

# THE HERALD OF PROGRESS.

LOVE. WISDOM. LIBERTY.

Devoted to the Discovery and Application of Truth.

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## TO WRITERS AND READERS.

A letter X on the margin opposite this notice is made to indicate to the subscriber that his subscription will soon expire, and that he is invited promptly to renew it, to insure the uninterrupted mailing of the paper, and save extra labor at this office. Renewals will in all cases be dated and receipted for from the expiring 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.

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."

"HORATIO," N. Y.—"The Arts in America," from your pen, is received.

H. S. W., MR. HAWLEY, PEORIA CO., ILL.—A sketch of the most convincing tests would be acceptable.

J. H. F., CAMBRIDGE, MASS.—Your review of the "Sacred Order of Unionists" will appear in our next.

M. A. J., NEW YORK.—With pleasure we acknowledge the receipt of your "Spiritual Experience." It will appear week after next.

C. B. P., NEWPORT, R. I.—Your No. 44 will appear next week. We have received No. 45 of the "Ancient Glimpses."

C. B., MANCHESTER, ENG.—Your letter of "questions" is received and on file for future attention.

"ALPHA," NEW YORK.—Your successful finding a man, in the person of Rev. O. B. Frothingham, is so gratifying to us that we shall publish your account.

"ARTEMESIA,"—Your "Leaf for G. G." has been deferred from week to week for other pressing matter until now it seems out of time. We will return you the manuscript if desired.

ISAAC AND AMY, ROCHESTER, N. Y.—You are not forgotten, dear friends. May the blessing of peace attend your footsteps day by day, and when weary, may visions of the Summer Land, with its bowers of beauty and songs of joy, give you rest.

C. L. P., OSHKOSH, WIS.—We congratulate you upon your happy escape from the disagreeable trial which seemed to be in wait for Spiritualists. It is always safe to draw a distinct line between a great truth and the misconduct of individuals who may be its public advocates.

D. T., PERRY CITY, N. Y.—Your paper on "Photography" is welcome; also a specimen of the art, which will be added to our group. But it is a pity, Brother, that the art didn't do better by you. You are capable of making a far superior picture.

EDWARD M. C., READING, PA.—See Medical Whispers in our next. Perhaps we shall soon find time to review the work you refer to. It was written by the person whose hashish propensities were criticised in this Journal several months since.

"PAULINE," ILLINOIS.—You are remembered in the "Eden of Love." Let sunny influences gather about your heart; in the charmed circle of friendship, distance and separation are transient, spiritual association and unity constant and permanent, though continents and oceans intervene.

SARAH B., writing from ERIE CO., PA., whispers the following touching testimony to the religious consolations afforded by our beautiful faith:

"Inclosed you will find two dollars for the HERALD. Ah, I fear it will be the last little offering to the Cause directly from my dear father. He has been recently very ill. As he seemed to stand near death's portals perfectly composed in mind, beckoning the swift approach of the messenger, I thought 'how glorious is true Spiritualism to live by and to die by.' Not a fear, not a shadow dimmed the spirit's horizon, nor shrouded the entrance to immortal spheres. He was ready and anxious to depart. Thank Heaven for a belief that robs death of its sting, and gives the soul a happy assurance of a life of endless progression beyond the 'valley.' Not all the choicest morsels that old Theology can offer are at all comparable to it, as those of us who once tasted them can truly testify."

## THE SEA BEYOND.

O life! O silent shore!  
Where we sit patient—O great sea beyond,  
To which we turn with solemn hope and fond,  
But sorrowful no more—  
A little while, and then we, too, shall soar  
Like white-winged sea birds in the infinite deep;  
Till then, then, Father, wilt our spirits keep.  
MARE MULOCH.]

## Voices from the People.

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

For the Herald of Progress.

SUGGESTED ON VISITING AN ASYLUM FOR MUTES.

BY BELLE BUSH.

How mournful is the voiceless way  
That human hearts can bind,  
And hush, ere yet its tones have away,  
The music of the mind.  
O'er glorious realms its power extends,  
And mystery mingles all,  
Dark as the shade when eve descends  
Around some haunted hall!

Here silence o'er the immortal soul  
Broods with a spell of might,  
And joy finds not its shining goal,  
Nor beams the blessed light;  
Hushed by its sway, the quivering chords,  
By conquering loves o'erswept,  
Bring from their cells no answering words  
Of Sybil murmurs kept.

But voiceful founts in darkness lie,  
With gems enshrined below,  
Nor gleam, "nor songs that mantle high,"  
Tell where the bright waves flow,  
And passion fires that fiercely burn,  
O'er lone dark altars roll,  
Whence scorching lava-tides return  
To waste the weary soul.

Unseen the lovely priestess, Thought,  
Her mystic rite performs;  
Now Fancy's gorgeous scenes are wrought,  
Now Hope the bosom warms;  
Joys, haunting fears, all feelings deep,  
Dwell captive in her halls,  
And glorious are the forms that sleep  
On Memory's pictured walls.

They wake, they come at her command,  
They glide like ghosts along,  
And, circled round her altars, stand  
A strangely mournful throng,  
To each she holds her spirit-lute—  
They try its quivering strings—  
But all the answering cells are mute,  
No music from them springs.

Here lovely forms in sadness pine  
For that o'er-mastering art  
Which breathes o'er friendship's holiest shrine  
The incense of the heart;  
The soft pulsations of the air,  
Which Love's sweet tones convey,  
To them no heavenly raptures bear—  
For them no harp-strings play.

Their pensive souls have never heard  
Joy's pealing anthems rise,  
Nor the wild warblings of the bird,  
Whose songs are of the skies;  
The swelling strains of gladness free,  
The pleasant human tone,  
And the ringing shout of childhood's glee,  
Are sounds to them unknown.

No voice is theirs, nor measured chime  
Of winds or rolling tides,  
But on the broad, dark river, Time,  
In awful stillness glides.  
They bear from earth no pleasant strain  
Of high triumphant lore,  
No memories of its wild refrain,  
Or music of its shore.

For the Herald of Progress.

## Letter from Father Robinson.

HOLLEY, N. Y., May, 1862.

MR. EDITOR: Two numbers of the Nashville Daily Union are before me, and if any further proof were needed to show that Southern Union men are just as intent on preserving the institution of slavery as the rebels, it is found in this Union paper. Kill the rebellion, but save slavery alive. The editorials show it. Gov. Johnson's speech to the 3d Regiment, Minnesota troops, shows it. Slavery, he admits, is the cause of the war, yet it must not be touched. "The Abolition fanatics," who would overthrow the institution, "are these, it is true—secessionists, traitors, brothers of Southern secessionists—but these creatures constitute but a fraction of the great body of the North. Nine-tenths of them care nothing about the negroes' slavery, &c. Let not Gov. Johnson, nor Union slaveholders, slave-lovers of the South, be deceived as to the temper of the North."

These Minnesota men, who are welcomed so heartily at Nashville, the capital of Tennessee, are there for what? To protect them from themselves—one portion of its citizens from another portion. And why is Tennessee unable to protect itself? Why do troops from this new State of Minnesota leave their plows in the furrow and tools idle in their shops, to fight the battles of Tennessee? She is but five years old—Tennessee more than half a century—admitted in 1796. The latter has more natural elements of strength and power than the former.

Yet, after so long a time to mature, the new State of Minnesota goes down, or sends down her brave sons, to defend Tennessee against herself! Young Minnesota was well

enough off, was in no danger; she is able to protect herself from internal or external foes, and spare men to go down and help Tennessee. All the Free States are pouring out men and money like water to go down into the Slave States to defend them from themselves. The earth reels with the martial tread of vast hostile armies all over rebellion, while the Free States are experiencing very little inconvenience in their business relations in consequence of the war. Why all this? What makes the difference? Why are Minnesota men mustered and marched at Nashville? Why, Tennessee is a Slave and Minnesota a Free State. That is all the reason. Yet, you men of Tennessee will blindly hug the viper to your bosoms, still urge to be left in your helplessness. Why do hold and open-mouthed traitors parade your streets, and why is your school-fund diverted to aid treason, as you complain? Slavery is the cause of it all. Shall we leave you thus, or help you to help yourselves in the future—to remove the cause of your weakness, that the necessity for the repetition of such a struggle may never again arise? We cannot afford to come down to help you again.

Gov. Johnson, and all the Southern Unionists or disunionists, are much mistaken as to the number of the "Abolition fanatics," and their character, at the North. They are not few, and weak, and contemptible, and far between, as you imagine. The rank and file of the Republican party, on which you so confidently rely, to be "let alone" with your slavery, are "ten to one" for emancipation. All the Free States have a great stake in the settlement of this matter—that it shall be so settled as to preclude the possibility of our leaving peace pursuits and flying to arms to settle this matter of slavery, which is the root of the present rebellion.

We insist that it shall be rooted from the nation, and if Tennessee and the other Slave States do not accept and adopt the very kind and generous offer of President Lincoln, of the compensated "abolishment of slavery," that the Federal government or Federal commanders shall proclaim freedom to the bondmen throughout the land, without compensation, as a military necessity, before the Federal armies leave Slavedom and are disbanded. Indeed, they cannot be disbanded with safety to the country until slavery is removed.

C. ROBINSON.

For the Herald of Progress.

## Rebel History of the Rebellion;

BEING AN IMPARTIAL REVIEW OF THE CAUSES AND EVENTS OF THE PRESENT WAR; GIVEN WITH THE TRUTHFULNESS AND FIDELITY CHARACTERISTIC OF SOUTHERN INTEGRITY.

BY "A STUDENT."

(A Supposed Southern Historian.)

"When in the course of human events" the United States first assumed its place among the nations of the earth, peace and harmony reigned throughout its borders, because in each member of the family of States both morality and religion were begirt by the saving and sanctifying influences of that heaven-ordained and God-given institution—human slavery—but the degenerating influences of education and the arts of civilization at length gained supremacy over the pristine state of Eden purity, and, one by one of the Northern members in the social household put away the patriarchal institution, and with characteristic Yankee innovation, sought to improve upon the ordinances of divine economy. In the councils of the nation, among those members from States who had abjured their first love (now profanely denominated *Free States*), there was an ever-increasing spirit of insubordination and recklessness towards the perpetuity of the Federal Union, which nothing but the countervailing integrity and eye-singleness of our Southern patriots of the Calhoun school sufficed to withstand. In attempting to defend the sanctity of the divine institution from the onslaughts of Northern aggression, our unresisting chivalry has been stealthily set upon by the dastardly minions of freedom within the walls of the National Capitol; and though their heads were beaten to a jelly, yet, with a Christian forbearance and dove eyed meekness that has never had a parallel, even among the straightest disciples of William Penn, the South endured these inhumanities until forbearance ceased to be a virtue.

To demonstrate the sincerity of our fraternal regard for the wishes of the North, we assiduously studied to anticipate all their demands, and went so far as to procure the removal of that flaming sword, the Missouri Compromise, whose presence had hitherto interdicted the forays of freedom South of 36 degrees 30 minutes in new Territories, all for the purpose of submissively allowing—nay, inviting—the encroachment of mudsill supremacy upon the soil made to order and donated to Southern rights and institutions. After removing the restriction aforesaid, although the chivalry enjoyed the sole monopoly of the soil—through the indefensible supremacy of the tenure known as Squatter Sovereignty—yet our self-sacrificing people uncomplainingly left their farms and merchandise within the borders of the Territory bowing with milk and honey called Kansas, and entreated the

menials of freedom to come in and possess the land. When at length they did so, and our people tarried yet a little to indoctrinate them in the ways and means of getting along, they rose upon us unawares, and slew our wives and little ones with a ferocity and fiendishness—compared with which, the acts of Nena Sahib were deeds of Samaritan grace and humanity.

As a further palliative to the spirit of Northern aggression, we next resorted to the measure of trying to aid in initiating the new Territory into the brotherhood of States; here, too, for the "fig" of disinterested benevolence offered to our misguided brethren of the North, we received in recompense the "thistle" of ungratefulness and abuse.

Finally, after wrestling with Yankee perversity with entreaties and tears for the space of over three score years and ten, submissively yielding all our prerogatives in national affairs to their arrogance and dictation, a sudden period was at length put to this state of things, by the free-soil oligarchy electing the arch-fend and apostle of freedom, Lincoln, to the chair of state, to squelch Southern rights and institutions by one fell stroke of the sword of executive power. It was then that the curtain of duplicity and deceit was rolled up, disclosing the most astounding plots for the subversion of Southern rights and liberty that the world ever beheld! Southern honor stood aghast! Southern integrity was palsied at the contemplation of misplaced confidence which it had been made the innocent victim of!

All the arms and munitions of war belonging to the nation had surreptitiously been taken from their proper repositories on Southern soil and transferred to Northern keeping, and the chivalry were literally exposed in *querpo* to the meditated onslaughts of Freedom. Being thus stripped of every means of defense—not a gun of any description, nor the means of making or importing any being left to the South—strictly for defensive purposes we set about investing the forts in Charleston Harbor, and by the indomitable energy and perseverance of our people, from the educational habits of ceaseless industry (Southerners feeling it an honor to exemplify the primeval curse of Father Adam, in "earning their bread by the sweat of the brow,") in an incredibly brief period we had the shores on both sides of the harbor lined with forts and bristling with ordnance (the South having an abundance of cannon and other means of defense), when we opened fire upon the enemy concealed in Sumter, and though they numbered two hundred and eighty thousand picked men, constituting the flower of mudsill soldiery, and commanded by the veteran Scott, yet our brave little band of but one hundred and fifty men pressed them on all sides, facing the storm of canister and shell which was rained upon them, charging and scaling the very walls of the fort itself, leaping the battlements, which rose perpendicularly to the height of five hundred feet, putting five hundred thousand to the sword and taking one million of prisoners. Of casualties resulting from this memorable victory, one of our men, in leaping from the top of the walls aforesaid, sprained his little toe, and another had his cap knocked off!

After this event, five millions of men in the Southern States rushed to arms; Big Bethel, Bull Run, Ball's Bluff, and a countless series of victories, everywhere followed the presence of our flag, though our entire armies numbered but thirteen hundred and seventy-nine men, while that of our adversary outnumbered us by a billion to one.

But analogous to the course of true love—which never runs smooth—the hitherto unsullied prestige of the Southern arms seemed at length destined to droop, from some inscrutable turn in the wheel of fortune, and from the hiding of the face of the God of battles, who had hitherto smiled approval upon our cause, and vouchsafed his blessing in behalf of Southern rights and institutions. But our hearts are staid in our present adversities by the balm of assurance, that, "whom he loveth, he chasteneth," and resting in the hope that our afflictions will continue but as for a moment, and the murky clouds of our misfortune soon arise and flee away before the rising sun of our destiny, we shall valorously maintain our rights against Freedom's aggressions, baptizing the sacred soil of human bondage by the last drop of blood exuding from chivalry's veins; dying heroically in the last "ditch" of our defenses, and running like John Gilpin's horse every time that Yankee steel bristles in too uncomfortable proximity to our countenances.

For the Herald of Progress.

## Presentation to the Queen.

CORRECTION.

MR. EDITOR: The paragraph thus headed in No. 119 of this Journal, contains one or two errors. No lady is expected to kiss the Queen's hand, nor does Her Majesty kiss either peeress or commoner on presentation, but merely bows. Every gentleman, on the contrary, must kneel on one knee and kiss the sovereign's hand. A king, however, kisses each lady presented, taking her by the hand; but Her Majesty no more kisses the ladies than she wears "the Garter" around her knee! The ceremony of presenting foreigners takes place previously, in another room.

AN ENGLISH LADY.

## Philosophical Department.

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

For the Herald of Progress.

## The Demonstrably True in Religion and Morals.

NUMBER TWENTY-THREE.

USES.

In all the thoroughfares of the city are to be seen a set of industrials with basket and book, dog-cart, or bag on shoulder, earnestly peering into ash-box and kennel for the smallest bone, the dirtiest rag, or most unpromising bit of paper. Following these are others who take the very dirt itself whence this selection has been made as something precious. By consulting the curb-stones, you will find that the pamphlet and newspaper which have had all their value of yesterday taken out of them by a single revolution of the earth on its axis, still command the "highest price," whatever that may be.

Genius, it seems, has discovered uses in all these—a specific use in each. It is curious to see how Use inheres. You get your fifty cents' worth of gustatory satisfaction from the "porter-house steak" upon your breakfast-table, and cast its bony framework into the street; not that the bone has reached the ultimate of its uses, but because you have exhausted your present stock of knowledge or interest in it, which is quite another matter. Two things only are necessary to the realization of the highest aspiration of the noblest philanthropy, namely: uses, or material, and genius. The first are in infinite profusion, as we see. The latter is not so common. There be those who do not yet know how to get a fair value out of an acre of ground; to get the full value is yet known to none; Genius being still deficient.

