

"What has modern Christianity accomplished, or what is it likely to accomplish that result? Go into the busy, bustling mart, and you will find those who have just arisen from their knees as busily engaged in driving a sharp bargain, trying to circumvent and overreach their neighbor in a trade, as those who perform no such ceremony. Let revivals sweep over the land, prostrating everything which opposes their progress, and when thousands have been gathered into the churches, what has society gained? Is the converted miser any the less a miser? Is the ambitious seeker after fame, or wealth, or power, any less such? In short, is the animal selfishness of the convert in any measure removed? I grant you may have changed his speculative creed; you may have given him a religious cant or drawn to his voice; you may have filtered his reason and made him a bigot; you may have made him negatively virtuous, so far as common or open vices are concerned; the fear of hell may keep him from the haunts of dissipation and vice, but it has not uprooted his animal selfishness and implanted pure, disinterested love in its place; he is as greedy as ever to drive a sharp bargain, he clings with as much tenacity as ever to his earthly treasures, and the hand of poverty and want is still stretched out to him in vain for relief. Do the Churches of the cities look after the poor even among their Christian brothers and sisters? I challenge them to answer! I know whereof I affirm. While members of our orthodox churches are wallowing in wealth and luxury, and faring sumptuously every day; and while the Church has a large poor fund on hand, there are poor widows and orphans—members of those Churches pining in want and destitution. And when wealthy members have been notified of their suffering condition and asked to contribute to their relief, they have proposed to put them upon the town and thus cast upon the political officers of the city the duties which more properly belonged to the deacons of the Church? What has the world to expect from such a Christianity? In what respect are the poor to be benefited by such a religion? What effect has it upon the proud, the ambitious, the selfish and worldly-minded? Go from the bustling mart to the fashionable church, and what do you find there? Look in upon them, listen to the rustling of silks, witness the gorgeous display of wealth and fashion, and snuff the odors of the fashionable perfume shop, and tell where else upon earth you can find another such exhibition of vanity, and pride, and superciliousness. And yet these Churches claim to be the embodiment of true religion, and represent what is to be the effect of Christianity upon the world, that when all are converted like themselves the millennium will come."

But why add more? I have presented to you, as I promised, another view of the picture. I know these are cutting truths, Timothy, and I expect to find you "wax wroth" when next you address me, as I trust you may. I am not with your family yet, and shall present them many an idea which they never dreamed. One word more—examine well the groundwork of your Christianity, and see if deep beneath the surface rottenness and hypocrisy are not firmly imbedded.

Yours, very truly,
BENJAMIN FRANKLIN JONES, Mechanic.
DE WITT, IOWA, June 17, 1863.

For the Herald of Progress.

The Teachings of Nature.

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

Communion with Nature.

BY P. T. LANE.

The outward world is all aglow with the impersonal inspiration of the Infinite. The soul interprets the silent speech of material symbols, and through aspiration lays hold of divine realities—realities beyond the reach of the eye, but too near for the soul to overlook. This beautiful season of bud and blossom is not only exhilarating to the senses, but affinitizes the soul with the objective realities of the Summer-Land; for the analogies of earth confirm the soul's spiritual conceptions of post-mundane existence. Though the recurring seasons present the same symbols, yet year by year we give to them a loftier interpretation and deeper significance. Thus the discipline of life is rendered more salutary, and the higher revelations from the material kingdoms make the soul more loyal to the duties and obligations of the rudimental state.

The friction of materiality often disturbs the Spiritualist, and generates within him a morbid desire to be translated before his time; mistaking mental irritation for "an unction from on high," he looks with contempt upon materiality, and aspires to regions beyond the clouds with the hope of speedy redemption from the ills and afflictions of the earthly state. But the truly spiritually-minded are patient and reverent, for they perceive that their chemical relation to matter should be cultivated and not ignored; that this affinity with outward objects can be made *sweet* and *purger*, and that the soul can thereby attain a strength and substantiality which neither the inspiration of angels nor the companionship of men can impart. Nature is her own medium; in her there is nothing abnormal or supernatural; her teachings are a finality, for they are the utterances of the Eternal.

