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## WEARINESS.

BY HENRY W. LONGFELLOW.

O little feet! that such long years  
Must wander on through hopes and fears;  
Must ache and bleed beneath your load;  
I, nearer to the wayside inn,  
Where toil shall cease and rest begin,  
Am weary thinking of your road.

O little hands! that weak or strong,  
Have still to serve or rule so long,  
Have still so long to give or ask;  
I, who so much with book and pen  
Have toiled among my fellow me  
Am weary thinking of your task.

O little hearts! that throb and beat  
With such impatient, feverish heat,  
Such limitless and strong desires;  
Mine, that so long has glowed and burned,  
With passions into ashes turned,  
Now covers and conceals its fires.

O little souls! as pure and white,  
As crystalline as rays of light  
Direct from heaven, their source divine;  
Refracted through the mists of years,  
How red my setting sun appears!  
How lurid looks this soul of mine!

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[Written for the American Spiritualist.]

## DEERING HEIGHTS:

### Free Love and Communism as there Practiced, and their Results.

BY HUDSON TUTTLE.

CHAPTER VII.

RECONNOITERING.

Bessie had made a mistake. Mr. Leland, and not the trio, had sent for Victor. He thought the conversation would be interesting to him, as well as Mary, who had often expressed a wish to see the Communists. When they entered the parlor, Mr. Mooney sat in a chair leaned against the wall, into which he seemed to have fallen. Sizer Cumin sat by his side, very upright, for he had read that health depended on sitting straight, and no soldier could sit straighter. A little way off, partially facing them, and fully facing Mr. Leland, sat Reverend Doctor Vaner, in earnest conversation. The customary formalities passed, and Victor and Mary seated themselves on a sofa by the side of their mother:

"I have had the pleasure," blandly resumed Vaner, of meeting your son on a previous occasion, and also your daughter-in-law," bowing to Mary. "An agreeable surprise, truly. Friendship is the best part of my existence. Your father is well, Mrs. Leland," addressing Mary.

"Quite well, sir; he is traveling for his health, and he writes that he is regaining his youth."

"Delightful! a fine gentleman—a fine gentleman. I passed a pleasant hour at his house."

The audacity of this remark brought a smile to Victor's face. Certainly pleasant to be shown the gate.

"Now, Mr. Leland," Vaner, resumed, "you are a plain business man, and we have come to talk business. We trust in your honesty of purpose, and wish to be candidly dealt with. We came into the town to establish a community, and live true lives. We understand we are not to be allowed to do this. We wish to know if we are not, and why we are not."

"I do not think," replied Mr. Leland, "that you will be molested if you proceed in a straightforward manner. There are many excited persons in town, but they will not dare to proceed to violence. I will caution you, as a friend, however, not to do anything to inflame the popular discontent, or the consequences may not be pleasant."

"Such sentiments from you, Mr. Leland!" cried Sizer. "You counsel us, who have sacrificed everything for our principles, to cover them up! Why, sir, what have we gained if now we cannot boldly speak? Never, never will I submit to be gagged!" He walked the room.

"There are occasions," calmly replied Mr. Leland, "when discretion is a wise policy. I have no doubt that even you, Mr. Cumin, would lower your head to pass under a beam, and if you were on a railway, would get off if you saw a locomotive coming."

"A principle is not a railway. Martyrs suffer for principles. If needs be, I'll be one. I shall not lower my head, or stand aside, if the whole world in a mad mob howl."

Mr. Vaner saw that an unfavorable impression was being created, and adroitly changed the subject.

"I expected to meet a man with most liberal sentiments, as you do not, I learn, belong to the church, and are a believer in Spiritualism."

"I call myself liberal; I do not belong to any sect; but I am not a believer in Spiritualism, although I have seen phenomena I cannot explain on any other hypothesis. I desire to believe that beautiful doctrine, and should, were there not so many impostors and so much deception."

"I cannot receive all the manifestations, myself," replied Vaner. "Enough of that subject. What is your opinion of communism, Mr. Leland?"

"I never devoted much attention to it. Several societies, phalanxes, etc., have been started, within my memory, and they have all failed. The idea, in some way, is radically wrong."

"Say not so," replied Vaner. "They aggregated only the selfish. They failed because their members were so selfish."

"True, and thereby will they fail; for do you not know that those who are able and willing to take care of themselves in the world, do not desire association. It is the weak and destitute, the baffled and disappointed, the selfish, who turn in that direction. A community presupposes a selfish object, and could one exist, it would be intensely selfish. You seek to escape from isolation to a community. Is not our whole country a community? Are not our townships, counties and States, minor communities, forming the grand community of our blessed country? I am of the opinion that it is the best, possible, and instead of isolating ourselves from it in a community, with its narrow ends and contracted sphere, it were better to exert ourselves in being useful in this grandest phalanx the world has ever seen."

Sizer was touched in a tender point.

"Government," exclaimed he, red in the face, "is a cursed usurpation. We don't want or need any government. It is a robbery and fraud. Office holders are thieves, one and all, and those who abet and uphold them are numb-skulls and fools—"

"Sizer Cumin," interrupted Vaner, "you are a fit subject for an asylum." This was truth. He saw the disgusted look on Mr. Leland's face, and would silence Cumin at once. Silenced, he ambulated.

"It is not your community that troubles our peo-

ple; it is your ideas concerning marriage. You must know that this is a tender subject, and when touched rudely, awakens opposition from many diverse sources."

"Our sentiments," replied Vaner, are expressed in the "Social Smasher," which I presume you have read."

"No, I have not read the 'Smasher.'"

"That is to be regretted."

"Not read the 'Smasher?' Impossible?" Sizer looked at Mr. Leland, as though he was the greatest phenomena of the age.

No, Mr. Leland had not read the "Smasher."

"I am free to say," resumed Vaner, "that we do ignore the marriage ceremony. We believe in the marriage of souls; we believe in being spiritual brothers and sisters."

"You do not doubt its sanctity and eternal obligations?"

"Sanctity!" interrupted Sizer, "eternal obligations! They are of the past. When two souls love, they are married for the time—while they love. When they cease to love, they are unmarried. No law should bind them. Man is above law."

"We change," broke in Vaner, by way of explanation, "and how can we swear eternal love and constancy when we do not know what will be our future condition? I may love a woman to-day, but ten years hence we shall be so totally unlike, I cannot do so. I shall find a more congenial soul. I should be untrue to myself, and do my first object wrong, if I held myself to such a pledge."

Mr. Mooney began to awake to the subject. He was aroused by this as by no other. Said he:

"We weary of the constant society of each other. Our spheres grow monotonous. When we can indulge in pure, fraternal love, we shall develop faster. I know this by experience. When away from home, I enjoy the atmosphere of women the antipode of Mrs. Mooney. The conditions are very pleasant and developmental. I return refreshed. We require this change of spheres."

"To illustrate, Mr. Leland," remarked Vaner, "marriage commands a man to love one woman and only one. You will say he cannot truly love more; but cannot the parent love two children as well as one? Why, sir, every child that is added to the family circle, increases the parental love. So a man can love several women, or a woman several men, for the different qualities possessed by each, and love them all far better than one alone."

"I know such to be the fact," remarked Mr. Mooney, "for although Mrs. Mooney is mortally jealous of me, and thus deprives me of my advantages, yet the few hours I can catch with Mrs. Sayle, a fine reform lecturer sometimes stopping at my house, strengthens me, and I return to Mrs. Mooney refreshed. I have been an invalid for years, but I am certain, if I were allowed to experience these delightful changes, as I should be if not thus hampered by the senseless fetters of marriage, I should speedily recover."

"I cut loose from such restraint at once," said Sizer. "No power can hamper me. I have a right to be an individual sovereign."

Grandmother Leland had been an attentive listener, and although seldom engaging in conversation when her husband led, she could not repress herself.

"Mr. Mooney, I suppose you have children?"

"Yes, madam, I have six."

"And your wife is now at home caring for them?" Mr. Mooney hesitated, but affirmed.



"I should like to know if Mrs. Mooney desired those children, or did you?"

Mr. Mooney admitted that Mrs. Mooney was opposed to having but one child; he was opposed to having any; in fact, both were opposed.

"And then," persisted grandma, "you married a wife, she consenting, not because she loved you, but because she believed you loved her. You have forced, according to your own confession, five children on her. I judge that your pecuniary condition does not warrant her having much hired assistance?"

No, Mrs. Mooney had none whatever.

"Now Mrs. Mooney is at home in the kitchen, cooking for your six children, caring for them, sewing, darning, patching for them, attending to their innumerable wants, overworked, weary, hopeless, while you who have forced this condition upon her, are anxious to enjoy 'new influences.' Think you she does not desire invigoration? Does she not desire change and respite from her overwhelming cares?"

Mr. Mooney began to see a glimmer of light. Grandma was determined to let in the day.

"Now"—she usually began her sentences with "now"—"Now, Mr. Mooney, here you are, a great, strong man, six feet high, run away from a frail woman who has borne six children, I judge in the last ten years, and while she is drudging for them, you are seeking 'influences!' I am ashamed for you. I am ashamed that you call yourself a man. I pray you when you seek 'influences,' to first tell the woman sought what you are. If she has a particle of womanly feeling, she will speak to you as I now do: that you are a fool and a coward."

"Our friend Mooney," remarked Vaner, "intends to return to his family. By gaining strength by a respite, he will attend to his domestic affairs the better. It is really a kindness to his wife to thus leave her for a time."

"I should say it was, and it would be a greater for him to stay away. I do not want to listen to such nonsense. The place for a man who has six children is at home, where he can take care of them."

"But Mrs. Mooney is very jealous of her husband. She will not indulge him in friendly conversation with other ladies. This is wrong, and justifies Mr. Mooney in seeking it during his absence."

"I do not wonder at her being jealous, though what she can be jealous for is more than I can see." Here she closely scrutinized Mr. Mooney, over her spectacles. "If I had such a husband, I should be. He is too unsettled to be trusted. Why do you not, Mr. Mooney, cheer your wife by little attentions, and by removing cares, and thereby get your sun shine at home? Believe me, such influence will be more satisfying than any 'influence' you can gain abroad. You close the windows of your house, and then complain because the sun does not shine. Jealous! She has good reason to be. If she could trust you, she would not object to friendships. There was never a wife who was not proud to have her husband respected and sought as a friend by others. If he has betrayed her confidence, she may seek to hold him by surveillance; and when a wife does this, the husband is to blame, and deserves it."

Mr. Mooney grew crimson."

"Deserves it! Why, Mr. Leland has more lady friends than gentlemen. I am proud of it. He enjoys their conversation, and so do I of his gentlemen acquaintance, and yet," said she curtly, "he never spoke the word, 'fraternal,' in his life. If he should set to talking about these friendships as 'purely fraternal,' I should distrust him after these thirty years of constancy."

"The whole system," broke in Sizer, "is radically wrong. In a community such as we propose to establish, the children will not be thrown on the mother, but will be cared for in common. Then all these objections vanish."

"You would," replied grandma, "have the children cared for by nurses, and the mother set free. This is purely a man's idea. You never saw, nor never will see, a true woman who would advocate such an idea. The mother is designed by nature to be the protector of her own child, and any system which takes the child from her care, is false in principle, and utterly impractical. I presume Mrs. Mooney, with her six children, for which she alone has to provide, would not part with a single one of them; much less, join your community and part with them all."

"No," whimpered Mooney, "she is opposed to socialism."

"I should think she would be. My advice to you, Mr. Mooney, is to go home and try if you cannot, by your attention, regain her confidence; and I dare say you will find her 'influence' quite as rejuvenating as that of the traveling lecturer, or anybody else."

"It is useless for us to discuss," said Vaner. We are educated in different schools. We came to learn if the old blue-law was to be re-enacted in Deering, or if we are to be allowed to stay."

"You have property here, and as long as you stay on that property, and obey the laws, nothing can be done."

"I learn," suggested Victor, "that on Thursday next, a mass meeting is called at the church, to consider means of removing you. I do not think any violent action will be taken, as the most interested propose only to raise funds and purchase your property."

"We will not sell," cried Sizer. "We are bound to stay, and we will die if the sacred principles of variety and communism demand."

The trio arose to depart, Reverend Doctor Vaner covering the rear. The voice of Sizer was last heard, defiantly cursing government and marriage.

Bessie, who had sat on an ottoman silently listening, without a movement, except a slight quiver of the muscles of her mobile countenance, burst into an uncontrollable laugh, followed by Mary.

"It was very, very funny!" exclaimed she. "You sat as though the destiny of us all depended on grandma's beating that horrid Mooney."

"And do you think she did?" asked Victor? "Why, I did not understand a word of it, but I think Mr. Mooney felt himself whipped."

