALD, of March 2d.

My God! what a dark revelation— Oh, terrible, heart sickening thought! "Thirty thousand of earth's fallen angels!"

Flow, flow, oh! ye tears, For the darkened years Of these sisters to misery brought!

We ask, and we wait for an answer, Who, who for their crimes are to blame? Oh! why are these angels now wandering, With desolate soul, From angel control, In the dark dreary path of vile shame?

We ask you, ye flattering votaries Of fashion, and passion—gay men— Know ye aught of their secret heart history! How many a pang Of conscience there rang In their hearts, ere they shook hands with sin?

Have your flattering smiles a connection With heart grief and trouble now theirs? Have false words breathed to the once guileless— We ask it of you, Have they aught to do With the Magdalen's heart bursting tears?

Society, claim ye an answer! Have ye aught to do with their sin? When their first step was thoughtlessly taken In misery's path, Which leadeth to death Of the pure aspirations within,

Did ye then seek to guide their souls upward, Say to them—"Oh, go—sin no more?"— Or did you check all aspirations They ever had known, And cast the first stone That shed a dark gloom their life o'er?

My sisters! oh, that I must ask ye— When storm-clouds had o'ercast their sky Did ye seek their struggles to lighten? Or lent ye an ear To unwillingly hear Of their downfall forever and aye?

Society—men—sisters—fearful, Oh, fearful the load on you cast; One tear, kindly word, smile, thy sister Had looked to the sky, With a brightening eye, And blest you—her Savior—at last.

WEST LIBERTY, IOWA.

HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, NOV. 2, 1861.

TERMS OF SUBSCRIPTION:

Single Copies, per year \$2 00
Three " " " " " 5 00
Six " " " " " 10 00
Twelve " " " " " 20 00

And any larger number sent to one Post Office at the rate of \$1 50 each.

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All letters to be addressed to A. J. DAVIS & CO., PUBLISHERS, 274 Canal Street, New York.

Office Hours, 9 A. M. to 4 P. M. Publication Office located a few doors east of No. 418 Broadway.

Our young readers will be delighted with the pleasing sketch of Fairy Lita. Very useful lessons are imparted by all of "Stella's" admirable stories.

The clear and conclusive argument upon the "Free Agency of Man," by E. E. Guild, is republished, by request, from the files of the "Age of Progress." It will well repay perusal.

We are advised that signatures to the Memorial to Congress, printed in another column, may be sent to G. B. Stebbins, at Rochester, N. Y., who will personally deliver them to a Member of Congress. They should be sent in by the 20th of November.

The philosophical system of AUGUSTE COMTE is attracting so much attention in our time that we make no apology for presenting our readers with a specimen of his manner and style of thought. His views on the Progress of the Human Mind toward True Science have attained a wide-spread and deserved celebrity. An early essay of the philosopher on that subject will be found on another page.

"VOICES FROM THE PEOPLE" will be found to touch important practical questions. The evils of Land Monopoly are farther discussed, and the advantages of Cooperative Industrial Movements illustrated by examples of success in England.

W. S. W.'s moderate views of the connection of the war with slavery will be found reflected in the current movements of the Government.

A Psychometrical Examination of Abraham Lincoln.

By particular request, a friend in Washington furnished us with the President's autograph and a scrap of his handwriting. By this method a connection with the characteristics of Mr. Lincoln was perfected, (as explained on page 1, No. 87, of this Journal,) and the results of the examination are herewith respectfully submitted. We have no external or personal knowledge of the mental peculiarities of the President. What is here given, therefore, must stand or fall, according to the facts in possession of those who know him best. We shall welcome the verdict of his most intimate friends.

IMPRESSIONS ON VIEWING HIM OBJECTIVELY.—His physical system is muscularly, but not vitally, powerful. It is unevenly developed in the joints and sockets. He is not nervous, elastic, or sensitive; and yet, with respect to bodily endurance, he is remarkably easy, steady, and unyielding. With care, he can resist the approach of disease in any form except in the loins and throat. His internal organs are not large, but their functions are steadily and fully performed. He is built to sustain a prodigious quantity of either manual or mental labor; but such labor, to be well done, must be very carefully graduated by an orderly division of days and hours. He must not be hurried and urged beyond his natural deliberateness. He is rapid only when under the action of his own temperaments. All outward stimuli, in the shape of air, and foods, and drinks, exert but little effect.

In conversation, or when addressing a multitude, the same self-steadiness is exhibited. There is no dissimulation in his manners; no attempt to stand straighter, to look handsomer, to speak more eloquently, or to act more gracefully, than when alone with a friend or in the retirement of his family. He is not impetuous in physical gesture, but emphatic and strong, with an irregularity which is almost eccentric and quite original.

He appears like a man not fond of parlor life. Temporal comforts do not tempt him from the rugged paths of duty. His features are indicative of honor, sincerity, simplicity, generosity, and good nature, with much of the indomitable and unchangeable.

II. IMPRESSIONS ON VIEWING HIM SOCIALLY.—His domestic affections are temperate and unwavering, but not powerful; and yet, at home with his family, there is no man more happy and contented. Children are interesting to him when they are playful. But his tongue is the quickest to interest the young. He appreciates the

young mind, is attracted by its simplicities, and is ever ready to hear or relate a story. But this man is not over-much wedded to locality. He is not a traveler by nature, and yet a change of place is rather a relief to, than a tax upon, his feelings.

His private life is remarkable for artlessness and uniform truthfulness. Warm and confiding to his friends, and never embittered toward his enemies, he smooths the path of many in his vicinity. He is fond of praise, but is likely to remain firm in friendship, under the lash of private disapprobation. He is not hasty to demolish his opponent, even when he has been sorely aggrieved by him, but rather inclines to give his enemy another opportunity for reflection.

III. IMPRESSIONS ON VIEWING HIM INTELLECTUALLY.—There is a singular texture of brain for his mind to act through. It is elastic only after repeated exertions to bring it into action. Then his intellectual organs act separately, so to say, or one at a time—each, like an independent conscientious entity, doing its duty singly, and without consulting the feelings or inclinations of its fellow laborers. His understanding of a matter is at first unsatisfactory to himself. The facts, and fragments, and data of an event, or case, first occupy all the spare rooms in the department of his intelligence. Things, and persons, and places, and the acts of agents in relation to them, cluster in chaotic groups before his perceptions. He is, therefore, not certain, at first, whether he sees things in their proper places, and whether he appreciates the full import and force of a single fact; but, guided by a wholesome and powerful love of accuracy, he persists in observing, and arranging, and recombining the items of a matter, until, with an approbation wholly internal, he fixes his opinions and proceeds therefrom to act.

There is a critical and studied adhesion to established rules of thought and reasoning. He dreads an unauthorized digression from the recognized powers in either law, politics, or religion. And yet he pays deferential respect to the deductions of no one mind in any department of human interest. His perceptive powers are active, and readily discover the errors and tricks of men, and are equally quick to detect a ridiculous flaw in an argument, or the most assailable point in a general proposition. He will rely on his own judgment, and is unwavering in attachment to his own conclusions.

There is nothing impetuous in the deliberations of such a mind. The lightning flash of genius, though it might reveal to his eyes the infinite unity of the universe, would not move him. The range of real principles he must infer from the position, magnitude, multiplicity, and force of facts. He cannot penetrate the surface by intuition, but must enter in at the open door of events and data. Shelley's poetry could interest his mind rarely, but he would glean much poetry from the sermons of Dr. Channing. History would give much rest to his intellect, but science, if it should smell of mountains, and forests, and grand objects in space, as geology and astronomy, would yield the largest gratification. And yet this man's mind is never satisfied unless its deductions are consistent with the major elements of human nature.

IV. IMPRESSIONS ON VIEWING HIM MORALLY.—By this I mean *spiritually*, or with reference to the most interior and religious attributes of his being. He is a man of talent and industry, but no genius, no man for the moment, no ability to decide in advance of reflection and analysis. The man of intuition is impolitic and revolutionary. Mr. Lincoln is no such man. He is willing to accept a great responsibility, to act well his whole duty, and to leave things as he found them. A new State and the foundations of new Laws are the electrical eliminations of genius. Strong minds are certain to elaborate and administer the inspirations of genius, but such minds cannot electrify a country with the enunciation of any very revolutionary law. No new truth ever bubbles over the bowl of their lives. Mental powers are unfruitful, unless fed and fostered by the endless fires of truth and justice.

Morally speaking, Mr. Lincoln is what the religious world would call a "naturally good man." Whether sanctified by faith or not, his "works" are distinguished by an extremely sensitive regard to everybody's rights and everybody's greatest welfare. Justice, when tempered with a gentle paternal mercy, is dear to him. He is, however, more benevolent than conservative, and more humanely sympathetic than conscientious, and is therefore liable to err and come short under the pressure of appeals from the unfortunate. In all matters intrusted to his care and control, he is self-sacrificing and faithful to the end, with very much beautiful self-forgetfulness and straightforward integrity.

But there is a remarkable trait in this man's spirit, not often found among pro-

fessed politicians, and that is, a willingness to concede that he does not know what will occur to-morrow. For this reason he is teachable, and is most anxious to gain knowledge from almost every imaginable source. How earnestly and sincerely, how calmly and faithfully, does Mr. Lincoln give audience, even to the discourse of the least of his associates! The modesty of his manner is an earnest of his moral excellence. He cannot be certain that his knowledge is up to the measure of to-morrow's consequences; wherefore he, unlike the conceited pettifogger and political mountebank, is open to more light and instruction. I think he would be much rejoiced to learn of the departed concerning the eternal to-morrow.