Such is the Divine Providence, that what the soul needs most is sure to be the nearest at hand. As the crystal stream finds a channel down the rugged mountain-side, so through all forms of matter flow magnetic currents, fresh from the fountain of Divinity. We may not be able to trace these currents back to their primal source, yet the law of analogy points unerringly in the right direction. The highway of the soul is not around matter, nor above it, but *through* it. The soul may leap up spasmodically, but the law of

gravitation soon returns it to its proper level; when we strike, the concussion destroys our equilibrium, and we fall, an incumbrance across the path of Progress! Few souls can attain the divine felicity of spiritual freedom, until after repeated failures. Especially let no Spiritualist be disheartened, and postpone his day of victory to a future state; for between spirit and matter there is no conflict, but harmony—unity—oneness. If through the exercise of Intuition and Reason we cannot preserve our equipoise, it is well that matter should act like a dead weight to hold us down. The exorbitant claims of modern Spiritualism have developed a species of supernaturalism, detrimental to a genuine growth of soul. The forward movement of Spiritualists in the path of progress has been more rapid than orderly. It would be well for us to retrace our steps and learn the spiritual use of material agents, before we attempt to grasp the actualities of the supermundane state. Our spirituality is too far-fetched. There is too much traveling skyward. The psychological ascent is easy; the mediomistic attitude of rapid generalization common; we are delighted with vague hints from the zenith, but the broad, inspiring, spiritual facts of the nadir, are unmet, unnoticed.

There is a tendency to vaporize in a semi-spiritual state, and dissipate the energies of the mind in the realm of the ethereal; thus the delicate but subtle powers of the soul may become impaired, the mental vigor and elasticity weakened, the physical strength prostrated, and the individual disqualified to cope with the exigencies of common, everyday life.

As the mind becomes harmoniously unfolded, it is brought into closer relationship with the vitalizing, soul-inspiring, health-imparting agents, resident in material forces. From impersonal sources will be derived the power to demonstrate in practical life the beautiful truths of the Harmonial Philosophy.

For the Herald of Progress.

The Spirit's Mysteries.

"And the angel said unto them: Fear not; for behold, I bring you good tidings of great joy, which shall be to all people."

Spiritual Manifestation.

I went to visit a sister, after an absence of many months. It was late when I arrived, wearied with the long journey, tired of seeing people, and desiring only rest. My sister said: "Our singing-school teacher is coming to stay with us to-night. He is a pleasant old man; you will like him."

I answered: "He is a stranger; I do not care to see him; I will excuse myself, and go to my room."

But just then he entered. She introduced a man whom I had never seen, whose name, until she pronounced it, I had never heard. The family, together with the gentleman, retired to the parlor, leaving me alone. I drew a table to the fire, placed a light upon it, and opened to a chapter, which I had not finished reading, in Fredrika Bremer's "Neighbors." I was fascinated with the story, and had not a thought outside of it, until the taps came upon the table, upon which my right hand rested. Impatient of interruption, I continued my reading, when a light touch upon my shoulder roused me, for I knew I was alone in the room. There was no light but my shaded lamp, and upon looking up, I saw a lady standing at my side. Having often seen spirits, and knowing no fear, I inquired what were her desires.

She replied: "The old gentleman in your house is my father. I want you to tell him I am here. My name is Louise."

I asked her how long she had been in the spirit-world, and what was her age. She answered: "I am thirty now. It has been seven years since I left my earthly form. I left a little girl. Father and mother carried her home with them when they went back from the funeral. She is with them there. The last work I did was to tuck a little red dress for her. She was just learning to walk. She was nine months old."

"Is your father a Spiritualist?" I asked.

"No," she replied; "he is an infidel."