"We are not to the end of this subject," remarked Mr. Leland, sadly. "I know Sizer Cumin, and I can read that Vaner. They are conceited and fool-hardy, and the townspeople are ripe for rash action. We must attend the mass meeting, and throw our influence against mob law and disorder."

(To be continued.)

The Nine Errors of A. J. Davis, in "Jets of New Meaning."

BY JOHN WETHERBEE.

PART I.

The names of A. J. Davis and modern Spiritualism are almost synonymous; so intimately associated is the person and the thing. What is the latter? It is, in one sense, the hidden side of everything. In that comprehensive sense it says, "Before Abraham was, I am." It says also to him that hath ears to hear "I am the way, the truth and the life, and no man cometh to the Father but by me." It is the spirit that makes the connection Godward. In a special sense, and in this connection, modern Spiritualism means this—the prescient eye of man has at last got hold of a known quantity in the sum of human life, and solves the great problem, and the answer is—a future conscious life. Do you ask what connection has this with Davis or his nine errors? Let me woo you into the subject proposed, in my own way, and without suffocating you with words, the question will be answered.

Strike deep enough and all that is beautiful and valuable, all that is permanent and enduring in any

and all the forms of faith or religions is the spiritual idea; everything else shall pass away, but this will endure. Forms, externals, beliefs, shall change; they shall wax old like a garment and be no more, but the spirit will be ever new, growing brighter and brighter unto the perfect day.

This blossom of the dust of our day called modern Spiritualism, is a bright unfolding of this permanent idea or spiritual root, into rational or sensuous comprehension; all other expressions have pointed to it, as the animal points to man. It is more or less blood-related to all other religious expressions. They have all come from one root, and, as we have said, the truth or soul-food more or less in each is the once mysterious, but now manifest spiritual idea. It comes to us with the least of superfluity and most attractive shape in what we know as modern Spiritualism. Modern, so called, but no man can see any discreet separation between it and the Spiritualism ever existing, whether wasting its fragrance on the desert air in the muzzled precincts of the church, or whispering to the child of nature of an unseen hunting ground, or through the many voiced bibles, or the souls of intuitive men in all times.

Related, as I have said, to all religions more or less, its diamond point and only distinguishable feature is this, viz: Spirits have a continued conscious existence after their bodies are dead, and in that disencumbered existence can and do communicate with men in the form—everything else is the common property of all. This common property, particularly the belief in immortality, is made brighter for others by our discovery; the old coin with the ancient superscription of the Messiah worn smooth by time and abuse, is only a *brumajum*; heated in our fire, the old mark is reproduced, and not only passes current, but on general principles becomes a vital fact. Other property in common, such as morality, the obligations of virtue, human responsibility, the golden rule as the bright ideal, and other live points, the theory of all religions worthy of the name—understand, are the theory—they are also the theory of modern Spiritualism. In practice all fail. No religious sect can look at the body of its disciples and say to the body of another, "look on this picture and then on that," and be arrogant. Men are pretty much what their mothers made them; that is, their genesis has much to say whether they are good or bad; circumstances and conditions of life, much; education and effort some, public opinion more, religious belief hardly an appreciable trace. To make this point clearer, if a spiritual chemist were analyzing the average man, his certificate would read something like this:

The whole character, 100 grains. Table with 2 columns: The Parts, Grains. Genesis..... 35, Circumstances..... 25, Public Opinion..... 20, Effort or Education..... 15, Religious Belief..... 5, 100

The eventual better condition, or the higher standard of average man will come through the means that improve the genesis and the circumstances of life into which man is born, which may be called *exodus*, which in our Bible and outside of it, always follows *genesis*. Emerson hints at the matter with an acute accent when he says, "the child should go to Sunday school before he or she is born; it is often too late afterwards." I have great faith in the method of modern Spiritualism, because its tendency is to strike at roots, not branches.

Davis, in his "Jets of New Meaning," grieves over lost opportunities, of fruitless results, etc. I am not in harmony with his conclusions or griefs. The matter looks different to me than it does to him. He makes nine statements which he calls errors. In a certain sense, he is right; but I should say the nine points were truths rather than errors; but before I refer to them let me say a word or two on the general subject.

When the "voices" for the first time came to us from over the river, the expectations of a fundamental reformation were legitimate and natural, for with this intelligent connection came also, as part of its light, a rational and attractive heaven and that there, position and happiness were the fruit of probation here; it would seem then safe to have calculated that as a matter of business, as well-doing spiritually or morally would be accumulated value on the other side, that mankind would aim to be thrifty in a spiritual sense, just as here materially, industry and economy leads to wealth; hence people aim to be thrifty; thrift, worldly speaking, being almost virtue. Whether during the twenty three years that modern Spiritualism has been a recognized inhabitant of earth these expectations have been realized or not, I do not now propose to dis-



cuss; probably I should agree with Mr. Davis; but there is a hopeful side which he does not see, and which I will try to make apparent.

The average length of human life with us is about forty years; for our purpose we will call it forty. The Life Insurance records show an average, by its lists, of fifty years. No one supposes that life insurance lengthens life, but that caution on the part of the company or inherent quality in the parties insured, has enabled life companies to gather a better class than the general average. Now in comparative reasoning let us take, not the life, but the virtue of the community, and say the average virtue of Christendom is forty, or represented by the figures 40; the church or spiritual life company, (?) selects its members and with a little effort gathers a multitude whose average is 50, that is, the church is twenty per cent. better than the world. [I do not admit the fact, but assume it for the sake of argument.] Modern Spiritualism gathers its members, not by virtue of character, but by a knowledge or belief in the fact; it opens its doors to all, or, so to speak, issues life policies to all, requiring no physician's certificate of moral health. Now, if the church has raised its grade by filtering, up to 50 by selections from an average of 40, modern Spiritualism, which lets in all, full head on, no filtering, should be only 40, or the general average. If now, investigation shows not 40, but 45, or even equal to church members, that is up to 50, then there has been efficacy in its work, even if they are ten per cent. worse.

I think when a thoughtful man makes allowances for hypocrisy and outside show, "the better art o' hiding," as Burns would say; and the assumption of virtue which abounds in the church, while on the other hand modern Spiritualism is made up of infidels, backsliders, roughs and soiled women, as well as philosophers and thinkers—as a general thing, of those caring less for the outside of the platter than the in; preferring a skin disease to a heart disease, or a liver complaint. I say when a thoughtful man allows for these surface shades which color more or less all gatherings, he will be persuaded that the latter are fully up to the church grade—take them for all in all, some would say superior. I will not assume that, but if they are equal, and I think they are, or if they are even ten per cent. worse, modern Spiritualism has proved itself a moral force to make men better. We may ask the question in this way, if it has done so much or some in 23 years, what will be the result in a hundred years, or when the idea with its ethics has worked into the soil of humanity and men and women are born better? when the ideas of Bro. Davis, and our philosophers generally, as well as others whose minds have been tempered or sharpened by the unseen influences which our "idea" recognizes, shall have become factors or elements in man's nature? when the new born child shall be more generally graduate of that anti-natal Sunday school referred to by the thinker of Concord? We may be assuming too much in taking this credit to ourselves, say what you will, the modern spiritual idea has furnished more material to this latter in-coming thought than any other, and by its fearless handling of questions on which authority has written, "hands off," it has right to a front seat, if not a reserved one.

To be continued.

### A Christmas Oration,

DELIVERED IN THE CAVENDISH ROOMS, LONDON, DECEMBER 25, 1870, BY MRS. EMMA HARDINGE.

We take great pleasure in giving our readers a part of this eloquent oration, which we find in *The Medium and Daybreak*. We know they will peruse it with much interest, and we would gladly publish the whole of it, if our space would permit:

Our first inquiry is, Whence arises the popular homage or celebrity that attaches to this day? With the usual egotism that marks all sectarian and narrow creeds or faiths, it has been urged by one set of individuals—a very small one—a set of individuals who, compared with the Mohammedans, Jews, and the various denominational beliefs that are spread over the Eastern world, are numerically very small and very modern—it has been claimed by them that this day should be kept holy—observed as a solemnity—because it is the one on which Christ, the messenger of the Infinite, was born—the day on which the Child of the Manger appeared, bearing the divine message, "Peace on earth and good will to men." At the very starting point of our inquiry, we recognize how detrimentally sectarian faiths bend even the facts and the truths of history to their own purposes. This is not the origin of the solemnity observed on the 25th day of December, neither is it the origin of the Christ mass.

The first ages of civilization—that is to say, the very earliest periods in which history presents us any vestiges of man and his faiths—record the fact that the earliest form of worship on earth was the astronomical religion, that which has been called "Sabæism," the worship of the Sabæans; but not the Sabæans alone, the entire of the families of mankind, in the first ages of the world, worshipped or observed the heavenly bodies, recognized that the wonderful forces of nature were inevitably connected with the motions of those wonderful and large fiery orbs which moved on in one grand and unbroken procession of glory, which their fathers and their forefathers had reported as ever moving on in the same magnificent order of times and seasons.

As the dark winter approached, and as the season deepened, and the beams of the glorious sun became shorn of their radiance, at last sinking into the darkness and cold of mid-winter, the ancients mourned. Various significant mourning seasons were noted, the darkest and saddest of all of which was observed at a period that now corresponds to the 21st day of December. It was then said that the sun, the glorious sun, was shorn of his light and heat—that he was dead; for whilst it is a popular tone amongst your teachers to instruct the world that the ancients worshipped those glorious orbs, they simply worshipped them as the external symbols of a spiritual significance; they believed that they signified the order of nature, the order of the invisible and unknown spirits that governed nature—no more. Hence the mighty power, the beneficent and the good, which was the author of light and heat, and vegetation, was no more on the 21st of December, and then the ancients were accustomed to set up a sign of mourning called the Cross. Its significance in Egypt is well known to all scholars, as signifying the height to which the sacred river, the Nile, should ascend. If it reached the cross piece, the land that year was redeemed from famine; if it failed, then indeed, famine, with all its horrors, was expected. The Hindoo cross was of different significance; but every antique nation preserved this sign as the sacred sign, originating as it did in India. The cross was there set up on high, and, as stated in Ezekiel, women wept for Tammuz, which signifies in Hebrew, the sun; the sun was gone. In Greece it was Adonis; they wept for Adonis. The famous mysteries of old, the foundations of the equally famous modern freemasonry, were all founded upon this same system. These mysteries commenced on the 21st day of December, with all their power, but it was a season of mourning. Three days the ancients wept or mourned for Tammuz, who had descended into the darkness of the earth, and then he arose, and on the 25th day of December he was born again—the day of mid-winter, when the sun appeared in the midst of a bright and beautiful constellation, popularly called Virgo, or the Virgin.

We may pause no more on this, save to show you that in this, as in all other forms of modern belief, we found upon those great central principles revealed by God in nature. The Infinite One has written his law, declared his will to man, in Scriptures that never die. Those Scriptures, as far as man's observations have carried him, are these—that adversity, and discipline, and change, are the absolute necessities of human life, for the evolution of the highest good. We are not to live in the garden of Paradise in luxurious ease—we are not to slumber in the Eden of rest; we are called upon to know, to eat perpetually of the fruit of the tree of knowledge, and that bringing with it good and evil compels us to go forth from the Paradise of our childhood, and to labor, to toil, to earn the Paradise that we shall regain by the sweat of our brow. Such is the meaning of nature and its changes, and even the changes of the year impress this upon us. But in the midst of the darkness of winter, whether the winter of time, of national distress, personal adversity or individual suffering, or the winter of God's year, there is ever a Christ mass. The Christ signifies ever the same, ever a messenger of peace and good will; the mass is only the celebration of this, the memento of his coming.