But shall we not also mention that this man is a close-mouthed keeper of "his own counsels"? This trait is observable, even to his most intimate friends, with whom he is ever confiding. Whenever there is the least obscurity, he hesitates, checks his impulses, and looks steadily toward consequences. The doctrine of Retribution, so far as he is individually concerned, would seem to have no weight. He is above personal fear, and does not court public favor or position, but the question whether the results of a given course will subserve the interests of mankind, is very deliberately revolved by his moral faculties. Cajoling demagogues cannot captivate this man's moral forces. He is silent, but firm, amid cotton-lords and slave-dealing monopolies. He is fond of progressive civilization amid the strongholds of conservatism and aristocracy, and the God of his heart is for lawful freedom and unitary strength. He appreciates the loathsomeness of treason, sees its deadly blight as it steals over the minds of once faithful men, and yet entertains glorious hopes and undimmed faith in the direction of freedom and peace.

V. IMPRESSIONS ON VIEWING HIM INDIVIDUALLY.—Under this head I propose to give the sum of Mr. Lincoln's character in its relation to the world. He is cordial, loves to entertain friends, but is not fastidious in the matter of selection; and is a devoted friend and brother to all. But, intellectually and morally, he is too cautious and too fearful of doing wrong, to be party to any very original or revolutionary scheme. He will step slowly, and firmly, and independently; but, in the meantime, many things will come to light, and events will transpire which will compel a modification of procedure. Of enemies, Mr. Lincoln will have but few. Of friends, among all parties, as long as he lives, there will be a great multitude. He is a true American citizen, and believes, not in leading public sentiment, but following it, guided only by the Constitution and the laws of Congress.

While he listens deferentially to those about him, including the constituents of his Cabinet, he is not the man to be carried beyond his own judgment. He will surely act according to the orders of his individual reason and will. It is folly to suppose that any diplomatist or influential legislator can succeed long in warping the judgment of this conscientious man.

Mr. Lincoln is a very prudent character, and would not transcend the letter of the law. Its letter and its spirit are inseparable in his eyes. He is pre-eminently a man of "peace," and would not object to a "compromise," if the people so declared their wishes; but from him the world may never expect such a proposition to emanate. There is, however, some danger to be apprehended from the exceedingly sympathetic, cautious, legal, and economical suggestions of his peculiar mental structure. The poet has very nearly defined his conception of what should constitute the foundations and glory of our Government:

"What constitutes a State?
Not high-raised battlements and labored mound,
Thick wall, or moated gate;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-bound baseness wails perfume to pride.
No: Men, high-minded men,
With powers as far above brutes ended,
In forest, brake, or den,
As beasts excel cold rocks and brambles rude—
Men who their duties know,
But know their rights, and, knowing, dare maintain;
Prevent the long aimed blow,
And crush the tyrant while they rend the chain;
These constitute a State;
And sovereign Law, that State's collected will,
O'er thrones and globes elate,
Sits empress, crowning good, repressing ill."

Let the country take counsel of its hopes, and despair not, for there is a divinity, behind the presidential mind, which will direct heaven's high purposes, and bring a better day out of this black and awful night. Mr. Lincoln will betray no trust, neither will he shrink from still more pressing responsibilities; and the people would do well to share the burden of sympathy and care with which he is oppressed.

GERRIT SMITH IN NEW YORK.

The Anti-Slavery Standard announces that Gerrit Smith will speak at the Church of the Puritans, on Wednesday evening, Oct. 30, upon "The State and Needs of the Country."

MENDING POLITICS!

We observe with pleasure that sundry journals—some of them party organs—recommend voters to "scratch their tickets" at the coming election. The old partisan cry: "Stick to the regular nomination," is giving place to the safer maxim: "Scratch your ticket!"

The *Sunday Times* and the *Tribune* unqualifiedly recommend erasing from every ticket names considered by the individual voter as unworthy or objectionable, and the substitution of better. Mere party sentiment should not govern now, and more than ever honorable and reasonable is the exercise of the popular right of discrimination, with regard to candidates for official positions.

Above all, should reformers most diligently and faithfully "scratch their tickets!" Never once ask: "Is he a Democrat?" "Is he a Republican?" nor "Is he a Sectarian?" or, "Is he a Spiritualist?" but simply: "Is he honest, capable, and loyal?" Now, if never before, should voters look beyond the dictum of nominating conventions, refuse to follow blindly party leaders, and claim the right of private judgment, and exercise the honest man's privilege of *scratching*.

A MISSION TO PURGATORY:

NEW USE FOR OLD STAMPS.

A writer in the *Banner of Light*, (Paul Pry, box 95, East Cambridge,) has opened a new branch of business. Discovering that every troubled spirit in the spirit land must be called back to earth in order to get rid of his sins, sufferings, and distresses, he advertises himself as engaged in "calling up" spirits "dark" (not "white or gray") at a cost of from one cent to one shilling a head! He gives examples of success in his "calling," and utters an earthward "call" for funds with which to do some more! The credulous public are informed that—

"Those who send a dollar should know that it enables eight or ten brothers to be relieved from their sufferings. * * * Let each send something, if it is but a penny stamp."

As nothing is said to the contrary, we infer that the old stamps are not yet repudiated in this spiritual purgatory. If so, it is certainly a cheap service to render an ex-mortal in trouble, and altogether not a bad chance to get rid of a surplus of these burdensome little pictures. At any rate, we do not hesitate to recommend sending a few, "just to see" how it works. If they relieve the distresses of "dark spirits" at the rate of a penny a head, some benevolent Paul Pry should be sent South to buy up the stock of the Confederacy, and try if possible to depopulate the spiritual purgatorial dominions at once. We are a little curious, however, to know what they do with the stamps after getting them? Who can tell us? *Ce Enipe.*

HAYTIAN EMIGRATION.

Great activity characterizes the present operations of the Haytian Bureau of Emigration. Mr. A. E. Newton, who is engaged in this work, has removed to this city, where the central office of the Bureau is now located.

The Helen Augusta sailed on the 4th of October with 141 emigrants from Canada, Michigan, and Pennsylvania. The Joseph Grace carried out, on the 8th, forty more from Rhode Island; and another vessel sailed on the 18th, with the "Buxton (C. W.) Cotton Growing Association," 105 strong, and the "Lewistown (Pa.) Agricultural Club," 75 in number, beside about a hundred scattering. Among all of these emigrants were men of some means. With very few exceptions, the emigrants thus far, we are told, have been men of good character and standing.

One of the most substantial of the emigrants, being asked why he left America, said he wished to "help put an end to this Southern cotton." They all seemed to believe that the fate of slavery hangs on the cotton plant, and intend to have a hand in settling it. The farmers who have done well in Canada and this country, have left us because of their ungenial social state. The Canadian negroes all testify that the prejudice of color is even more intolerable in the Provinces than in the United States.

A LESSON IN TOLERATION.

Horace Seaver, Editor of the *Boston Investigator*, has recently attended and participated in the Boston Spiritual Conferences. Some bigoted reader of his paper calls him to account. Mr. Seaver's reply savors of the right spirit, and may be profitably read by Spiritualists as well as Infidels:

A TEXT AND COMMENT.

SPIRITUALISM.—Mr. Editor—I understand that you are in the habit of talking in Spiritual meetings and as changes are the order of the day, I thought I would inquire of you if the wind sets in that quarter now? No offense is intended. Qu?

And no offense is taken; nor has there been any "change" in the wind, and precious little in the pocket! but as we like to attend liberal meetings of all kinds, we sometimes visit the Spiritualists, who are doing considerable (a great deal more than some people who oppose them.) to promote free thought and free speech, and therefore should be encouraged in this particular at least, the rest of their doctrine to the contrary notwithstanding. Don't our quizzing friend "Qui" believe in giving credit to whom it is due? For our part, we rather incline that way; and further, as we are getting tired of wholesale and everlasting opposition to everybody who does not entirely agree with us, we are ready and willing to go half way to meet any parties, no matter who they are, and labor with them on common ground so long as they acknowledge our equality of rights. We do not wish to be bigoted ourselves, nor to support bigotry in others, nor do we imagine that we possess all the liberality that there is in the world. Others exhibit

it as well as infidels, and as it is very desirable, let who will maintain it, we feel like uniting with its friends, whoever they are. We may never think alike on all subjects, but we shall not be allowed any mental freedom at all, unless we put down that miserable bigotry which condemns for an honest difference of opinion. Here is common ground on which we can all assemble, and stand shoulder to shoulder in the maintenance of a common cause.

MORE SACRED WRITINGS.

A French abbé has been affording much sport to Parisians, by publishing, at the emperor's expense, a volume of rude drawings discovered in America, with a learned essay upon the ideography of the Red Indians. It is ascertained that they were the work of some German backwoods child. Certain lines which the abbé described as signifying divine chastisement by lightning, the child, by an inscription, testifies were meant for a sausage!

These are not the first sacred symbols exploded. Doubtless the interior sense of the child's sausage was divine chastisement—not, however, by lightning, but by tape-worms and trichina!