This decided me. I thought he knew nothing of modern manifestations, and an explanation of what I had seen would involve me in a long conversation. Perhaps it would not be kindly received, and weary as I was, I shrank from the task. So I took my book and continued reading until I went to my room.

But after extinguishing my light, I saw the spirit-lady again, and this time more clearly than before. She renewed her solicitations that I should tell her father, and said: "Ask him to tell mother I have not forgotten when she taught me to spin, walking back and forth beside the wheel, showing me how to pull out the rolls; I tore them all to pieces. Neither have I forgotten my first attempts at cooking. Mother let me make some doughnuts all alone. They were flat and heavy—and what a merry time we had over them! I was a little girl then."

During the night I woke many times, and was each time conscious of the presence of the fair-faced spirit-lady. The next morning I went directly to the parlor, knowing that I was accompanied by the daughter, and related to the gentleman what I had seen and heard from his child. He could only confess to the entire truth of every statement she made, so far as he knew. What pertained to her mother he knew nothing about. But I subsequently learned from her that everything related by her spirit-child was correct.

She spoke to her father about singing with him while he played upon the violin.

"Yes," he replied, "she was my sweetest singer."

I was not aware, until she spoke of it, that her father's hand had ever rested upon a violin; so nothing of the manifestation could be traced to my mind.

So clearly did I see this spirit, that, upon visiting her earthly home some months afterwards, I selected her picture from twenty-five or thirty, without having previously known that it was in the house. Were it necessary, I could give names and dates. The family are now living, and should this reach them, as it is very likely to, they will corroborate every statement I have made.

For the Herald of Progress.

Rights of Human Nature.

"Know thyself. 'Tis the sublime of man,
Our moon-tide majesty, to know ourselves
Parts and proportions of one wondrous whole!
This fraternizes man—this constitutes
His charities and his bearings."

For the Herald of Progress.

Plan of a New Currency and a New Credit System.

NUMBER TWO.

The object I have in view is to demonstrate that the Specie Currency, as well as the Paper based upon it, is an imperfect, and, in many respects, a false Currency, giving rise to great abuses in the industrial system; and that a new Currency, based on entirely different principles, remains to be discovered. The preceding article was introductory. I explained briefly the nature and function of Money; that it is a thing of conventional creation; that any substance may serve the purpose of Money; that man, endowed with creative intelligence, must discover and create for himself all the instrumentalities which he employs in his works—among others, a Currency; that gold and silver, being a Currency furnished man by Nature, without thought or effort on his part, can be but a preliminary and imperfect one; and that a Currency based on true laws must be discovered by human reason. To illustrate this latter point, I stated that Nature furnishes man the horse, the ox, the camel, as carriers; but that he, by his genius, must discover the railway and the locomotive, which are the scientific carriers of his own creation.

We will now proceed to state the practical reasons why the Specie Currency is an imperfect one, and how it leads to numerous abuses and evils in the industrial system. We will, first, however, point out summarily a few of these abuses.

1. The Specie is a monopolizable Currency; that is to say, it can be monopolized and controlled by the wealthy classes, who can use it as they please.

2. It gives to capital the control of labor and the producing interests.

3. It gives to banks and the bankers the control of credit.

4. It gives to commerce the control of the exchange of products.

5. It gives rise to interest and usury.

6. It is the source of the rental system—a system by which labor pays continually for the use of capital, or accumulated labor, without ever obtaining the ownership of it.

7. It permits speculation, monopoly, and other intermediate and parasitic operations in the exchange of products, and is the instrument of the thousand schemes of fraud, deception, and cheating, which are now practiced in commerce and finance.

8. It enables capital to live, without labor, upon the product of labor, and gives to a privileged few the control of industry and of the industrial classes. It is an instrument of power and usurpation in the industrial system, as the sword is in the military system.

9. It inverts the true order of things in human society; it aids efficiently in rendering idleness honorable and labor dishonorable, by enabling a small minority to absorb, through interest and rent, the larger portion of the wealth produced by industry, and to live in idle ease, avoiding and despising labor, while the laboring classes live and toil in poverty.