You know of whom I speak; you know that man—Charles Dickens. He has written these things, and dragged to light conditions of the poor, the suffering, the wronged, and the wretched, that should make every Christian that lives in the land where such things are enacted, shudder. We have been told, upon Christian authority, that this man was all that we claim for him, except a Christian. We have been told, upon the authority of certain ecclesiastics, that there was no admittance for him in the Christian's heaven, because he had probably failed in some respect of tithes and pew-rents—we know not. It is enough to know, by the glorious openings into the new continent of spirit

ual existence, that he is there and in glory—that those for whom he pleaded, that the suffering ones whom his pen helped, and the great wrongs that his righteous pen redressed, have all followed him there—that whether he knew Christ or not, he obeyed his behest and did his work. And still the question remains, what shall we do as a race, to fulfil this message of peace on earth and good will to men? Whilst we celebrate this day with festival and bells, whilst we rejoice and make merry on this day, what are we doing to fulfil its great significance? This day speaks to the whole earth. It is a reminder to every living creature, that the Author of our existence has entrusted us to one another; that He has placed us in each other's hands for the development of our energies, for discipline, for the evolution of the highest powers of our bodies and souls, but that his will is peace, his will is good, and that unless peace and good prevail on the earth, we celebrate Christmas as mockers—we are simply defiant of the tones of that message—we are simply rebuking him who gave it, and appropriating the goods that he has vouchsafed to us, to ourselves, and not for the highest purposes for which they have been lent. I do not speak to you as individuals; I have said, and repeat, that that which each one can do is limited; act out faithfully the charge, as far as ye can in your own sphere—it is all that is demanded of you. To each one of you the message speaks. God has given to each one heart, and conscience, and sympathy, and understanding that there is great and dreadful suffering in the world, and that ye are called upon—some in a large and some in a small circle—to alleviate it. Do your best, and you have done enough in that respect. But you who are Spiritualists are called upon to do something more. You who are Spiritualists are no longer in ignorance of the meaning of these ancient revelations. That which in antique days, men saw vaguely, as in a glass darkly, you, Spiritualists, see face to face; you realize that there is a great Spirit—a mighty Designer—the infinite Lawgiver; you realize that from time to time, providentially, men are raised up, and the spirit is poured out upon them, and God himself puts words in their mouths, and baptizes them with the fire of the Holy Spirit, and sends them with messages of warning and encouragement, and with tones of power that cannot die out. All the power of infidelity has never crushed out the truths of religion, and never will; they spring up again, in some form or other, in the human heart. Whilst science and infidelity, doubt and skepticism chop logic, the facts of spiritual existence glare before our eyes, flash upon our senses, and compel us to acknowledge God, the spirit's immortality, and to glory in the light of religion. And to you, Spiritualists, in especial, this message has been brought. I advertise you this night, small as are your numbers, that you are strong enough to do the mightiest work for humanity that has yet been granted for 1800 years; you are strong enough to re-proclaim this message, and that not merely in the voice of power, but with the addition of demonstrable facts. A great and a holy mission is yours. You have been shown the truths of this spiritual existence; you have been shown the dark and dreadful consequences of infraction of the charge; you have been shown the consolation and strength that shall greet even the martyr, like righteous Stephen, who, whilst sinking beneath the stones of persecution, displayed the angel light shining on his bleeding brow, and beheld the open heavens waiting to receive him. Every one of you sees this—every one knows it; and every one knows that war, and ruin, and slaughter—that cruelty and oppression—that luxury in high places and starvation in low, are all opposed to the divine will and to divine law. If you cannot change human laws, you can modify them.

You and I cannot redeem the great and miserable burdens which pauperism has thrown upon this land, strewing it with wrecks of humanity from end to end; but we can modify existing conditions, and by each one proclaiming as best he may, this message which the spirits have brought, we shall bring a significance to the 25th day of December, which festival and joy-bells will never inculcate; we shall teach a meaning in Christ mass; we shall make a mass or celebration of the Christ principle, more fair and more beautiful than the world has heard of for eighteen centuries. It is not a mere theory, but it is in the hands of each of you. Clasp hands with your spirits to-night, and pledge yourselves to disseminate the truths of this mighty revelation—compensation and retribution. Every wrong shall be atoned for, and the land we live in where wrong is practiced, is a part of blood guiltiness on each one's head, until, in our special way and in a mighty and united body, we can redeem this wrong and make our message heard. Be this our pledge on Christmas night, 1870.



## Mundane Spiritualism.

The incident we are about to relate occurred several years ago in the city of Philadelphia; but has never to our knowledge been published before. The parties concerned are all living, though one of them has by marriage changed her name. They may be consulted in regard to the authenticity of the report.

Those who have read the story of the remarkable experience of Daniel and Jessie Yean, recently published in THE AMERICAN SPIRITUALIST, will at once recognize in this instance the working of the same law.

Daniel Yean, in a dream, came from Morris Island to Northern Massachusetts, controlled his brother, a medium, and impersonating himself, persistently affirmed that which he dreamed—that he had been shot.

Such instances as that and the following, tend to unsettle the convictions of some, perhaps, superficial or biased investigators, and lead them to conclude that inasmuch as communications and phenomena probably may be caused by men still as the phrase is "alive," or "in the body," therefore all so-called spiritual phenomena are the effects of merely mundane causes.

We cannot realize that the facts even suggest such a conclusion. At each recognition of a law, or principle in Spiritualism not fully understood in its nature and application, all the opponents, and some of the friends of the cause, have been ready to shout Eureka! here we have the explanation and end of the matter.

"Imagination" was proclaimed an almost infinite capacity, and "will" declared omnipotent, to explain the reluctantly admitted phenomena of "Magnetism" and "Psychology." Psychology, Magnetism and "Clairvoyance" were each and all invoked to deliver the orthodox and materialist world from "Spiritualism." Forced to admit the phenomena and acknowledge the intelligence which forbids the idea of mere force as a cause, the sectarian calls on "the old diabolical idea of a personal devil, while others affect to find the root of the matter in the influence of mind upon mind."

Carefully considered, the experience of spiritualistic media supplies a basis of fact to psychological science. But even though it were demonstrated that the power of man, in peculiar conditions of the body before death, was sufficient to cause all that has ever occurred in the experience of spiritualists; still it would not prove non-existence beyond the change, or that "spiritualism" was not an illustration of the possibility of "spirit communication" at all times, and the demonstration of its actuality in an immense number of cases. We are brought to understand in a larger sense, the capacities of the spirit, even while in the primitive body, and to realize more fully the wonderful laws of nature, but our increased knowledge only informs us how perfectly the spirit is fitted to exist, when the outer body shall have perished; and that which we learn of nature's forces and spiritual control of them, elucidates the facility with which, after death, as now, mind manifests itself.

The human being is a spirit in mundane conditions. A spirit is the human being in super-mundane conditions. The human before death, at times assumes, in degree, the conditions and attributes of the super-mundane, expressing itself as a spirit. The spirit, after death, at times assumes in degree the conditions and attributes of the mundane, expressing itself as the human.

That the spirit should, as in somnambulism and clairvoyance, see in darkness, or without the action of the eyes or optic nerve; that it should, as in reverie, sleep, Trance, Syncope, Catalepsy, and Coma, so far leave the body as to be seen and heard in remote places; that it should consciously be felt there; that it should write, of its unaided self; that it should control media; impersonate and communicate its own ideas, even to dreams and self-deceptions, as in the case of Daniel Yean; only shows how little dependent the mind is on the physical body, and how rational it is to regard it as by nature immortal.

Such facts not only go far to establish the hypothesis

of immortality; but show plainly how readily the spirit once free from the primitive organization, should be able to cause all that by the assertions of spiritualists, has been accredited to them. To "investigate spiritualism" is not the function of a bigot, a fanatic, or a fool! We may "get religion" in an unventilated revival meeting, and "catch the small-pox" in the same putrid atmosphere, but a comprehension of spiritualism follows a knowledge of Physics and Anthropology, and is to be gained as monuments are builded, by patience; by industry; by science. A single test may reinforce our intuition, give us to know, and establish faith. But all sided study and positive science is essential to an enlarged understanding.

## STORY OF THE TWO MEDIA.

"Where are you?"  
"I'm in my skin;  
When I jump out,  
You may jump in!"

—Children's Fun.

"Children and fools speak the truth."—Popular Saying.

Some years ago Miss Mattie Beckwith, now Mrs. —, was engaged in Philadelphia, speaking for the Spiritualist Society there. While thus occupied she became acquainted with Mrs. M. L. Clinton Barclay, the wife of E. E. Barclay, the well-known publisher of the firm of Barclay & Co, now at 21 Arch street, Philadelphia. The acquaintance between Miss Beckwith and Mrs. Barclay, soon developed a sympathetic and intimate friendship.

Miss Beckwith was a medium of fine and susceptible organization, while Mrs. Barclay has long been celebrated in the wide circle of her friends and acquaintances, as possessed of varied and reliable mediumistic gifts and graces.

At the time the circumstances took place which are the incidents of this narration, Mrs. Barclay resided on Fifth street, between Arch and Race streets, and Miss Beckwith was temporarily domiciled two blocks away from her friend; naturally their meetings were frequent, and the understanding between them harmoniously perfect, keeping up a lively fraternal interest.

Now it happened, as is the case with many, that Mrs. Barclay, though well known as a medium, was not in the habit of sitting as such, for other than personal friends, and not even for these as often as desired. Since the care of her family consumed a large portion of her time.

One morning a gentleman called who was an acquaintance of both Mrs. Barclay and Miss Beckwith; he desired a sitting for some special reason, which, from preoccupation, Mrs. Barclay did not feel to give. But upon his repeated request, she, out of regard for his character as a gentleman and friend, to satisfy his importunity, consented to be seated with him, although assured in her own mind that nothing satisfactory would be communicated.

Having taken her place and become passive, a peculiar influence enveloped her, and in a few moments she became fully entranced; having gained full control, the intelligent power inducing the entrancement declared itself to the astonishment of the visitor, to be no one else than Mattie Beckwith.

"But you cannot be dead," said the friend. "How is it that you control, and where is your body?" he questioned.

"No, I am not dead," said the spirit, "I cannot explain how I control, but my body is now asleep at my own place; I have come here, and am led to communicate as you see."

Soon the medium was relieved from the trance, and after some discussion of the strange matter, the gentleman left the house.

He soon after made inquiry at the place where she lived, regarding Miss Beckwith, learning to his surprise and satisfaction that at the time he had been with Mrs. Barclay, Miss Beckwith engaged writing letters at a table, had dropped her head upon her arms, and fallen off into a temporary but profound slumber or trance! Thus was the statement made through the medium,

established as truth, and substantial evidence gained aside from the impersonation and communication given, that indeed Mattie Beckwith asleep over her correspondence, having her mind upon her friends, had passed out from the quiet tenement of the spirit, and gone over to the residence of her susceptible friend, and there assuming control of her organization, addressed a communication to another person, announcing herself as its author.

"WHO TOLD YOU?"

Mrs. M. L. Clinton Barclay is our informant in the matter, and she assures us that similar authenticated circumstances have been repeated in her experience. We shall in the future give some account of other developments. But as the present article is already as long as the probable leisure and patience of the reader, we must postpone the statement. E. S. W.

## "Brick" Pomeroy's Spiritualism.

When a pastor, some fifteen or twenty years since, of the Universalist Church in Athens, Pa., we became intimately acquainted with Mark M. Pomeroy, a genial, witty, social, kind-hearted young man, publishing the Athens Gazette. When attending upon any church services, he made choice of the Universalist. No man was more willing to help the needy, or do a favor, than Mr. Pomeroy.

Though changing intervals of time have gone to swell the fading past, we have not forgotten those sunny times of hope and struggle, of merry-making and meandering along the Susquehanna. Here's our hand, Mark; it is warm and pulsing with the heart-memories of other years. We are pleased with the following, published in Pomeroy's Democrat of February 11th:

What Matters it What?

From Ohio comes a letter in which is stated that some people there say we are a Spiritualist—some say we are a Universalist—some that we are a Unitarian—some that we are a Progressionist—some that we are a Swedenborgian—some that we are an Episcopalian—and some that we are the devil!

Suppose we are? This is a free country. Those who wonder what we are, may be whatever they wish—it is none of our business, so long as they are good citizens. If those who are exercised would know of our faith, here it is in part.

We believe in God as a Supreme Ruler, who is the spirit of love and creation, and not of hate and destruction.

We believe in doing all the good we can, and in doing good continually, sitting not in judgment on acts, till we know the motives.

We believe the idea of hell-fire and a lake of burning brimstone, to be a relic of barbarism, when fanatics ruled by fear. If love for the good, the pure, the beautiful in life, are not of themselves able to lead a man to heaven, no red-hot pitchfork of fear of death will ever fit him for an abode of eternal love.

We believe those so-called Christians who love the Lord only through fear of hell, are just no Christians at all; no more than the man who steals not for fear of being found out and punished, is at heart an honest man.

We believe in letting others think as they please, and in minding our own business.

We believe death is but a change for the better—that "better" to come to us sooner or later, as we fit ourselves while here on earth.

Before long we shall go to our home—shall go away with the good angels who so often and often come to us; who so often have told us of danger, and carried us to sweet rewards; who are with us even now, bending over us, so we can feel their kisses, and know they are with us to bless, to guide, to protect, to inspire, to lead on, and on, and on to the gardens of God, where none but loved ones will be with us, working in harmony to and for a purpose—great, grand, beautiful, and for the Eternal.