Nevertheless, the subordinate uses are in a good degree understood, and every year adds to the stock of knowledge. They tell amusing anecdotes of the introduction of anthracite into Philadelphia and of the potato into France—the one as a useful article of fuel and the other of food; but to-day both comfort and commerce in this country depend largely on anthracite, while the peaceful occupancy, if not the very stability of the British throne, rests upon the potato. The cotton plant; what a sermon concerning uses is in it! It has affected the destiny of the human race to a degree immeasurable.

But to all this knowledge of uses, great as it is, there is a needed complement, to wit: a knowledge of the uses of man. It was but natural that the highest form that use has taken upon this globe of ours should be the least understood; it is right end foremost that we should know how to deal with an acre of cabbage-plants before the settlement of a scientific formula for the treatment of human beings; because some of the main hints for the successful nurture of these is to be learned from thence. Thus, in the order of Nature, scientific horticulture before scientific human culture.

Will any man deny that this latter is wholly behind hand? Is it not obvious that we have no scientific valuation of human individuality at all to compare with the means of estimate applicable to all lower things? Consider the world-wide and the ages-long problem of monarchical governments; what to do with their people—with the millions. What to do with these is the recognized problem of to-day; with the hundreds, and with themselves, what to do is supposed to be clear enough; but from the scientific standpoint, knowledge even to that extent is far from clear. On the contrary, there is sheer ignorance what to do with themselves or with anybody else on the part of this governing class, throughout all the Eastern continent.

And here in this America, where, in theory, every man is king are some four millions of people, and the problem which taxes the national brain is, what to do with them. The government has worked at it until it has become idiotic. When Mr. Baps, the dancing-master, inquired of Mr. Toots: "And what will you do with your raw materials when they come into your ports in exchange for your drain of gold?" the historian informs us that Mr. Toots suggested it would be well to "cook 'em;" but with this individualized mass of raw humanity, the nearest to solution our American statesmen of the Toots type have yet reached is to colonize 'em. Now, should a western farmer hear it proposed in his Legislature as a measure of State policy to throw the entire proceeds of last year's agricultural industry into



Lake Michigan by way of ending a political quarrel, he would have a very clear sense of the character of the suggestion, because of the knowledge he has of the value of the commodities proposed to be "colonized" at the bottom. But of the four million distinct powers of production, not understanding their value, not apprehending even the superficial relation between product and the power of producing, we can hear of their being removed out of the country—"colonized" in some no land—as a statesmanlike effort at solution.

What to do with the cotton crop, could the government get it in possession, it well knows; what to do with the human crop (of the black and tan variety) it does not know. The quality, capacity and importance of it, from the days of Thomas Jefferson to this hour, it has steadily refused to consider. Can any governing power at Washington or elsewhere expect to reach solution on such terms? The scientific herdsman knows to a good degree what breed of cows is best for milk and what for beef. This stock, he will tell you, pays best on the hill-side pasture, and that on the broad meadow grass. But our political economists brought face to face with a certain variety of their own breed, are as much puzzled what to do with it as was Mr. Barnum when an admiring friend made him a present of an elephant wherewith to plow his garden.

Mr. Carey knows what to do with a horse. The color of the animal does not in the least disconcert him. As I learn, he substitutes science for the whip—respect for the animal's natural habits in place of corporal suffering. Might not so much of change at least be profitably made in the treatment of certain other laborers who work on two legs instead of four, and also evince certain natural preferences worth considering a little?

To my mind, this talk of their colonization, and indeed the grand staple of congressional speech-making and law-enacting, concerning them, is the most dreary exhibit of ignorance with respect to human uses (leaving "rights of man" wholly out of the question) that ever was seen. Given the knowledge of what a man is really good for, and what to do with him is no longer a question. But then, this is the question of questions. In the solution of every other, leaving this one out, vitiates the entire problem of human existence. First the social necessities are outraged, then the commercial, then the political. Next we go to the Judiciary and buy a solution which turns out of less worth than the paper upon which it is written. Then we beg an answer of our religion, in the person of a doctor of divinity, and the church is set together by the ears; and, as the only possible result, she becomes an object of contempt. Then we petition Government, and the upshot is chaos.

Man is a super-animal. He is not only a being with highest specific use in him, (as with every other, after its kind) but he is a being with a soul in him, which the doctors, political and other, have left, practically, out of the account. Outrage that, and you get work out of the body which invests it, by the hardest. On such terms no pleasant or truly profitable service is possible. Spur of whip, spur of hunger, are these the natural motors of a human soul? Does the moral philosopher or the mathematician even, do his work from any such impelling force? If not, why should the cotton-picker? Spur of natural genius—individual preference and adaptation—is not that your true motor? Nature no more duplicates uses than she does faces. The production of nautical instruments, for example, is one use; their employment in navigation is another, but quite different. You invoke the genius and skill of one man to build your ship, and of another to command her. It is doubtful whether Sir John Herschel could solder brass. For the world to be best served, see to it that all its workers are in a condition to do what each best likes to do, and to be where each is best contented.

Besides, this solves the question. Do that for the millions, oh ye governing class, and the millions will do the rest for themselves! But as the case stands, in governmental computation man reckoned by the million is not always man. He is a laborer, servant, serf, slave, or, to sum all in shortest political phrase, he is "the working class." So is a horse; and from the common appliance of a term to human beings, which just as appropriately designates a horse or an ox, we grow by natural degrees into forgetfulness that they are human. This, once lost sight of by a nation, its ruin is imminent. It is the rock upon which all the ancient nationalities split.

As was hinted, you throw your house refuse into the street, and human nature sends you a donkey-cart and a Dutchman, each alike so battered by time and service as to be fit for no other use, to teach you that the roots of use in Nature herself strike deeper than your shallow gleaming, deeper than governing classes, deeper than bank-vaults, deeper than creeds and constitutions, down to the very bottom of your ash-barrel, and lower. Through its power of use, the bone you picked at dinner comes back to you as another use, so full is it of blessing. Before it became a button and after, through ten thousand forms of manifestation, it is still a use. And if this is predicable of a bone, what shall we say of a man? What? but that the nation which proposes to cast him off as a filthy incumbrance—as a picked bone from which all uses have been stripped—is void of wisdom. That the nation which oppresses him, which fails to see the many-sided worth of him, is lacking in genius, is altogether in a bad way.

Thus, from the authentic history of the gleanings of these gutters, the gleaner of thought may gather a hint or two not without use. The times are suggestive of a little re-

Section in this direction, seeing that we have exhausted every other without success. Plantation blockheads, bellowing for their right of property in man, seem in a fair way to lose both the said property and the plantation with it. Who but sees now that it would have been "money in their pockets" never to have set up the silly claim, or to have yielded it long ago, with a bonus to the natural owners? Wisdom gathers what ignorance wastes. These four millions are not mere "political capital," (which is sheer gas,) not mere "confederate bonds," valuable or not as turns the tide of war; in each is a value as fixed and indestructible as the life of God. And so of every other million on this earth. To teach this truth has been the lesson of the ages, is the lesson of to-day. Should the present generation fail to understand it, the problem will go over to the next, even as it has come to us. There is no escape. Nature asks no questions to go unanswered, presents no problem, the solution of which can be delayed with safety. When, as in these days, she asks you what you propose to do with certain millions of your own brothers and sisters, answer her, as well for your sake as theirs, speedily and correctly. Failing in this she will do it for you; but the answer she will make to the question you should answer for yourself, ends the difficulty by ending you along with it, such being her custom with all dull scholars. R. T. H.

For the Herald of Progress.

### Important Communications from five Representative Spirits,

ON THE LAWS OF EXISTENCE, LIFE, AND IMMORTALITY.

THE RELATIONSHIP OF BODY, SOUL, AND SPIRIT.

THROUGH THE MEDIUMSHIP OF JOHN C. GRENNELL.

#### CONCLUSION.

The following is the fifth and last of a series of communications purporting to come from a band of spirits, before alluded to, that the writer took down as it was pronounced by John C. Grennell, while in an unconscious trance state (into which he passed from a mesmeric sleep) in the spring and summer of 1860.

THOMAS R. HAZARD.  
NEWPORT, R. I., 2d mo., 1862.

#### "HARMONY."

MAY 25, 1860.—As the Eternal Spirit is in harmony with the existence of individuality, so in that harmony we find the law which controls, and operates, and gives its representations to all the inner expression or outer sense of her mundane. As the harmony of individuality consists in the perfect communication to the faculties or senses, so the more perfect the communication from the spirit to the individuality, and thence to the faculties, even more harmony does it produce or unfold into existence. As individuality is only the symbol of the spirit's inspiration, so, instead of giving the clear demonstration of the spirit, we give it in symbolical terms, for the reason that spirit cannot convey the real existence that is harmonized with individuality. Thus the individuality conveys the language that the spirit could not inspire or express. From this cause we find communications conflict with the spirit, because individuality is not in harmony with the spirit. Many times expression becomes deficient through lack of the internal inspiration of the spirit. Faculties will not flow out the inspiration. Inspiration is too free, bold, and expansive, for the faculties, and thus the faculties shut or flow down upon the individual memory or soul-development. Thus the spirit, in its inspiration, becomes in rapport with the individuality, and in this way mingles or blends with the expression of the spirit to the individuality, and the individuality will not express the truths of the spirit. If we would be more in harmony with the spirit, that is, in more close communication in our individualities with the divine life, we should be more able to express what the inspiration had given our faculties, without consulting the faculties.

Instead of consulting the spirit, man has ever been too prone to consult his faculties, which lead astray, and thus bring him into error and confusion. But whenever he has consulted with the soul or interior memory, where the spirit inspires and gives light, knowledge, and wisdom, he has never been led into error—because spirit is the harmonious and divine influx that perpetuates all soul-life. If the soul would consult or receive the inspiration of the spirit in the original intuition, the harmony of the soul or individuality would convey to the faculties or brain organs the divine truth. In this way we can be brought into close sympathy with whatever the Divine Spirit may express in the individual existence, with the certainty that we have demonstrated to our faculties that which has been communicated by the spirit-life to the existence of individual beings. As there is life in every circular or spiral motion of the soul in its onward reaching after immortal life and light, so the soul is merely the looking-glass, as it were, for the Divine Spirit to daguerreotype itself within. That makes the individual countenance of what is termed a human being. For, as soul is the face of man, so is spirit the countenance. For the face is only of the soul-development; within that is the likeness of the spirit which reflects, to make the countenance and shape of man's face and body, or being. We can discern by a man's face what his spiritual or interior condition is. By living in harmony with the spirit's teachings, it harmonizes the features and expression of the countenance, imparting to it an illuminated and angelic look or expression. We often hear it said that such and such a person looks like a good man or woman. Whenever you see a man drawing the shape of his face to facelike, as a Pharisee does, you may be sure that their soul-development is hypocritical. They assume to appear that which they are not in truth. We find many such men on earth at the present day. They make their countenances to assume an affected shape and expression, and, in fact, give a tone to their faculties that they would fain have us believe indicated almost angelic perfection, when within they are all corruption, craft, and hypocrisy. To such the expression of a noble, moral, truthful individual, is bad and hateful. They want all men to assume something in aspect different from Nature. If there is anything on earth I admire, it is an individual who is wholesome and true in his life, and free to express it in his individuality, in all the fullness and freedom that the inspiration of his spirit gives, and in all the simplicity and unaffectedness of childhood; for such are of the kingdom of inspiration, knowledge, and truth—or, in other words, of the kingdom of heaven; because the kingdom of heaven is in harmony with their individual being, and expresses itself upon its faculties in the noblest expression of countenance. What truth and what goodness is man capable of carrying out through the faculties, if he would only adhere to the inspiration of his spirit! But the spirit speaketh to the existence, and existence too often conveys and shapes it so that it seems inconsistent when given to the world as inspiration.

As we become more inspired in being, we become nearer that heaven which is the kingdom of our own individual existence. For, as soul may signify kingdom, the spirit may signify the life, light, and rightful lord of that kingdom: because the kingdom of existence, or the throne of existence, is only the cross which the spirit suffers the individuality to be crucified upon, in order to ennoble it and render it worthy of being the child of God. For, the nearer we are the child of that Divine Spirit, the closer or nearer our individuality comes in union with his inspiring and divine influx. The kingdom of God is without and within. As existence is everything that is individual, so is spirit everything that is infinite and divine. As we could have no life without the Divine Spirit, so we could have no conscious existence without the individual soul. So that spirit and existence make up the great divine attribute of God. As the life and the spirit is imparted to existence, so each soul or individuality has a self-separate existence, but all under the control of the Divine Spirit. But the quality of each and every soul is not the same, for the quality depends upon the inspiration of the spirit, a portion of which is given to all, and which is in itself always the same pure and undefined essence, as is the great fountain of all spirit, from whence it is derived. But we find the soul-development shadowy, and thus the spirit cannot impart to it as much of light and inspiration as is necessary to illuminate it.

MAY 26, 1860.—[Plurality meant that spirit reflects upon soul, and soul upon the faculties.] In reality, thought is no more nor less than the individuality acting upon all the faculties of man's organization. All the faculties combined in individuality make thought. Now thought cannot act unless the motive power of the spirit puts it in motion. Thus we see that the spirit is the great motive and propelling power of man's thought. To think is only to act. We cannot help acting when we think. We may not act with the physical body, but we must with the soul's individuality, or body. Furthermore, every thought in the soul stimulates the nervous system, and gives circulation to the blood, and thus brings on, as it were, labor on the body, that tends to its exhaustion the same as bodily labor, or locomotion, so-called. As thought is existence, its existence depends upon the activity of the Divine or Eternal Spirit; for existence could not produce one action of volition without the power of that spirit, because the finer always acts upon the coarser, or the susceptible. What I mean by coarser, or susceptible, is the nature of the individual's faculties. What I mean by spirit and divine, or the masculine, is the Divine Wisdom power, or principle, which is superior to the faculized individuality, which is passionate, whilst the divine masculine, or positive influx, is not.

To illustrate this principle: The positive and divine, or masculine spirit, acts upon the highest moral and spiritual condition of man's interior. But faculties degrade it. Like all other spirit communication, it is pure and divine, and is, in fact, the real Divine Spirit that communicates to all being; but, as just said, being uses it according to his faculties, or organization. The more stimulant the vital electric is, the more crude, or gross, or passionate are the faculties the man uses for the purposes of degradation. The faculties become stagnant and dark to the inspiration of the true and natural divine influx that impregnates them for higher purposes. Thus the masculine is divine, but the faculties are passionate, and use the masculine to the extreme of its natural inspiration. The spirit constitutes its light and life within, whilst the individual soul has the power to give it any direction, whether for good or for evil, it chooses. The masculine and feminine spirit elements are in equality precisely the same; but the masculine soul element is grosser in quality than the feminine soul element, as a general rule; and, as a general rule, the masculine element pervades the male more than the feminine, whilst in the female the feminine element pervades over the masculine. Generally, too, the male is more positive in action than the female.

It has been said that mind has never been fully analyzed. Now I hold that the faculties can weigh the mind, and know its length, breadth, and circumference. A man who is deep from the crown of the head to the base of the brain, or forehead, and has great length of head from the forehead to the back part, has great measurement of mind, because the mind can only expand in proportion to the size of the faculized organs of the brain. Such is Webster's head. But his brain was injured somewhat through stimulation, and therefore he had more development of mind than was actually demonstrated by his speech or action. He was not spiritual, his inspiration running to faculties and intellect, so that he had but little of the finer nature of the expression of the spirit.

Davis has measured out the most of his inspiration through his faculties. He has given the true inspiration of his spirit, with great boldness and without fear of consequences. Davis speaks by impulse—as the spirit gives utterance. Webster spoke from the spirit through the faculties and intellect, using the inspiration of the spirit for the purpose of quickening his faculties. In Webster the faculties used or ruled the spirit. In Davis the spirit uses or rules the faculties. Thus some men use inspiration more than they do their faculties, and others the reverse. Davis' faculties are not large, and

yet he gets off far more inspiration than his faculties are seemingly capable of accomplishing, whilst Webster got off far less inspiration in its purity than his faculties were competent to.

Individuals do not experience any great change in passing from the mortal to the spirit sphere. We find spirits in the spirit-life, or, in other words, individuality, as unqualified and ignorant as we find them in the earth-life, so that the change cannot be so marked or striking as is generally supposed. It shows that the spirit is always free and willing to administer higher truths to the individuality than it is willing to accept in either world. For instance: Let some orthodox clergyman's spirit, in soul individuality, manifest himself through an earth medium, and he tells you that he has learned better than to believe that all God's word, or spirit, is inspired in one book, that same book being the infallible God himself, demonstrated through the faculties of a few original Jews, who have taught that it is the only infallible rule and word of God. This same clergyman believed and taught all this on earth, but after passing away he has attained more progress, and now comes back to earth, and confesses that he was formerly mistaken in his belief, and that he has now learned that a few hundred pages of a book cannot contain the whole knowledge of the great divine existence. So when he thus demonstrates himself, his friends and former hearers, still on earth, will say that it cannot be the spirit of their minister, but must be a false spirit. So, then, we can more readily free our individualities from the personality of things, if we choose, in the spirit life, than we can in the material life.