Such are the results which a false, monopolizable, and usurious Currency, is instrumental in effecting. We will now take up the practical analysis of the subject.

DEFECTS OF THE SPECIE CURRENCY.

1. It is an expensive Currency, as it costs a vast amount of labor to mine, work, and mint the metals of which it is composed. This expense is useless, as it could be saved by employing a material that has but little or no value.

2. It withdraws from the arts two valuable metals, which could be employed most usefully in various ways—among others, for culinary purposes—which would promote in no small degree the health of man.

3. It is a fictitious and arbitrary Currency; since, instead of representing the products of industry and other exchangeable values, which a true Currency should do, it represents only the value of the two metals of which it is composed.

4. Having a value in itself—one which is separate from the products it should represent—it circulates independent of those products, and has an independent existence, which the true Currency would not have; this defect gives rise to the one which follows.

4. It is a monopolizable Currency; that is, it can be monopolized and concentrated in the hands of a few capitalists, bankers, merchants, and financial operators, who, controlling it, employ it in speculation, forestalling, stock-gambling, usury, and other operations injurious to productive industry. This monopoly and control of the Currency by a few individuals is a violation of a fundamental law of the

true Currency, which is, that it should be under the control of the government or the collective interest, and employed in the service of industry.

5. It gives rise to interest and usury. As it can be monopolized by individuals, they who have the control of it can charge for the use of it. This charge is called interest and usury; it is called interest when it does not exceed a certain rate fixed by law, and usury when it exceeds that rate; but interest and usury are the same thing; namely, the price paid for the use of money; hence usury, from use. The tendency of the monopolists of the Currency being to charge high prices for the use of money, governments interfere and fix the rate, which is then called *legal interest*. If governments created and controlled the Currency, and charged simply the cost of management for the use of it, the principle of interest would be abolished, and that of the cost of management established in its place.

7. It tends and flows to large cities, where it is concentrated and employed in commercial and stock-jobbing operations; it is thus withdrawn from agriculture, the great producing interest of society, which obtains it with difficulty and only at usurious rates.

8. It prevents a free exchange of products, for the reason that, before they can be exchanged for each other, they must first be converted into gold or silver. With a true Currency, the owner of products will be able at all times, as we shall see, to obtain the representative of them, and with this representative to buy others, *i. e.*, effect the exchanges they may require.

9. It gives to the banking and commercial classes, who control credit and the exchange of products, an immense power over productive industry. If from any cause—from the fear of political troubles, revolutions, short crops, etc.—the former refuse to give credit and contract the Currency, or the latter refuse to buy, they can stop business operations, create panics, paralyze industry, and derange the whole industrial system.

Such are the leading defects of the Specie Currency, and of the Paper based upon it. We will now point out the leading characteristics of a true currency, and the conditions it should fulfill.

CHARACTERISTICS OF A TRUE CURRENCY.

1. It should be made of the cheapest material possible—one that costs comparatively nothing. A cheap Currency is the first condition of a true Currency. As money is merely a sign or representative of wealth, it need not possess any intrinsic value in itself, as do gold and silver. Our present paper money, for example, fulfills the condition of cheapness; it illustrates the possibility of using a material that costs, so to say, nothing.

2. It should be created, issued, and controlled by the government, and managed by it in the interest of productive industry—the true interest to be fostered, as it is the source of the wealth, prosperity, and power of nations. The government reserves to itself the exclusive exercise of one right—that of coining money—why not reserve to itself all rights connected with the Currency, and prevent its control by individuals and corporations?—a control that leads to the spoliation of industry and those engaged in it.

3. It should be loaned *without interest*. As the government would have no motive to speculate on the Currency which it created, as have individuals, it would charge for the use of it just enough to cover the expense of issuing and managing it, which would be a mere trifle. Thus the principle of interest—that is, the speculative and arbitrary price now charged for the use of money—would be abolished, and replaced by the only just law—the cost of creation and management.