As men give us words, so do good angels give us ideas at times. They come with messages from beyond the curtailed philosophy of those who are afraid to look to the great light in the East. They come with words of cheer, of encouragement, of truth, of wisdom, and continual revelation from worlds we shall visit, to work in after our work is finished here.

And they tell us each day more and more, that in the Eternal, there is and ever will be work for all of us. They tell us that death is beautiful, as it is but a change for the better, from the street to the parlor, from darkness to light. They tell us that then we shall have power to go in thought, as our



paper goes now—from home to home, from heart to heart or mind to mind, whispering ideas, truths, hints, suggestions, making hearts happier and men better; telling and convincing those who seek knowledge as for years and years we have sought it, that all who strive here to be good, and pure, and true, and loving, and earnest, and progressive, will have help given to them, and information imparted, till they too shall be planters here—reapers there!

We have often been in company with the good angels—who to-night will hold us as a child is held in its mother's lap or embrace—to visit workers who slept as we shall some day, to waken in a better home. We have been with those who go forth in spirit at times, to whisper grand ideas to inventors, and then help them on with their plans. With those who whisper great thoughts to preachers of religion and workers for progression, and then with those who whisper these truths again and again, till they are believed even by those who were brought up in hate and superstition, and fear of death, and dread of eternity, as we were. We have been often with those who are workers in spirit, witnessing even their labor to find persons willing to listen to truth—willing to escape from long-worn, soul-enslaving fetters, and to help them reach minds, as minds must be reached and operated upon by minds, else this were eternity, and the glory, and the power, and the grandeur, and the greatness of God, and the world itself complete from the beginning. Perhaps you do not understand! It is all clear to us. Minds grow here—but grow over there more. We are none of us to be destroyed. God is not foolish. Grant the creation—the flood—the immaculate conception—the crucifixion! Grant all these! Would God come to earth to commit suicide? No! It was to teach us that there is a life beyond the grave; that men may revile, and slander, and even crucify, yet we shall come again if we were but workers for the right and for man while on earth. So will all who work boldly, steadily on. Not as now. But shall walk as Bunyan did, with the burden removed; shall come and go, and go and come in spirit, as the breeze comes with health—to help educate and make happier, and more contented, and homelike, and heart-guided, all who wake or who sleep while we rest, and visit with our good angels and guardian spirits, who have been with us often and often before this Saturday night.

#### The Politico-Theological Conspiracy Again.

Judge William Strong of the United States Supreme Court, Philadelphia, seems to be the central figure of the retrogressive effort to corrupt the constitution of the United States and Pennsylvania, under the capital punishment loving Governor Geary, the scene of its focalization.

Pittsburgh was honored by a convention, and now Philadelphia has had one imposed upon her, which was called by

Hon. William Strong of the United States Supreme Court; Gov. Geary of Penn., Gov. Stewart of Vt., Gov. Harvey of Kan., Gov. McClurg of Mo., Ex-Gov. Jewell of Conn., Amos A. Lawrence, Esq. of Boston, Jay Cooke and the late Stephen Colwell, Esqs. of Philadelphia, Felix R. Brunot, Esq. of Pittsburgh, Bishops McIlvaine and Huntington of the Episcopal Church, and many others.

The usual orthodox clamor was raised, and the usual resolves passed. The Philadelphia *Post* remarks as follows:

#### THE RELIGIOUS AMENDMENT.

The convention in this city has settled the fate of the religious amendment to the United States Constitution. The reverend gentlemen who attended it could not keep their tempers, and disclosed more abilities as politicians than as Christians.

We do not look upon the subject with indifference, nor with frivolity. The eternal principles of Christianity underlie all true governments. Yet there is opportunity enough for ridicule of the clergymen who have undertaken to make the constitution of our country affirm the existence of a Deity, and the doctrines of the Christian religion. But we shall not use that opportunity. We do not care to make matters that should be sacred, the subject of irony or scorn, even if their champions choose to invite the attack. Better that all citizens should, with moderation and calmness, consider this attack upon Republican institutions.

It is difficult to argue the question, for the arguments against the amendment are so many that it is an embarrassment to choose the best. The Convention could not help confessing the anti-Republican—and therefore the anti-Christian—spirit of the proposed amendment. The term, "religious amendment" was objected to by Judge Hamilton, and yet the

Convention could not prove that it was incorrect. The Rev. Dr. Edwards of Baltimore, had the audacity to publicly declare that the constitution in forbidding Congress to establish any religion, or impose any religious disqualification on the citizens of the United States, meant merely to use the word religion in the sense of the Roman Catholic Church. He affirmed that the founders of our Government referred only to the monasteries and convents, and intended to prevent the government from supporting monks and nuns. We do not know the Rev. Dr. Jonathan Edwards, and do not wish to. But from his printed speech, we have no hesitation in saying that he must take his choice between being considered guilty of surprising hypocrisy or astounding ignorance. The framers of the constitution used the word "religion" in the usual sense, and never dreamed of such a far-fetched definition as the Rev. Dr. Edwards has suggested.

This Republic is for people of all religions. Every person has a right to worship as he pleases, and under the Great Charter of the nation there is no discrimination. Jews, Atheists, Deists, Fire Worshipers, Buddhists, Catholics, Protestants, Heathens, Pagans, Universalists, Presbyterians, Fetish Worshipers, disciples of Confucius, Baptists, can pray and preach as they please; and whatever they believe, that belief does not affect their citizenship. The law only knows them as citizens of a free country. So it should be, but this amendment would practically disqualify every citizen who could not conscientiously take the oath to support it. Therefore we declare it unchristian. The doctrine it embodies is not found in the New Testament.

We know that it is difficult to speak upon this subject without being misunderstood. There is so much to be said that it is hard to express the truth briefly. But that the Convention in this city attracted little attention—that it was a failure—that its members got angry and jealous—is a matter for general rejoicing.

Religion is free in this country, and so it should remain. Whoever desires to fetter it, is an enemy of Republican institutions, and of Christian principles.

But meantime those concerned are not as clear as they wish they were about the certain failure of this movement, or if secure in that, seek to abolish the many disqualifications which now exist on account of religious opinion, and therefore issue the following:

#### TO THE PEOPLE OF THE UNITED STATES.

*The People's Free Conference, of the City of Washington, D. C.*

After mature deliberation on the subject, have determined to inaugurate a movement, the purpose of which is to secure a more perfect guarantee of the rights of individual conscience; to be styled the *National Liberal Movement*, the aims and ends of which movement are herewith set forth; and we earnestly invite the co-operation and organized efforts of all lovers of religious liberty, of every name, who feel the necessity of guarding this, one of the most sacred rights of man, from all invasion. For the furtherance of this common interest, we recommend the election of committees of co-operation in all parts of the country, from and around which the movement may be strengthened, until a thoroughly organized sentiment shall be established against all sectarian legislation, and the repeal of all National or State laws on the subject of religion inconsistent with our purpose.

We aim at the overthrow of no religion, or religious system of belief; but we seek a universal religious liberty for all equally, without any, either direct or implied discriminations. Our object is simply to make this, the United States of America, in reality, what it professes to be, viz: *A Land of Religious Liberty.*

The following declarations embody the substance of our views:

1st. That the rights of conscience in matters of religious belief are of the first importance to the moral life, peace and happiness of a people.

2d. That the true spirit of the political institutions of this country, as set forth in the Declaration of Independence and the Constitution of the United States and preamble to the same, is clearly for the establishment of this right, as against any legal discrimination between religious beliefs, or any authoritative enunciations thereon; and further; that the letter of the fundamental law expressly declares for this liberty and protection.

3d. That we ask no more than is provided for in the aforesaid law, as touching this subject, when that law shall be justly interpreted and properly applied.

4th. That we most solemnly and earnestly protest against all legislation, exhibiting, either direct or indirect, preferences in any manner whatever on the subject of religion, or in any way giving a political sanction to religious dogmas, and especially against the favorable consideration of petitions to incorporate such dogmas in the Constitution of the United States.

5th. That the truths or falsities of religions, are matters up-

on which the government has no right to give an authoritative opinion, but to enforce order and preserve peace and secure peace for all.

6th. That we are as determinedly opposed to the enactment of laws against the opinions and beliefs of those whom we may deem in error, leaving all responsibility in the affairs of conscience where it of right belongs—between the individual and the government of the Universe.

ISAAC REHN, *Chairman of Com. of Correspondence.*

A SAWYER, *Sec.*

#### Religion.

Seek and you shall find! Religion is inner growth and not merely external practice. Had you been born in Arcadia, and fostered by the Gods themselves; if you have not that internal peace that flows out from a quiet conscience ye have no heaven within. You build temples to the living God, while man, created after his likeness, and bearing the stamp of immortality on his brow, hungers in body and soul. O! you powerful mortals, who make the laws for church and State, why do you not create an equilibrium in earthly possessions? Why does the wealthy who endows our churches and foreign missions with rich gifts, not share some of his worldly goods with his suffering brethren? No, you prefer to cast an accusation on the Lord, saying that he chastizes the sufferers for their good. Because you have not the moral courage to work yourselves into heaven, you try to pray yourselves into it. Six days you work faithfully to keep the poor out of their lawful inheritance, while on the seventh you ride to your churches with your armorial bearings, paying God a stately visit, which he undoubtedly greatly appreciates and duly records in the book of life. Christ, whom you worship, but whose radical teachings you despise, says: "Of the ten virgins five were foolish and the others wise; they came with their lamps trimmed to meet the bridegroom. They had light, which is justice. Do you practice it, favored ones of this world? Oil is charity that pours balsam on the wounds of the bruised and weary pilgrims of labor. Faith is love, one virtue embodied in two; but you severed them for convenience sake. Faith is prayer, you say; and your prayers have no end, but your works of love are few. Do you know that love of God which sees in every poor, degraded creature, whose pathway you have failed to light up, a brother and a sister? Have you warned her kindly when on the brink of the precipice? Have you met her earthly wants in paying her for honest labor generously, not miserly, as you generally do? The world ought to be the great house of God! where peace, love and truth reign. Temperance in eating, drinking and clothing would soon save a capital to be invested to the benefit of our brethren; in what could we show our christianity better than in building cheap, good homes for the lowly, wherein they might serve God and thank him, feeling free of the curse of poverty. Your elegant cushioned churches are now but market places where you cheat each other of heaven—taking the letter for the deed—where women pray in silks and satin for their daily bread, while the ministers, being afraid to lose theirs if they tell you that you still worship idols, speak in parables of past wicked generations, hoping that you may take the hint. But how should he ever think so meanly of a well-dressed enlightened crowd? And, truly, in this manner you have bartered your inheritance for a little gold, and made the house of God a den of thieves.

CAROLINE KING.

#### Notice to Subscribers.

Some of our old subscribers, in renewing their subscriptions, and a few new subscribers, have only sent one dollar. All such will please bear in mind the AMERICAN SPIRITUALIST is now \$1.50 a year, and remember that they will be under the necessity of sending fifty cents more to insure the continuance of the paper one year. Subscribers in England and Canada must send fifty-two cents additional for postage, and Cleveland subscribers twenty-six cents, also for postage.



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Spirit is causation.—"The spirit giveth life."—Paul.

"RESOLVED, That we are Spiritualists, \* \* \* and that another prefix or suffix is calculated only to retard and injure us."

Forms in Public Worship.

Essential spirit, while infilling and shaping matter, modifies conditions. The Universe, though replete with seemingly diverse methods, is unitive in purpose, and order is among the highest achievements of those peopling the upper realms of the heavenly world. Much as forms, connected with civic life and social worship, have been written against, it is safe to say that all organizations noted for permanence have used, and all individuals indulge more or less in forms of some kind. This is natural. Ringing a neighbors door-bell, is a form; the fraternal shaking of hands is a form; the election of a board of common school officers is another, while the casting of votes for the election of a presidential candidate is a form of constitutional procedure. In fine, order, system, forms, are absolutely indispensable to success in every department of social and religious life.

True, there may be abuse connected with any and all systematized methods. These should be guarded against. Wisdom seeks method only as a means of use. When forms crystallize into coldness and fruit out in soulless externals, they lose their power for good.

Sunday worship may be too burdened with formalities on the one hand; and on the other, it may be too bald, unsocial, unattractive, and rigidly philosophical. In many congregations of Spiritualists the lecturer is left to perform the whole service—reading, praying, speaking, and singing even, while the audiences sit as critical spectators, much as they would in a theatre, or any well patronized secular entertainment, taking no part, saying nothing, doing nothing. Is it strange in this condition of things that many Spiritualists wander off and finally attend upon Unitarian, or the worship of other "liberal" Christians? The wonder rather is that more have not gone where they found order—where their emotions were touched—where their religious natures were fed and their spiritual wants better supplied. While creeds and cramping theologies are to be ignored, religion and soul growth are to be cared for and cultivated. Our Sunday gatherings for worship should be thoroughly educational, looking to the highest interests of the physical, intellectual, moral and spiritual nature. The latter is the keystone in the arch—the added degree to and above the animal organism, constituting man a morally responsible and consciously immortal being.