Soul has the power, through its own exertion, to bring itself in harmony with the spirit, both in the earth and spirit spheres alike, except whilst on earth superstition takes stronger hold of man's faculties, and he is surrounded with more unfavorable conditions for the impress of the spirit, than he is after he leaves the mundane sphere. We find that the faculties connected with soul-individuality in the spirit life, can be more easily persuaded or impressed to accept the inspiration of the spirit than they can in earth-life. For instance: Spirits sometimes come to your circles and plead to be enlightened on subjects that they would not listen to whilst on earth, and yet these might not be willing to accept the teachings of the spirits other than its own in spirit-life, until they mingled again with earth's influences, and realized their error in rejecting what was offered them whilst there.

MAY 27, 1860.—I know no high nor no low in spirit-life. All that I know of high or low is the quality and individual development, that has been considered to be the highest and purest quality of man's grand eternal divine spirit. For as the spirit is the quality of the divine law, so is the divine law the individual expression. Whatever man expresses in the highest or in the most remote center of spirit, is the highest expression of what is truth and harmony, or good, that that man can know. Some individualities are better qualified to express the divine inspiration of spirit than others. Is the being of man, then, to be held responsible for the expression of his individuality or faculties, when these are insufficient to express the divine inspiration? Is man in his individuality or faculties accountable for that he does not possess or has not within his organization? If man's natural faculties of organization are deficient, of course he cannot express the nature of the inspiration of his spirit in full, and the expression becomes deficient, both in earth and spirit-life.

Now what does this deficiency consist in? That is the question! It consists in being self-will beyond inspiration, or, in other words, the faculties express that which inspiration gives, different from what it is given by the spirit. Now if an individual is deficient in the organs or faculties of expression, either in words or acts, and if he expresses these acts whilst ignorant of the inspiration, I cannot see that he should be held accountable for them. For although he may have full soul-growth still he is deficient in organs to qualify or express his inspiration. But this does not necessarily make him deficient either in individuality or in spirit. In reality the less faculties a man has the less is he liable to be made up of the personalities or individualities that surround him. A child may do the same thing he sees his father do, and an ignorant man may do what his neighbor does, because he may regard him as having better faculties than himself, but still he may at the same time not accept the thing in his individuality. An ignorant man is apt to consider the last man he has talked with as being the best, in the opinion of his faculties. For instance: An hour ago he may have seen an ignorant man talking with another person of better faculties than his own. And now at the present moment we see him talking with another. Now we perceive that the conversation of the last person is not so truthful or elevating as was that of the first, but still it does away with and removes the impressions the first made on his faculties. Thus he becomes a part, as it were, of the last man's faculties. A big man by the side of a little one is very much like a bell and ringer. As the one pulls the rope the other rings. Now the same thing exists in spirit-life as in this. Take, for instance an individual that had, while in the earth-sphere, been impressed unfavorably towards another individual: the prejudice continues until he is made to understand the truth of that impression, on the principle of repentance, either within his own individuality, or else he must accept it through others' individualities. For as soon as such spirits perceive, through their individuality, that its stubbornness and darkness begins to float off like a cloud, as it were, the spirit within that individuality declares itself, and makes known or manifests to the individuality its wrongdoings and errors; and then the individual becomes willing to ask forgiveness for the wrongs he has done, not only to others but to his own individuality also. This is the second resurrection. For when the individuality is willing to acknowledge itself as being in the wrong, then is that individuality made free. Then, and not until then, it becomes an individualized being, neither desiring nor receiving light from any other source than his own spirit.

Whatever the individual accepts as inspiration and authority of the spirit, so far does that individual become benefited by the divine spirit, or, in other words, by higher and better developed individualities than his own. (Man never can become perfected in individuality, for if he could it would make an end of progress. He always is perfect in spirit, his spi-

rit being of the divine essence.) So that each and every individual is able to gain or develop through the help of others, as each and every individuality can receive from that which is higher or more developed than itself. The higher the quality of the individuality, the more readily can it express itself through its faculties to that which is lower or less developed.

As the soul-existence of man is always changing in a never-ending progress, he ever at each change perceives in the future a higher and still higher pleasure to reach after. Unless individual existence was thus always undergoing a change towards a more and more crystallized and refined state of existence, there could be no desire in the soul towards the spirit acting upon it, which is ever for the purpose of progress. As the divine spirit is perfection itself, it cannot progress; but existence in every form, shape, and condition can and does progress to all eternity. The spirit being perfect, and of course eternal, the desire of the soul to be what the spirit is causes its progress, for without this desire of the soul the spirit's prompting could be of no avail. Every particle of matter, however minute, is pervaded with the spirit, which thus makes an eternity both in the divine essence of spirit and in existence destined to an eternal progress.

The soul's circular expansions represent the growth of the soul. Each circle widens out a little farther and farther in expansion, from childhood to what is considered manhood. From the state of childhood up to manhood there are seven circular growths, expansions, or ripples as you may term them. Each of these is the representation of its years or age, the embryo of the seven circles of the soul being in the embryo of the child, and these expand as the child grows. The older a child becomes the wider his circles become, until its individualization realizes freedom. These circular magnetisms that thus flow off represent longings and desires, after higher and more refined development. The individual is the desire of the spirit, and the faculties are the desire of the individuality. But if the individuality has no faculties to express itself through, that does not stop the individuality from growing in individuality. An idiot may have a perfect internal organized individuality, although the outward shell may not be endowed with the keys to sound upon necessary to express it, or in other words, the shell may be deficient in brain faculties. But when the idiot passes into another sphere his soul individuality will no longer be oppressed with the deformed cranium of his earth-body, but will be faculized to progress as readily as any other organization of individuality. For the soul or internal body, or inner man, is always perfect in its organization, however defective may be its earthly clothing, and thus passes to the spirit world. After the idiot is thus made free from his shell, he enters the spirit world on the plane of a child when first put to school, having everything to learn.

As the divine order arranges all things in existence, so, in as far as existence becomes more developed or perfected under the government of the Divine Spirit, in so far will that become the highest, or, in other words, the most progressive form of existence or being, because the more the divine order daguerreotypes itself upon existence, the more beautiful, light, and illuminated, becomes the expression of that existence. For the spirit is, as it were, the governor of being's existence, and the more we become subject to its government, or, in other words, under the control of the supreme authority of the Divine Spirit, the more we become in a harmonious condition with the law of our being.

No individual being can speak with divine authority unless he receive his commission through the divine inspiration of his own indwelling spirit. From that he can speak with full authority, if the power of choice conferred on his faculties will permit the full expression of his spirit's inspiration. And thus man is enabled to speak from divine authority, as described by Jesus, who doubtless was inspired by the Divine Spirit, or Father, within him. But we cannot possibly speak anything from inspiration unless the spirit or governor of our inspiration gives our faculties the utterance rather than the faculties themselves. Thus inspiration teaches and would have all men to worship the Eternal Spirit, or Eternal Father God, where alone he can be worshipped, in the eternal Church of living inspiration—a Church described by Jesus as being eternal in the heavens.

Such persons as believe God a personality, see him only through their individual faculties. But a person who sees God as a great, divine, and universal spirit, sees him through the inspiration of the Divine Spirit that is contained within his own individuality. He can see God's likeness or spirit in all existence, because all the existence he can perceive is his own individual existence, which makes it seem to him a universal instead of an individual or personal spirit. Take a man who believes that God is incarnated or impersonated into one man's individuality, and he can have but a small conception of God. Take, again, an individuality that is truly inspired with the highest inspiration, and that individuality sees the throne of the Divine in all existence, or, in other words, God's throne is only the existence of God's spirit. When men speak of a far-off throne, or of a far-off realm, they speak only from the faculties of the mind; with such the spirit is far off from its inspiration to individuality; so that we may have just such a God as faculties may choose to manufacture. We can, if we choose, have a God of wrath, or we can have a God of universal love, impregnating and pervading all existence, and overshadowing with his divine inspiration all goodness and all truth. So that the attributes and authority of God depend upon the reflection of the intuition upon the faculties it receives from spirits.

MAY 28, 1860.—Unity is the great law of the Divine Spirit and the soul existence. If we would be in harmony with this principle and law, we would be in the existence that is designed for us to be in. Unity has destined every human creature and every being to be in harmony. And harmony has ever been at work within the spirit and within the soul, striving to give its manifestation to the higher and more moral faculties that exist in man's organization, and bring them in perfect concord with the universe of God. We ever should be striving with the individual being to harmonize it with the inspiration of that Divine Spirit, which is true and pure in all its



manifestations. For as the spirit manifests itself, and is ever striving to unfold our individual being, we should ever, in our individualities, strive to become in harmony with the spirit. For through the individuality, the light, and life, and love of the spirit enables us to understand what the inharmonious conditions of the existence of soul-individuality are. But it would seem as if man had ever been striving in his individuality to become inharmonious rather than harmonious, and that the inharmonious surroundings of his existence are ever strewn his path with some erroneous and selfish object to carry out in his external organism. Man's organism has ever been too willing to accept the faculized and surrounding influx of the outer world, rather than to reach deep and draw from within the inspiration of the Divine Spirit, which ever strives to harmonize his being. He has been too fond of scanning the external with the delusive faculties of the optics, or eye. Man has ever been willing to look through the outer, but until this present day has but seldom been willing to look through his internal or soul vision. He has ever been seeking discord and inharmonious deformities of outward appearances, rather than looking deep into the indwelling spirit of that divine inspiration that leads us to harmony and truth. If he would permit his spirit to reveal itself in his soul, it would ever bring him in unison with the higher and more supreme condition of his own existence, which would then reflect or flow out its light, and be in harmony with the objects of its inner temple. For the object of the spirit is ever to harmonize existence by reflecting upon and vivifying it, that it may ever acquire a knowledge of the higher and truer law of its ever-progressive soul-existence, and know that the kingdom of God dwelleth in one eternal and all-pervading principle, uniting the soul in its existence with higher aims and greater good, than its faculties or perception have ever been able to perceive. For the more we receive of that inspiration, and unite with it, the more we progress in the divine life and harmony, and the more light is given to us, to enable us to travel through the dark valley of the external world amidst sufferings and disappointments, and the various inharmonious surroundings that hinder the spirit's inspiring light from reflecting through the soul and expanding itself upon the faculties, to qualify our beings to become susceptible of the highest truth, that harmonious inspiration has been able to reveal to our outer consciousness. These, when revealed, we should be willing to promulgate from the deepest inspiration of that indwelling spirit which is in unison with the holy and divine law of the great universal Father of all things.

The more we unite with the spirit, and allow it to govern our existence, the more we come in communication with the highest attributes of God. For the God-principle in man is ever tending to unfold the life of his existence, so that he may know that it is one union and one sound vibrating through his individuality, as on an instrument of many strings, each chord sounding the music of divine inspiration on the soul, and then the soul on the faculties. When we become blended in one harmonious unity of divine Brotherhood, we shall all be willing to administer to the depressed and the down-trodden of God's children. For it is harmony and a divine law that causes the spirit to ever echo upon the soul the voice of charity. For charity, in its noblest and highest condition of soul-existence, or individuality, is ever willing to be inspired, to stretch out its hands to the needy, and give them consolation and spiritual strength, by filling them with the fullness of that charity and harmony that dwells within ourselves. And by this we should know that we have been faithful in exerting an influence on the surroundings, that we might console them in times of sorrow and depression. O Charity, thou art ever seeking to harmonize every individual soul, that the spirit may actuate it to promote the welfare and alleviate the sufferings of the oppressed and afflicted, wherever such may be found. For in such sympathy and harmony we are ever the children of God, administering to and supplying those who are in darkness and obscurity, and giving them that light and inspiration that harmonizes and fits them for a higher kingdom of glory. That is the state of union which all individual beings should strive to attain, for it is the sum total of the divine law which is truth to yourself and to your neighbor. In this we find the divine law carried out in the highest and truest sense of inspiration. All we can do for God is to obey his inspiration through our own spirits, which, if obeyed in simplicity, will lead into all truth. Then we become co-workers with God for the help and progression of his creatures. Every individual should be willing to unite with his spirit's inspiration, and go forth into the world to promulgate that which he is inspired to teach. For if he teaches from his spirit's inspiration, he will be able to overshadow thousands of poor degraded beings with the light that flows from his inner soul, and which is inspired by the Divine Spirit. And unto them will it seem like a new-born day. They will, in other words, feel the resurrection of the divine law bursting forth from their dark and dreary nature, and rising in the soul, and bringing it into a purer and higher state of existence. To be able to experience the divine inspiration, we must be willing, in our individuality, to express the highest inspiration our spirits give through our faculties. We should never consent to be, as it were, entombed, or to hide our light beneath a bushel, although the light, when it shines out in its highest and most radiant hues, may be too glaring to look upon, and we shut our eyes that we may not be dazzled by the reflection. How many human beings there are upon the earth-sphere who are having showered upon them the divine light, but who still throw into the shadowy faculties the external, seeming things, instead of the internal, real things. The spirit is ever striving to harmonize the soul, that it may become the kingdom of heaven, and that the spirit and the soul may be one in spirit, which means the same. Thus the spirit of Jesus was one with the Father, although, as he said, his Father's spirit was greater than his.

MAY 20, 1860.—Notwithstanding its discouraging surroundings and perplexities, we have the consolation of knowing that existence must and will in time unfold. For existence is time and is always changing, because the spirit is ever striving to shine out its spiritual sun, that the orbit of existence in which it moves may become illuminated with its pure and benign light. For the light of its inspiration forever leads man onward in the

direction of its spiral and ever-upward path. We should ever strive even to attain perfection; for unless that pure inspiration flows through man's individuality at times, the world ever looks dark, groveling, and dreary, and every object seems, as it were, a dark-lantern to the soul. But whenever man opens the windows of the soul, that the spirit may shine therein, he participates in that harmony which ever strives to unite spirit and existence. And then will existence be gladdened with that light which ever tries to expand and shine forth within his nature, that man may see that it is in the purpose of the Divine Will that he should unite with it in carrying out its highest and truest inspiration; for, as the soul feels that ever-thrilling element flowing through the avenues of its being, so should it ever strive to harmonize with that element, that its life and existence should be ever refreshed from the highest God-given principle, that gives hope and trust in that that the soul ever longs to be with, which is immortality.

As every living being in existence continually sees a higher branch of progress before him, he is or should be ever striving to climb the next round of inspiration, in the divine ladder, in order to reach the first fruits of the Divine Spirit; for man is ever longing after something that he has never yet enjoyed, that in its fullness his expectations may be gratified; for immortality is like fruit that grows upon a high and lofty tree, after which the desire of the soul is ever climbing, and when it succeeds in plucking the first and lowest fruits of that inspiration, it ever stimulates him to reach that which is higher, and so on through all time and eternity.

Immortality has ever been the great hope of every one that exists, from the lowest even to the highest, and from the nearest to the most remote point of existence. Without this hope of immortality we are creatures of circumstances, but with the hope of immortality we are creatures of destiny. Creatures of circumstances are put here for trial, and are free agents; but destiny is the divine law which works out existence in the highest and truest sense of inspiration. Destiny is the divine law that is ever striving to work out the law of the spirit's inspiration; but external circumstances ever strive to baffle the spirit in its endeavors to enlighten and purify the soul existence.

How can we describe the joys of inspiration, when not only the language of earth, but even of angels, is insufficient to express all the delight and happiness it gives. We must ever utterly fail in expressing what the inner and divine life really is. All we can express is the enjoyment of our existence, because we can never comprehend what the spirit enjoys, but only what we enjoy through our souls' individuality; for the individuality is the expression of the spirit, and hence the enjoyment is only in proportion as our individuality drinks in the inspiration of the spirit; for the more we drink of the fountain and the soul absorbs it into its being or existence, the more we enjoy the pure harmonious life, whether we are being in this or the future world.

Whenever the outer and inner worlds blend, they become like two rivers running into one stream—a stream that is to carry our nature onward with greater force, until it reaches the great ocean of space where spirit is untrammelled and ever in motion.

Individuality has been represented by theologians and metaphysicians as being a local sphere, earth the mortal, and heaven the eternal home of man. But I say that individuality is an eternal universe, and in that eternal universe is the eternal spirit—its light and life—the light, life, and existence of which we cannot comprehend only inasmuch as our progress in individual existence enables us to discern and comprehend the divinity in our being and of our existence.