4. It should be loaned on *real security*; on the products of industry, and not on artificial security; on the promissory notes of individuals. The present system of lending on notes places credit almost entirely under the control of the rich and of the commercial classes, while it shuts it out from the producing classes. It gives rise, also, under our present banking system, to irregular and excessive issues of paper money, which are the source of great disorders in the business world. The issues of the Currency, and the amount put in circulation, should be regulated by a true and unvarying standard; this standard is the amount of exchanges of products to be effected.

5. It should be based upon and represent the real wealth of the country; that is, the products which men wish to exchange with each other. The Specie Currency represents only the value of the two metals of which it is made.

6. It should be redeemable in products, not in specie; it would purchase all the products of industry, and be receivable for taxes and other government dues, but would not be dependent on gold and silver; these metals would be set aside as money, and classed among other products, possessing no further value than their utility in the arts.

7. It should secure credit at all times to the producers of wealth—to those who have products to offer as security—and should furnish them with the means and facilities necessary to the exchange of their products.

8. It should expand with production; that is, with the increase of products to be exchanged; and it should contract with consumption; that is, with the withdrawal of products from circulation. The true standard of the amount of currency that should be in circulation, is, as we stated, the amount of products and other values to be exchanged.

9. It should lead to the investment in useful and productive enterprises of all surplus capital. In abolishing interest on the circu-

ting medium, it would abolish interest, as a consequence, on notes, mortgages, and other securities; capital, as a result, would not be hoarded and employed for purposes of interest and usury; it could only be rendered productive by useful investment.

These are some of the conditions which a true Currency should fulfill. The results it would ultimately produce are most important. It would work a great change in the whole industrial, commercial, and financial system of the country that adopted it. We will point out three of these results:

1. It would, in abolishing interest on money, abolish it also on notes, bills of exchange, drafts, and all payments in the future. What an immense burthen would be lifted from the productive industry of a country, if such a reform could be once effected—if a cheap Currency and cheap credit could be established!

2. It would abolish the rental system, and replace it by *payments in installments* of the principal. Houses draw rent because money draws interest; if the money invested in the houses was retained and loaned, it would produce a certain revenue; it must do the same, and something more, if invested in a house. Now, with the aid of a proper credit system, payments could be made in installments, which would facilitate the sale of large amounts of property. Under such a system, every member of the community would in turn become the owner of at least a home, for every one pays, in the course of his life, rent enough to buy a homestead.

3. It would establish foreign trade on the only true basis; namely, the reciprocal exchange of products between nations. It would prevent all over-trading; the currency being redeemable in products, not in specie, the country which took it could only obtain with it the products of the country that issued it. It would at the same time protect most efficaciously home industry, while it would establish practically, and to the fullest extent, free trade. The ports of a country could be thrown open with entire impunity to the trade of all other countries, if the products imported were paid by the products exported.

The two Tables which precede will serve to draw the attention of thinking minds to the subject, and prove to them that there are substantial grounds for believing that the Specie Currency, with its usurious credit system, is an imperfect one, and that a true Currency, with a system of cheap credit, remains to be discovered.

A. BRISBANE.

For the Herald of Progress.

Africans as Free Laborers.

HENDERSON, Ky., June 7, 1863.

MR. EDITOR: I submit a few thoughts on the ever-present and important "negro question" for the readers of the HERALD OF PROGRESS, in the hope that by free discussion a just popular feeling may prevail.

Descended from a family of slaveholders—fed, clothed, and educated by slave labor, I, at least, owe a debt to the black race, and I feel that "now is the day and now the hour" to attempt an honest liquidation of that debt.

The horrible war in which the people of this country are engaged, the sadness, sorrow, and

For the Herald of Progress.

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A Singly Heritage.

I have a little drop of blood Whose course is wild and fleet— Sometimes I feel it in my soul, And sometimes in my feet; Sometimes in courses like a rill, And sometimes like a flood, And often I am deluged with This little drop of blood.