In our Cleveland meetings, we introduced in connection with congregational singing, service-reading corresponding to the silver-chaining exercises in our Lyceums, the conductor occupying the rostrum with us and leading in this service-reading. The people without a dissenting voice—so far as we are aware of—approved of this method. The effect is elevating and harmonizing, uniting old and young—the congregation and the Lyceum in closer bonds of fellowship. Conscious of the utility, we recommend these methods as means of deeper religious culture and genuine progress in this life-march towards a higher degree of perfection.

Insanity—Religion vs. Spiritualism.

5714 INSANE FROM RELIGIOUS EXCITEMENT IN THE UNITED STATES—ONE IN 14 OF ALL CASES OF INSANITY REFERABLE TO RELIGIOUS EXCITEMENT.

From the early dawn of Spiritualism, it has been charged with dethroning the reason, and being a prolific cause thereby of filling the Insane Asylums of the country. This charge has been so persistently made and boldly repeated that I have, to learn its truth or falsity, referred to the reports of various asylums. In this research I find Spiritualism is set down with a few cases, in nearly all of the reports; and another fact is made strongly apparent—religion is set down with a great many. I expected to meet a greater number referred to Spiritualism, for there is a bitter prejudice against it, which would refer cases to it if possible, and friends have often mistaken spirit-control for insanity, or pretended so to do, and have consigned the unhappy medium to the cell of the maniac. From direct observation, I know that more than one-half of those cases referred to Spiritualism were simple cases of imperfect spirit-control, aggravated by the opposition of the individual or surrounding persons, while a yielding quietude would have at once perfected and restored the harmony of the mind. I confess to a measure of disappointment at the results of my researches so far as Spiritualism is concerned, and to astonishment at the number of cases referable to religious excitement. I doubt if those religionists who read the following statement of facts, which they can verify at their pleasure, will indulge in charges which can be so pertinently retorted on themselves.

The report of the Pennsylvania Insane Hospital for 1841-2 gives 13 cases from religious excitement; that of 1842-3, 21 cases; that of 1843-4, 28 cases; that 1844-5, 35 cases, that of 1846, 42 cases; that of 1847, 50 cases. During the six years thus reported there were 3941 inmates of whom 189 were insane from religious excitement, or more than one-twentieth of the whole number. Spiritualism none.

In the Longview Lunatic asylum of Ohio, of 2305 cases received to date of report for 1870, 36 men and 57 women were insane from religious excitement, or about one-twenty-sixth of the whole number. Spiritualism none.

In the Northern Ohio State Lunatic asylum, during the years 1858, 1862, 1865, 1868, 1869, 764 patients were received, of whom 35 suffered from religious excitement. Spiritualism is here charged with five cases.

The report of the Southern Ohio State Lunatic Asylum for 1865, records 521 cases received in the preceding ten years, of which 55 were from religious excitement; and the report of 1869 states that of 504 cases treated in the preceding ten years, 43 men and 34 women; 77 cases were from religious excitement, and 8 from Spiritualism.

The Report of the Central Ohio Lunatic asylum for 1865, states that from 1839 to 1865, or for 27 years, 3583 patients had been admitted to that Institution, of whom 374 were insane from religious excitement, and none from Spiritualism.

We gather from the reports of these four institutions, which give evidence of unusual care in their statements, that of 7,677 cases, 634 were insane from religious excitement, or a little more than one-twelfth of the whole number, while Spiritualism is said to have been the cause in 13 cases. The State Insane Hospital of Alabama, at Tuscaloosa, received in 1867, 234 patients, of whom 12 were insane from religious excitement.

The reports of the Massachusetts State Lunatic Hospitals are prepared with notable care, and extending over a considerable number of years, are peculiarly significant. The Report of the Lunatic Asylum at Taunton, for 1870, states that for the seventeen preceding years, it has received 3,655 pa-

tients, of whom 144 were suffering from religious excitement, and 51 from Spiritualism. The Northampton Lunatic Hospital reports for 1869, 169 cases, two of which were referable to religious excitement; and for 1870, 201 cases, seven from religious excitement and two from Spiritualism.

The Worcester Lunatic Hospital, in its 38th Report, for 1870, states that it has received during thirty-eight years, 8,430 patients, 507 of whom were insane from religious excitement, and 57 from Spiritualism.

The average of these three hospitals is about one-nineteenth of the whole number, and the average of the seven hospitals reported of Ohio and Massachusetts is about one-fourteenth.

The Report of the Pennsylvania State Lunatic Hospital states that one in five hundred of the entire population are insane. Taking the population of the United States at 40,000,000, this would give the number of insane as 80,000. The average from the seven hospitals, where great care is taken to ascertain the cause of each case, covering as they do, long series of years, and an aggregate of nearly 19,000 cases, is of unquestionable authority. This average of one-fourteenth gives 5,714 as the number of those who are insane from religious excitement. It is not only 5,714; it is 5,714 for each generation—a ratio to exist as long as the exciting cause remains.

The total number of cases of insanity in the reports examined, is 24,357, of which 1,495 are referred to religious excitement, and 123 to Spiritualism. It is thus seen that while Spiritualism, by the prejudiced showing of its opposers, is answerable for only one-one hundred and ninety-eighth, religion is accountable, under the showing of its friends, for one-sixteenth of the whole number. The records of Ohio and Massachusetts, where greater accuracy is observed, make this percentage one in fourteen, and nine-tenths of the cases referred to Spiritualism result really from religious ideas pre-existing in the mind. As manifested, for instance, in the case of the man and woman in New Jersey, thinking that they were Adam and Eve, whom the press heralded as Spiritualists! Their minds were addled by the old belief. No Spiritualist could ever fancy himself Adam, or herself Eve. Theology has crushed the souls of men with fear of God, and hell, and Satan; and now, if Spiritualism takes him by the hand and tells him to shake off his fears—that these dogmas are delusions, foisted on him to hold him in bondage—even should his senses waver in the flood of light, and his reason lose its balance in the delight of his joy, where rests the responsibility—with the system that brings the light, or the one which has crushed him in darkness?

The results presented by the above figures, are brought out in still stronger contrast when we consider that at no one time does religious excitement affect any great number of our population. Revivals are local efforts, and rarely extend over wide territories; whereas Spiritualism, like a vast flood, has for twenty-two years deluged the whole country. All classes, from the lowest to the highest, have experienced its influence, and wherever it has been received, it has wrought revivals as intense as those of religion, and far more effectual.

H. T.

Godfrey Higgins' Anacalypsis.

It will be remembered by Spiritualists and others interested in antiquity that when Charles Partridge published the *Spiritual Telegraph* he proposed—providing a certain number of subscribers could be obtained—to bring out in this country that remarkable book, the *Anacalypsis*, or "an attempt to draw aside the veil from Isis," and thus acquaint the world with the "origin of nations and religions."

Mr Partridge did not publish; but afterwards loaning lost his own volumes. It is almost impossible to obtain them even in England at any price. Most



of the printed copies were burned. Our set cost us over forty dollars. While in England we visited the old palatial residence of Mr. Higgins at Shel-low Grange, conversed with his niece, examined his mammoth library, obtained his miniature and a correct sketch of his life. Believing the time has come for a full appreciation of this author now long in the world of spirits, we propose to bring out his volumes in a cheap yet substantial form, with annotations and a history of the author's life, providing there is sufficient encouragement given to warrant such an enterprise. When the work is modernized, completed and handsomely brought out, it will make some four or five volumes of 300—perhaps 400 pages each. The set will be sold for \$10 each. Will Spiritualist papers please copy. And will those desiring the volumes when published, forward us their names between this and the 1st of May, directed to office of AMERICAN SPIRITUALIST, Cleveland, Ohio.

### The Shaker.

This is an age of progress. To stand still is to retrograde. Action and life are twin brothers. Institutions as well as individuals begin to understand this. Efforts at evangelization are among the foremost impulses of the hour. To this end, tracts, papers, periodicals, quarterlies and books, flying like snow-flakes, drop into the homes of the million.

The Shakers alive to the inspiration of the times, are about to issue a monthly paper of sixteen pages, under the supervision of the Mt. Lebanon body of Believers. It will be published at Albany, and called *The Shaker*. We feel certain that this journal will find a liberal support among Spiritualists and radical thinkers of all schools.

### The Watkins Glen.

Natural scenery is a divine interpreter. Telling of the infinite energy, and pointing to immutable laws, its studies expand the intellect and enrich the human soul. All thinkers are careful students in this primal school of the eternal. Recently, lecturing upon Eastern travel, in Watkins, N. Y., a thriving village sitting comely and queenly upon the headwaters of Seneca Lake, we were delighted with a visit to a weird, wild and beautiful glen—a glen adjoining the cemetery, and all alive and aflame with nature's grandest workmanship. Over fifty thousand visited this resort last season, and among them several distinguished naturalists and geologists. "Our host," Dr. E. W. Lewis, a thoroughly educated physician, ex-Censor of the New York Medical Society, and a substantial Spiritualist, accompanied us to see this marvelous work of nature, portions of which resemble passes in the Alps. The rainbow falls were grand, even without the rainbow; while the outlook from the observatory brought vividly before us the sight of Smyrna and the Mediterranean waters, while standing by Polycarp's tomb. Dr. Lewis is having an extensive practice, sending medicines and medical prescriptions, as dictated by spirits, to nearly all parts of the United States. In 1855 friend Lewis published his "Spiritual Reasoner," a volume pure in thought and pregnant with prophecy. Speaking of the condition of Europe, the controlling spirit said, on page 177: "The horrors of war and the former revolutions of France, were links in the chain of cause and effect. Oh, how I tremble for France! Her valleys are doomed to flow with blood."

"Oh, hearts of love! Oh, souls that turn like sun-flowers to the golden west!" Why such a rush and spring of eastern toilers and capitalists towards the setting sun? Is it not because prairie lands are productive, laborers richly remunerated, and villages growing up into cities, making the owners of real estate wealthy? The tide thus early is setting in towards Chicago, the great central commercial city of the West. Little settlements and villages adjoining,

will soon constitute a portion of the city. This is specially true of Jefferson, a suburban town some eighteen minutes' ride from the city, by the N. W. R. Railroad. Several prominent lecturers and media have already purchased lots in this locality. More intend to so do. Call on J. W. Free, of the firm of Graham, Perry & Co., Room 8 Major Block, corner of LaSalle and Madison streets. Mr. Free is not only a first class practical business man, but an earnest, substantial Spiritualist, having the good of the Spiritual philosophy at heart. Call and see him. Not only will he give you a pleasant ride about the city, but he will thoroughly post you concerning things temporal and spiritual relating to the great, growing West.

"Would he devote that sacred head  
For such a worm as I?"

Worm—worm are you? Oh, hymn-singing churchman! Well, down then, and crawl. And what is more—if worms, none of your pretensions to a sterling manhood here, or a conscious heavenhood in the future.

The churchal dogma of total depravity is an ecclesiastical absurdity. To state is to show the fallacy of the doctrine. God being "manifest in the flesh," as the apostle taught, human nature is divine; upon its altar flames the living Shekinah. In it are in-sphered infinite possibilities. Surely, it "doth not yet appear what we shall be." But conscious of innate worth, each should feel a dignity becoming immortality. No temple at Jerusalem, nor mosque in Syrian lands, ever shone with such matchless splendor as the loving, consecrated soul. No burning bush of Horeb was ever so tremulous with the divine life as man—man made in the divine image.

WHAT OF THE DEAD?—While church yards, cities of the dead are being crowded with pale, speechless lodgers, the inquiry still goes forth, "If a man die shall he live again?" Ask the Deist—not a ray of hope rimmed with knowledge, reaches him from beyond the tomb. Ask the "Liberal Christian"—The Boston *Investigator* of Jan. 25th, reports the Rev. W. R. Alger, (Unitarian,) as saying in Music Hall during a Sunday discourse:

"Though I have been studying immortality carefully for twenty-two years, I have no knowledge of the future life, or what becomes of man after his death."

Rev. J. Knowlton, New Bedford, Mass., writing in the "Gospel Banner," Maine, says sorrowfully—"Swedenborg and the Spiritualists tell us that the next life is very much like the present; but the Bible is embarrassingly silent upon the subject."