J. H. Randall writes us that he will spend December and January in Maine, and will lecture as desired in that State or Massachusetts, for such recompense in money or produce as the people are able and willing to afford. He will also act as agent for the HERALD OF PROGRESS. His address is Northfield, Mass.

The Spiritualists of Oskosh, Wis., have engaged Mr. Bent, a young inspirational speaker, for every fourth Sunday the next six months.

Dr. John Scott and Prof. S. B. Brittan have removed from Bond Street to No. 407 Fourth Street.

THE NEW DISPENSATION.

INTEGRITY—FRATERNITY—UNITY.

THE BATTLE-CRY OF THE AGE:

ONWARD TO HARMONY!

"Through the years and the centuries, through evil agents, through things and atoms, a GREAT AND BENEFICENT TENDENCY AERIBESTRIALLY STREAMS."

The War for Freedom and Progress.

Be watchful, O Americans! . . . For when you think that your Government is complete, then are you on the way to death; and when you think that your Church can enlighten you, then are you on the road to papal supremacy.—Report of American Delegation in 1853: See PRESENTS AGE AND INNER LIFE, p. 117.

ANOTHER GALLANT OFFICER GONE.

At a recent engagement at Leesburg, Va., the success of the Federal troops was purchased at the price of the loss of Col. Baker, late U. S. Senator from Oregon, who fell, pierced by six balls, while gallantly leading his men to a charge.

It is said of Col. Baker that when leaving Philadelphia, in bidding Col. Crossman good-by, he said, "My dear friend, good-by; I shall never see you again."

Another incident illustrates the character of the man who rose, by his own efforts, to the highest position under our government open to him.

When a weaver's boy, it was Baker's custom to manage the loom with one hand, and with the other, steady a book upon his knee. A friend, coming hastily into the shop one day, saw him thus engaged and weeping bitterly.

"What affects you, my lad?" said he. "What are you reading?"

"The Constitution of the United States," said the boy; "and here I find that no foreigner can be President; while I am of English birth."

MEMORIAL OF THE PEOPLE TO CONGRESS.

"PROCLAIM LIBERTY THROUGHOUT ALL THE LAND, TO ALL THE INHABITANTS THEREOF."

To the Congress of the United States: The undersigned, citizens of _____ State of _____, respectfully submit that, as the present formidable rebellion against the general government manifestly finds its root and nourishment in the system of chattel slavery at the South; as the leading conspirators are slaveholders, who constitute an oligarchy avowedly hostile to all free institutions; and as, in the nature of things, no solid peace can be maintained while the cause of this treasonable revolt is permitted to exist, your honorable body is urgently implored to lose no time in enacting, under the war power, the total abolition of slavery throughout the country—liberating unconditionally the slaves of all who are rebels, and while not recognizing the right of property in man, allowing for the emancipated slaves of such as are loyal to the government a fair pecuniary award, in order to facilitate an amicable adjustment of difficulties, and thus to bring the war to a speedy and beneficent termination, and indisputably to unite all sections and all interests of the country upon the enduring basis of universal freedom.

Printed copies of this petition, for gratuitous circulation, may be obtained at the Anti-Slavery Offices in Boston, New York, and Philadelphia.

A GENEROUS WOMAN.

The free restaurant at Philadelphia, opened for the purpose of providing refreshment for the volunteers, is still flourishing, and, it is said, feeds, on an average, not less than one thousand soldiers every day. It is also supplied with perfect and extensive washing facilities, and abundance of towels, all of which are provided free of charge. One wealthy lady alone furnishes \$500 per week toward the expenses. That is generosity and patriotism worthy of record and emulation.

Principle in Politics.

A NOBLE LETTER.

We transfer bodily from the Buffalo Commercial Advertiser the following correspondence, simply premising that some weeks since Mr. C. O. Poole published a card in the Buffalo papers, offering himself as a candidate for Mayor, promising, if elected, to appropriate the entire proceeds of the office, during the war, to the benefit of the families of volunteers. The correspondence now explains itself, and our readers will agree with us that, if we applauded the original offer, much more must we commend the undisguised sincerity and lofty principle prompting Mr. Poole's letter of reply. Would that it could be widely read among politicians:

CORRESPONDENCE.

BUFFALO, Oct. 12, 1861.

C. O. POOLE, Esq: The Workmen's Co-operative Association, as you are aware, was started for benevolent purposes, and its officers and members feel a lively interest in all charitable projects.

We most heartily approve of the motive which, in this terrible crisis of our Republic, prompts you to give your services to the public, and the Mayor's salary to the volunteer's fund.

If it is your sincere intention to canvass this city for votes for the Mayoralty, we beg to assure you that we will give you our active support. Respectfully yours,

THOS. DICKINSON, Treasurer.
ROBERT ROBSON, Trustee.
CHAS. DALTON, Manager.
JNO. F. CROSSLAND, Director.

BUFFALO, Oct. 14, 1861.

Thomas Dickinson, and others, of the Workmen's Association:

My FRIENDS: One of nature's noblemen, whose devoted friends, a few years ago, sought to place him in the highest office in the world, exclaimed: "I had rather be right than be President!" My proposition, which has elicited your flattering letter, was made without a careful consideration of all the consequences attending it. With you, I will now cautiously, and more anxious to be right than to be Mayor, see where such a step would place us.

Having cooperated with you in the formation of your eventually-to-be-successful humane association, I know the ennobling sentiments by which you were actuated in so doing. Those sentiments are clearly and forcibly expressed by a fellow-countryman of many of you, in these beautiful lines:

"If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If love's work had more willing hands
To link this world to the supernal;
If men stored up love's oil and wine,
And on brused human hearts would pour it;
If 'brouns' and 'mine'
Would once combine,
The world would be the better for it."

"If men were wise in little things—
Affecting less in all their dealings;
If hearts had fewer kindly strings
To isolate their kindly feelings;
If men, when wrong beats down the right,
Would strike together and restore it—
If Right made Might
In every fight,
The world would be the better for it."

Imbued with thoughts like unto these, you and I, with most reflecting men, perceive in the present state of society two prevailing, yet antagonizing elements, paramount above all others. In your discussions upon their influence, you are apt to conclude that these elements are merged in a contest between "Labor and Capital."

To what extent this is the case will be seen years hence, but, at the present time, it is apparent that, as a celebrated writer has recently remarked:

"In all civilized countries there are two antagonistic classes more or less defined—one valuing political institutions for their conservative, civilizing, and national use, protection and inspiration; and the other regarding them only as means of personal aggrandizement in the game of life; the one class respect and love government as the official expression of popular convictions—the delegated power on which the citizen relies for the preservation of law and order; the other class have neither reverence nor love for any institution, human or divine, except so far as it subserves their individual power or gain."

The influence of one class is elevating and progressive, while that of the other is debasing and retrogressive. Men of capital and men of labor are to be found in each of these classes, and it is, therefore, the old and continued struggle of Right against Right.

The formidable Southern rebellion is instigated by the spirit and men of the latter defined class.

In the business and local pursuits of everyday life, we are all of us manifesting the characteristics of one of these elements and classes. When men seek office for its power, position, and emoluments, and not for their capacity and intention to make "the world the better for it," the thinking man will readily determine to which of these classes they belong.

Every observing man knows that, for several years past, candidates for office have frequently expended, in the most reprehensible manner, their expected salaries in effecting their election.

This state of things, with the universally insatiate thirst for office, will soon mold the entire society of our country into a class of selfish, grasping, domineering men, similar to those who have got the destiny of the South in their hands. And then:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay;
Princes and lords may flourish, or may fade;
A breath may make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed can never be supplied."

To pledge the salary of an office to aid in the support of the one hundred and fifty families of our volunteers, is certainly just and benevolent to them, and, at first view, does not seem corrupting in its tendency. In these afflictive times, perhaps, the people of our city would sustain a true and competent man in so doing. But how much more right and proper is it to appeal for votes on the ground of benevolence than, as is too often done, upon that of cupidity? My kind friend of the Morning Express, in a very handsome notice of the proposition, styled it a "novel one."

But is it not, in fact, the old mode of diverting the attention of the elector from the merits or demerits of the candidate, to the potent charm of money?

During this war, all business relations and prospects are seriously embarrassed and prostrated, and, necessarily, the incomes of all men are greatly reduced, except, perhaps, the fees and salaries of our office-holders, and the generosity which should prompt any of them to pay any or all of their salaries into this benevolent fund would be worthy of emulation by the private citizen, and highly appreciated by all.

But to hold out the giving away of the salary as an inducement for the bestowal of office by the people, is an entirely different matter.

It is unjust to the candidate, unless he is willing that those who do not know the purity of his intentions should rank him among that class of men above alluded to, who represent the selfish element of society.

It is unjust to the aspiring among men of property, no matter which of these antagonistic classes they represent, because it excites them to compete in the procurement of office by making more liberal offers for benevolent objects, or otherwise. It is unjust to all self-reliant and meritorious men, like yourselves, as a pecuniary obstacle to the gratification of a laudable ambition.

These being my convictions, I trust they will meet your approbation, and that you will coincide in the conclusion that no man should solicit the suffrages of his fellow men upon terms of benevolence, or any other than: "Is he honest? Is he capable?"