ANDREW JACKSON DAVIS, EDITOR. NEW YORK, SATURDAY, JULY 11, 1863

TERMS OF SUBSCRIPTION: TWO DOLLARS FIFTY A YEAR, PAYABLE IN ADVANCE. ONE DOLLAR TWENTY-FIVE FOR SIX MONTHS. Single Copies, 5 cents.

MANY CONTRIBUTIONS, both prose and poetry, remain on file in our drawer, from which they will be given to our readers in their regular order.

THE NEW CURRENCY QUESTION is scientifically and fairly put in this paper by Albert Brisbane. He has given the subject much thought, and is competent to write philosophically.

Monthly Meeting of the Moral Police. Last Sunday morning Dodworth's Hall was well filled with the philanthropic Spiritualists of New York.

Children's Benefit. Next Wednesday evening, July 15th, is fixed upon as a "benefit night" for the children of the Progressive Lyceum.

Children's Convention. This new "Institution" is firmly established as a part of the Progressive Lyceum.

"Air Line."—Explanation. A correspondent writes from Ohio, to express his grief at the failure of predictions by "Air Line" to this Journal.

Natal Rights. The little announcement in another column was accompanied by a valuable consideration—strawberries aside—which alone seemed to justify in the minds of the parties concerned the request to publish.

Women's Loyal League. A public meeting of the Women's Loyal National League will be held at their room, No. 20 Cooper Institute, on Friday, 10th inst., at 3 P. M.

Quarterly Meeting in Cadiz, Ind. We have received a letter from which we learn there is to be a quarterly meeting of the Friends of Progress in Cadiz, Henry Co., Ind., on Friday, the 31st day of July, instant, to be continued three days.

His Blood. In an article going the rounds of the religious press we see it reiterated that it is the blood of Christ which cleanseth from all sin—"not his example, but his blood, his blood!"

A Modest Request. The editor of the New York Observer narrates, as an example of the trials of editors, the case of a subscriber who requested him to buy an ear of a new corn noticed in the paper, and from week to week shell out a few kernels of it into the Observer until the whole was sent.

Mr. Mason and Mr. Conway. Rev. M. D. Conway, whose devotion to the cause of freedom has added lustre to an intellect justly celebrated, is now in England, and seems to have been betrayed into an ill-advised correspondence with the rebel envoy, Mr. Mason.

Vicksburg Ours. Before this paper reaches its more distant readers, nearly every citizen of this Republic will have heard the glorious news. At last the rebel stronghold has succumbed to the persevering assaults of "Unconditional Surrender" Grant and the U. S. Forces.

Wendell Phillips, in his Fourth of July speech, at Framingham, said, respecting the Conway and Mason correspondence. "And as for treating with treason, if the sun were forbidden ever again to rise in the morning, and I could have sunrise again by asking treason, I would remain in the dark forever rather than speak to the author of the Fugitive Slave Bill."

Of General Halleck, Mr. Phillips said: Well, there is one green spot, one oasis, in the barrenness of his utter incapacity, and that green spot is, he hates McClellan. I remember once, I was in the office of a neighbor of mine, a worthless fellow came in and borrowed five dollars of him. I said to him—"What did you lend that fellow five dollars for? You know you will never get it again."

Gen. Milroy is to be court-martialed for his evacuation of Winchester. The Freedom for Missouri ordinance has passed the Convention by 51 to 30. Slavery is to be abolished in 1770. Those then over 40 are to be servants during life; those under 12 till they are 25; and those over 12 until the 4th of July, 1876. Rather slow!

Mr. Sidel had another long conference with the French Emperor, which added strength to the rumor that a second offer of mediation was soon to be made. The notes of three Western Powers in behalf of Poland were sent to St. Petersburg on the 18th of June. The Poles claim to have again defeated the Russians in several engagements. The aspect of the Polish question is generally more warlike.