Existence is as a great chain. It encircles the divine element, or electric, that is derived from God, and is God. All the divine life is encircled with a coarser or grosser matter, or magnetism, but in the particles of this matter the spirit is ever striving to shine through, as the sun ever strives to shine through the clouds that shut it from earth.

The eternal existence is but one globe, but in connection with and within that globe are myriads of globes and existences, or, in other words, suns, planets, and earths, &c. The myriads of worlds that are contained within the great universal world, are as utterly incomprehensible to the individual mind or faculties as is the great universal world itself. We cannot comprehend Deity in his fullness, neither can we comprehend the smallest portion of his identity or his works. In the language of a mortal, all that man here or hereafter can know of Deity is that "nothing can be known." How vain is it, then, for man to attempt to localize or define the nature of God farther than that his works show him to our enlightened individuality as being the perfection of all power, goodness, knowledge, wisdom, and love.

MAY 30, 1860.—The individuality of the highest and most expressive soul-development is that which carries with it the most inspiration. The higher we rise through inspiration, the nearer we come in unity with those who have gone before us and are in a progressive state, but are withheld from their onward course, for a time, by their earth attractions. We thus see that the soul, or individual development is the affectional and attractive form of existence. If the soul's affections did not restrain the spirit, its promptings would soon sever the soul from all communication with earth. So the soul is the great center where the life in the mundane ever looks for its affectional and immortal friend; for friendship only exerts itself through the existence of the soul longings and desires to meet their soul's friends in a higher state of existence than it has yet experienced; for the soul's desires after affection ever draw that affection in unison, and harmony, and longing for communication. Affection is the only thing that draws the individuality to the earth; without that there would exist no desire to communicate with earth; for when the individuality becomes fully spiritualized in the affectional part, it will never longer mingle with earth's surroundings, but will then enjoy its soul's individuality through inspiration of higher degree. In each stage of its progress the soul becomes prepared to receive and does receive spirit influx of a diviner and more radiant hue. Not that that spirit is always the same and always perfect, but the increase of divine influx is on the principle of the earth turning to the sun. Thus, when turned from the luminary from whence it derives its light and life, or only

partially towards it, darkness and death, as it were, ensue; but in proportion as it turns toward the sun, it becomes warmed and illuminated in the same degree by its vivifying and enlightening beams; for the sense of change is only the mere action of existence. The spirit being eternal, that makes the existence forever progressive. It is impossible that spirit should progress, it being one and the same with the divine fountain from whence it emanates, and alike pure, even as the farthest off ray of the sun is one and the same with the luminary from which it emanates.

JUNE 4, 1860.—The truth, or work of harmony, is ever to remove and clear away the dark surrounding influences that man or soul is ever mingled with; for the more we remove from the soul-development the obscure and dark shadows of external things, the more clearly we shall be able to comprehend what man's relations should be in their highest sense, not only in his intercourse with his fellow men, but with every sentient being and form of creation, whether animate or inanimate.

When individuality becomes able to remove or progress beyond all these dark and circular surroundings, the spirit becomes able to look through the mechanical faculties of the organization, and distribute to each and every living thing the law that is due to its existence; for the more man understands his own existence, the better he becomes acquainted with the existences that are surrounding him; for when man, through individuality, properly understands the nature and existence of that individuality, he understands also how the rights of equality due to every existence blend in harmony and unison—for if God has made all eternity and existence, he has made them in harmony with the law he has given the spirit that is within man's individuality. And thus the individuality becomes qualified to see every human being as well as the animal kingdom, on the true plane of their existence; for the clearer a man can see what the harmony is between his spirit and his individuality, the more able he is to manifest that union to humanity and all living things; for in carrying out the true principle of individuality, we should not reject the fire because it is a hard master, neither should we reject the dark cloud because it obscures the spiritual sun. To be truly harmonious is to be in conjugal harmony with those dark or grosser existences than we are ourselves; for when we attain to this great and unselfish harmony, we have reached the highest state of the great love-principle of affection, which is the highest attribute of God, whose whole creation is, as it were, encircled and pervaded throughout with his divine love; for the stronger our individual affection is for the oppressed and the afflicted, the nearer we approach to the union and harmony which exists in all the great motions or actions of Deity; for individual darkness can only be expelled by individual light.

Then, every individual that exists, whether mundane or spiritual, should be the messengers to administer to each and every individual, darker or less developed than themselves, that light or help that would ultimate in or assist to give them progress; for if we turn the poor, dark, degraded individual away, we only turn away our own individual existence from that heaven that dwelleth within ourselves. For God speaks within that kingdom of our own existence that is within us, saying, Be merciful and charitable to the outcast. And if we will not adhere to the highest inspiration of the spirit, of course we are not willing that our inferior or more erring brother's existence should partake of the superior life and inspiration we ourselves enjoy. For the great blessings and attributes of God are given to us not only for our own enjoyment, but that we should impart of them to others that they may know that we feel for them and desire their progress and welfare both in earth-life and the spirit-world; for we are able to communicate to the soul that is in the spirit world as well as to our earthly kingdom. For the more noble we behave to our kindred here upon earth, the more it promotes both their and our own progress and good. And so it is in relation to spirit-life. The better and more kindly we treat an undeveloped spirit, the more it disposes and encourages him to seek for higher light in his individual existence. The expression used by Jesus, that he that was perfect needed no Saviour, was true. By this he meant to express a perfect unity between the spirit and the soul, which can, however, never be attained here or hereafter; for if we should become thus perfected, the soul's individuality would cease to exist, as it would be completely absorbed in or by the spirit, which is of God and is God.

Existence cannot be, nor exist, without individuality; for, from the smallest to the greatest, each and every thing and particle of matter constitutes an individuality. And in that is the Divine Spirit. For throughout all existence, it is the spirit that makes the shape of the thing that exists, whether it be a particle of sand or a human being. Then, if all existence is but the expression of the divine will, should not individual existence that has a larger share of the expression of spirit or divine will within itself, impart freely of its abundance to those that have less? I answer, Yes! Turn, then, none away, but let all come and partake freely. For all in their existences are alike, with ourselves, the divine expression of our Father's countenance and will, and he would that we should treat them as our brethren. For all existence is made of the same particles; but faculties have made, so to speak, some of flesh and others of fish. But if we follow the highest teachings that our spirit imparts to our individuality, we cannot look upon a fellow being and say that he is low, or that he is high, but we would say that he was made of coarser material, and that material had imbibed more gross magnetism, and, therefore, was inferior in its development of soul-growth, though not in spirit. For the souls of such gross material beings are not, in fact, able to receive so much of the inspiration of the spirit whilst on earth as those are whose organizations are of finer material. For the heavier or coarser the magnetisms or materials of the soul's individuality are, the harder is it for the spirit to inspire and illuminate it. But in a finer organization, the spirit illuminates more readily, because the particles of such magnetism are lighter and more active.

It is for a like reason as that the rays of the external sun can better illuminate the atmosphere than they can the depths of the ocean's waters. So the deeper, and grosser, and heavier the matter, the less is the inspiration of the spirit; whilst the finer and lighter the

matter, the more inspiration or sunshine of the spirit it will receive. But yet, in time, the grossest magnetisms may become fine and active, and receive as much expression and inspiration of the spirit as those that, in the race of progress, were before them in fineness. From time immemorial there has been, and ever must be, according to the laws of God and the nature of existence, both coarser and finer organizations; for God is eternally evolving out of chaos, as it were, existences, of which the coarser or primeval are alike without a beginning, and the finer or progressive without an end.

JUNE 5, 1860.—[Non-Immortality: The question stated, examined and refuted.] Professor Spence has broached this idea materially; I will now do it spiritually.

There are some individualities, I will say, in the spirit life, who are of no account to themselves, and these will do nothing and accomplish nothing. Such as they are absorbed into higher individualities, that will do something with them. The very element of divine essence that is contained within such individuals, goes to the higher and is absorbed, so that the inferior individuality does not exist in itself. For if we admit that the superior is beyond the inferior in power, we must also acknowledge that the inferior has been absorbed by the superior. As inferior individuals here in this mundane are fed and kept alive by the superior, so as soon as they cease to be supplied, the superior absorbs their individual existence, and they become unconscious of their existence. Here, for instance, is a man who employs, or hires, we will say, five hundred other men. These last are all dependent upon the man who hires them for their subsistence, and hence they are not individually free. Thus the man that supplies them is made up of the inferior. He can give out or draw in, turn them away or hire them. So in the spiritual existence the superior can draw from or supply the inferior. But if the individual will not become individualized, as a matter of course he must be supplied by another individual. And he that supplies can withdraw; and if the superior draws from the inferior, it of course adds to the superior, and makes the inferior still less. He that is supplied is not a living fountain of himself, but he that supplies is the living fountain, and thus this fountain absorbs and drinks up the existence of the inferior individual. So soon as one individual depends upon another individual existence for its supply, just so soon does he acknowledge himself dependent on the superior for his individual existence. We do not reason from analogy, but from the spirit element, absorption, and accession or exaction. If we control the elements of absorption or individualization, we control the inferior or excreted part or element of the inferior individuality; for that which is inferior depends upon the superior for supplies.

JUNE 9, 1860.—The superior or great universal element absorbs all other particles. Why? Because the superior is the controller of the inferior. Then, spirit being the controller of the inferior, absorbs existence into spirit. And hence comes the great Divine and Universal Spirit. Hence, too, the great individual spirit, or universe, is the father of the propelling power, of which existence is the inferior, and which, as a matter of necessity, must be absorbed by the superior. For with its infinite or extraordinary power, the divine and superior is competent to control all existences, which, hence, must be ruled by that power. Then the power which is in connection with existence is the great absorbent or assistant. The universal superior gives life to the existence of the inferior, for the purpose of qualifying the inferior to act out the superior law. Hence that law stands good. When the inferior has worked out its mission, the superior, of course, absorbs or takes the inferior to itself. That brings the plan of circumstances, the inferior being the circumstance or the condition of the superior.

As existence is the condition, it is the superior, of course, that makes that condition, and also the life of its being; so, when the inferior being has worked out its inferior condition, the plan of the great superior is accomplished. So we see that the inferior finally ultimates in the superior. So if one human being does not inherit immortality in individuality, it matters not whether he passed away in embryo or in manhood, neither does any; for, if the superior takes up or absorbs one, it takes up all. And hence immortality is void of individual existence and becomes a non-expression and a mere matter of nothingness; for spirit, without its expression or individuality, is the same as immensity. We might say it was a fragment of everything absorbed into the sphere of all things. Hence that resolves all inferior as well as all superior into God. That is the doctrine of Pantheism.

New see how absurd this is. Science demonstrates that there are separate planets, and that each planet has floated off from the superior great planet, the universe, and is an individual planet itself. As the universe has sufficient supplies, instead of absorbing individual creations, it is ever creating new individual systems and planets, and instituting their individualization. Men who reason from analogy demonstrate that these planets, their orbits, and systems, are but separate parts of still greater ones, the universe being, of course, the greatest of all.

Thus, if the superior absorbs the inferior, as before stated, all other things from the start would have been absorbed into the Great First Cause; and if it had, there would have been no individual existence, and reason and philosophy would be a mere myth, if it taught such doctrines. The doctrine of individuality is mere faculization. 'Tis from the smallest particle up to the greatest mountain. The superior force of water running between two mountains may take particles from them. But that does not make the amount of matter any less; for that taken from the mountain is localized in another place. And so the superior spirit will take the individuality from the material body, and locate it in some other place, but it will still continue to be the same individual existence. So with the individuality of man—the great current of time is constantly removing thousands of individualities to other locations, but they each retain their identity, and remain the same, as much as do the particles that are removed by the stream.

Then, if individuality is supplied, the inferior becomes greater rather than less, because the less there is of the inferior, or existence, in the individual particle, the more there is of the superior, or spirit. So the inferior receives just as much supply from the superior as it gives; therefore it is an impossibility that the

superior, or spirit, should be any more than the inferior, or existence, the spirit being alike in both.

Inasmuch as man, in his individual existence, is separate from the great Universal Spirit, inasmuch as he is the same as a world or orbit floating about, but nevertheless controlled and supplied in his existence, on the same principle as the planets. When we understand what holds the immense weight of clouds in suspension, we may also understand what holds suspended the smaller that float off from the great mass, the same as man floats off the earth into another sphere or locality; so we can see how the individual may exist apart from God, although he may be controlled by his laws, for individuality is existence, and spirit ever controls it without an exception.

When the electric fluid in the human system is acted upon by the nature of his being, he then becomes the conception of that which is; for one element or fluid is just as much acted upon according to its nature or size, as is the whole embodiment of man. So it matters not whether a child of earth is four hours or seventy years old, the same life-principle pervades both. Then, to suppose that the spirit or life-principle ever separates or takes itself from individuality or soul-existence, is to suppose that all share alike the same fate; for if the smallest is absorbed, so must be the greatest or largest.

[Old subject resumed.]

The end of action would be the end of existence; and hence the active power is ever qualifying the less active; so the more action there is of inspiration, the more action there is of individual expression.

Whenever action is conveyed, it is conveyed from the life-element, and that life-element ever operates or moves on its spiral principle: the individual being is always carried upward by its individual spirit in spiral rotation or progression, as all existences in Nature, whether animate or inanimate, ever are, including the whole universe of sun and stars, which all thus move onward in harmony within the great revolution towards a higher state of existence; for the more the animate or inanimate are acted upon by the life-principle, the more active and refined become their elementary qualities; so in proportion as these become thus qualified, they approach nearer and nearer to what is called perfection. We apply that term to existence only, spirit being in itself always perfect. It is often said by man: "Go on in perfection." Now, increase in perfection can only apply to the soul's development. But divinity better expresses the idea or word, eternal progress; for when we speak of divinity, we include eternity, which is the same thing, and that eternity is what every one longs for and would strive to attain.

JUNE 10, 1860: Growth cannot express divinity. Existence is growth. But spirit, although eternal, cannot express itself except in common with existence or individuality. And as we grow in soul or individual development, we are capable of giving more and more expression to the growth we derive from the spirit.

Individuality can express more after it passes out of the earth, or natural body, than it can whilst it is in it. For the less it is in contact with inharmonious material organization and surroundings of man, the more readily does the spirit reflect upon the soul's individuality; for the divine law cannot carry out the full expression of the individuality whilst the positive faculties predominate. But man's individuality approaches perfection just in proportion as the spirit imparts to it the highest inspiration, whether this be when he is in the material body or out of it.

JUNE 12, 1860.—For mind, when in the body, is ever controlled by the motion of the body, and hence where there is a lack of physical motion there is a lack of mental action. Mental action is in communication with the faculties, but the spiritual action proceeds through the intuition. Hence a man cannot be both spiritual and physical, for the spiritual element weakens and detracts from the physical. So the physical, whether in motion or not, must act either for progress or for retarding it; but in reality the action will ultimately progress, for the mind must be comparatively gross before the spirit can be able to put it in motion; for if mind was not grosser than spirit, spirit could not act upon it. Hence you can see that the element of spirit action is finer than that of mind, or existence. In one sense mind is embryonic. It is composed, as it were, of thousands of fluids scattered about the brain. Hence the life-element of the spirit must necessarily draw them into closer connection, or cohesion, in order to form the inherent principle by which it is made to partake more largely of the spirit, and of course become more active. And the more active the mind has, the more it revolves into a finer element.

I consider all elements of a coarse nature are mere floating fluids in an embryo state, of which the germ or embodiment of existence and life, such as intelligence, is formed, which, in fact, comprehends all that there is of individuals. For intelligence is the life that expresses itself through the existence; for if there was no intelligence, there would be no intellect nor educational faculties. In a word, one might say that intelligence is infinite, for it is impossible for mind to comprehend all intelligence, but only so much as is demonstrated to its own existence. As one being cannot comprehend another being, so one intelligence cannot on all points comprehend another intelligence. So that the principle stands good that intelligence is the crowning principle of Deity.

Whether in the mundane or other spheres, I see no place throughout creation where the principle of intelligence is not manifest. It is intelligence that the divine life within conveys or expresses to the mind or being of existence; for existence is growth, and hence it must be the attribute of the highest and truest type which has ever had its expression. When we allude to the law of existence, we speak not of myths, but we speak of the great law that is universal, and ever is the cloud existence that it is the mission of the spirit to illuminate and forever carry onward and upward in never-ending progress of purity and perfection.

JUNE 23, 1860.—Existence is the cloud that is ever tangible, and within the grasp or comprehension of the spirit that illuminates it; for the illumination of spirit ever gives out its rays of light and life to the existence which is our individuality. And the more we sympathize and harmonize with that spirit, the more divine the nature of our existence becomes; for the true and moral condition of man's in-



dividuality should ever be striving to break forth from the clouds of its dark material existence, and expand to the new-born light in the ever-present eternity—for eternity is the present rather than the future. So that we are ever living, not for the future, but for the present. And in the present we have all that there is to be had, for there is both immortality and divinity in the present life and individuality. And hence that individuality has arrived at and is living in the world of spiritual existence.