The Rev. Robert Colyer was reported by the Chicago papers as saying in a discourse published in their columns, that the "silence of the two worlds has not been broken." He further says: "What proof have we that there is a life to come? None. Not a word has come to us; not a sound have we heard."

Ask the Spiritualist, what of the dead? Believing in revelations past and present, and accepting all spiritual phenomena that are genuine, he responds: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens." (Cor. V. 1.) Spiritualism is just as much superior to any form of sectarianism, as knowledge is superior to a limping belief. Churchmen believe, and deists hope, while Spiritualists know of immortality.

M. Milleon, the spirit artist, is stopping at present in Little Falls, New York. Under an inspirational control, he has recently taken over forty spirit pictures in this place, a large portion of which have been recognized. The friends are delighted.

### Great Discussion in Cleveland.

E. V. Wilson will discuss with Rev. Clark Braden of Carbondale, Ill., in Lyceum Hall, for twelve nights, commencing on the 6th of March, and closing on the 18th. Subject—*Resolved*, That the Bible, King James version, sustains modern Spiritualism in its teaching and phases. 2. That the teachings of Modern Spiritualism are beneficial to man here and hereafter, and are worthy of the support and confidence of the people.

E. V. Wilson, affirmative; Rev. Clark Braden, negative.

### Subscribe! Subscribe!!

Still greater inducements we are now able to offer to all those who desire to read a spiritual paper. THE AMERICAN SPIRITUALIST is now \$1.50 a year. The *Lyceum Banner* \$1. Arrangements have been made by which these two papers will be sent to one address for \$2 a year. Both papers are published every two weeks alternately, so that those who subscribe for both will have a paper *every week*. But the important point that will commend itself to our friends these hard times for money, is the *unparalleled cheapness* with which two excellent papers are supplied for a year—thus enabling them not only to have good reading matter for themselves, but obtain it for their children. Every Spiritualist in the land ought to subscribe for *both* papers and get their friends to do the same.

A. A. W.

"Goethe's Conversations with Muller," edited by C. A. H. Burkhardt, have only recently been published in Germany, although Muller has been dead twenty years. It has been impossible to give his literary remains to the world before on account of the decease of one after another of his literary executors before completing the work. The book has been looked for expectantly by all who knew of Muller's relations with Goethe, and his character for ability and integrity. Chapters are now being published in "The Radical," translated for that magazine by C. C. Shackford, whose translations of Auerbach's works have been received with great favor and commendation. The complete work will be published in book form early in the spring.

### APOTHEOSIS.

"None knew her but to love her,  
None named her but to praise."

Alice Cary is no more in the mortal. Sunday morning, Feb. 12th, at her home and that of her sister Phebe, in New York, she left the body. Alice and Phebe Cary—who ever thought of them separately?—are natives of Hamilton county, Ohio. Alice was born in 1820; therefore, has blessed the earth with her spiritual life for half a century. At eighteen she began to write poetry, and for ten years the sisters courted the muse together, for love of art alone. We believe it was Rufus Griswold, D.D., LL. D., who introduced them to New York, and to literature as a profession, though their first book was published in Philadelphia.

Twins in spirit, the sisters have graced and honored the literature of America and the age. They have lived a long time in New York, and their pleasant, cosy little home has been the resort of many of the best men and women in the world of letters and in the ranks of Spiritualism. Everybody has read the poems of Alice and Phebe, of whom but few have known the elevating pleasure of their personal influence. Repeated reports of her severe illness, for the last eighteen months, had in some degree prepared us for the tidings of transition; yet we felt a shock and pang when the news came, which only the philosophy Alice Cary believed and taught, could mitigate and console.

Half a hundred years of exalted, beautiful human life, have ended, and Alice Cary is "of the earth no more!" She has gone before. Earth has less of music, spirit life a richer song. With the sister still left among us, thousands deeply sympathize in her sorrow; but none can cheer and comfort as the gentle spirit which like flame through alabaster, shone upon the world beside her, and which still shall be with her to the end!

Beside their joint labors, Alice Cary wrote her "Cloverbrook Papers," "Cloverbrook Children," "Lyra, and other poems," "Hagar," a novel, "Married, not Mated," "The Bishop's Son," "Pictures of Country Life," "Lyrics and Hymns," "The Lovers' Diary," "Snow Berries," etc., etc., beside very many minor pieces.

Now the duett is broken, but we can but believe that a double inspiration will rest upon the heart and hands of her who remains. May Phebe Cary live long with us, to translate the song and music her sister Alice chants to her from within the veil. May we live as purely and beautifully as they, and passing on, leave as much accomplished, and as little we would care to change.

E. S. WHEELER.



## Superstition.

BY MRS. EMMA SCARR LEDSHAM.

Enshrouded in her mantle, lo! she sits,  
The treacherous queen, the evil sorceress,  
Surrounded by her slaves of abject mind,  
Whose hearts she feeds upon, whose tears she drinks,  
The while they bow in worship at her feet.

She blinds the eyes of all who look on her,  
Their ears she deafens to the voice of Truth—  
Who, clad in shining garments, stands apart  
And calls to every one, "Come, come with me,  
And seek the regions where Contentment dwells."

But Superstition, with her fearful threats  
Of future horrors, blasts their germs of thought,  
That else might blossom into great  
And glorious deeds, and they no more aspire  
To leave the boundaries she has marked for them.

But now her tyranny is on the wane,  
For God is raising up a multitude  
Of heroes, armed with Inspiration's sword,  
Who will attack her strongholds, and set free  
Her terror-stricken captives from their chains.

On earth there now unfolds a higher power  
Than that of Superstition. INTELLECT  
Advances, bearing firmly in his hand  
The banner of God, to which men will be drawn,  
Until their separate souls are blent in one.

Cleveland, Ohio.

## Spiritualism Two Hundred Years Ago.

When in Sparta, Wis., we saw a book entitled, "Annals of New Town," in Rhode Island, we think, bearing date of 1675 in its historic researches, and tracing the claims and supervision of the church in all the interests of those Puritans. Whilst Rev. Leverich, a faithful orthodox, was preaching the "damnation of sinners," one Mary, wife of Thomas Case, a half-Quaker, entered the church and addressed the minister thus:—"Come down, thou whited wall! Thou art one that feedest thyself and starvest the flock!"

She was led out by Daniel Moore, the constable, and persuaded to be quiet; and afterwards fined at the assizes in October, to the amount of five pounds. Her only defense was that she "went in obedience to the Lord, to declare against Mr. Leverich's doctrine."

We have a prayer on the tip of our pen—Lord, send us more Marys, to cry out against the "whited walls" and the "starvers of the flock." J. O. B.

## Early Clairvoyance.

It is a notable fact that several important features of clairvoyance were developed about the time that Wm. Miller prophesied the end of the world. Among others, Mrs. Lucina M. Tuttle of Byron, New York, who was mesmerized early in the winter of 1845, and in the spring, she gave to neighbors, and friends from a distance, even, remarkable communications relating to spirit life and spirit scenery. She stated most emphatically, that the time was at our very doors when trance, vision and spirit communications would become general throughout all civilized lands.

## A Dead Mother Visits her Living Child.

RICHMOND, January 23, 1871.—A strange story is current in certain circles here. About two years ago Mr. A. married. In due time he became a father, but his wife died when the child was a few months old. On her death bed she exhibited intense anxiety as to the fate of the little one she was to leave behind her, and earnestly besought her husband to confide it, after her death, to the care of one of her relatives. He promised, and, I believe, did for a while let the child stay in charge of the person whom the mother had designated. Some weeks ago, however, Mr. A. again married, and at once reclaimed the child, who as yet had never learned to speak a word, and was unable even to creep. One day this child was left alone for a few moments in its stepmother's bedroom, lying in a crib or cradle some distance from the bed. When Mrs. A. returned, she was amazed to see the child smiling and crowing upon the middle of the bed. In her astonish-

ment she involuntarily asked:

"Who put you there, baby?"

"Mamma!" responded distinctly the child that had never theretofore spoken a word.

On a strict inquiry throughout the household it was found that none of the family had been in the room during Mrs. A.'s brief absence from it. This, it is solemnly averred, was but the beginning of a series of spiritual visitations from the dead mother. Whenever the child was left alone it could be heard to laugh and crow as if delighted by the fondlings and endearments of some one, and on these occasions it was frequently found to have changed its dress, position, &c., in a manner quite beyond its own unaided capacity. Finally, as the account is, the first Mrs. A. appeared one night recently at the bedside of Mr. A. and his second wife, and earnestly entreated that her darling should be restored to the relative whom she had indicated as the guardian of the child on her deathbed. The apparition, which, it is declared, was distinctly seen and heard by both Mr. A. and his wife, promised to haunt them no more if her wish was complied with. Both Mr. A. and his wife were too much awe-stricken to reply; but the next day the child was carried back as directed by the ghostly visitant. Such is the story as seriously avouched by the principal parties concerned, who are most respectable and intelligent people, and no spiritualists.—*Cincinnati Commercial*.

## "Is It So?" Answered.

We take pleasure in laying before our readers, from proof sheets of *Human Nature*, kindly sent us by James Burns, so much of Mr. Loomis' lengthy reply to the inquiry of the London *Spiritualist*—"Is it so?" as relates to the "hydrogen flames of the sun,"—"the planet Neptune"—"Acyone as the center of the Universe," etc. Lack of room, alone prevents the publication of the entire article. Clairvoyance, now quite common among Spiritualists, is of vast importance. Mr. Davis, in one of his works, describes with great minuteness the "clairvoyant medium." This clairvoyant mediumship is rightly denominated "the superior condition." We hope it may be demonstrated beyond the cavil of the scientists and the doubts of investigators, that clairvoyance anticipated modern science in her explorations of nature. New Churchmen claim this for Swedenborg, and those belonging to the "Brotherhood of the new life" do the same for T. L. Harris. Let these claims be thoroughly sifted, with an eye to the true, the useful and the good:

MR. EDITOR:—My attention has recently been called to the following paragraph, clipped, it seems, from an English paper:

"A recent number of *Human Nature* contains an article by Mr. J. B. Loomis of New York, setting forth that Andrew Jackson Davis, the 'Poughkeepsie Seer,' by his clairvoyant revelations, anticipated by some years the leading discoveries of modern science. Mr. Loomis asserts—'The hydrogen flames of the sun, and nearly all the conclusions recently arrived at by the aid of the spectroscope; the life-beds at the ocean bottoms, the planet Neptune; Acyone as the centre of the grand universe to which our system belongs; and many other things of like import, were put on record by Mr. Davis, years before science proved or even discovered them.' Is this true? If Mr. Loomis is able to give the name, date, publisher and place of publication of each book, containing the record proving each of his assertions, we will examine the books, sift the statements thoroughly, and publish the results. Such strong assertions should not be made unaccompanied by proof."

In this paragraph, with its original connections, I simply designed to show that clairvoyance, or the true and worthy exercise of this faculty of the spirit, has often preceded by many years, the slower steps of scientific inquiry, which, although ultimately sure to reach the same conclusions, ushers in an advanced knowledge, and the light of a better philosophy, by tedious methods, and but slowly at best. Clairvoyance, it may be well to observe, does not follow the laborious methods of science in its investigations, but with the leap of the lightning's sight-line, it bridges the intervening vales of test and uncertainty, where observers are compelled to labor, discovering facts or things instantaneously, or it enters directly into the penetration of truths and principles.

The following references indicate substantially what I had in mind when the paragraph above quoted was written; and if Mr. Davis' generalizations in his various works are examined like those of other writers in other branches of philosophy, with a simple view to the truth, the evidence is ample to prove that the conclusions arrived at by recent investigations in various

fields of inquiry, were indicated by him long ago, by a process still unrecognized by the schools.

On pages 159 and 209 of "Nature's Divine Revelations," (edition of June, 1847,) sufficient evidence is found that Mr. Davis saw and described very clearly, the solar flames that science has recently termed the "hydrogen flames," and which he in general terms designated as a form of electricity, and which will ultimately be verified when science shall have proved the identity of what it now terms electricity and hydrogen.

In Vol. I. of "Great Harmonia," (edition of 1850,) pp. 79, 80, 81, 85, 89, he calls oxygen, hydrogen, nitrogen, etc., only different states of electricity, in some of its allotropic forms—or, rather, electricity in different degrees of refinement. The reason for his saying this is that he sees the ultimate atoms of each as clearly as we see and recognize cannon-shot or billiard-balls. Hydrogen, as we know the element, could not, as some observers allege, ascend 111,000 miles above the incandescent solar sphere. Common hydrogen, as the spectroscope at present indicates these flames, and it indicates only the extremities or edges, would be annihilated instantaneously at the very surface of the sun. But electricity developed in its lowest form, or in a form compatible with the inconceivable heat at the surface, might mount in its luminous state, transmuted through its various forms as it ascends, to the condition denominated hydrogen at the extremes or edges of the flames, thus possibly attaining the altitude indicated, and answering the observed behaviour of the spectroscope. As collateral evidence of the truth of this, on page 161, "Nature's Divine Revelations," it is said, "Electricity followed next, as a consequent development of [light]. And the last active fluid [electricity] extended to the utmost extreme of the whole mass and its successive radiations."