And now, gentlemen, I most cordially thank you for your kind letter, and give you the assurance that I will not knowingly, by thought or deed, connect myself with that antagonistic class and element of society, to which your interests and aspirations, and those of all good men, are unalterably opposed.

Very respectfully yours, C. O. POOLE.

LETTER FROM GERRIT SMITH.

PETERBORO, Oct. 8, 1861.

MR. W. W. CHAPMAN, Oswego Co., Chairman of State Abolition Committee:

MY DEAR SIR: Election is again approaching, and you and others are asking me to lead in the work of bringing the Abolitionists to the polls. Whilst confessing my gratitude for these expressions of continued confidence, I must, nevertheless, say that, if it was ever proper to regard me as one of the leaders in the Voting Abolition Party, it is certainly no longer so.

The lessons which were read to me by Abolitionists, a year ago, I can neither mistake nor forget. In one State and another, nominating conventions could not bear with me because of the unsoundness of my religion. In Pennsylvania this unsoundness was so abhorrent that a good man disdained to have his name on the same ticket with mine. In some States, the complaint was not only of the unsoundness of my religion, but the unsoundness of my Abolitionism also.

Surely, surely, if I have any remaining modesty, such facts as these must make me shrink from putting myself forward, or from allowing others to put me forward, among Voting Abolitionists.

My religion and my Abolitionism must bide their time! Your friend, GERRIT SMITH.

TO "OUR JESSIE."

The following is an extract from a letter written by L. Maria Child to Mrs Fremont, and published extensively.

This is a familiar phrase, and had a pleasant sound years gone by; but I, who am slow to adopt popular shibboleths, have never had it come home into my heart till these latter times. Now I see you forsaking elegant drawing-rooms for the fatigue and privations of a camp; zealously devoting your rare talents and accomplishments to the service of your imperiled country; doubling the indomitable energy and unwearied industry of your noble husband, by adding to them your own; sympathizing with his large and liberal feelings; and by your full appreciation and cordial approbation confirming him in all high principles of freedom, justice, and humanity. Seeing you thus, my heart spontaneously repeats the old popular phrase, and affectionately greets you as "our Jessie," the hem of whose garment I would stoop to kiss. The wife who thus cooperates with her husband, in all his best endeavors and loftiest aims, fulfills the prophecy of the poet:

"Woman sets herself to man,
Like perfect music unto noble words."

In the name of the womanhood which she adorns, I thank "our Jessie."

In view of your able and prompt adaptation to the present momentous crisis, I cordially thank you both. Though personally unacquainted, I have heard much of you from those who know you well, and, unless I mistake the elements of your characters, you are individuals made for times like these—"of such stuff as they use to make storm stay-sails."

Brief Items.

Several skirmishes have taken place in Missouri, as usual with results favorable to the Union troops, though largely outnumbered by the rebels.

In the list of wounded at the recent affair at Edward's Ferry, in Virginia, we observe "Lieut. O. W. Holmes, Jr., slightly"—a son of the "Autocrat."

The following is given as a very nearly correct statement of the number of Germans in the Federal army, from different sections of the country: New England, 200; New York, 12,000; New Jersey, 2,000; Pennsylvania, 10,000; Ohio, 5,000; Indiana, 4,000; Illinois, 6,000; Missouri, 18,000; Minnesota, 500; Wisconsin, 2,000; Michigan, 1,000; Iowa, 1,000; Kansas, 500; California and Oregon, 2,000; Western Virginia, 1,000; Maryland and District of Columbia, 400; Kentucky, 500; Delaware, 100—total, 59,000.

Why is there not some sensitiveness to acts of Congress, when Gen. McClellan returns five fugitives, against the express declaration of Congress, that "it is no part of the duty of our military arm to catch or return fugitive slaves?" Why is the sensitiveness reserved for cases where some things bear against, instead of for slavery? Fremont violated no law; McClellan did.—Rev. M. D. CONWAY.

A Western religious paper says, and we fear truthfully, too, "The besetting sin of the West is, an utter want of principle in keeping promises."

Rev. Wm. H. Channing accepts the call of the Unitarian Church in Washington, and will be installed in November.

The Cincinnati Gazette says that, on looking over the list of subscribers to the national loan, it is surprised to see that none of the names of prominent government contractors appear in it.

It may interest our readers to know that the Prince of Wales is limited, in his choice of a wife, to one of six ladies. His sister, the Princess Royal, is not happy with the royal husband chosen for her. Chances for domestic happiness are better among American princes!

Rev. Henry H. Garnet, a colored man of well-known ability, is now abroad, carrying a passport as an American citizen, given by Secretary Seward, August 26, 1861; the first given to a colored man since the Dred Scott decision.

A Paris correspondent gives some interesting particulars of the domestic life of Madame George Sand. She rises regularly at 10 P.M., and is no sooner up than she lights a cigarette, and continues to smoke for two hours together. At 12 o'clock she retires to her study, and writes without interruption till 6 A.M., when she retires to bed.

A London wig-maker and a costumer for the theaters advertise, under one heading, their wares for hire; adding to their bill of particulars the announcement that the wigs and the dresses in which certain great actors have appeared are supposed to retain some of their talent, and to impart the same to whoever may afterwards don them.

Mr. Russell, of the London Times, is unfortunate. He had to leave the South before his letters from there returned. His Bull Run letters made Washington too hot for him, and in Illinois he was fined for shooting on Sunday.

Dr. Hayes' Arctic Expedition has returned, adding another to the list of unsuccessful efforts to discover an open sea at the North Pole.

Dealers in butter are, it is said, realizing large profits, by buying of producers at low prices, and selling high to shippers to Germany and England, where there is now a large demand.

One of Fremont's staff writes, and the Evening Post copies, the following: "Fremont 'puts men to their trumps.' He incites them to do their utmost, and they feel well repaid if he says 'well done.' After Pike had built the bridges at Paducah, he came up to Jefferson City and had a private interview with the General. Pike said to me, when he came out, 'H—! I wouldn't have missed what that man said to me for all the rest of my years. I have worked right hard, and I think succeeded pretty well—but I was never so happy in my life as I was in that tent just now.'"

Several stampedes of slaves have recently occurred in Worcester County, Maryland. The negroes begin to understand that they can make hay while the sun shines, and are running away as fast as their legs can carry them.

The Presbyterian Banner regards the following definition of sin, attributed to the oldest theological seminary in New England, as the very latest improvement in theology: "Sin is the disturbance of the balance of our moral sensibilities."

Not less than five thousand persons are now enjoying the advantages of the evening schools in New York city. We agree with the Sunday Times, that "one evening school will do more for the cause of morality than any quantity of abstruse sermons, though preached by the most learned of doctors."

Sunday and day schools have been opened among the "contraband" fugitives at Fortress Monroe. They discover a great thirst for knowledge.

An organization of patriotic women at Quincy, Ill., style themselves "Needle Pickets." They devote themselves to the care of the soldiers and their families.

New Publications.

THE ATLANTIC, for November, fully sustains the high standard of this choice monthly. Every progressive family, with any desire for literary culture, should not fail to possess this magazine. We have, in the number before us, the following articles:

George Sand, by Mrs. Julia Ward Howe; Hair Chains, a story; The Flower of Liberty, a poem, by Oliver Wendell Holmes; Alexis de Tocqueville; Agnes of Sorrento, (continued), by Mrs. Stowe; Health in the Camp, by Harriet Martineau; The Stormy Petrel; A Story of To-day, a continuation, by the author of Life in the Iron Mills; Concerning People who carried Weight in Life, with some Thoughts on those who Never had a Chance; Why has the North felt aggrieved with England? by Rev. Geo. E. Ellis, D. D.; The Washers of the Shroud, a poem, by James Russel Lowell. Ticknor and Fields, publishers, 135 Washington St., Boston. \$3 per year, 25 cts. a number.

HARPER'S MONTHLY, for November, opens attractively. The table of contents comprises the following "specialties":

Benedict Arnold, an illustrated article, by Benson J. Lossing; The Tenement House, an illustrated poem, by Fitz James O'Brien; Making Money, an interesting account of the process of manufacturing our national coin, with numerous illustrations; The Women of Weinsberg, an old story done in verse, with a successful pictorial representation; and T. B. Thorp's illustrated account of The Fox and Fox Hunting. The tales are not less inviting. They are "Olly Dolly," Cause and Effect, The Angel Sister, and Mrs. Stirling's Reception, (by Louise Chandler Moulton), with sundry other valuable articles and an entertaining Editor's Drawer.

LOYD'S OFFICIAL MAP OF MISSOURI AND VIRGINIA.—We have received a copy of Lloyd's new map of Missouri and the eastern half of the map of Virginia, both of which seem to be complete and accurate. The map of Virginia is topographical and very full, large size. Price one dollar, sent by mail; postage free. Map of Virginia, twenty five-cents. Address J. T. LLOYD, 164 Broadway, N. Y.

Attractive Miscellany.

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

For the Herald of Progress.

A VISION OF THE EVENING STAR.

BY CORA WILBURN.

I dreamt or saw a vision of the star,
Shining in holy solitude afar;
So wild and grand, so beautifully fraught
With the expression of my inmost thought,
Was the revelation, that my soul grew strong
In love of beauty and in power of song;
And my glad heart, with bound and thrill of youth,
Cried in thanksgiving rapture: "This is Truth!"

