

The American Spiritualist.

Organ of the Ohio
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RESOLVED, That we are SPIRITUALISTS, * * and that any other prefix or suffix is calculated
only to retard and injure us.—American Association of Spiritualists.

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BABY LEE.

His little voice is hushed and still,
It is not heard at play;
His rattle-box, his toys, and all—
They've put them all away.
Ah! they'll remember where they are,
And oft will go to see
The playthings, shoes and little clothes
Of little Baby Lee.

No more the lullaby is sung
To hush the babe to sleep;
They see the empty cradle bed
And turn away to weep.
The father dreams he hath his child
A holding on his knee;
He wakes to find the vision gone
Of little Baby Lee.

The mother dreams, around her neck
His little arms are thrown;
She wakes to find a vacant place—
The phantom babe has flown.
The winter days seem long and drear,
She weeps—the tears flow free,
As thoughts go back to happy days
With little Baby Lee.

The little ones will stop their play.
Lay up their drum and kite,
As Lillie's silvery voice will sing
"Brother's an angel bright."
They ask, "Oh, when the summer comes,
And it is warm, can we
Plant sweet flowers upon the grave
Of little Baby Lee?"

Ye may, and oh! call out the fair,
The sweetest and the best
Of all the pale, white flowers that bloom,
And place upon his breast;
Sweet emblems of his pure young life.
Brothers, oh! lovingly
Plant these upon thy brother's grave—
The little Baby Lee.

Oh! hope to meet this little one
Who dwells in heaven above;
There ye may drink eternal joys
And ever share his love.
Then as ye stand beside his grave
Beneath the willow tree,
Look heavenward, and hope to greet
Your little Baby Lee. M. M.

It is ever to be remembered, that Positive and Negative are, in this connection, comparative terms. The degree of refinement is the measure of power, and the less must be subordinate to the greater, either of force or quantity. Thus the relation of Positive and Negative, which any influence or person bears to another, is dependent upon the quantity and quality of magnetic element they possess, and the degree to which their will is capable of energizing such elements.

There may be great positive power because of a great volume of gross magnetism, especially, if in connection with it, there shall act a willful, energizing mind; or the controlling power, the superior energy may depend upon a less volume of magnetism of a more subtle nature; in which case an equality of power may exist, even though the potency of will, in concert with the refined magnetism, should not equal the first. The same, or similar inherent capacities seem to exist in all temperaments or organizations, whenever conditions favor their manifestations, and they are brought under the influence of a transcendent power, competent in kind and force to develop them. But while this is true of the bilious temperament and its modifications, it is also a fact, that there is a class of persons who are, by condition or constitution, negative to most others. Persons of this peculiar constitution are found among the sanguine and lymphatic temperaments and their non-vital modifications. Therefore the signs of these temperaments may be regarded as common indications of a mediumistic disposition; but not by any means to the exclusion of other suggestions to be found in those of a different constitution. Whatever the temperament or condition of an individual, there will not always be found an equal development of every organ or function. One portion of the organization may be deficient as compared with others, not only on account of inferior size, but also because of faulty construction or lack of tone and vitality. For some reason the vital forces may not be fully attracted to or thrown upon or into that organ, and so it remains negative to the entire system and to every portion of the same.

In this way, persons very positive in condition as a whole may be negative to a degree in part; and such parts may fall under the influence of some intelligence, which may be able to control, completely, that particular organ, and thus fully manifest, by the use of it. The phenomena will be determined in character, by the nature of the organ or organs made use of, and must be analogous to the ordinary functions they habitually perform.

There may be control of any particular member, in this way, without disturbing of the remainder of the body, and the phenomena be equal to those produced when the whole system is negative and a portion only is required to produce the manifestation.

Not only may any portion be thus made use of through a local negativeness, but members which are distributed over or ramify through the system, are subject to the same law and may be thus controlled.

Thus, in the Spasmodic Phase, the nerves and muscles are acted upon, while in the Automatic Phase, the nerves, muscles, membranes and tissues may be governed, more or less perfectly, in accordance with the degree of development.

"The Negative condition is not to be considered a disease." It is true, that where but a part of the organs or members of the system are negative while others are permanently positive towards them, there may exist a liability to diseased conditions in consequence of the lack of balance in the organization. Wherever a negative organ exists, weaker or less active than others, the impurities of the system will be thrown off upon it; thus may be engendered a variety of local disorders — as the negative organs, being weak in repellant power, retain such impurities and in consequence degenerate and perhaps disorganize.

Health is harmony of development and action; and very often diseases originate in an imperfect electrical condition, in deranged vital polarities, and disordered magnetic action. This knowledge suggests the means of cure, and indicates, in connection with what we know of the powers of control, vast possibilities in that direction to be referred to hereafter.

Thus the disproportion of magnetic conditions between organs and members in the same body may create a liability to disease, or be itself a cause of disorder; but it is not to be inferred from this, that

the Negative condition itself constitute a disease.