Within the past five or six years, Mr. Davis has several times, in conversation, re-described to me from memory, with various particulars originally omitted, the grand and wonderfully near view and prolonged observation he had of the solar sphere.

I do not feel called upon here, to cite proof or references for my assertion that the seer anticipated science by the revelation that "Acyone is the centre of the grand universe to which our system belongs." Science itself has not yet proved it to a certainty. It is the speculative assumption, however, of many scientific minds of to-day, based upon somewhat questionable evidence, or rather, upon observations not sufficiently abundant or mathematically certain. I will say, however, that Mr. Davis recorded the fact solely from the clairvoyant outlook during March, 1846 (*vide* "Nature's Divine Revelations," p. 159, sec. 14, edition of 1847.) On page 210, same work, he says of the sun—"It has become a planet of the requisite degree of density, belonging to a more interior centre"—referring, of course, to Acyone, for he saw the "centre" upon which the grand system swung (see also page 160 same work). Moreover, he saw at this time a universe of truths and principles so grand, facts and worlds so multitudinous that he utterly despaired of revealing them or of putting a tithe of them on record, and yet these facts and truths the scientific world will not "discover" for ages to come.

In regard to Neptune, and its prior discovery by clairvoyance, reference may be had to "Nature's Divine Revelations," p. 160-1. The evidence here is sufficiently ample, had the announcement originated within the pale of the fraternized schools, instead of in the manger of obscurity, to establish beyond cavil its clairvoyant discovery, and prove the cerebro-telescopic power of the human mind. None who recognize the divine faculties engendered in the human spirit, will doubt that Mr. Davis, in March, 1846, saw with a clearness that observers have not yet attained, this grand but unripe planet, the eighth of our system, then unknown to the scientific world. Clairvoyance, again, outstripped the slow but sure mathematical computations of Professor Adams and M. Le Verrier. The boy of seventeen saw the planet long in advance of Dr. Galle of Berlin, with a far more penetrating eye than his telescope afforded, for, shall I add, he made record even of the planet's density, the number of its satellites, and the chemical constituents of its atmosphere, (*vide* "Nature's Divine Revelations," p. 167,) the truth of which the telescope and the improved spectroscope, or its equivalent, will one day verify.

Of course the scientific world paid not the least regard to the revelations of the seer, but rather passed them by in silent contempt. It is so common for truth to be born in a manger, that those well satisfied with authorized paths and methods, rarely look for it in humble places. Often the finest gem is passed unheeded, because of its common appearance, or its want



of the well-known *artificial polish*. The eyes of the true philosopher, however, are gradually opening to the reasonable fact that intuition—and its high development, clairvoyance—cannot, in the light of its unimpeachable testimony, be ignored.

It is ever a source of satisfaction that the slow steps of science in the last analysis reach the same conclusions, and that thus is proved to external recognition, the accuracy of the power of prevision inherent in the human mind—a power which takes cognizance equally of the atomic realm of the unlimited past, the boundless present, or the infinite future.

New York.

J. B. LOOMIS.

### Which is It?

The New York *Observer* follows the *World* in pronouncing *anathema sit* over the respectable and cleanly soul of poor George Holland, the dramatist. It says in behalf of Rev. Mr. Sabine:

Much undeserved censure has been cast upon an excellent Episcopal clergyman of this city, for declining to read the burial service of his church over the late George Holland, a celebrated play actor, recently deceased. We say the censure is undeserved. Clergymen have rights of conscience as well as other men. If their views of duty to their profession forbid them to recognize actors as "dearly beloved brethren," they have as perfect a right to their opinions as other men have to theirs.

Mr. Sabine is required to speak of the dead as "our deceased brother," and to say over him "blessed are the dead who die in the Lord;" and he knows that, to the popular apprehension, these words are regarded as implying that the deceased was a Christian brother and died in the Lord.

Clergymen undoubtedly have rights of conscience, which should always be respected, but this right of conscience should not be confounded with that clerical superciliousness, which springs from vanity and bigotry. Rev. Mr. Sabine did not decline to bury George Holland because he was a bad man, or because he believed him to be a bad man; but simply, first, because G. H. was a play-actor, and second, because G. H. did not belong to the Episcopal Church. If G. H. had been an Episcopalian, and had unfortunately been, besides, a toper and rake, a liar and pickpocket—if he had not yet been subjected to discipline—Mr. Sabine would have read the burial service over him, alluding to him as "our deceased brother," and ejaculating with more or less fervency, "blessed are they who die in the Lord!" Indeed, if he were still, technically, "in good standing," the rules of the church would have required it.—*Chicago Eve. Post*.

### Correspondence.

MESSRS. EDITORS— Not long ago I went into Potter county, Pa., to lecture. Now Sunderlinville, Potter county, has not been blessed with lectures upon Spiritualism, to any degree of surfeit; it is too far from the railway, being thirty miles by stage from Genesee station, N. Y. The route is over Allegheny hills, making the ride tedious, though the scenery is picturesque. A Second Advent Reverend in giving notice from his desk of my expected advent among them, notified his flock that he should be present at my lecture, and see the good ship Zion safely through. He was there, and at the close of my Sunday evening lecture, reviewed it, and I in turn, reviewed his comments. The audience was not dismissed that night until midnight, but *all* remained, seemingly interested. The preacher was at a loss to find words severe enough wherewith to reproach mediums and Spiritualists—his most emphatic term being *free lovers*.

After an absence of about six weeks, being invited, I returned to Sunderlinville, but my Reverend friend was not there to greet me. Where was the immaculate? I was informed that, fresh from stigmatizing Spiritualists as free lovers, he had attempted with drugs to conceal the effect of his own free lust, where in a widow had loved him, "not wisely but too well;" and in the attempt both mother and child took

passage with the boatman pale. As for him, the neighbors warned him to depart, which he accomplished between two days, and as a consequence his flock is a without a shepherd.

In Warren, Pa., (my home,) the priests have it all their own way. The church spires are as thick as masts in a harbor, and yesterday the only church which had lacked a bell, was supplied with one, which is the envy of all the other churches. The strife seems to be which shall have the largest bell. What the church lacks in sense, it evidently intends to make up in noise. The priests all smoke tobacco. Just imagine, Messrs. Editors, if you can, Jesus Christ walking through the streets of Jerusalem with a cigar in his mouth; his sacred head wreathed in tobacco smoke! Such incense is not pleasing to my God.

Last month there came to my house a "thunderbolt," though I should not have recognized it as such had it not apprised me of the fact. It was McQueen, the Exposer. He said he wished to see the Methodist minister as his (McQueen's) wife was a Methodist, he thought the minister would assist him in procuring a hall or church in which to expose Modern Spiritualism. I told him the minister was out of town, but I would assist him if he would grant free discussion; to which he agreed. I directed him to the county jail, where resides the sheriff, who is a good Methodist. What a blunder! From that moment I have not seen or heard of the "thunderbolt" in Warren. The very next issue of your paper told me why: he is said to be a graduate of the Michigan State Prison, and the grated windows of that jail were sad reminders.

"Spiritualism is necromancy!" said a minister, from a Warren pulpit, a few evenings since. But he admitted the phenomena, and said that Samuel did really appear to Saul and the woman of Endor. He warned his flock to beware of the delusion, or they would all become Spiritualists. He closed with a benediction for Christ's sake, but gave no opportunity for reply. He was in his castle, and could hurl anathemas at his pleasure. What a contrast to the course pursued by Spiritualist lecturers!

Is it not passing strange that in this country, with our schools, colleges, and professions of scientific attainment, there are thousands who believe, (or profess to believe,) the myths that are preached from those velvet-cushioned pulpits?

Why do not the Christian churches welcome Spiritualism as proof of what they, without its aid, can never prove—immortality? The answer is obvious: When Spiritualism is accepted by the people, a personal God, the devil, a literal hell, and the doctrine of the vicarious atonement, will have vanished, and with them the occupation of the priest, like Othello's, will be gone. MORE ANON. CHARLES HOLT.

A. A. WHELLOCK, MAN'G ED. AM. SPIRITUALIST:

DEAR SIR—Please send THE AMERICAN SPIRITUALIST to the following named persons. . . . A copy to me, as formerly, with a copy of the *Lyceum Banner* for my children—making \$5.00 I owe you, which amount I enclose, and \$1.00 for you to place to the tract fund you propose.

If Spiritualists, so-called, as speakers and writers, would thresh and winnow the church theology less, and be content with preaching their beautiful philosophy and practical religion instead, there would be more harmony in the ranks, and more good seed sown. They claim harmony as their corner-stone—yet where will you find a more inharmonious and angular set of thinkers on the planet? Thanks for past ministrations. Yours for truth and freedom,

C. E. G.

MESSRS. EDITORS—I send one dollar in order to be better posted in spiritual matters. Would that A. A. Wheelock or another like him, could pass this

way again. Although it was not my lot to meet him, I feel and see the good effect of his lectures in this vicinity, and can but entreat come again, Brother Wheelock and help us. What say you? You can get from Columbus to Athens by rail, now. What will compensate you for coming to Athens, and then across the country to McConnellsville by way of Amesville. Let me hear from you soon, either by letter or through your paper.

Your sister,

Mrs. M. J. O.

Amesville, Athens Co., O.

[Mr. Wheelock is now very busily engaged in Wisconsin. When he returns home he will write you. Mrs. A. A. W.]

Mrs. Jennette J. Clark of Boston, writes: "I have had the pleasure of attending of late, several of the seances given unitedly by Mrs. Helen Mathews and Dr. Roundy, and though my pen cannot do justice to the doings of the invisibles, yet it is my earnest desire that the friends should see and know for themselves what spirits are doing to convince skeptics of the truth that a channel is open whereby they can demonstrate their presence and identity to mortals in the form. . . . Among other manifestations, bells were chimed, flowers produced, and perfume exhaled throughout the room; independent voices spoke, giving names, dates, and detailing circumstances connected with their lives, which in many instances proved to be strictly of the character of most significant tests."

D. W. Hull from East Abington, Mass., concerning the meeting of the Spiritualist Lecturers' Club, to which he had been invited, writes:—"I shall not be able to attend your Speakers' Meeting to-night, though I should be only too glad to be present. I wish to give the meeting my undivided influence. Speakers should be better acquainted with each other. To do so is to love each other more. It is only by holding ourselves aloof from each other that we feel unconcerned. Those we are best acquainted with, we love the most. There is need of speakers coming together oftener. . . . A time is coming in which we are going to need all the help we are able to give each other, and the sooner we have on our uniform, the better.

"There are matters which will naturally arise for discussion in your meeting, which I cannot refer to without swelling this letter to too great length. Hoping you will be guided by the best wisdom in heaven, acting in harmony with the good of the earth, I remain fraternally yours."

A VOTER AND NON-VOTER—Members of Congress take notice:—Two "Constitutional" persons offered heir ballots at the recent election in Macon, Georgia. We give the conversation as it occurred between each person and the election inspector:

Non-Voter offers a ballot.

Inspector—We cannot take your vote, Madam.

Non-Voter—Why not? I can read and write, and understand perfectly the political issues involved in this election. I pay city and county assessments and internal revenue taxes. I keep a store, buy and sell goods, sign checks, and give receipts.

Inspector—We know all that, Madam, but we cannot take your vote.

Exit Non-Voter.

Voter appears and offers a ballot.

Inspector—What is your name?

Voter—I dunno, Massa. I'se sometimes called Ole Jo; but most allers Ole Cuss.

Inspector—Where were you born?

Voter—Golly, I dunno dat. My Ole Massa said I wasn't born at all, but dat I jes cum yer on a flat boat.

Inspector—Take his ballot.

To acknowledge that spirits communicate, is to strike the key-note of progress, because the whole system of natural philosophy may be inferred therefrom.



## Replies to Correspondents.

In this column we shall give brief answers to all questions of correspondents pertinent to the Spiritual Philosophy.