I saw its glories through the misty veil
Of earthly imperfection; and I fail,
Seeking in mortal language, to portray
The land celestial, in my feeble lay.

The earth was heavenly; all the regal gems
Decking with priceless worth earth's diadems,
Flashed in undying luster from the heart
Of the queen-roses, that with angel art
Were wedded to a gush of music, sweet
As wind-stirred wave-song at Titania's feet.

From the vestal lilies' soul of grace
The tributary incense winged its pace;
And the sweet violet sang its strain of joy,
Of humbled ease in loftiest heaven's employ.
From all the floral children of the sod
Uprose the heart-hymn to the Father, God!

All things were rhymed to music: waters flowed
Crystal and azure; and their life-streams glowed
With the soul's sense of freedom deep imbued
Through the untraversed, holy solitude.
From sapphire skies, and all-encircling sea,
Thrilled the refrains of Immortality!

There a luxuriant tropic growth displayed
Its wealth of bloom; in gorgeous robes arrayed,
The rainbow-tinted, everlasting flowers,
Decked the deep forest's interlacing bowers;
And fountains threw aloft their diamond spray,
In the resplendent, golden face of day.

The hills were amethystine hued, and crowned
With emerald splendors; vale and tufted mound
Decked with the topaz and the ruby gleams
That light the Eastern poets' beauty dreams;
And purple clusters of the teeming vine
Drooped o'er the Naiad's pearl and coral shrine.

White blossoms fell to earth; a shower of pearls,
Swept by the south wind in the mazy whirls
Of the entrancing melodies that swept
That guarded love-realm, in its beauty kept
For the adoring hearts, the seraph eyes,
Of the immortal host of Paradise!

The silver strand was strewn with music shells;
From palm and myrtle shade the chiming bells
Rang, "Glory unto God!" the heaven-lore there,
In breath and essence, was imbued with prayer;
And in the distance, on the cloudland's height,
Gleamed the white temples on my raptured sight.

Bright homes were there, such as young fancy weaves
Mid woodland stillness, summer rustling leaves,
For the Idyllian love-bower of its thought;
By the deep lore of nature's spirit sought,
And by her lavish splendors overgrown,
With wealth of fragrance to our earth unknown.

There the pomegranate's crimson heart illumines
The mystic twilight of the forest glooms;
The golden clusters of the orange, twined
Around with bridal blossoms, and enshrined
In saintly shades, like lamps transparent glow,
O'er the gemmed life and floral sweets below.

Fair, fleeting forms, aerial, winged, and bright
With the soul-luster of their robes of light,
With a pearl-lily on each ransomed breast,
On every radiant brow a lunar crest,
Passed in a choral dance of beauty on.
Ere the tranced heart was from its rapture won,
Thus, through the misty veil I gazed afar,
On the orb'd splendors of the evening star!

For the Herald of Progress.

Regina Lyle.

BY CLARA WENTWORTH.

CHAPTER III.

A STRANGE NEW CREED.

"Were I, oh God! in churches less remaining,
Far from all voice of teachers or divines,
My soul would find in flowers of thy ordaining,
Priests, sermons, shrines!"

[HORACE SMITH.]

"For sights of things away,
Through fissures of the clay—
Promised things which shall be given,
And sung ever up in heaven."
[E. B. BROWNING.]

In my quiet sea-coast home, I heard but little of the stirring and uprisings of the world without. My father did not care for books or newspapers; my mother's vision was literally bounded by "a mop and a dust-pan;" with my brother John alone could I discuss religion, ethics, philosophy, as I understood them, and there was a tacit arrangement between us, that we were never to hold our debates on these questionable subjects in the presence of our parents; the drama, the poets, the current events of the day, reaching us through a stray newspaper that my brother would bring home. These topics we discussed before them, to their evident astonishment and amusement; for though both parents loved me dearly, John was the pride and idol of their hearts. Whenever the spirit of argument possessed either or both of us, we would repair to a rock, at whose base the wild waves lashed in stormy weather, and rippled musically when the south or west wind gently stirred; it was within hailing distance of the house, and father's stentorian call of "Folks to supper!" or mother's loud, shrill cry of "Johnny, dinner! Jennie, home!" often aroused us from the favorite pastime, and we would leave our rocky platform to return to it whenever we could find the leisure. We named the place "Look Out," from its being one of the most elevated points in that vicinity; and if that rock could have spoken, it would have told of strange conversations confided to its keeping, on subjects truly far beyond our reach, and certainly unsuited to our positions in life. For John and I, poor children of a fisherman, we arranged before the august tribunal of our formation the legislators of the land, the heroes of the peo-

ple, eye, even the chief magistrate of the nation. From our rocky throne we issued mandates of mercy and forgiveness to the prisoner, we pardoned the condemned, and set aside the law of murder throughout the land.

Of the atrocity of its existence we were both convinced, but we differed widely as to the means for its eradication. Full of the noblest impulses, just, and brave, and firm as he was, my brother John was tender-hearted as a child; and while I plead with flushed cheeks and excited language, with a fiery glow of indignation pervading my being, for the immediate liberation of the African by fire and sword, he, more consistent, and far more humane and charitable, found better measures, more adapted to an age of religious enlightenment and progress.

Though I had never been further than ten miles from home, though I had heard and read but little of the sufferings and privations of the slaves, I seemed to comprehend their condition perfectly. Without exchanging views with any person but my brother, I knew that they were held in moral degradation, servile obedience to forced labor; that their religious education was but partial and superficial; that a Southern master was a petty despot, whose unlimited sway over hundreds of his fellow beings made of him a tyrant and an usurper of the rights of man.

"For many years," said I, "they have been kept in ignorance, and their keepers declare them unfit for intellectual culture, for moral improvement. The wonder is that oppressed, down-trodden as they are, sweet Nature is so bountiful, and avenges herself so nobly on the slights of civilization. What you tell me, John, that you have heard of the capacity of the negro, convinces me that he is richly endowed from his birth with the immortal attributes of poetry and song. And the mirthfulness inherent in their nature, which you tell me the comic actors in the city are glad to imitate, seems to me to be a gracious compensation, allotted by Divine Providence for their many cruel sorrows. How can they be religious, viewing God as a partial and inexorable judge, who on a portion of his children bestows the fullness of this earth's possessions—gives it to them by divine right and inheritance—while the less favored millions are cast out from the first great right of liberty. They complain of the indifference, heedlessness, and indolence of the African; forgetting that where there is no incentive to labor, there can be no heart and hand uplifting energy—the man who does not own himself, cannot work as cheerfully and willingly as he who stands proudly erect, a freeman on the soil that owns him lord. The wretched woman, whose purest aspirations seldom or never find fulfillment, whose maidenly, wifely, and maternal feelings, are so grossly outraged, what can she be but a miserable, inane creature, often driven to despair and wickedness? a fanatic and dissembler, harboring revenge and hatred in her bosom! Oh, if I were a slave!"

My brother, with his largely benevolent heart and all-forgiving spirit, thought otherwise. "All that you say is true, Regina, every word of it, by Jupiter! And the African not only equals the white man in intellectual and moral attainments, but often excels him. All he wants is opportunity to expand heart, intellect, and spirit. I have heard things in Boston, from persons who have lived South, traits so startling, of courage, long forbearance, mutual good offices, as performed by these unfortunate beings, that I cried from excess of

sympathy. Yes, they have hearts, souls, spirits like our own; and do you know, Regina, I have a fanciful idea that the condition of the soul, its state of purity or sin, will determine the appearance of the celestial body we shall wear in the next life. Many an African will then be fair and lovely to the sight, while many a proud aristocrat, many a rose and lily-cheeked beauty will be darkened as with leopard spots. What think you, my lady of the rocky steep?"

"Be serious, John, and don't go off into one of your declamation fits, I beseech you!" I cried. "Yes, I believe it, though I cannot accept all of your spiritualistic theories."

"Avast there!" said John, theatrically; "mention no names; father would be horrified at the mention of that heresy beneath his orthodox roof; and mamma would most plausibly exclaim: 'Get thee behind me, Satan!' to her only son."

"I wonder what Mrs. Lyle believes in?" I said, musingly. "She?—she believes in one good, universal Father—God! in doing justice unto all, and in refraining from wrong-doing," said John, with honest and warm enthusiasm. "She's got no other creed that I can find out. She's a good, darling, blessed, suffering angel, that some devils in human shape have been tormenting! I wish I had them here, I'd give the fishes a feast! I'd show them—I'd hurl them thus! thus to perdition! saying: 'down! down!—well, never mind—' and say I sent you there!"—ha! ha! ha! and John, relapsing into the recitative, brandished aloft a heavy stick, and made horrible Shaksperian grimaces—at least he styled them so.

"Do quit that raving and ranting!" I cried, impatiently; "and, tell me, is this your non-resistance?—revenge yourself on the enemies of Agnes Lyle, and yet dare to read me a long lecture on the Christian virtues of meekness and forbearance, when I want to wipe out a gigantic evil at one swoop!"