How perfectly absurd it is to say that we are designed for the future, when the present is and must ever be our only hope, our only immortal and spirit life. We know nothing of the future; all that we know is of the present and the past. We know that we live in the present life, because that life demonstrates itself both in the outer world and in the inner mind, and I might add the spirit. Then if we see it so clearly demonstrated in the present what our life is, we see that it is the immortal life; we will not call it the future, because it is the present, the future never having been, but is always to be. When it is to be we know not; all that we know is that we are striving for the future, but we know not when we shall arrive at it in the future. We do know of the present, because we live in it. Our life is the present, and inasmuch as that life is presented to us, inasmuch as we learn of our immortal existence, whether it be at this moment or another hour or day. Just so far as we approach to the future, just so far the present is with us. When man speaks of the future he wrongs his faculties. He has no demands on or certainty of the future. Thus speculating, as I have done, on the future, makes the present more vivid to the mind; and the more vivid the present becomes to the mind, the more open the soul becomes to its immortal state of existence in spirit, both being the conductors onward of the present—spirit being the savior, the soul the sinner. But that sin consists only in the lack of understanding of the inspiration of the spirit. Both live and exist in the present, and both become one in reality as the spirit prompts existence to act, and existence therefore becomes the action of the spirit, and that makes a communication of the two elements. And in this we see the principle of that life which is ever in the present, but can never be the future to us.

Now as the principle of life is the growth and development of the soul, so also is the spirit the light and the wisdom that giveth the soul its necessities and everything that promotes its happiness and well being. The higher our moral and spiritual standard and attainment, the higher and more harmonious is the state of our existence. In accordance with our souls' progress in light are we to convey to the faculties what must or should be communicated; for we must communicate first with the divine and moral law that exists within ourselves, and then we can communicate its inspiration to our coarser natures, so that the faculties can teach the true law and true thoughts of that inspired spirit. For when man pleads from the divine center of his spirit, he pours out upon humanity of the pure waters from that fountain of life from which he himself drinks or is inspired, that he may promote not only his own but also the higher and better condition of the moral and spiritual nature of his fellow men.

It is the love of the spirit that ever speaks joy to humanity. It is ever the moral and spiritual development of the soul that utters through its faculties divine truth. For truth alone is God, and that gives or dictates to man how he should proceed and live and have his being in the harmonious present. The truer we live in our existence, the truer and more harmonious become its surroundings, and the closer its affinity with that divine law that pervades the universal present. For man must love the nature which he exists in, and he must ever communicate with his spirit if he will have his existence more joyful, happy, and pure. But man has ever been clothed in sensualism, and hence has not received the highest and truest condition of what his existence is capable of enjoying. Before conveying to his existence through the material faculties the divine inspiration of the spirit, man too often forms it into what may be called unconscious or undeveloped spirituality, as dark, so to speak, as Egypt. But as the sunbeams of divine life illuminate him, he begins to understand that the pathway he has traveled has not been the true road to the heavenly and divine nature that is demonstrating within him, and which ever, through its glorious illuminating beams, sheds forth the light and spirit of the true existence.

Many there are who approach the world of the present existence of divine life so perfectly ignorant of what the nature of spirit life is or should be, that it appears in their vision like, as it were, an immense mountain, that is continually rising and obstructing their course in existence, instead of comprehending that it is but the arising of the divine light that ever sheds forth within the rays of existence that the spirit gives. So we see that we should make our mark on our existence whilst in this present life, for to-morrow we may be transferred to another sphere of existence, where its rays will not be so readily communicated or experienced as in this. For unless we have heeded its divine inspiration and become prepared for the change in this sphere, the soul is not capable of meeting the brighter rays of the spirit in the next, but is dazzled and blinded by the extreme brightness, and so remains until the mental vision becomes sufficiently unfolded and strong to bear the light.

All spirits, whether low or high, have more or less reflection of the spirit's sunbeam within, and are more or less affected by its rays; for the very lowest or most undeveloped or unprogressed spirit knows that he has the ray within, because he comes to your circles to ask for light, which the ray within him can alone point to or indicate to him. That is a decided proof that the light directs it. In this desire of progression, it is the spirit that prompts the desire.

Truth is the great center of that which we live and exist in; truth is spirit, and spirit is the center of the soul. When we fully enjoy truth, and know that it is truth, it often strikes us with such force as to over-exert and over-balance carried beyond the control of the faculties. The desire going beyond the power of the faculties, causes reason to lose its hold, when the desire goes into the spirit, and all the faculties are lost, and insanity is the consequence; for there never has been an insane person except the desires

of the soul have gone beyond its reason, or the faculties. For when once a person concentrates all his desires on the spirit, the faculties lose their equilibrium; for reason and the faculties must first harmonize with the spirit before a healthy action and cooperation can ensue.

JULY 13, 1860: Some men in all ages have been too fast or enthusiastic in grasping after new truth, and have thus become overbalanced. But still, it is certain that truth is the law, although we often reach after it without knowing how to accept it. There is not a person in existence that does not feel that he would be happier if he could find more truth. But, generally, when they arrive at it, they do not know how to use it. Truth upon man's soul is like a strong light upon weak eyes. Truth is often so strongly developed in man, that he shuts up his mind to reason, and becomes insane. Owing to the extreme light in which it sometimes demonstrates itself upon the mind, and convinces it of its immortality, the man goes forth without any consideration to grasp that which is so extreme in its beauty and its light, that he cannot, as it were, live in it. He is like a child that is born before its time; he is ushered into an element too strong for him, and hence the reason of the one and the life of the other are alike destroyed. Truth is ever in affinity with the law, because the law is truth, and if our being is not sufficiently developed in physical structure we are not able to contain it. Some are able to contain more truth than others without losing their equilibrium. But when the soul is striving after true things, those things, when accepted of that soul, are true unto the soul until the spirit demonstrates something that is more clear and truthful. Soul ever has to seek truth of the spirit, and the more anxiously it seeks it within the wisdom-circle of the law of its being, the better it is able to withstand the illumination of truth. We are all, both in the mundane and spirit world, only in existence of soul-being, and hence we should have charity for all soul-life. As the spirit is the great goal we are all striving to reach, we should all be willing to be in motion for each and every human being. Let us say no longer that you are high and he is low; that one is down and another is up; but let us say that we are all alike God's children, and are striving for the great divine love of God.

Then we shall all be willing to glorify that goodness that is to—and will, if we love it—animate and develop us for the good of our fellow-beings, and we shall be able and willing to sympathize with those that are termed the down-trodden and oppressed, and to snatch them from the wrongs of the world, and help them onward in the progress of divine love and truth, and fill them with the love of God. This is what will give you a beautiful place in spirit-life. This is what will give you happiness, and this will cause you to hear a voice echoing within you: "Good and faithful servant, thou shalt enter into rest!"

#### For the Herald of Progress. PRESENT NEEDS.

BY C. S. L.

In every home—at every sacred altar—  
Let homage unto Deity be given,  
Forgotten be the murderous sword and halber,  
Wrongs shall be righted, sins shall be forgiven.

Let there be light! earth's darksome caverns  
need it;  
Light soft and steady, not the meteor's glare,  
Shining so strongly that all men must heed it,  
Illuming error, sorrow, and despair.

Earth's sons have needed a more sure salvation  
Than hath been taught by seer or olden page,  
One where no blood is called a pure oblation,  
One which shall griefs and miseries assuage.

Let glad hosannahs tell of joy outflowing  
Like a rich stream from every human soul,  
Let Beauty be a plait with freedom growing,  
From the deep inmost doth its germ unfold.

From soul to soul, love's tendrils intertwining,  
Hold all the accordant in one Brotherhood,  
All pure and true in one great whole combining,  
Result to each in a superior good.

Now be the springing of a new existence,  
Now is the promise of the holy time;  
Look ye not onward to the future distance,  
But let the present own the work sublime.

#### For the Herald of Progress. SONNET.

TO WALTER SAVAGE LANDOR.

BY COL. LEANDER STARR.

If in some vision that deep dyes the soul  
In its own heaven tints, you haply see  
Angels or gods, or god-like company  
Of poets gone from earth; should one unroll  
His glorious thoughts in speech, while the control

Of eyes mid-didded, bending shadily  
On yours, though keen to pierce infinity,  
Informs your spirit, till you grasp the whole  
Of his grand converse, unnamed you stand  
And talk with him as with a school-day friend.  
Was it in dreams I stood thus at the hand  
Of Landor? Master genius! who doth send  
From his still hearth voices throughout the land,  
That echoing to far ages shall descend.

#### THE INCORRUPTIBLE.

No joy is true, save that which hath no end;  
No life is true, save that which liveth ever;  
No health is sound, save that which God doth send;  
No love is real, save that which changeth never.

Heaven were no heaven, if its dear light could fade;  
If its fair glory could hereafter wane;  
If its sweet skies could suffer stain or shade,  
Or its soft breezes waft one note of pain.

But no. Its beauty is forever vernal;  
Its glory is the glory of its King,  
Undying, incorruptible, eternal;  
And ever new the song its dwellers sing.

O heaven of heavens, how true thy life must be!  
O home of God, how excellent thy light!  
O long, long summer of eternity,  
Bright noon of angels, ever clear and bright!

(REV. H. BONAR.)



ANDREW JACKSON DAVIS, EDITOR.

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THE INSPIRATIONS OF TO-DAY, fresh streams of truth from the Infinite Fountain, are daily showered upon humanity. Mediums, the conscious receivers of these fine streams, are developing. Great and good ends will be accomplished. Let the desponding take heart. Let the sick arise, put on their will-power, take up their bodies, and walk. This age is too full of great events to spend your hours in bed. Let all who "sleep" at the gates of light awake!

#### The Amusements of Society.

In surveying life, we find the world's people made up of a great variety of characters. Dispositions, temperaments, views of happiness, vary to an almost illimitable extent. As there are no two faces precisely alike, so there are no two minds or dispositions alike. That which pleases one man will not please another. At the same time, the pursuit of pleasure is the object of all. This is a natural characteristic. It is not advisable that it should be repressed. Men should seek true enjoyment; and the ethical philosopher and philanthropist can only be concerned that men should have right views of what constitutes enjoyment or pleasure. Now on this point there ought to be no difference of opinion. Good men are not likely to be injured by mirth or gaiety. The principles upon which our mirthfulness are founded, are as sound as those upon which our piety are established; and what is of more importance, our very duty to our nature requires that we should cultivate those tastes and emotions which tend to divert the mind from continued concentration upon one object. He is not likely to be a good citizen, in the highest sense of the phrase, who fails to enlarge the sphere of his usefulness by giving healthful action to plans for the happiness of many. We cannot perceive that the man who devotes his days to gain and his nights to a monotonous series of morals, is in a fair way of doing more than making a simple exhibition of his own selfishness—while we may be prepared to witness in his posterity, if not a dwarfed intellectual and physical organization, no improvement upon their progenitor. In many cases, where the laws of Nature are thus repressed, often have we to contemplate the results of insanity itself. Many a man, by narrowing the circle of his pleasures to one particular pursuit—to one particular duty—has fallen into the vortex of man's most dreaded calamity—madness. Nature seems particularly to require that the various faculties of the mind should all be encouraged and strengthened. The bow always bent in one shape soon loses its elasticity. It is requisite that full play should be given to all the mental powers, in order that the purposes of existence may be rightly answered.

Health of body and of mind can only be sustained by relaxation from the plodding cares of life. The danger lies in getting too little enjoyment, rather than too much. We may always select an amusement with respect to high moral feelings, if we will. We may improve our taste by studying a bad picture, as well as a good one. It is true that we shall not derive so much pleasure in the contemplation of the former as in that of the latter—but the tendency in either case, probably, is rather toward an improvement in our taste. Not that we would counsel any one to seek coarse amusements. On the contrary, we would recommend the reverse. We would

recommend the mind to the consideration of what constitutes true enjoyment.

A dramatic representation may be beheld by several persons with various kinds of delight. One may be gratified with the costume and scenery, and then with the plot; another with the language and sentiments; and another still with the several combinations of these. All depends upon the education of the auditor. We have heard persons betray the utmost ignorance with respect to a play—persons who did not seem to be aware that the language spoken ever had its presence in print—who have supposed the words of the actors were the impromptu speeches of the moment. Such is ignorance! Others we have heard in the very midst of the dialogue talk and laugh with each other, their attention being riveted only at some striking point in the action; and at the end of the performance they would be wholly ignorant of the story which had been represented. Others still we have seen who would deem the slightest whisper near them to be a piece of gross incivility, because it would destroy the delicate investigations which their minds were making with respect to plot, language, and character. Now the mixed character of the auditors presents, in such cases, the strongest arguments in favor of amusements, because it indicates so clearly the diversities in tastes. All seek amusement at the play, but derive it from various sources. Fielding admirably describes this truth, in his description of the simple Mr. Partridge at the representation of Hamlet. Partridge had never seen a play before—and he thought the man who played the king the best actor, because he tried to conceal the stings of his conscience. Partridge thought that the Hamlet was not much of an actor, for he himself would have done just as he did from beginning to end. Partridge was delighted, but his pleasure was of a very different kind from that which animated the critic who sat next to him.

The truth is, that society has not sufficient amusements. Parsimony begets a spirit opposed to them—and ignorant fanaticism injures their character by forcing them down into low hands. As long as the world lasts people will seek amusements; and it is very proper that they should. Society, therefore, should take care that they are of an elevated and diversified character, suited to the mass of the community; and this it can do, by fostering them when they are worthy. Lectures will not always suffice—however instructing or interesting. Men generally do not seek to learn much through what they call dry opinions and musty sentiments. To approach their hearts, we must go through their eyes and ears. We must excite them and warm them to a proper temperature, before they will be formed into a state sufficiently plastic, to take the impression which the moralist would stamp indelibly upon their natures.

#### The Responsibility.

WHERE DOES IT REST?

This nation has fairly begun to experience the terrible realities of war. The bitter, stunning agony, has already come to a thousand hearts. The heavy, wasting sorrow, is falling upon many a family circle. The blighting shadow is creeping over, alas! how many thresholds. The dull and crushing strokes are falling. God and angels pity the bereaved and sorrowing ones! From these merciless consequences there is now no door of escape. Whence have come all these cruel wrongs? This deplorable condition which has rendered the barbarous concomitants of a civil war possible? Somewhere in the sphere of causes may we find the source, whence flow these wounds, bruises, and pains to Humanity's great heart!

Consequences so momentous and deplorable result from no sudden moral revulsion. No accident has brought upon this nation its fearful penalty. For long years the storm has been gathering—the torrent been accumulating. Our people, schooled in the methods of oppression, have grown cold and unresponsive to better impulses, till now no avenue is open for advancement, but through the fiery ordeal.

The voice of justice—which is the voice of God—and which, as well as mercy, pleads for the weak and defenseless—has been crying, "Let my people go." But in vain the cry! One half this nation have been steadily lapsing towards barbarism, by reason of the exercise of irresponsible power, habits of indolence, and ungovernable passion. Meanwhile the other half have blinded their eyes and steeled their hearts against the claims of humanity—refused to recognize the brotherhood of man, and persisted in decreeing injustice, oppression, cruelty, and wrong, as the portion of the defenseless few.

To-day we are involved in one common woe, in consequence of this persistent, manifold injustice. We are beginning to realize ourselves what for long years our dark-hued brothers and sisters have fully experienced. Family separations, wounds, bruises, and bleeding hearts are not new to the four millions of blacks. Not one tithe of the suffering is yet heaped upon us, that has been the continued portion of the African race.

Still we fail as a nation to feel ourselves allied by the bonds of sympathy to "these, our brethren." The interests of this class of people are regarded in the light not of simple justice and right, but of commercial profit and political advantage. Poisoned by prejudice against color, many really aspiring minds fail to see the difference between oppressors and defenders of chattel slavery, and desire to see Garrison, Sumner, Greeley, and other champions of freedom involved in common ruin with Jeff Davis and his co-conspirators—champions of slavery.

It would seem that the furnace of affliction has not yet tried the hearts of this class. They still fail to see that injustice and oppression are as foully wrong when dealt out to a dark-skinned as to a white brother. They forget that God is our Father, and all men are our brethren.

In view of such obnoxiousness, reader, where rests the responsibility of this war?

#### Nature's Divine Revelations.

We invite attention to the advertisement on our eighth page of a new edition of "Nature's Divine Revelations." A desire has been long and widely felt for the appearance of a creditable edition of this large and comprehensive volume. Though the work has had an extensive sale, it is still greatly in demand, and will now be more widely sought since we are prepared to furnish an elegant volume, complete in every respect, printed and bound in first-class style. Notwithstanding the heavy expense attendant upon the recall of the English stereotype plates, and the improved character of the work, in paper, printing, and binding, no increase has been made in the price. It is still furnished, post-paid, for two dollars.