Capt. Halleck Mann, of the 4th New-York Cavalry, positively asserts that his severe wound through the breast was inflicted after he was dismounted by a saber blow in the face, and after he was on the ground. The profane abundance that in the recent cavalry fights the Rebels sabered and shot many of our men after they were captured. In no previous collision have they manifested such implacable hate.

The niece of Oliver Goldsmith (says an exchange) is now living in Hoboken, N. J., in somewhat reduced circumstances. She is the daughter of his youngest sister, Kate Goldsmith, of whom Washington Irving, in his life of the poet, asks: "What has become of his sister Kate?"

Among the 'signs of the times' we are told that, while the city of Washington was 'disappointed' at the fall of Puebla, the city of Richmond was hilarious over the victory of the French, and celebrated the event by an illumination!

Brief Items.

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The Rev. Mr. Spurgeon, of London, has a reputation for coarse wit: "And you misguided sinner! you who go and give ninepence or tenpence a pound for your best and your muton, when I offer you the Lamb of God for nothing at all, you won't have it."

It is said that Prince Humbert of Savoy is a remarkably manly lad; that recently, when a peasant fell upon his knees to present a petition, the Prince raised him up, saying, "Henceforth, every man must stand up before his fellow!" and when the syndics approached to take his hand for the purpose of kissing it, he withdrew it quickly, saying, "Gentlemen, that is no longer done!" That is princely.

Thirty new militia regiments are to be organized and equipped for the defense of this city. The church party in Mexico have offered their allegiance to the French, who are in possession of the city of Mexico. The Liberals make their seat of government at San Luis de Potosi.

A curious item of news by way of London is that San Houston is advocating the separate independence of Texas under a French Protectorate.

The N. Y. Times mentions one circumstance in the history of Gen. Meade, for which we may all feel devoutly thankful. It is that he was born in Spain, and therefore not eligible for the office of President. The more this point is reflected upon, the more fortunate will it appear.

The position of Gen. Banks is justly regarded with a degree of solicitude. He has not been furnished with men or means at all commensurate with the extent of his work, and the success he has achieved has been all the more flattering to his genius.

Vallandigham, the exile Copperhead, is probably by this time in Canada, having been heard from at Bermuda, en route thither.

C. C. Burr, of toe-snapping fame, recently addressed a Long Island Copperhead peace meeting, when he called the President "a d—d old fool," and defied the Administration to arrest him when awake, boasting of having a revolver good for seven lives: "I have got seven of you fellows in my pocket here, and I am willing to die in defense of liberty, particularly if I can send into eternity before me seven traitors and scoundrels." There is progress, after all, when C. C. Burr is ready to die in "defense of liberty."

The degree of Master of Arts has been conferred on six Hindoo graduates of the Calcutta University. They are the first natives of India who have attained to this honor.

Envy is unquestionably a high compliment, but a most ungracious one. The Women's Loyal League solicit a subscription of one cent each with every name signed to their petition, to meet expenses. They will bestow a badge of membership on every boy or girl under eighteen who shall procure fifty names and send as many cents.

The Albany Argus, under the heading, "Lost One Hundred Thousand Dollars," says: "The rebels have destroyed one hundred thousand dollars' worth of property in Gettysburg, Pa., belonging to Thad. Stevens." Suppose it had been a rebel Congressman's property which Gen. Grant or Gen. Rosecrans had thus wantonly destroyed, does any one believe that the Argus would have stated the fact thus coolly?—Tribune.

Looking forward with the most pleasurable anticipations to the time when I may meet with you again and resume the duties of my office, I shall remain, as I now am, proud to be an "assistant" in the noble work before us—a work in which the angels smile.

CHARLES J. ROBINSON.

Letter to the Children's Progressive Lyceum.

[Our Brother, C. J. Robinson, who has for some time past held the position of Assistant Conductor of the Lyceum, being, to our regret, obliged to be absent a few weeks, addressed the following letter to the Members of the Groups and the Friends of Progress.—Ed.]