"Softly, softly, dearest wild-cat! Evil is not well overcome by force; in the world's history, the precious boon of liberty has been almost always purchased with the price of blood—alas, that it should be so! If we were, in our daily intercourse, to resent each word, each tone and look, retort to every injustice, and pass over no shortcomings, what would be the aspect of the household? And so it is with nations; mutual understanding, a graceful and manly concession on both sides, would effectually check, and finally abolish, all the evils—"

"Don't talk to me of concessions!" I cried, angrily. "Here we have been humbling to the South for ever so long. And that abominable Fugitive Slave Law is a disgrace—"

"So it is," said John; "a disgrace to a nation of freemen, a mockery of republican liberty. But, sister, listen to me for a little while, and I will tell you why the curse of slavery yet rests upon our flag. Men delight in finding the mote in a neighbor's eye, but sometimes the beam, too, is there, as well as in their own, and the reproof is not at all undeserved. I agree with you that negro slavery is a violation of the first principles laid down in the Declaration of Independence; that it is a wrong upon humanity, a libel upon the Creator! A small, true-hearted, self-sacrificing band of noble men and philanthropic women, are pledged against it, with heart and soul, and speech and pen. But has this nation fulfilled its early promise of becoming the beacon light of the world in all relating to freedom, justice, and equality? Has not the spirit of aristocratic assumption arisen in our midst? Does it not revel and luxuriate, tyrannize and oppress at the North, fully as much as at the South? Have not lines of distinction been drawn, barriers upraised, between the laboring classes and the learned professions, even here at the North? Nominally we are free, but the starvation wages paid to needle-women in great cities, as surely force them into the ways of degradation, as does the lash of the Southern master; necessity will conquer the scruples of honor and protesting virtue here, as there; for bread and clothing, women sell themselves; and those who have the power to save them stretch not forth the helping hand. Stern, unyielding circumstances, have separated mother and child, although both were acknowledged free. The cruel search for bread has placed ocean leagues between beloved hearts; and many a Northern maiden has been sold into a captivity as vile as that we declaim against so loudly. The mercenary, unholy marriages entered upon by thousands, are so many slave contracts signed by the victims of a barbarous decree. Until we have abolished in our midst the vices that ruin and degrade us, until we have atoned for the manifold wrongs we have inflicted, the daily, hourly recurring injustice that we commit, let us not be so loud in our denunciations of another's sin; let those only speak and act for liberty, whose hearts are truly imbued with her divine spirit; whose hands are clean!"

How beautiful he looked as the warm blood flushed his sun-browned cheek! there was the light of truth and of inspiration in the soul-mirror of his eye; his unconscious attitude was full of grace and dignity; he seemed the orator that the God of Nature had designed him. I felt proud of my brother John.

"Yes, all that is very true; and from what father, and you, and Mrs. Lyle, tell of the life of cities, the poor there must have a sad time of it," and thought I, "I know you all tell me this to drive away my favorite project."

fense. Look you here, Regina, and believe me—every woman who treats her servant as if she were something set apart to be scolded, brow-beaten, scornfully looked down upon, and kept in entire subjection, that woman is a slaveholder at heart. All she lacks is opportunity; and though she prate of liberty and compassion for the poor African, whose bondage she has never looked upon, she is at heart a tyrant, and has no right to arraign others for their faults. The man who causes one poor drudge to perform the hand or brain-labor of three men, is a defender of slavery, though he proclaim himself a lover of freedom. Look at the impositions coined upon the world in the name of liberty. The slave-ship sails triumphantly out of our Northern harbors, and our merchants' account-books hold the profitable memoranda of this iniquitous traffic. We prate of pity for the negro's sufferings; why do not the so-called philanthropists and wealthy opposers of slavery come forward in a body and offer up a part of their gold for the work of emancipation? Why not offer to buy all the slaves—all whose masters are willing they should go? (and it is for their value in money alone that so many retain them.) And after all our pretended sympathy, is not the prejudice of color as strong as that against poverty? In many Northern cities, no colored person may ride in a public conveyance; they are not admitted to select places of amusement; even the wealthy and intelligent are shunned by so-called good white society. Are our poor free negroes cared for? Are our brethren of the same color with ourselves? Do not the rich hoard and guard their riches? Is there not a prejudice against labor here in our very midst? Does not the factory at E—'tell the whole story,' as a certain writer says? Its proprietor gives thousands towards rich colleges and influential churches, and then deducts from the wages of the poor women who labor for him, to make up the deficit. He cuts down the wages of those who serve him to the lowest ebb, making of a woman who does his housework a very slave, for a paltry, mean return; and then he flaunts in the newspapers as the great champion of emancipation, the great abolitionist, forsooth! If he lived in Georgia or Louisiana, he would be one of the severest despots yet heard of; here he is a small tyrant in his way, and a hypocrite into the bargain!"

John's eyes flashed with the honest defiance of his soul, but his mouth smiled as he continued: "You see, I would lash the rascals, for I despise all cant, and seeming, and make-believe, and pretense. That white-washed sepulchre in E—I have taken a solemn oath never to take off my hat to; and I won't, by Jupiter Aereumus! But, Regina, the greater part of the evil arises from people's narrow-minded views of religion. The Christianity of the day is just as great a humbug as the other things they make parade of. If God is partial, and has his chosen people, it necessarily follows that man, who is ever an imitator, becomes so also, and arrogates to himself certain rights and tributary dues. As in the olden and barbaric time, might made right, he, seeing that conservatism will serve his selfish purposes, clings to the letter of the text, and with his hand upon the record, takes his oath of allegiance; that rendering him supreme, places the weak and less favored in his power."

"The Trinitarian belief, that bewildering mystery of the church, while it brings doubt, confusion, and skepticism to the heart of the honest, would-be believer, is a safeguard to the unscrupulous schemer, whether he be in the pulpit, on the rostrum, in the editorial chair, in the legislative hall, or in the possession of his human chattels. The belief in the atonement—the efficacy of tardy, eleventh-hour repentance—has done more to demoralize, or at least, as much, as any Pagan doctrine ever given to the world. Teach men that by self-effort alone, by unwearied watchfulness over each uprising evil, by toil of soul only, can they attain to goodness, to 'the peace that passeth understanding,' and you make them morally strong, and spiritually pure and great. It needs but the one incentive to make men strive for perfection: it is, to prove to them that life is not only eternal, but progressive; and that, as we live, think, act, feel, and aspire, we make for ourselves the conditions of the future life. I believe in no stationary, glittering, imperially-gorgeous heaven, where, sanctified by the one touch of death, the spirit is glorified, and thereafter contents itself in selfish enjoyment of a bliss unshared by all. What, think you, would become of the living, quenchless affections of our being, if they found no expansion hereafter?—of the patriot's aspiration, the hero's offering, the sympathies, joys, holy, upward tendencies of the spirit? What! crush down every longing of the soul within the narrow compass of a stationary, bejeweled heaven, where the monarchical institution that we have outgrown on earth is reversed, and where indolence reigns supreme? To me, such a place would be one of punishment; I should make insane attempts to leap the fences surrounding it; and if heaven be as the theologians, describe, I should most certainly get up a rebellion like Lucifer's."

"Oh John, John!" I remonstrated. "I would not scoff at things truly sacred; you know that well, Regina; but fables such as these cannot be the mental food of men and women capable of thought. Therefore, I discard them; and substitute for this visionary, unprogressive heaven, a continued life of action, of ever increasing knowledge, goodness, and attainment. I believe in a hell, too, sister; but in no material burning lake into which poor sinners are cast for all eternity; but I think man bears his heaven and hell within; virtue bestows the one, and vice entails the

other. If men understood this, and lived less in externals, they would not be so cruel, so rapacious, so unjust; but a false interpretation of religion makes and keeps them so; and the dread of public opinion seals their lips and makes them hypocrites, while they are skeptics and doubters at heart."

"Perhaps so," I responded; "religion, as it is taught, has very little charms for me; yet do I bow before the revealed glory of my God at morn and sunset with the most reverential depth of prayer. But the commanded formulas are unmeaning to my heart and ear; they seem to me like Poll's repeated lesson, the same words and the customary drawl. To pray sincerely, I must frame and offer up my own petition. But, John, we have branched off from our original argument. The wealthy still hold back their gold for the needful work of emancipation; and but very few are annually freed. What is to be the end of this silent conflict? How are the thousands of groaning, supplicating slaves to obtain their rights?"

"It will be brought about by war! by bloody strife; by the sacrifice of the blood of martyrs! The silent conflict will eventuate in mighty battles such as the world's gore-stained history has never recorded as yet! The sins of this nation will be visited upon her by a fearful retribution, that will cast the cypress and the willow shadow over the sunny hearthstones of thousands in the land! For our unjust dealings toward the Indian, for our oppression of the African, for our disregard of the duties of humanity towards each other—for our sins of luxury, fanaticism, mammon-greed, and exclusiveness, we shall be punished severely; but oh, most justly! And from the desolation, the havoc, and the misery of that coming time, shall arise a better and a purer Republic. Beneath the star-folds of my country's flag no slave shall crouch in fear and trembling! some stars will fall from its azure field, but they will be gathered back with the sacred luster of Freedom added to their beauty! I see this, I feel it all!"

I gazed on John with a sensation of awe impossible to describe. There, standing on the moss-covered, time-old rock, with one hand pointing to the lands beyond the sea, with the glow and fervor of prophetic inspiration on his face, with a veiled look that seemed to gather in the mysteries of futurity; I felt in that moment all his mental superiority, all the spiritual worth of this, my one congenial friend.