The requisite forms have been added for a Family Record, making the volume additionally valuable to the household.

Orders are respectfully solicited. Favorable terms to the trade. A. J. DAVIS & Co.

#### Sacred Bricks and Mortar.

The first address of Mr. Colyer, the returned missionary and teacher, in this city, giving an account of his labors among the "contrabands" at Newbern, was given in the vestry of St. George's Church, (Dr. Tyng's,) on Sunday evening, June 8th. The attendance exceeded the expectation, and the room proved altogether too small for the crowd who wished to hear the speaker. Numerous private inquiries were made why the church itself was not opened, and Dr. Tyng, himself a true philanthropist, attempted a feeble excuse for its remaining closed, because of Mr. Colyer's inability to make himself heard there.

The real cause was believed to be the unwillingness of the vestry to throw open the church to other than strictly "divine service." We can hardly credit the conclusion that the vestry of a Christian church refused or even manifested a reluctance to open the church on Sunday evening to an address from their own Christian missionary, giving an account of his labors on behalf of the poor colored people of North Carolina, whom he had been teaching. But at any rate the church remained closed, and Mr. Colyer repeated his address at Cooper Institute—a place consecrated by the presence, and sacred to the efforts of "those who love their fellow men"—while the holy walls of St. George were uncontaminated by a nearer approach than the vestry, of the voice of one from the wilderness pleading the cause of the least of God's children.

#### Labor in Demand.

We are in a fair way to give to the world an exhibition of folly unrivaled in the history of nations. We persistently refuse to accept the services, either in peaceful employments or military duties, of four million people, simply because their complexion is black! Our soldiers will stand and be shot at by black men, but accept them as fellow-soldiers—never! Will permit their labor to surround the rebels with luxurious provision, but accept their joint labor in procuring food for themselves—not at all! We will not permit them to fight with or for us, nor recognize and enrol them as laborers with standing and support as such.

The rebels have no such qualms in dealing with colored people. They are glad to profit by their labor, and not only allow them to fight, but impress them into service.

Nor are the rebels alone in recognizing the value of human labor, even though done with dark hands. Other nations—all others, we venture, but our own—stand ready to recognize these workers as worthy acceptance, acknowledgment, and support. The Danish Government has opened a correspondence with the State Department, proposing to take off our hands, free of charge, and give homes and employment in the island of Santa Cruz, to our contrabands and blacks found on board slave ships captured by our cruisers. Santa Cruz is an island lying sixty-five miles south-east from Porto Rico, and on a parallel of latitude two or three degrees south of Cuba. The island has an area of one hundred and ten square miles, and a population of only about twenty-five thousand souls. The soil is fertile, and the great want of the place is working-men.

#### Truth from Zion.

The Zion's Herald and Wesleyan Journal, for June 11th, has some brave and loyal words on the course of Gov. Stanley, which is characterized as "superfluous and super-patriotic folly." The editor quotes specimens of the North Carolina laws which Gov. Stanley proposed to execute, and concludes with the following:

"The above are fair specimens of the laws of the Southern States. They have been abolished in the District of Columbia, but it seems that by means of the unconstitutional office of Provisional Governors, the Federal Government intends to see that they are all rigidly enforced. If that be so, it is too late to pray for our salvation as a nation, for no earthly power could, and no heavenly power would, save us from merited destruction."

Will W. P. Anderson please furnish us with his address and his terms for spirit portraits?



No. 122.

## An Editor's Dinner.

"In a blank sheet of paper, without signature, name, message, or mark, there came to this office postage-stamps to the amount of forty-four cents. The envelope is post-marked 'Providence, R. I.' Some one, then, has put forty-four cents into our hands anonymously. Is it conscience-money—to pay some old subscriber's delinquency? Impossible. Such a fanaticism of conscience is inconceivable. Is it a gift? Thank you, whoever you are! Do not scruple to renew the act. Forty-four cents is ample for a dinner, if it be for only one. But there are several editors in this office, and all are apt to be hungry; and grave doubts are excited as to the person proper to manage this remittance. The editor-in-chief is, of course, the proper person to deal with it. But this slight misunderstanding may be rectified by increasing the number of stamps four-fold."

"If any other of our readers wish to contribute to our personal enjoyment, let them also send money to *The Independent*, without name, writing, or mark. We shall understand the thing without further hint."—*New York Independent*.

It appears then, that, gauged by the *Independent* standard, the proper allowance for the purchase of a hungry editor's dinner is forty-four cents! "Ample for one only!" We are glad to get the correct figures. Now, will the reverend editor or editors inform us whether "Providence" may be relied upon for so liberal an allowance per diem, (in coin or P. O. stamps), in answer to the petition—"Give us this day our daily bread"? If we can be guaranteed this provision regularly, we will straightway begin to pray and continue daily until "high living" necessitates fasting instead of prayer. But we are sure many very pious worthy people in New York, who pray as sincerely as reverend editors do, receive from Providence neither stamps, coin, nor "cold victuals" to half this amount for all three meals. Evidently this editor's case is an exceptional one, and not to be accepted as a guarantee for "common people."

Indeed, the writer betrays some anxiety lest the remittance should fail, and unblushingly invites a repetition. With habits of living which call for a three-and-sixpenny dinner, we do not marvel that a hungry editor invokes further charity.

Reverend recipients of generous donations are not apt to be over-modest in calling for alms to contribute to their "personal enjoyments."

Long accustomed to look to "Providence" for good things, even postage-stamps are "understood" and appropriated with thanks, while the hungry child, *Oliver Twist* like, cries for more!

Our unclerical habits of thought, and independent (real, not newspaper) mode of life have taught us to feel ashamed to accept alms so long as we are able to earn an honest living, and buy as good a dinner as we require for half of forty-four cents. We hope none of our readers will embarrass us by sending money "without name, writing, or mark." If they do there are poorer and hungrier people than editors to whom we shall feel that the charity belongs.

We should pray less heartily for an increased circulation to the *HERALD OF PROGRESS* if assured that the editorial modesty would vary in an inverse ratio to it—diminishing so as to disappear altogether on attaining a circulation like the *Independent*, of 60,000 copies! We prefer to be independently poor and buy our own dinners.

C. M. P.

## The Difference.

When Gen. Hunter proclaimed the freedom of the slaves, President Lincoln was constrained by the "excitement" the order occasioned, without waiting for official intelligence respecting it, to declare it altogether void. Gen. Hunter exceeded his instructions, it was said, and the President's action received at least the silent acquiescence of the North.

Mr. Stanly, appointed just on the heel of the Hunter excitement as Military Governor of North Carolina, adopts the opposite extreme, declaring the freed men of Newbern slaves, if any rebel chose to claim them, closing the schools opened for the instruction of the blacks, and directing the return of fugitives in defiance of the law of Congress expressly declaring that the army shall not return them. This, too, occasions excitement, less below, more above, than the action of Gen. Hunter. The President, unfortunately, has his deaf ear and blind eye northward, and this is the tender, gingerly way, in which the affair is disposed of, as reported from Washington. Read it: how tender!

"The Stanly matter has been arranged. No formal order has been sent to him, but he has been apprised of the views of the Administration, and is expected to permit the schools of Mr. Colyer to be reopened."

## The Story of One Regiment.

When the Maine Eleventh passed through Broadway last November, the "Hallelujah Chorus" chanted by eight hundred and fifty sturdy fellows, few persons who saw them could have anticipated that those tall lumbermen would, within a twelvemonth, be almost decimated. Arriving in Washington, they built those famous barracks which were visited by so many strangers; but, in spite of the fine shelter, the typhoid was soon busy in their ranks, and when they went down with Casey's division they were only seven hundred and fifty strong—one-eighth died of disease. While on the Peninsula they lived on hard biscuit and water for five weeks, owing to the inefficiency or rascality of some one, so that when they took up the double quick for Williamsburg the men fell on the road and died from sheer exhaustion. At the battle of Fair Oaks they numbered, fit for duty, only one hundred and eighty men. One-half of this number were in action, and were nearly all killed or wounded.—*Ev. Post*.

## Commercial Progress.

A project is now before Congress, having already passed one branch, to establish a line of mail steamers between California and Japan. The importance of this new avenue for our national commerce cannot easily be over-estimated. The benefits accruing will be felt not only on the Pacific, but by the entire country. Let this be followed, as it surely will soon be, by the Pacific Railroad, and we will have the immense traffic of the East flowing across this continent, paying tribute to American instead of, as now, English or European enterprise.

## Intercepted Rebel Letters.

The mob which sacked the post-office in New Orleans threw aside the letters which contained no money. Our officers gathered them up and preserved specimens for home use. A package of these epistles has been forwarded to Philadelphia by an officer of the navy, and the Philadelphia *Inquirer* publishes a number of extracts, among which are the following:

## THE DEAD OF CORINTH.

Extract from a letter dated Tangipahbo, La., April 12:

"If the war continue (and it will for years,) it seems as if it would be almost impossible for us to live; some will die of starvation, some of grief, and some of sickness. I am going out to-morrow to beg butter, eggs, or nick-knacks of any kind, to send to the sick soldiers at Corinth. So many of our acquaintances have been lost at Shiloh! The bodies have been brought home and buried at their old homes. \* \* \* I am listening, as I write, to the cannon upon the Mississippi. For two days and nights they have rung through the air."

BERTHA.

## A SAD PICTURE.

Extract from a letter dated New Orleans, April 21:

"\* \* \* Mon Cher Ami: Will the long life never end? Weary am I of sighing— weary of dreaming by night and weeping by day for my own husband. Oh mon Dieu, mon Dieu! In this world will men never be kind? In the tomb will the true God forgive the brothers who in the dark hours of this world's life sought each other's blood? I suffer! Is death coming? Each crash of the iron guns below the city makes a widow or a childless mother. I would shriek and drown the sound. It is useless. Hereafter, my husband—my own—hereafter may we meet. \* \* \* ADA."

## Emancipation in the District.

Over two thousand petitions have been filed before the Emancipation Commissioners in this city, and it is said that some of the claimants for compensation are of very doubtful loyalty—but they take the oath of allegiance for the sake of the pay. One of these gentlemen, well known for his reasonable affluence, was asked by a good-natured, loyal friend, how he managed to take the oath. His reply was: "I consider myself in the hands of the Yankees a prisoner, and whatever I do to save life or property, is really forced out of me; I am not responsible for it. And when my southern friends take possession here, if they ever do, I shall consider myself absolved from any oaths I may have taken to keep myself out of jail!" This was cool and bold, and particularly southern in its style of morality. At least one-fourth of the money appropriated under the emancipation bill will go into the hands of rebels; but as they readily take the oath, there is no help for it.—*Wash. Cor. Evening Post*.

## Slaves in North Carolina.

The State Convention at Raleigh have imposed a tax on slaves. In the discussion, the most extensive slaveholders opposed this mode of taxation "as at war with Christian principles, and were shocked to think that such an outrageous proposition should be broached in this enlightened century. 'What,' says Kenneth Raynor, 'do you propose to levy a tax upon human beings that have souls? Why, sir, a more shocking barbarity could not be perpetrated. Was a greater insult ever offered to the Almighty? Horrible, horrible to contemplate!'"

In reply, Hon. John A. Gilmer, from Guilford Co., reminded Kenneth Raynor "that the Chief Justice of the United States once gave a decision to the effect that slaves were property, and had no rights that white men were bound to respect; and that he, Raynor, indorsed and approved of that decision, calling it one of the most profound of the age. Mr. Gilmer desired to know if the gentleman's views had undergone a change, and if so, in what particular? Is it the gentleman's conscience or pocket that is outraged? Which is the most horrible to contemplate?"

In concluding his speech, he said: "I would gladly emancipate all my slaves if it would restore us back where we were before the war. This slavery question is the cause of this war, and we shall never have peace until a gradual emancipation measure is adopted."

## The Festival at St. Charles.

Our readers in Illinois, and speakers and writers everywhere, will not overlook the notice of the Annual Festival of the Religio-Philosophical Society of St. Charles, Ill. The natural attractions of the locality, the abundant freedom and hospitality of the people, the breadth of platform of the organization, and the attractive order of exercises, combine to make this indeed an inviting occasion. We predict a large attendance.

## The Waterloo Friends of Progress.

We have received—but too late for publication this week—a full report of the proceedings of the Fourteenth Yearly Meeting of the Friends of Human Progress, at Junius Meeting House, near Waterloo, Seneca Co., N. Y. Our readers may expect the report in our next issue.

## Grove Meetings.

The Spiritualists of Allegan Co., Mich., will hold a grove meeting, June 28 and 29, in Wayland, on the plank-road between Kalamazoo and Grand Rapids.

Also, July 5 and 6, at Grattan Center, Kent Co., Mich., in Holmes' Grove. Mrs. Wellman, Mr. Johnson, H. P. Fairfield, and other speakers will be present.

## Spiritual Festival.

The third annual festival of the Religio-Philosophical Society will be held at St. Charles, Ill., commencing on Friday, and continuing Saturday and Sunday, July 4th, 5th, and 6th. As usual heretofore, a free platform will be maintained for the utterance of the highest conceptions of truth—the speaker alone being responsible for views uttered—subject to the ordinary rules of decorum. It will be a picnic festival. The friends of Progress will contribute to the entertainment, and make all who may be pleased to join in the festivities of the occasion as comfortable and happy as possible.

If the weather is favorable, the festival will be held in the grove on the east side of the river.

A Committee of Arrangements will be in attendance at the Universalist meeting-house, to direct and provide for those coming from abroad.

An invitation is given to the public generally, and especially to public speakers, both trance and normal, residing far and near. Come up, friends, and let us have "a feast of reason and flow of soul."

The first day of the festival being the 4th of July, the anniversary of the declaration of our nation's independence will be celebrated with patriotic speeches, music, and dancing upon the green sward, by such as desire to join in such festivities.

By order of the Executive Board of the Religio-Philosophical Society.

S. S. JONES, President.

A. V. SILL, Secretary.

ST. CHARLES, JUNE 1, 1862.

## Persons and Events.

"He most lives who thinks most—feels the noblest, acts the best."

## PERSONAL ITEMS.

—JEFF DAVIS was born in that part of Christian Co. which now forms Todd Co., Ky., 3d June, 1808, and is therefore 54 years old.

—REV. CHARLES A. GOODRICH, brother of the late Samuel G. Goodrich, (Peter Parley,) and author of *Goodrich's History of the United States*, died in Hartford, Conn., on the evening of the 5th inst., aged 71 years.

—MADAME D'ANGELI has taken up her residence in New York, and purchased a home up town.

—THOMAS HUGHES, Esq., author of "Tom Brown's School Days," delivered a lecture on the evening of March 24, in the Town Hall of Oxford, Eng., on "Old Captain Brown, the abolitionist, his life, successes, defeat, and death."

—REV. JOHN S. C. ABBOT proposes to write a History of the Civil War in America.

—MRS. WOOD, the author of "East Lyme" and the "Chanunings," has just issued another work, entitled: "The Heir to Ashley."

—DR. R. T. TRALL, of this city, is lecturing on Medical and Health Reform in Chicago and other cities of the West.

—FREDERICK LAW OLDMIST is the one to whom, more, perhaps, than any other single individual, New York is indebted for the Central Park.

—The Rumford medal was voted to CAPTAIN ERICSSON on Tuesday last, by the Academy of Arts and Sciences in Boston, for his discoveries and improvements in the application of caloric.

—MRS. LUCRETIA MOTT, of Philadelphia, addressed a large and very attentive assembly, at the yearly meeting of Friends, in this city recently.

—We are glad, says the *Boston Transcript*, to announce that the venerable Josiah Quincy, now upwards of ninety years of age, having been confined to his house many months, in consequence of a fractured limb, has so far recovered that he rode out on Monday last, and stopped to greet his friends on 'Change.

—COL. CHARLES R. JENNISON, of the Seventh Kansas Volunteers, and who lately fell under the displeasure of his pro-slavery superiors in rank, on account of his abolitionism, has been restored to his original position by express order of the President.

—CAPT. JOHN P. HACKSTAFF, formerly a progressive journalist, and later a volunteer in the Union army, died at Coldwater, Mich., May 22d, of disease contracted during the inclement winter months while on duty with his regiment, the 11th Michigan, in Kentucky.

—MRS. FRANCES LORDBOND is lecturing in Fond du Lac, Wis., with marked success. The *Fond du Lac Commonwealth* says: "She appears to be a woman of a high order of mind; she is free from manifesting any of the arts of the operative seekers of applause, swings no ringlets, brandishes no cavern-mouthed sleeves, dresses tastefully, and stands up in conscious power, to deliver, in a clear voice, free from screechiness, what we have no doubt she very ardently believes is truth."