CHILDREN AND FRIENDS: Business engagements will render it necessary for me to leave New York before another meeting of our Lyceum takes place, to be absent for several weeks. In consequence of this necessity I shall not be able, until my return, to meet with you as I have done each week with so much pleasure and profit since I came one of your number. I regret being absent from you extremely. These meetings of the Children's Lyceum are one and all of them too good to be lost by any member. This is my feeling, and I shall hence make haste to rejoin you at the earliest practicable moment. Although I have been with you but for a few weeks, my interest in you and in the objects which we have in view in assembling here has come to be very great. I look upon this movement as destined in time to permeate the whole fabric of society. It will not end with this year, nor with the century, but will live to bless and elevate mankind for ages. Taking this view of the Progressive Lyceum, I wish to enrol myself as a LIFE MEMBER, and you may know how much I mean by this when I add that with me "life" is equal with eternity.

Permit me to add a word of counsel to the Members of the different Groups. Mr. Davis has informed me, (and you may also learn from the new "Report"—just published in book-form) that as soon as a "duplicate" Group is formed, the badges and banners of the "original" Group are to be transferred to them, and the "originals" will receive new banners and new badges; and also that as soon as this Lyceum is full, another one will be formed as the branch or offspring of this, and that this will be considered the Parent Lyceum of all. Now the sooner you fill up these Groups and form duplicates, the sooner your Group will be in possession of new badges and banners; and the sooner one Lyceum is full, the sooner a "branch" can be established. Will not each one of you, then, assist in getting good little boys and girls like yourselves to come and join the Lyceum, thus filling up your Groups, and at the same time giving them a chance to be happy and free as you are? Each one of you has one or several playmates and acquaintances who would like to come here if they knew about it and understood how much pleasure they could have here. Will you not remember this when you go home, and see how much you can do for the Lyceum in this way? See how many duplicates you can form by the time I return, will you not? I hope every Group will have one duplicate, if not more, by that time.

Again: Will you not bear in mind the following rules:

1. Be punctual in your attendance. Do not be too early, and be sure and not be late.

2. Obey promptly the commands and instructions which Mr. and Mrs. Davis and your several Leaders give you. Keep good order above all things. Do not talk at all in the Lyceum unless you are reciting or answering a question of your Leader. When it is necessary for you to speak, do so in a low whisper, and with as little noise about it as possible. Do not pull or crowd each other in your Groups. Be careful about this when your Leaders are choosing and drawing your books (that is, during "recess,") in particular. When Mr. Davis calls you to order by rapping upon the stage or ringing the bell, obey at once, promptly and willingly, and listen attentively to what he or any other officer says. Observe these simple rules always. You do so now generally, but are not always as careful as you should be. Remember that the best soldier is the most attentive one; so is it with the best scholar.

3. Commit your lesson to memory each week, think about it at least a few minutes each day, and also of what your Leader says about it.

Finally, will you not one and all see how well you will remember these things that I have said, and how much progress you will have made, on my return, in keeping order? Order, you know, is said to be heaven's first law. Be good, sweet children, and you will be happy!

One word to the patrons and friends of the Lyceum. The objects of this association, as well as the spirit in which it is conducted, must, it seems to me, commend themselves most strongly to all friends of Progress. The Spiritualist—he who sees in it an attempt to realize here below something of the excellence of the beautiful "Zelphingen" above—must contemplate it with delight, as instructing him and his child in the blissful realities of the Summer-Land. And to those who are not Spiritualists, it certainly must be evident that this organization, although but an outline, as yet, of what it is intended that it shall be, is beautifully adapted to the wants—whether physical, mental, or spiritual—of children and youth, and hence is well worthy of their support. Should not all friends of humanity, indeed, feel the liveliest interest in this beneficent movement?

Looking forward with the most pleasurable anticipations to the time when I may meet with you again and resume the duties of my office, I shall remain, as I now am, proud to be an "assistant" in the noble work before us—a work in which the angels smile.

CHARLES J. ROBINSON.

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