"Then this peaceful country may yet behold its fertile valleys turned into battle-fields! its mountains will swarm with the armed hosts of freedom! But can this be? Will the black man have the courage, the daring?"

"It is not he who will begin the contest," said John, still in the same inspired tone, with the same impressive manner; "brother against brother, South against North; armed and boastful wrong against liberty, right, and republican institutions! And, in order to lead this stiff-necked generation to a perfect understanding of its mistakes and errors, it will meet with reverses, failures, defeat, aye, even this great and united people of the North! For a time, gloom, fear, and dismay will overshadow their souls; until the recognition comes, and penitent and enlightened men say to one another: 'Slavery has been the primal cause of all our troubles; its growth has fostered the designs of despots and of traitors! let it be abolished forever in this land!'"

"It seems so strange to think of war in this country; may you not be mistaken, John?"

"The impressions I receive are too vivid and distinct; would that it were otherwise," he sighed, and recited Moore's glorious lines with deep feeling, with all the impassioned eloquence of the patriot and the lover of his fellow man: 'The song of war shall echo through our mountains, Till not one hateful link remains Of Slavery's lingering chains; Nor traitor tyrant tread our plains, Nor traitor tyrant pollute our fountains. No! never till that glorious day Shall fall Columbia's sons be gay, Or hear, oh, Peace, thy welcome lay Resounding through her sunny mountains.'

"You see, sister, I have slightly altered the text. There's the father waving his hat, and yelling to us to come home to 'sup-per;' and resuming his usual tone and manner, he assisted me to descend, and together we returned to the house. Mrs. Lyle returned to S—, and for a while alternated Sunday; every fourth Sunday at Glenura and Keaduekeag. E. Case, Jr., may be addressed care Mrs. James Lawrence, Cleveland, or at Florida, Hillsdale Co., Mich., for engagements this winter in the West. Mr. Case opens his lectures with appropriate songs. Miss Emma Hardinge will lecture in Lowell, Portland, Chicopee, &c., the rest of the year. For week night lectures, &c., address care of Bela Marsh, 14 Bromfield Street, Boston, Mass. Leo Miller will speak in Stafford, Conn., Nov. 3 and 10; in Summerville, Conn., Nov. 17 and 24. Mr. M. will answer calls to lecture week evenings. Address Hartford, Conn., or as above. William Bailey Potter, M. D., will lecture on Scientific Spiritualism in Western New York and Northern Ohio until spring. Address care of C. S. Hoag, Medina, N. Y. Mr. and Mrs. H. M. Miller will receive calls to lecture in Northern Ohio and Michigan next winter; also attend on funeral occasions, if required. Permanent address, Conneaut, Ohio, care Asa Hickox. Miss De Force can be addressed in December, at Cambridgeport, Mass.; February, Philadelphia, Pa.; March, Genoa, N. Y.; April, Lyons, Mich.; May, Milwaukee, Wis.; through the remainder of 1882 at La Crosse, Wis. G. B. Stebbins will speak in Springfield, Mass., Dec. 8 and 15; in Portland, Me., in January. Address for engagements in Massachusetts through December, at Rochester, N. Y.; till Dec. 31, after, care Bela Marsh, Boston. F. E. Wadsworth will lecture in Battle Creek, Mich., every Sunday until further notice; in Providence, R. I., four Sundays of May, 1882; in Taunton, Mass., first two Sundays of June. Address accordingly. He will answer calls to lecture in New England during the summer of 1882.

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Mail at 8 30 A. M. This train remains over night at Elmira, and proceeds the next morning.
Way at 4 P. M., for Middletown, Newburgh, and intermediate stations.
Night Express daily, at 5 00 P. M. The train of Saturday stops at all mail-train stations, and runs only to Elmira. CHARLES MINOT, General Supt.
NATHANIEL MARSH, Receiver.

CAMDEN AND AMBOY RAILROAD.—To Philadelphia, from Pier No. 1 North River, foot of Battery Place.
The Camden and Amboy Railroad line for Philadelphia will leave as follows:
Morning Line, at 6 o'clock A. M., daily, (Sundays excepted), by the steamer Richard Stockton, Captain John Simpson, for South Amboy, and thence by cars and steamboats to Philadelphia. Fare by this line, \$2.25.
Afternoon Express Line, at 2 o'clock P. M., daily, (Sundays excepted), by the steamer Richard Stockton, stopping at Spotswood, Jamesburg, Hightstown, Bordentown, and Burlington, arriving at Philadelphia about 6 o'clock P. M. Fare by Express Line, \$3.00; fare to Freehold and Monmouth, 50 cts.

Afternoon Way Accommodation Line, at 2 P. M., by steamer Richard Stockton, for South Amboy, thence by cars at 4 30, stopping at all the Way Stations, arriving at Philadelphia about 8 00 o'clock P. M. Fare by this line, \$2.25.
Meals provided on Board. Breakfast, Dinner, and Supper, 50 cents each.

Returning passengers will leave Philadelphia at 5 A. M. and 2 P. M., from foot of Walnut Street.
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I BLISS, Agent

NEW YORK AND NEW HAVEN RAILROAD.—Spring arrangement, commencing March 11, 1861. Passenger Station in New York, corner 27th Street and 4th Avenue. Entrance on 27th Street. Trains leave New York:
For New Haven, 7 00, 8 00 A. M. (Ex.), 12 15, 3 15, (Ex.), 3 50, 4 30, and 8 00 P. M.
For Bridgeport, 7 00, 8 00 A. M. (Ex.), 12 15, 15, (Ex.), 3 50, 4 30, and 8 00 P. M.
For Milford, Stratford, Fairfield, Southport, and Westport, 7 00 A. M., 12 15, 3 50, 4 30, and 8 00 P. M.
For Norwalk, 7 00, 8 00 A. M.; 12 15, 3 15, (Ex.), 3 50, 4 30, 5 30, and 8 00 P. M.
For Darien and Greenwich, 7 00, 9 30 A. M.; 12 15, 3 50, 4 30, 5 30, 8 00 P. M.
For Stamford, 7 00, 8 00, (Ex.), 9 30 A. M.; 12 15, 3 15, (Ex.), 3 50, 4 30, 5 30, 8 00 P. M.
For Port Chester and intermediate stations, 00, 9 30 A. M.; 12 15, 3 50, 4 30, 5 30, 8 00 P. M.
JAMES H. HOYT, Superintendent.

HUDSON RIVER RAILROAD.—For Albany and Troy, connecting with trains North and West. Trains leave as follows:
FROM CHAMBERS STREET.
Express, 7 and 11 A. M., and 3 30 and 5 P. M.
Troy and Albany (with sleeping car) 10 15 P. M.
Poughkeepsie train, 6 A. M., 12 15 M., and 4 P. M.
Peekskill train, 5 30 P. M.
Sing Sing Train, 9 50 A. M., and 3 45 and 4 30 P. M.
Fishkill train, 6 40 P. M.

FROM THIRTIETH STREET.
Express, 7 25 and 11 25 A. M., and 3 50 and 5 25 P. M.
Troy and Albany, 10 45 P. M. (Sundays included).
Poughkeepsie Train, 6 25 A. M., 12 40 and 4 25 P. M.
Peekskill train, 5 55 P. M.
Sing Sing train, 10 15 A. M., and 4 10 and 4 55 P. M.
Fishkill train, 7 55 P. M.
A. F. SMITH, Superintendent.

NEW YORK, HARLEM, AND ALBANY RAILROAD.—For Albany, Troy, North and West. Spring arrangement commencing May 6, 1861.
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Strangers' Guide AND N. Y. CITY DIRECTORY Prepared expressly for this Journal.

Those who visit the metropolis during the pleasant season are often at a loss how or where to obtain information which will guide them to the various points of attraction found in and near so large and wealthy a city. It is to meet this demand that we have expended the labor necessary to gather and condense the information here appended, and which we trust may prove a valuable "guide-board" to those of our readers who visit the city, and useful also to citizens for reference. Any of our friends in possession of useful data not here given will confer a favor by supplying it.

PARKS AND PUBLIC SQUARES. Battery, with Castle Garden, lower end of Broadway, Bowling Green, entrance of Broadway, near Battery, The Park, opposite Broadway from Nos. 229 to 271, St. John's Park, bet. Light, Varick and Hudson Sts., Washington Sq. west of Broadway, bet. 4th & 8th Sts., Union Square, Broadway, from No. 860 to 17th Street, Gramercy Park, bet. 20th & 21st Sts. and 3d & 4th avs., Stuyvesant Park, 2d av. bet. 15th and 17th Sts., Tompkins Sq. bet. Avs. A and B and 7th and 10th Sts., Madison Sq., Junction Broadway & 5th av. and 23d St., Central Park, 5th to 8th avs., and 59th to 110th Sts., Reached by 3d, 4th, 6th, or 8th Av. horse cars—most conveniently by the 6th and 8th, which leave head of Canal St., cor. Broadway, and also head of Barclay St., cor. Broadway, adjoining Astor House, every 3 minutes; fare 5 cents.