—MRS. HARRISON GRAY OTIS recently visited the Swedish frigate *Norrköping* in Boston harbor, at the invitation of Captain Adlersparr. The captain marshaled his marines to give a regular salute to Mrs. Otis, and after drinking her health made a brief speech, of which the *Boston Transcript* says:

"He spoke with pride of the value of his country to ours, as shown in the progress of this war; two of the most valuable inventions which have given honor to our navy being the children of the brain of his countrymen—the Monitor, by Captain Ericsson, a Swede, and the Dahlgren gun, by Captain Dahlgren, the son of a Swede. In times of peace the daughters of his country have added to our joys; the caroling of Jenny Lind, and the social gratification afforded by the visit and literature of Fredrika Bremer will always be treasured here."

—The Right Rev. Dr. CONNOLLY, Archbishop of Halifax, has opened a "House of Mercy," intended as a place of refuge for unfortunate females. It is the intention of Dr. Connolly to throw this institution open to persons of all denominations, who are to be permitted the utmost freedom of conscience.

—JAMES MILLER McKIM has gone to Port Royal, under the auspices of the Philadelphia Freedmen's Association, on a tour of observation and inquiry in reference to the great social experiment now in progress among the blacks in the military department of General Hunter.

—MESSRS. LEONARD SCOTT & Co. send us the May number of the *North British Review*, which contains a review of Mrs. Browning, of Sir J. C. Lewis's *Astronomy of the Ancients*, and of Recent Homeric Critics and Translators; with papers on the Church of England, Geological changes in Scotland, Early Poetry of England and Scotland, Lunacy Legislation, Movements among the French Clergy, &c.

—Miss A. W. SPRAGUE has returned to her home at Plymouth, Vt., after the severe illness which has so long detained her in Oswego, N. Y. Writing to the *Banner*, she says: "I shall spend the summer at my home among the Green Mountains, searching diligently in every dell and nook, in every flower-cup and bell, for the good fairy of health, and catching the sweet perfume that the mountain-breeze brings me every hour, with a thousand questions, why I have staid so long away. And, as evening after evening I gaze out upon the blue summer sky that hangs like a great shield above me, burnished with its thousand shining worlds, may I feel like Longfellow, when he wrote that beautiful poem, 'The Light of Stars.'"

—The King of Prussia has conferred upon MADAME RISTON the order and gold medal of merit for "Art and Science." This is the first instance on record of the order being conferred on a woman. The king handed it himself to the great tragedienne at a private audience at the royal palace, accompanied by the diploma, beautifully engraved on parchment, and a superb gold bracelet to be worn with the medal attached.

—REV. SAMUEL J. MAY lately went to the army below Washington to superintend the distribution of clothes and other comforts, contributed for the sick and wounded soldiers, by the ladies of Syracuse. A writer in the *Liberator* well says: "Wherever he goes his presence will be a real benediction to the suffering and sorrowing; especially to those from central New York and his own immediate vicinity. His countenance itself, as his friend Theodore Parker used to say, 'is a perpetual May'; and the blessings of hundreds that have been ready to perish are upon him, in return for his great benevolence—a benevolence proverbial throughout the region in which he lives, and as refreshing as proverbial."

## MISCELLANEOUS ITEMS.

—The *Sunday Times* says of Mr. Beecher's declaration that mankind are naturally liars: "It is easier to think that one man is mistaken, in his estimate of humanity, than that the loveliest lips open only to drop out false and venomous snakes and toads."

—A lot of Confederate army buttons having been purchased by the Commissioners of Charity and Correction for use as a mark of disgrace on misbehaving prisoners at Blackwell's Island, it is said the prisoners not only put themselves on their good behavior, but protested against the badge as an "unusual and extreme punishment," contrary to statute.

—The entire loss of killed and wounded at the battle before Richmond is said to exceed 6,000.

—The scholars of Ward School No. 17, two thousand in number, recently visited the "Ladies' Home for Sick and Wounded Soldiers" in Lexington Avenue. Every scholar carried a gift to the institution.

—Just indignation has been aroused by the discovery that a large number of volunteers in our army, guilty of minor offenses punishable by the military code, are incarcerated in the District Penitentiary, subject to "degrading punishments" as "common felons."

—Secretary Welles has given notice to Capt. Rowan, to whom application had been made for the return of a fugitive, "that persons who have enlisted in the naval service cannot be discharged without the consent of the Department, and that no one should be 'given up' against his wishes."

—Some reliance is placed upon rumors of an open revolt in six North Carolina regiments in the rebel army at Richmond. From the balloon observations, and the sound of musketry, force was employed to quell the revolt.

—Gen. Jackson's army, hard pushed by Fremont, engaged a portion of Gen. Shields' advance under Col. Carroll, at Port Republic, and finally, by overwhelming numbers, succeeded in getting possession of the bridge across the Shenandoah and escaping. The loss was heavy on both sides.

—A nautical department has been added to the Eagleswood School at Perth Amboy.

—The mails to California and Oregon are now sent by steamer on the 1st, 8th, 16th, and 24th of each month, instead of overland.

—Antioch College, at Yellow Springs, O., is to be closed on account of the war.

—The Seward-Lyons Treaty for the suppression of the African slave trade has been officially promulgated. It is to remain in full force for the term of ten years.

—Now that Memphis is occupied by the Federal troops, a strong Union sentiment is manifested.

—In the engagement at Harrisonburgh between Jackson's rear and Fremont's advance, Gen. Ashby, of the rebel cavalry, was killed.

—The steam-rans, so useful in securing the victory at Memphis, are the work of Colonel Charles Ellet, Jr., whose pamphlets concerning Gen. McClellan last winter brought him into notice. He wields as sharp an instrument of war as he did the more peaceful weapon.

It is thought that the overland mail sent from the east to the Pacific from the 1st to the 23d of April last, and from the Pacific to the east from March 20th to April 27th, were lost or detained by Indian depredations. Correspondents would do well to duplicate letters sent between the above dates, if possible.

—It is stated that the debt of the rebels amounts now to four hundred and ten million dollars.

—The total number of visitors to the Central Park last year, on foot, on horseback, and in carriages, is estimated at 2,404,659.

—The Soldiers' Home in Boston accommodates six hundred men with beds, and two thousand men can be subsisted there daily.

—Guerillas are appearing in Kentucky. The *Louisville Journal* learns that "in various parts of the State desperate rebels are leaving their homes, mounted and armed, to join guerilla bands. There is no pretense of fighting for 'southern rights' on the part of such men; they go for robbing and they have deliberately resolved to harass, plunder and massacre their old friends, neighbors, and relatives."

—Gen. O. M. Mitchell recently telegraphed to Mr. Stanton for instructions in regard to bridge-burners and guerillas. The Secretary's answer was specific: "Let them swing!"

—Supplies and reinforcements have been sent from Washington to General Fremont, but they cannot overtake him—he travels too fast.

—A German woman at Winsted, Ct., thinks "we in this country don't know anything about the war yet." During the existence of a war in Germany, she was compelled to work in a blacksmith's shop for three years, so scarce were men.

—M. Genin lately addressed the Academie des Sciences on the subject of "The Sex of Eggs." He affirms that all eggs containing the germ of males have wrinkles on their smaller ends, while female eggs are smooth at the extremities.

—A circular from the patent office says the results of the cultivation of sorghum the past year settles the question of its practical success. The value of its product is now counted by millions. One of the difficulties is the want of pure seed. To meet this want the patent office has ordered seed from France for distribution the present spring.

—The lessons our soldiers are learning by coming in contact with the system of slavery at the South, have been properly styled "Object Lessons." It is the modern and popular mode of teaching.

## The Physician.

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

Our readers will find "Medical Whispers" in our next issue.

"The Death-watch, or Ticking Insect."—D. B. B., DUNKIRK, N. Y. "FRIEND DAVIS: Is it true that an approaching death in a house is prophesied of or indicated by the ticking of the insect called the 'Death-watch'? If so, by what means is the fact communicated by the little creature?"

ANSWER: There is always some real foundation for every prevalent superstition. The basis of this long-standing notion is: The insect in question (*Anobium testatum*) is most frequently, because most easily, heard in the stillness of a sick room, or during the repose of the night, when the house is noiseless. The painful sensitiveness and anxiety which usually attend all sickness in a family, lend intensity and emphasis to the action of the imagination. From this cause it is common for many minds to be psychologized by imaginary signs of coming misfortune and death.

The ticking of this little borer, a grayish-brown insect, is made by striking its head against some hard substance on which it stands. The object of such ticking, which occurs mostly in the spring-time, is to bring the sexes together. The sound is really a telegraphic call of affection. There is no prophetic or other sign in the operation. Let the superstitious put away the foolish tales of great-grandmothers.

DE SOTO, JEFF CO., MO., JUNE 1, 1862.

EDITOR OF THE HERALD: I have just read your paper of May 31st, in which I find many good things; among which is a short article from La Roy Sunderland. That article expresses my sentiments better than I could do myself. I have had such views for more than ten years. I have tried hard to impress them upon the minds of thousands; but the great public was joined to its idols more tenaciously than was Ephraim of old. I rather gave a preference to the infinitesimal system—it being the least of the many evils in the accursed drug systems. I have thought pretty well of the hydropathic method, because I have known many people to die of dirt. I had a neighbor who was a fine fellow in other respects, who died of dirt. But then the water system requires too much work. Anything like work is unpopular, especially hereabouts. If you will excuse my extreme modesty, I will inform you that I have read through the old Allopathic system, the Thompsonian system, the Homeopathic system, the Water-Cure system, besides quite a sprinkling of two or three other mixed systems, and now I am wading every day in the Spiritual plan. My opinion up to this present date is, that to teach the people a knowledge of human nature and Nature's laws, is the true way above all other ways.

Can you not do more in this direction? If you can, then let us have more of it.

W. LONG SMITH.

BRIDGEPORT, May 28, 1862.

BROTHER DAVIS: I see among the list of cures by Dr. Newton, published in the Spiritual papers, the name of "Jennie Georges, Bridgeport, Conn., lame nine years, cured in five minutes."

I have received several letters inquiring if there was any such person in this city. As I can hear of no one here who has been cured by Newton, I have concluded it was some other Bridgeport. Can you ascertain where the "Jennie Georges" does live, as I very much dislike to write my inquirers that there is no such person. Respectfully yours,

C. S. MIDDLEBROOK.

[It is desirable that the public be not misled by false or mistaken references. If, therefore, any person by the above name has been cured by Mr. Newton, with the *dislike* and in the time described, the same will greatly oblige the public by sending the facts to this office.

[Ed.]



## Progressive Literature.

"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  
WORK VICTORIOUS.

BY GEORGE S. BURLEIGH.

Before a brave heart and its busy hands,  
The "curse," far glooming over wasted lands,  
Shrinks to annihilation like thin rack  
Of shattered storm-clouds bounded by the pack  
Of harking winds from all the fields of air!  
Victorious Labor, singing as she stands  
Upon the sea-shore of her waving corn—  
Like Miriam hymning to the pipe and horn—  
Sees roll its billows over want and care,  
And mythic phantoms crowned with dew despair,  
As roiled the Red Sea o'er the pride of Nile—  
Hears man, redeemed from sin and woe, send  
out,  
For heart and soul alike the victor about,  
Earth and the heavens responding with a smile.

## A Plain Woman's Story.

I never liked spring. Apple-blossoms and violets seem to call for cheeks and eyes to match them; soft, balmy airs are in accordance with "gushing young voices;" and the light drapery of the trees, and the soft emerald hue of the grass, suggest visions of gipsy hats, gossamer robes, and all those things that look so well on pretty people. And I very early became conscious that I did not belong to this class. An idolater of the beautiful, in persons, deeds, and things, my mirror gave me back no suitable object of worship; and I felt provoked, not because I desired great things for myself, in the way of admiration and homage, but because that I saw these offended my fastidious taste. I should have had the same feeling on a desert island.

This unpleasant consciousness was particularly strong upon me one bright afternoon of the May in which I completed my seventeenth year. I was seated upon a roll of carpet in a room where the furniture was at "sixes and sevens," (we were in the midst of house-cleaning) and I had just caught a glimpse of myself in a mirror placed in a cross-light. The warm May sunshine streamed through the open windows, that had just been secured to a dazzling brightness; and outside, the apple and cherry-trees were in full bloom, the birds were chirping in their nests, and the earth looked so young, and bright, and fair, that I felt altogether out of keeping with it.

"How pleasant it must be," I exclaimed, "to be pretty! Really and undeniably pretty, without any misgiving about it!"

The only audience to this remark was Cousin Ruth, a distant relative, who always made her appearance in any family commotion, and never lost an opportunity of setting a house to rights. Having been quietly engaged in binding a piece of carpet for some time past, her thoughts were probably very different from mine; and before making any reply, Cousin Ruth surveyed me critically from under her spectacles, in that flattering manner which seems to imply that the person is unexpectedly reminded of your existence, or that he or she considers you slightly demented. When she spoke, she said just what might have been expected of her.

"Everybody can't be pretty," said Cousin Ruth; "I never was."

I sat and studied Cousin Ruth, and wondered if I should ever look like her. Fifty years, to be sure, is considerably past the prime of a woman's life; but at twenty she could not have been very different. I have seen fifty-year old faces on which the impress of mind and heart made a light, like the glow of an autumn sunset, that could not be quenched; but in Cousin Ruth the lamp had never been lighted; she was well-meaning, and of average intellect and intelligence; but that was all. My face, in outward form and feature, was beyond my powers; but could I not mold it so that it would be different from Cousin Ruth's at fifty?

"People who are not pretty marry just as well," resumed my companion; "for beauties are generally great flirts, and take up with a crooked stick at last."

My ears tingled indignantly, for I had been perfectly innocent of any thoughts of this nature; but I was obliged to listen to two or three instances of girls who were not at all pretty, and, indeed, had nothing in particular about them, and yet they had "done so well for themselves."

The more I listened to Cousin Ruth's conversation, the more I resolved that I would have something in particular about me; and I determined to set about it without delay. Left alone in the May twilight, I pondered how I could light my lamp, and keep it trimmed and burning.

Five or six years always bring changes—if not visible, outward ones, yet changes that are steadily at work, like the miners, under ground, and, from what I saw and heard, I had reason to suppose that the change in me was for the better. I had not changed into a beauty, but I had several acquaintances who were worse off, in that respect, than myself; and I had received two offers, one of whom was too old, and the other too young, and neither of whom I would have married upon any terms.

I had been spending the morning with Carrie Evelyn, almost the only intimate friend that I had, for I never was given to wholesale school-girl friendships. Carrie was a fiancée of two weeks' standing, and I had been very much amused all the morning; for, although half a head the taller, and two or three years the older, I had been called "child" at least half a dozen times, and received several pieces of advice from a girl who had often clung to me at night with terror, and who had not felt easy that it was quite right and proper for her to love Mr. Lillian until I had approved of him. She was a very sweet, engaging little thing, though, and I did not at all wonder that she should love her; but I exercised over her a sort of protecting fondness that made me rather jealous of any new influence.

"Oh, Ellen!" exclaimed my companion, suddenly (I would not be flattered by any one, for I thought that Ellen suited me better), "how much more you might make of your hair!" and she gave a hopeless sort of sigh.

"Why," replied I, rather stubbornly, "it answers all the purposes for which hair was intended, does it not? I believe that it covers my head—that is all I expect of it."

"Covers your head!" replied Carrie, con-

temptuously. "Why, child, you talk like a goose or a swan."

The next moment my hair was floating around my shoulders, and while I was deep in a volume of "Faust," I caught occasionally a remark from Carrie, something like "gold in the sunshine and brown in the shade." But when she had finished her labors, and they lasted some time, I looked at myself in the glass, and took the whole structure to pieces. A *finch* did not suit me, and when the thick, careless-looking knot once more rested on my neck, Carrie rather ruefully remarked that "she was not at all sure I did not look 'classical.'" As I was quite sure, I gave the subject no further attention.

"I have just thought of something, Ellen," said my friend, after a pause, "that I hope will turn out properly. I want you to marry Herman Forsyth—he is so rich, and queer, and knows so much. He will be here at the party, and I shall see that you are introduced."

I was in all the majestic dignity of five feet three.

"My dear little girl," said I, loftily, "this kind of thing must cease. Mr. Forsyth is, I have no doubt, a very good sort of person; but neither he, nor any other man, shall have an opportunity of saying that my friends tried to make a match between us; I do not like parties, as you know, Carrie; I feel out of my element, and would always prefer sitting in the dress-room with a book; therefore, if I come, you must promise to let me do as I please. And now tell me who is to be here."

"Why, Robert, of course," replied Carrie, dimpling into a smile again, "and—"

"Nobody but Robert?" I inquired, after a reasonable pause.