Health inheres where all the parts of the system are in harmony with each other; and as great positiveness and physical strength may exist in a diseased and gross organization, so great fineness of fiber, refinement of material and delicacy of constitution may not be incompatible with perfect health of body and mind.

"The violin is not of necessity out of tune, because not "strung to concert pitch;" it only needs that each chord harmonise with the other, and though the tone be soft and low, it will not prevent the measure from being perfect, the music divine. So a constitution, normally negative, may be free from physical or spiritual discord, perfect in health, sound in mind, and if careful to observe the order of life the nature of its make up requires, can and will live and labor physically as long and as well as the coarse organizations of the positive temperaments.

Negative constitutions or conditions are not of themselves a disease, as has been explained; still, those who possess them, under circumstances, challenge our sympathy; for, constituted or conditioned as they are, they suffer keenly from multiplied causes.

The Negative condition is one of receptivity, of impressiveness and capacity, rather than force; it is the passive and susceptible, rather than the executive nature; it is like the fine fruited tree which requires proper soil, tilth, shelter and care, in short conditions, before it yields its best returns.

Yet the same impressibility, which makes Negatives subject to such sufferings, qualifies them for an activity of corresponding intensity when favorable conditions obtain, and they also have in possession the fine intuitions which fill the spirit with ideals of infinite truth and harmony; at least, this is among the possibilities of the conditions.

It may seem that the constitution or condition is unfortunate when we consider that it lays its powers open to influences from the worse as well as the better side of existence. The annals of misfortune bear the names of many sons and daughters of genius and inspiration, whose greatness and glory, as well as their shame, may be traced to a constitution which allowed or created the Negative Phase of life. Impressed from above, influenced by their surroundings, they have been by turns, the teachers of the age in which they were born, the prophets of the coming time of good, or the surpassing devotees of passion, the wild examples of exceeding recklessness and despair.

"Capacity for good admits temptation," but with an acknowledgement of the spiritual hemisphere of being, and a proper understanding of the laws which obtain in the action of the forces and powers of the same, much of the danger which attends the progress of negative persons, will disappear. Conscious of the nature of their own development, and aware of the influences ever operating to control them, they will recognise the conditions and limitations of their welfare, and learn to regard the necessities of their temperament and condition in all the affairs of life and in connection with the influences to which they are subjected.

Then a more comprehensive and discriminating charity will properly estimate the errors of humanity; while a scientific knowledge of the relation of effects to causes will suggest and make practicable the work of reformation.

The Negative Phase is the fallow ground of mediumistic growth; and the progress of development is not to be suppressed by ignorance of its existence or nature. All attempts to ignore its being and repress its capacities will but engender disease and inharmony, producing unsightly weeds and noxious herbage, where passivity to a natural course of development will create harmony, preserve health and enhance happiness, producing golden grain and fruit of use amid the blossoms of beauty.

The true Negative condition of Quietude and Passivity has been earnestly desired by many who know its importance. It is forwarded by retirement and silence, by a spare and mild diet, by great personal cleanliness, by abstemiousness in every direction; by self-abnegation, by avoiding anger, irritability and anxiety, by self-possession, by peace, by aspiration, "by fasting and prayer."

But the state of spiritual Passivity is sometimes induced by other causes. "Oh not alone when life flows still do truth and power emerge, but also when strange chance Ruffles its current; in unused conjuncture,

When sickness breaks the body—hunger, watching, Excess, or languor—oftenest death's approach, Peril, deep joy, or use."

Pain and suffering attenuate the body and often intensify and sharpen certain faculties, inducing an exceeding sensitiveness, analogous to the natural impressibility which exists in other cases.

We cannot recognize negativeness as an abnormalism or disease, yet we may gain valuable suggestions and ideas by observation of the effect of physical disease and weakness, in preparing many for immense use as revelations of psychological mysteries.

Let those who desire the best unfolding of the Negative Phase, remember the advice of the Hindoo Spirit, and ever remain as he:

"Not preoccupied,
With all things satisfied;
and
See the sweep of the Universe,
The certainty of chance:
and
Backwards and forwards;
Ever the same:
All things are traveling,
The road which they came."

The Spiritualist.

"Charity for all: malice toward none."

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THE INDIAN QUESTION.

Ever since the landing of the Pilgrims on the desolate shores of the Atlantic, and their first contact, during that terrible winter, with the Red Man, the relations between the Indian and the pioneer have been an open question. On the one side have been those who followed the remorseless law of necessity, and thereby gained the name of being cruel and heartless; on the other, those who, feeling a deep sympathy for the sad fate of the Indian, strove to ameliorate his condition and snatch him from his doom. Now that Civilization clamors on the East and on the West, and the Red Man stands between, ripe for cruel warfare, this question assumes a new interest. On every hand we hear the moans of philanthropists, who pause not in their eulogiums on Indian character, before they call the Government, its officers and everybody else who favors any other than a peace policy, base, cruel and inhuman.