PUBLIC BUILDINGS. Merchants' Exchange, Wall St. Custom House, Wall St. City Hall and Court Houses, in the Park. Post-office, Nassau, Cedar, and Liberty Sts. The Tombs, Centre, Franklin, and Leonard Sts. PUBLIC LIBRARIES. Astor Lib. Lafayette Pl. bet. Astor Pl. & St. Jones St. Woman's Library, University Bldg., Washington Sq. Cooper Union, bet. 7th and 8th Sts. and 3d and 4th Avs. Mercantile Library Association, Astor Pl. nr Broadway. N. Y. Society Library, University Pl. nr 12th St. HOTELS. Astor House, Broadway, fronting the Park. St. Nicholas, 515 Broadway. Metropolitan, 582 Bro. way. Lafayette, 671 Broadway. Fifth Avenue, Junction of 5th Av., Broadway & 23d St. Brevort House, 5th Av. cor. 8th St. Everett House, bet. 7th and 8th Sts. and 3d and 4th Avs. Clarendon, 55 and 60 Union Place, Union Square.

PRINCIPAL FERRIES. To Brooklyn, from Whitehall St. to Hamilton Av. and Atlantic St., from Wall St. to Montague; from Fulton St. to Fulton St.; from Roosevelt St. to Bridge St. near the Navy Yard. To Williamsburgh, from Peck Slip to South 7th St.; from Grand St. to South 7th and Grand Sts.; from East Houston St. to Grand St. To Greenpoint, from 1st and 23d Sts. To Jersey City, N. J., from Cortlandt St. To Hoboken, from 1st, 2d, Canal, and Christopher Sts. To Weehawken, from Christopher St. To Long Neck N. Y., & Erie R. R., from Chambers St. Staten Island, from Whitehall St. nr Battery, every 1/4 h.

EXPRESS OFFICES. Adams' Express Co. 59 and 442 Broadway. American and Kinsey's, 72 and 416 Broadway. Harnden's, National, and Hope, 74 and 442 Broadway. United States, 82, 251 and 416 Broadway. Manhattan City, for baggage, 276 Canal St. PLACES OF AMUSEMENT. Academy of Music, East 14th St. cor. Lexington av. Latta Keener's Theater, 624 Broadway. Winter Garden, 667 Broadway. Bowery Theater, 48 Bowery. New Bowery Theater, 82 Bowery. German Theater, 37 Bowery. Bryant's Minstrels, 472 Broadway. Christy's Minstrels, 637 Broadway. Barnum's Museum, 218 Broadway.

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, 694 Broadway—Episcopal. Trinity, Broadway opposite Wall Street—Episcopal. Rev. Dr. Chapin's, 245 Broadway—Universalist. Dr. Ogden's, 728 Broadway—Catholican. Dr. Bellows', 249 Fourth Av. cor 20th St.—Catholican. Dr. Cheever's, Union Square—Presbyterian. Dr. Harkness', 261 Fourth Avenue—Episcopal. Dr. Trigg's, Stuyvesant Sq. and E. 10th St.—Episcopal. Rev. H. W. Beecher's, Brooklyn, nr Fulton Ferry. Rev. T. L. Harris, Brooklyn Hall, Washington Sq. Rev. G. T. Flanders, 34 Av. & 11th St.—Universalist.

SUBURBAN RESORTS. GREENWOOD CEMETERY, on Governor's Heights, L. I., is reached by ferry from foot of Whitehall St., near the Battery, to Atlantic St., or Hamilton Av., Brooklyn. Thence by horse car to the Cemetery. Fare, ferris-riage 2 cents, cars 5 cents. Cards of admission obtained at the office of the Company, 30 Broadway. THE PUBLIC CHARITABLE INSTITUTIONS, including the PENITENTIARY, LUNATIC ASYLUM, Depot for Sick Emigrants, and the House of Refuge, are located on Blackwell's, Ward's, and Randall's Islands. They are reached severally by ferries foot of 61st, 106th, and 123d Sts. The shortest route to these streets is by 2d or 3d Av., horse cars. Fare 6 cents, ferris-riage free.

How Harbor is accessible by Harlem Railroad; fare 12 1/2 cents. Also by Harlem boats, leaving Peck Slip nearly every hour, with landings at 10th and 120th Sts., East River. Fare 6 cents to Harlem. To FLEMING an agreeable passage may be made for 15 cents, by boats from Fulton Market Wharf, foot of Fulton Street, East River. ASTORIA is beautifully located on the East River, opposite Blackwell's and Ward's Islands. Route by 2d or 3d Av. cars to 56th St., thence by ferry to Astoria. Cars 6 cents, ferry 4 cents. UP THE HUDSON RIVER, as far as Poughkeepsie, a boat leaves foot of Jay St., daily, at 3 1/2 P. M., and returns from Poughkeepsie at 6 1/2 A. M. It makes several landings on the route. FOR YORKERS, HASTINGS, DONN'S FERRY, IYINGTON, TARRYTOWN, AND NYACK, a boat leaves foot of Jay St. at 9 A. M. and 4 P. M. FOR CONY ISLAND, a ferry boat leaves pier No. 4 North River, at 10, 1, and 4 o'clock. This is a famous bathing place. The last return trip is at 6 1/2 P. M. from Cony Island. Boat stops at Fort Hamilton. Fare, with return ticket, 25 cents. FOR SUNNYSIDE, LOOK HARBOR, HOB HARK, and other localities in that neighborhood, a steamboat leaves foot of Robinson St., daily. Thence according to tide. FISHING EXCURSION boats leave Pier No. 4, North River, daily, at 9 A. M. Fare 50 cents. THE RIVER or 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 o Wall St., on Sunday at 10 1/2 A. M. or 3 P. M. MASS is performed by a choir of artists at the Catholic Churches on West 16th St., near 6th Av. and on East 28th St. near 3d Av. every Sunday morning at 10 1/2 A. M. Admittance 10 cents, which is paid to the sexton after he has shown a visitor to a seat. Vesper Services is performed at the 16th St. Church at 4 P. M., and at the 28th St. Church at 4 1/2. 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. Osmond 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.

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

PUBLIC MEDICUMS. Mrs. Abbott, Developing, 221 6th av. Hours 2 to 5 P. M. Mrs. M. L. Van Houghton, Test and Medical, 54 Great Jones St. All hours. Mrs. H. S. Seymour, Psychometrist and Impressionist, Medium, 21 West 12th St., between 5th and 6th avs. Hours from 9 to 2 and 6 to 8. Mrs. D. C. Price, Natural and Medical Clairvoyant, 103 Prince St. 9 A. M. to 5 P. M. Charles Colchester, Test Medium, 371 Fourth St. J. B. Conklyn, Test Medium, 599 Broadway. 9 A. M. to 10 P. M. Mrs. Fish, Medical Clairvoyant, 344 Second avenue, near Twenty-second Street. 9 A. M. to 5 P. M. Mrs. Johnson, Clairvoyant and Test Medium, 32 Columbia St. Mrs. Sawyer, Clairvoyant and Test Medium, 64 High St., Brooklyn. Mrs. Sarah E. Wilcox, Test & Healing, 558 Broome St. Mrs. R. A. Beck, Test, Developing, and Healing Medium, 27 Fourth St., N. Y. 9 A. M. to 10 P. M.

MAGNETIC & ELECTRIC PHYSICANS. James A. Neal, 371 Fourth Street, Hours, 9 A. M. to 5 P. M., and 7 to 9 P. M. Prof. S. H. Brittan, 50 Bond Street. Dr. N. Palmer, 60 Amity Street. Dr. W. Reynolds, 77 4th Av. Hours 2 to 5 P. M. Mrs. P. A. Ferguson Tower, 394 Fourth Avenue. Mrs. Ward (Electric), 105 Nassau St., Brooklyn. Take Flushing avenue cars from Fulton Ferry. Mrs. A. D. Giddings, 238 Greene St., cor. 4th. J. E. F. Clark (Electric), 84 West 26th St. John Scott, 50 Bond St. Mrs. Towne, Milton Village, Ulster County, residence of Beverly Quirk. Dr. J. Lowendahl, 163 Mott St. bet. Grand & Broome. Mrs. M. C. Scott, 99 East 28th street, near 3d Av. Mrs. Gookin, Medical Clairvoyant and Developing Medium, 1151 Broadway. Mrs. W. H. Hayden, Medical Clairvoyant, 66 West 14th St., west corner 6th avenue.

FARES. To the Central Park, or any point below it, by the 2d, 6th, or 8th Av. cars, 5 cents. To Yorkville and Harlem, by 2d or 3d av. cars, 5 cts. Anywhere on the route of 9th or 4th Av. cars, 5 cents. To 23d St. cor. 8th av. or any point below it on the 8th Av. Bleecker St. and Broadway below Bleecker, 5 cents in the Knickerbocker line of stages. These are distinguished by their color—dark blue. Other lines of omnibuses, through Broadway and the various avenues and leading streets of the city charge six cents, payable on entering. Ferris to Brooklyn and Williamsburgh, generally 2 cents, or 16 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, and 38 for each additional one. For any distance exceeding one mile, but less than two, 75 cents is allowed for one fare, and 1/2 of 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 drags. The carriers who own them are allowed to charge 1/2 of a dollar per mile. Household furniture 50 cents, and 50 cts. extra for loading, unloading, and moving 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. Porterage 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. The central office of the Metropolitan Police is located on Broome Street, corner of Elm, who may be seen the "Buzzer Gallery"—a collection of photographs of most of the notorious rogues in New York and other cities. It is an object of considerable interest, and is open to the public.