I watched the pretty blush on Carrie's cheek as a painter watches the sunset.

"Of course there will be somebody else," said the young fiancée, with a laugh; "but I shall not tell you until you come. And now, what are you going to wear?"

"A dress will be necessary, I suppose; and as it is to be a party, I shall probably indulge in a pair of shoes—likewise a fan, handkerchief, and bouquet."

"A woman in a bonnet, and gown, and veil!" rejoined Carrie. "How provoking you are, Ellen! I believe that you look forward, with pleasure, to the time when you can legitimately put on a cap and spectacles."

The idea was no more agreeable to me than it is to most people; but I never allowed myself to talk of my dress or appearance, for fear of thinking of it, and, if I thought of it, I might forget my lamp. So people said that I was an oddity; and perhaps I was.

I felt particular disinclination to that party, and would not have gone but for Carrie's sake. The servants, who came up to see me after I was dressed, declared that "I looked beautiful;" but I know that, in their heart of hearts, they adopted the homely old adage, that "fine feathers make fine birds."

I had paid my respects to the lady of the house—had ordered Carrie to leave my side and to attend a little to her guests generally—and had become quite separated from friends and rather packed into a corner. Thus situated, I had pretty much what I expected, and I took to philosophizing. But, in the midst of my reflections, my eye was arrested by a young girl who was just being led to the piano. Her face presented a strong contrast of bright colors, softened by smiles and dimples, and the expression was one of extreme sweetness. Three or four very young men crowded around her, and the air with which she handed her bouquet to one, her fan to another, and her handkerchief to a third, and the expression of rapture with which the different articles were received, quite overwhelmed me.

"Excuse me," said a gentlemanly voice at this moment, and I found that I had dropped my handkerchief.

The speaker was probably a man of thirty-five, (I had heard a girl of seventeen pronounce him "horribly old," tall, and fine looking, but with rather a puzzling, quizzical expression, about his mouth and his eyes. I had noticed him several times during the evening, and thought that he seemed to feel very much at home. We were rather hemmed in by the crowd, and two or three common-place observations followed, until finally we were talking together on very easy terms. When people spoke to me, in proper places and at proper times, I was very apt to reply to them; a spoiled belle would have elevated her eye-brows in a supercilious stare at such presumption; but I was not a spoiled belle, only a plain, common-sense woman, who considered that the air and manner of a gentleman, and the invitation extended to him in common with myself, entitled a stranger to the privilege of speaking to me if he saw fit.

"You are an artist," said my companion, at length, following the direction of my eye, which still rested on the pretty musician.

"No," I replied, laughing, "I never could draw anything straight in my life."

"Nevertheless," said he, "you have a quick eye for color, and I do not wonder that it should be pleased now. Those tints are exquisitely arranged. Ida Mason is certainly a very pretty girl."

"I call her beautiful!" said I, a little nettled that he did not come up to my enthusiasm.

"I do not call any face beautiful where there is no soul," replied my new acquaintance, calmly. "I would not have called Undine 'beautiful' before her marriage."

"I think one of the greatest charms of Miss Mason's face is its expression of sweetness," I continued, stoutly holding my ground; "it is almost seraphic!"

My companion's lips half quivered for a moment, while his eyes were dancing with laughter.

"Yesterday," said he, in a low tone, "I entered the drawing-room unexpectedly, and saw a 'seraphic' being boxing the ears of its little brother."

I could not help laughing, and yet I felt provoked.

"What a dreadful sort of a person you must be!" I exclaimed, "to pounce upon people in their 'worse moments!'"

"People should not have 'worse moments,'" was the reply, "and then they would be sure of not being caught at a disadvantage. Independently of this episode, however," he continued, "Miss Mason's face would never attract from me more than a passing glance. A face to interest me must have written upon it, in unmistakable characters, 'Warranted not to fade!'"

"Is that to be met with in anything human?" I asked, wondering what my companion was thinking of.

"I think it is," was the reply; "indeed, I have seen it; but, like the ladies and their dress goods, I am generally dubious about very bright colors. In twelve years, or so, the bright colors are usually washed out, and like Rosamond's Purple Jar (which, I suppose, you remember) there is nothing left but a common vessel. The man, too, who has been taken with this brightness of coloring, as Rosamond was taken with her jar, is very apt to think regretfully of some plainer woman whom he perhaps lighted in those early days when he did not think of acting for the future. The same folly which prompts a man to live this life as though it were to last forever, is at the bottom of his living as though each day, or week, or year, were to have no end."

This was novel conversation for a party; but I could not help thinking that were it not so novel parties would not be so useless.

"That is a painful sight," said my companion, as a lady passed us who had evidently been "washed out," but who had as evidently resolved not to remain so as long as teeth, and hair, and complexion, were to be had by paying for them; "how much better to sink down at once into quiet, respectable middle-age, than to spend time, money, and mind, on a falsehood that deceives no one! So few women know how to grow old gracefully!"

"And who are to blame for that?" I exclaimed, wrathfully, fully roused to take up the gauntlet; "who but the very men who laugh at the folly? What respect is paid to a woman's mental acquirements, or to her beauty of soul, in comparison to that which encircles the chance possessor of a pretty face or showy accomplishments? Just so long as men bow to the gold that glitters, just so long will women strive to obtain that glitter. I do not blame poor Miss Noakes half as much as I do the greater portion of the men in this room; they have made her, and hundreds like her. Do not misunderstand me though," I continued.

"I am not defending her, for I despise weakness either in man or woman—and a pitiable weakness is that which cannot accept a clearly-defined position, and labor faithfully and honestly to perform all the duties contained therein."

"To my duty in that state of life unto which it shall please God to call me," said my companion reverently; and my heart gave a quick response to the familiar words.

At this juncture Carrie approached, with a faint blush of something, and my new acquaintance bowed and moved away.

"How do you like Mr. Forsyth?" whispered my friend, at the first opportunity.

"I have not seen him," I replied, indifferently.

"Remember, Carrie, that you are not to introduce him to me. I consider all lions the rightful property of Ida Mason, and they will probably consider her theirs. I have no wish to interfere."

"Mr. Forsyth probably thinks differently," replied Carrie, mischievously, "as he has been talking to you for some time past, and has scarcely spoken to Ida Mason."

Carrie laughed, with merry malice, to my face of dismay, and my first impulse was to take Mr. Forsyth to task for being himself. But he did not give me the opportunity. Carrie said that he always left early, "to make a sensation, she believed;" but I thought it more probable that it was because he could not feel one, except that of weariness.

I had said a number of things to Mr. Forsyth which I would not have said had I known that he was Mr. Forsyth, and I now sat meditating on the wisdom of silence in general, or, at least, until you know to whom you are talking. I had supposed my casual acquaintance to be a man of no particular prestige, one whom chits in general would call, as did the chit whom I overheard, "horribly old," a sort of rough diamond, whose flash and glitter none but myself would care to draw forth; and lo and behold! I had stumbled, in my blindness, upon Mr. Forsyth, the man who was "so rich, and queer, and who knew so much," and talked to him just as though he had been an ordinary mortal.

Once, during the evening, I had seen Ida Mason throw him a look from under her long eyelashes that opened my eyes to the fact that she would rather have him bending over her than the half-dozen white-kidded youths whom she had in tow. Mr. Forsyth, however, was made of different material from most men, and could stand an unlimited quantity of eyeshot without the slightest inconvenience. The pretty Ida assumed a disdainful front, but Mr. Forsyth looked just as he did before.

A very few evenings after the party Carrie made her appearance in our drawing-room, with Mr. Forsyth; and, after that, he frequently made his appearance alone. Carrie smiled mischievously whenever his name was mentioned, and, in spite of my protestations that I was not the least bit in love with him, and never should be, nor he with me, she pursued a systematic scheme of teasing.

"It is a very singular thing," I exclaimed indignantly, one day, "that a man and a woman cannot form a friendship, but that people must immediately talk of matrimony! I do not consider that, by any means, the highest rung in woman's ladder of felicity; and in spite of people's remarks and insinuations, I shall continue my friendship for Mr. Forsyth, and show them that it is only friendship."

I thought that he understood me. When he asked me to marry him, I was surprised and disappointed.

"Will you tell me," said he, very gently, "what are your reasons for refusing me?"

"The very reasons," I replied, "that would influence forty-nine women out of fifty to marry you. You are intellectual, fine-looking, rich, and richly endowed in many ways; and people would say at once that I must have laid a plan to ensnare you, as I have so few recommendations in myself."

"You!" he exclaimed in astonishment. And then followed a panegyric which is not worth while for me to put upon paper; as those who have had similar words addressed to them will comprehend its nature, and those who have not would only say "How silly!"

I took a grim satisfaction in refusing Mr. Forsyth, and refusing to "listen to reason" (which, of course, meant him); and I went vigorously about my duties and began trying to "grow old gracefully." My brothers and sisters were all married, and I acted the model "auntie;" but I often felt hungry at heart, and I began to be afraid that rebellious organs would not be satisfied with a cold collation of duties.

Mr. Forsyth persisted in bringing various relatives to see me, who appeared to take wonderful fancies to me, and pleaded warmly

in his favor, until, at last, I was weak enough to yield. He seemed to have fully made up his mind that I was "warranted not to fade," and I must say that it is a pleasant thing to be appreciated—a thing, by the way, which no one ever is, in his own estimation, unless he is very much overrated.

I had been bridesmaid to Carrie, and god-mother to her little son, before I stood by Herman Forsyth's side and vowed to take him "for better or worse, for richer for poorer, until death us do part;" and the solemn, reverent manner in which my husband had just repeated those words, as though he fully realized their import, and meant what he said, gave me new confidence and courage.

The concentrated feeling with which, when we were alone in the carriage, away from all the bustle and congratulations, he uttered the words, "Mine entirely, 'until death us do part,'" the care and tenderness that I received, during that Elysian journey—and the numerous kind letters and presents that poured in upon me, almost made me forget my want of beauty. This consciousness was renewed in rather an unexpected manner.

At Herman's request, I went with him to pay a visit to an old, bed-ridden aunt, the carefully tended charge of one of my husband's sisters—a personage who, like the baby in a family, ruled them all by her very helplessness. No event could take place without Aunt Nancy's being informed of all the circumstances—no purchases made without her having the first sight—no visitor could arrive without an early presentation. Aunt Nancy liked pretty things and pretty people—upon the principle, I suppose, that we always fancy our opposites; for the old lady might have sat for a portrait of the Witch of Endor—and, unfortunately, at my presentation, I was very weary, and had a bad cold in my head—two circumstances which never enhanced my charms.

I shook a little as Aunt Nancy's sharp eyes deliberately scanned me; but old feelings which I had hoped were dead and buried long ago, came trooping back in full force, as the old lady remarked in a disappointed tone, "Well, Herman, you didn't select your wife for her beauty, did you?"

My eyes filled with tears, and I glanced timidly at my husband.

"Yes, Aunt Nancy," he replied, in his strong, cheerful voice, pressing me closer to him, "I did select her for her beauty, but it is of a kind that is warranted not to fade; and besides, she does not look as well as usual today—so, you must not form a hasty judgment. To me, she is the prettiest and dearest wife in the world."

How strong and rich I felt then! And just so strong and rich I have felt in the years since then. Cousin Ruth, who makes us occasional visits for the sake of saying pleasant things, assures me that "I look quite as well as ever I did," in a tone which plainly implies that it is not saying much; and now classes me among the girls who had "nothing in particular about them," and yet have "done so well for themselves."

I passed Ida Mason in the street, the other day, as I was leaning on Herman's arm. Ida Mason no longer, but for some years the wife of one of the white-kidded youths; and such a changed, discontented face I hope never to behold again.

"Twelve years, Ellen," said my husband, significantly, "and where are the bright colors? Blooming in the face whereon I read, in my first glance at it, an unfading luster—and whose physical merits, permit me to say, you have always underrated."

As I said before, it is a pleasant thing to be appreciated—which means, of course, to be thought far more highly of than you deserve; and that pleasure I enjoy to its fullest extent.

## Empty.

One of Dean Trench's sermons on the subject, "What we can and cannot carry away when we die," commences thus appositely: "Alexander the great, being upon his death-bed, commanded that when he was carried forth to his grave, his hands should not be wrapped, as was usual, in the cere-cloths, but should be left outside the bier, so that all men might see them, and might see that they were empty."

## Conjugium.

"True marriages are natural, inevitable, harmonious and eternal."

**Married:** At Clarendon, N. Y., on the 4th inst., by Rev. H. L. Hayward, Mr. E. T. MATSON and Miss JENNIE PRESTON, both of Clarendon, N. Y.

**Married:** In Albany, N. Y., June 9th, by Rev. A. D. Mayo, Mr. JULIUS H. MOTT, of Brandon, Vt., and Miss NELLIE A. COGSWELL, of East Middlebury, Vt.

## Of Writers and Speakers.

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

H. B. Storer may be addressed New Haven, Ct.

Mrs. M. B. Kenney will make engagements for lecturing. Address Lawrence, Mass.

W. F. Jamieson, Trance Speaker, Paw Paw, Mich.

Mrs. Frances Lord Bond may be addressed, during the summer, Fond du Lac, Wis.

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

Dr. James Cooper, Bellefontaine, Logan Co., O., will answer calls to speak inspirationally.

J. H. Randall will respond to calls to lecture at the East, addressed Stamford, Conn.

Dr. H. F. Gardner may be addressed, 46 Essex Street, Boston, Mass.

Rev. H. S. Marble will answer invitations to lecture, addressed Iowa City, Iowa.

Mrs. E. A. Kingsbury will answer calls to lecture addressed 1935 Pine Street, Philadelphia.

W. K. Ripley will speak in Bangor, June 22d. Address accordingly.

Mrs. Augusta A. Carrier may be addressed box 815, Lowell, Mass.

Herman Snow, formerly Unitarian minister, will address Spiritualists and friends of Progress on the remote from his residence, Rockford, Ill.

William Bailey Foster, M. D., will lecture on Scientific Spiritualism in New York and New England. Address care of C. S. Haag, Medford, N. Y.

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

M. Taylor speaks every other Sunday at Stockton, Me., and for other engagements may be addressed at Stockton or Bradford, Me.

Mrs. C. M. Stowe will spend the summer and autumn in Iowa and Minnesota. Address, till further notice, Independence, Iowa, care of "Rising Tide."

Mrs. S. E. Warner speaks once in four weeks at Berlin, New Jersey, Spring Vale, and Orono, Wis. Address Berlin, Wis.

Miss Emma Hardinge will lecture in Tannan, Quincy, Me., during June. Address care of Mrs. Marsh, 14 Bromfield Street, Boston, Mass.

Mrs. Cora L. V. Scott Hatch speaks at Bodworth's Hall, 806 Broadway, every Sunday. Conversational Matinees 10½ A.M.; Lectures, 7½ P.M.

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

Miss Emma Houston will lecture during June and July, in Bangor, Me.; Aug. 24th, 21st, and Sept. 7th and 14th in Boston, N. H.; 21st and 28th in New Bedford, Mass.

Mrs. H. F. M. Brown will speak in Milwaukee, Wis., four Sundays in June; in Oregon, Ogle Co., Ill., first Sunday in July. She will act as agent for the HERALD OF PROGRESS.

E. Whipple will lecture at Nicholsville, Mich., June 22d. Will attend a grove meeting at Texas, June 28 and 29. Address for the summer and fall, Vandalia, Cass Co., Mich.

Leo Miller will speak in Paltzville, New York, every other Sunday during the present summer. Persons in Central and Western New York desiring his services may address him as above.

Miss L. E. A. DeVorce will remain in the West until September, when she returns to New England. The friends in Northern Illinois will please address her immediately at St. Louis, Mo., care of box 2307.

K. Graves will answer calls to lecture on the origin of religious ideas, the analogy of all religions, the true religion as contrasted with the false, the origin of the Jewish and Christian religions, as also the origin of the Jewish nation. Likewise on phonography and phrenology. Address Harveysburg, O.

Mr. and Mrs. H. M. Miller will receive calls to lecture on the Principles of General Reform, through Central and Eastern New York. Will attend funerals, if desired. Mrs. M. is an inspirational speaker. Address Afton, N. Y., care W. H. Johnston.

F. L. Wadsworth speaks in Marblehead, Mass., Sunday of June; New Bedford, Mass., four Sundays of July; Quincy, Mass., four Sundays of September. He will answer calls to lecture in the East until further notice. Address as above.

N. Frank White has returned permanently to the lecturing field, and will lecture the five Sundays of June at Putnam, Conn. July 6th to 12th, Lowell, Mass. Address through August, Quincy, Mass.; Sept. 7th to 14th, New Bedford, Mass.; Sept. 21st to 28th, Taunton, Mass. Applications for the coming winter should be made immediately. Address as above.

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