This subject is not to be decided by our feelings. Pity will not stay the grand march of the elemental forces of Nature, nor turn aside the equally irresistible action of the law of races.

A race may exist indefinitely, stagnant, without progress, if no stronger race is brought in contact; but if a stronger, progressive people come in collision with it, the weaker must go to the wall. This lesson is taught us by all history. Wherever a civilized people have colonized in a savage country, the aborigines have died out; not because the two would not blend, but because they could not. Australia, New Zealand, Cape Colony, North and South America, are examples. In South and Central America, the dark Spaniard has partially blended with the Indian, but the result is extremely bad, and a few centuries will probably obliterate all traces of the lower stock. Where are the aborigines of Europe? We find that it has been, at least, three peopled, and of the first two races nothing remains.

"But," say the philanthropists, "we are leaving the doctrine of love—we are trying a new method."

It is cheering to see such confidence in the face of the incorrigible facts of the past. "We are to civilize the Indian, make him a Christian, an industrious farmer and mechanic," is the cry from the good-hearted missionaries.

Can you make the leopard change his spots? Civilization never has and never can be forced on a people; it is of INTERNAL GROWTH. Race is permanent and unchangeable. No external pressure or mixture produces lasting effect. Thus, the Egyptians, since the time of Herodotus, have been governed by various nations, sunk in abject slavery, and absorbing a constant stream of diverse nationalities, yet the Copt to-day retains the precise physiognomy of two thousand years ago, and preserves in his frantic religious ceremonies around the sepulchre of Sautons, and at his fairs, his peculiar customs.

The conversion of the Northern Nations

to Christianity was only conversion to another form of Paganism, at the time, and the result has been a thousand years of growth, rather than the immediate effects of that conversion.

We have received the ultimate result of this long and painful progress. We have matured an ethical code adapted to our wants and desires. Now take this transcendental code to the Sioux, the nameless tribes of the vast plains beyond the Mississippi. Say to them, Stop chasing Buffalo and scalping your enemies. Take up "homesteads," build houses, cultivate fields and live as we white men do! Your talk would be comprehended as well by a grizzly bear or a prairie wolf. Why, if he could comprehend it, this great and radical change would require time, and the progress of the whites will not stop, can not stop. The Indian will be crushed before he has an opportunity to change. We have as a people been nearly two thousand years advancing from the rude estate of warriors in the forests of Germania. If the Indian could receive our civilization, a few generations might suffice for the change; as he cannot, but must await the growth of one adapted to his own particular wants, the necessary time is indeterminate.

Here are the Indians, occupying a vast continent. The European demands it. The hunter race and the husbandman are opposed in their interests. If the fields are cultivated, the hunter must work too, or perish. Ask Nature, Who shall possess the land? Her answer is unmistakable: They who make the best use of it. It takes three thousand acres of forest to support an Indian hunter; it takes five acres, or less, to support a working European, and even then the former is famished portions of the time. Shall the red man, that he may prolong a miserable existence, prevent six hundred individuals from making his wilderness a garden? The Indian has attempted to conform to European customs, and after a weak and sickly manner has succeeded in a few places, but who dares contradict the statement that in a very short period these local struggles will be decided against him?

Missionaries have from the beginning boasted of the work they have accomplished by way of Christianizing the Indians, yet the Christian convert has faded away with the unconverted. Conversion has not stayed the tide of destruction. Regardless of this utter blank for the millions expended, it is seriously proposed, by influential men, and papers, to make good and faithful citizens of the Plain-Indians. Supposing this possible, a considerable length of time—several generations at least, will be required—and the question arises of its practicability.

If a farmer wished to raise the best stock, would he commence with the veriest "scrubs" he could find, that he might perfect their points through ten or twenty generations, or would he take the best he could find, and thus gain all that had been accomplished before him? But the philanthropists demand that we take this savage stock and attempt an impossibility in order to save it from certain destruction, having at last a poor and imperfect caricature of civilization, rather than open the broad fields to those already far ahead of the point we can expect the Indian to reach in ten generations.

Doubtless we shall receive severe treatment for these statements, and be called cruel, unfeeling, brutal—but it will be wrongfully. We have as much "feeling" for the Red Man as any one, and contemplate with sorrow the sad fate which awaits him; but why wail over the unavoidable—why repine at the unvarying order of things? Is creation a mistake? Does God plan imperfectly? We think not. If the experiment of Christianizing the Indian and taming the buffalo have come to nearly identical results, surely the statement of the fact does not prove us heartless.

The fraud of traders, the swindling of government agents, the mutual wrongs of White and Red, weigh not a straw in this question. Nor are our ordinary ideas of right and wrong, justice and injustice, involved. The laws controlling the rise, progress and death of races, is at work, and all we can say or do will not change