T. J. S., Ogden, Utah Ter.—Says that their medium wrote messages very satisfactorily, until one was written to a gentleman from his mother, who unfortunately did not sign her name. It was desirable to convince the gentleman, who was not a believer. A circle was held, in which no one knew the name of this gentleman's mother. The medium was entranced, and spoke instead of writing the name. "She spoke about one hour, mentioning this name, say, fifty times, and even spelled it out slowly, so as to make no mistakes, and desired me to communicate this to that gentleman. Next day I did so, and found it was wrong." "So we now distrust every spirit, and feel—'Now really, are you, or are you not the party you say you are?' Could this be once settled in our minds, happiness and joy would be no names for the feelings that would pervade our bosoms."

Every investigator has met with similar experiences, and there are many ways by which they can be explained. We as yet know so little of the conditions necessary for absolute certainty of control, that we must proceed with great caution. The spirit realm is infinite in extent, and we have only placed our feet on its threshold, and have as yet only a few general principles to guide us. The reiteration of a message does not attest its truthfulness. Ideas are impressed more readily than names, events, dates, etc., as the latter are given more or less mechanically. As the medium writes and speaks as influenced by the controlling spirit, precisely in the same manner, and by the same laws as it would were it enrobed in flesh, (by animal magnetism, or spiritual magnetism—one and the same,) you will understand by what subtle conditions that influence is maintained. Undoubtedly some other spirit entranced your medium, than the one who wrote the message, and spoke the name. You at once thought it was the name you wanted, and your influence became stronger than the spirit's. It would then be impossible for you to obtain a direct communication. If you had a delicate magnetic needle, and desired to have it tell you the truth, i. e., point directly north, you would cover it with glass, that no current of air should move it; you would remove all objects of iron, that might swerve it. Far more delicate are the nerves of the medium, and the positive influence of the circle is more powerful than that of iron on the needle. This experience may be of benefit to you, teaching the fallibility of communications, the necessity of an ever watchful reason, and that it is as necessary now as in Paul's time, to "try" the spirits.

T. J. S., Centreville, I. T., writes:—"I am a confirmed atheist, and when I read your 'Career of the God-Idea,' I was led to believe that you were one; and they are so few, and such sensible fellows, I felt chagrined to find out, (by your Music Hall lecture,) that you were a Spiritualist. Now the questions I wish to ask you are these: 1. Do the so-called spirit manifestations controvert the doctrine that heaven and hell are localities? 2. Are the good and evil mixed on the other side? 3. Are not spirit communications puerile, even to childishness? 4. Did you ever read a communication from Daniel Webster, Parker, Paine, etc., that did not make you tremble for their intellectual fame? 5. What do you mean by the spirit world, and where is it? 6. Does memory survive the shock of death, and if so, what is to compensate the spirit for its suffering here? . . . I have arrived at the conclusion that we know positively nothing beyond this life. That life results from certain combinations, under proper circumstances, of two or more elements of intangible nature. That when the body ceases to perform the functions necessary to its own animation, the law ceases to act, and the vital spark is given back to its original, again to animate, it may be, a human body, a horse or a plant. . . . What I want you to do is, if you can, to establish by reasonable methods and reasonable arguments, your faith, or refute mine, then shall I be under lasting obligations to you."

(1.) Spiritualism denies the existence of a local heaven or hell, a personal God or devil. (2.) Death works no change in the spirit, and good and bad mingle as spirits, as they do as mortals, controlled by similar attractions, forming associations which are pleasurable, and avoiding those which are disagreeable. (3.-4.) Spirit communications are often puerile, and because great names are attached, by no means proves that they originate from the source they claim. Spirits unknown to the medium, may give such names to attract attention. We have seen many communications which were far from puerile, bearing the impress of the minds claiming to write them. Our correspondent is pleased with the "God-Idea," and we produce it to him as evidence, though it makes not the ostensible claim. (5.) We hold that the spirit world is a series of zones surrounding the earth, and that each world has its own appropriate zones. (6.) Every faculty of the mind survives the shock of death, and the spirit advances to perfect harmony with the laws of its being, there as here. How recompensed for suffering? By at last attaining

harmony. How is the child recompensed for grasping the flame? By a knowledge of its properties. Spiritualism rests on its facts, and no speculation can set these aside. If materialism explains them, then the conclusions of our correspondent are inevitable. The question then is—Is Spiritualism true? And this must be settled by individual investigation, to be satisfactory to the individual.

To be honored as an atheist, far away in the mountains of Idaho, is certainly beyond our aspirations for fame, and we regret that our humble belief in Spiritualism has "chagrined" one who saw in us a "good fellow." Our brother is not the only one who has implied our atheism, for the secular press, in its reviews, has taken occasion to vent the spleen fostered by religious intolerance, and one journal of the "religious persuasion" says it is well for the author he had not lived fifty years ago, for then the stake would have been made ready: implying also the benevolent and Christian regret that these fifty years have gone by! Our conclusion is not atheism: it is this:—God must be infinite; man finite. Therefore he cannot, by reason of his constitution, comprehend God. All his reasons and conclusions, based as they are on his finite views, must be erroneous. In this investigation, the wisest and the most ignorant, removed as they are by infinitude, are equally at a loss, and the speculations of a Hottentot are as valuable as a Descartes. We can only arise to principles. What lies beyond is unknown. Is it not wiser for us to employ ourselves in investigating the vast domain revealed to us by our senses, which we can know, than in speculating on what we cannot know? Yet, paradoxical as it may appear, the divine who does not comprehend the action of his own breath, feels himself fully adequate to explain the attributes of an infinite God; and the more ignorant he is, the more readily will he undertake the task. After all, the question is not of the slightest real moment to us. Whether God is one, or ten, or a dozen, his infinitude removes him immeasurably from us. We touch his laws infinitely before we reach him. It may please our vanity and egotism to believe in a God who hearkens to our prayers, and enters into our parvenue plans, but our reason teaches us that such feelings are baseless as dreams, and only the pleasing fables of childhood. The Great Unknown is beyond the reach of reason, and the sooner acknowledged such, the better.

## Northern Ohio Relief Association.

This organization has for its object to solicit and forward substantial aid to the sufferers impoverished by the ravages of war in France and Germany. It is understood that besides the large number of sick and wounded of both armies, that from the borders of Germany through the northern part of France, embracing a large portion of the wheat growing regions, a million of armed men have marched and fought over it, consuming everything and leaving thousands of human beings in actual starvation. The sufferings of these starving thousands appeal with an eloquence that should be irresistible, and insures prompt action on the part of men and women, patriots and Christians, to send their contributions, for it will be needed.

Never, perhaps, was there a time or an occasion when a generous sympathy was more imperatively called for, by human sufferers needing alleviation; and it is believed that with a certainty of donations reaching destination, and accomplishing the object intended, a prompt and generous response will be given to the appeal.

Arrangements have been made for a public store-room, at the rooms of the Young Men's Christian Association, North Side of Public Square, to receive flour, grain, seeds, cheese, and any or all articles which can either be forwarded or converted into money. It is expected that the different railroads will furnish free or reduced rates of transportation to Cleveland and to the sea-board; and also that a government vessel will transport supplies across the ocean, where a responsible agent will see that all is expended with the utmost care.

All money remittances, as well as shipments, are to be consigned to "T. P. Handy, Treasurer N. O. Relief Association, Cleveland, Ohio."

Let it be remembered that every dollar in money contributed may save a human life. Will you please see that there is an earnest, active working committee, who shall canvass in your vicinity, and have all contributions forwarded promptly.

HON. STEPHEN BUHRER Mayor, *President*

L. F. MELLETT, *Secretary*.

T. P. HANDY, Pres. Mer. National Bank, *Treasurer*.

## LITERARY NOTICES.

Through the kindness of Adams & Co., Boston, we are in receipt of Hudson Tuttle's last volume—"The Arcana of Spiritualism." Neatly and substantially gotten up, this book of

450 pages presents a fine appearance and reflects great honor upon the publishers. But the contents most interest us; and we have no hesitancy in pronouncing this the best production from the author, under the acknowledged inspirations of his immortal teachers. He has our permission—no smiling—to continue writing. But whenever his later works throw discredit upon his first volumes, we shall revoke the edict—*write*.

Opening any of Mr. Tuttle's books, we expect to find close reasonings, clear statements and sound, logical conclusions, without verbal tangles and redundancy of expression. Some sensible man wrote:

How I detest the vain parade  
Of big-mouthed words of large pretence!

Commencing with a general statement of principles, the nineteen chapters composing this Arcana, treat of the phenomena, philosophy and moral bearings of Spiritualism in its varied relations to matter and mind. The headings indicating the subjects treated are accordingly useful.

With most of the doctrines taught in this work we are in full sympathy. The author repudiates the "whatever is, is right" dogma, and thus runs clear of a cold, senseless fatalism—that Wahabite fatalism so lucidly described by the Hon. Gifford Palgrave in "Notes of a Journey from Gaza through Arabia to El Khatif on the Persian Gulf." Here is the extract:

One of the principal dogmas or opinions of these Wahabites is this: the absolute, universal, all-pervading, all-existing power of the Divinity in everything; that is to say, that nothing is angelic or human, or even animal action, not even physical—everything is divine. For instance, if I take up a pen, it is not I that take it up—of course I am speaking now in the Wahabite sense—in their sense, literally speaking, God takes up the pen. Again, if I lay it down, the same. If a man writes, it is not the man, but God that writes. If fire burns, the fire does not burn of itself, but it is God that effects the burning. If a stone falls, it is the same. And from this, in consequence, springs up the most absolute system of fatalism, taking away all moral responsibility and degrading man to the level of a mere machine.

He thinks the cause of Spiritualism the worse for what dark circles have done, affording, as they do, such opportunities for trickery and deception. With this opinion doubtless a large majority of Spiritualists coincide. Upon the subject of "evil spirits," Mr. Tuttle agrees with Judge Edmonds, Emma Hardinge and nearly all of the thoughtful Spiritualists of the country. Speaking of a "circle formed of low characters," he says: "But spirits lower than themselves—those who love to lie, to cheat and to steal, who disregard all right, are attracted to such a circle, and answer all questions by lies, except so far as they may secure to themselves the confidence of the questioners. . . . There are also spirits who delight in torture. If these can find a suitable medium for their purpose, they will do with him as they choose, making him act and speak in a most reprehensible manner."

At some future time we propose to take some of the gems in this volume to grace the columns of the AMERICAN SPIRITUALIST. We snatch this:

In man everything is represented. He is capable of comprehending all, because a part of all. In his mind is laid the orbits of starry worlds. Solar systems and galactic universes dance through the congeries of his brain. All he does is the perfection of pre-existing thought. The engine, beautiful, perfect, a miracle of workmanship; the telegraph, and the steamship, are ideas clothed with matter, embodied thoughts."

"The Arcana of Spiritualism should constitute a part of every Spiritualist's every thinker's library in the land. For sale at this office. Price \$2, postage 20cts.

THE PHYSICS AND PHYSIOLOGY OF SPIRITUALISM. By William A. Hammond, M. D. New York. D. Appleton & Company. 1871.

Dr. Hammond, after extinguishing Spiritualism by an article in the *North American Review* of April last, finding it still deceiving with its flickering light, returns to the charge, with said essay thoroughly revised, and with "large additions," clearly impressed that he has now utterly annihilated the "great delusion." The booklet is small, containing only 86 pages, and compared with the task it assumes to accomplish, seemingly inadequate; but for all deficiencies it compensates by pretensions, in which it has not been our fortune to read a work more nauseating. He begins with cheap rhetoric on the attainments of the mind in scientific exactitude. Not all are expected to be high priests in science. He informs us that:

"There have always been, and probably always will be, individuals whose love for the marvelous is so great, and whose logical powers are so small, as to render them susceptible to entertaining any belief, no matter how preposterous it may be; and others, more numerous, who, staggered by facts which they cannot understand, accept any hypothesis which may be offered, as an explanation, rather than confess their ignorance."

Of such, he remarks:

"Their minds are decidedly fetish-worshipping in character, and are scarcely, in this respect, of more elevated type than



that of the Congo negro, who endows the rocks and trees with higher mental attitudes than he claims for himself."

Does Dr. Hammond know who he thus brands as "fetish-worshippers," and "scarcely less elevated" than "Congo negroes?" To call such men as Profs. De Morgan, Gregory, Varley; as Longfellow, William Howitt, Robert Chambers, Rev. J. G. Wood, Victor Hugo, M. Guizot, Mm. Leon and Jules Favre, Judge Edmonds, Judge Lawrence, Wm. Lloyd Garrison, B. F. Wade, and a host of others equally eminent, "ignorant"—of "logical powers so small as to render them susceptible of entertaining any belief"—indicates more arrogance than discretion.

After this wholesale disposition of believers, he introduces a great variety of interesting facts of psychology, none of which Spiritualists will dispute, and from which they can gain instruction. Dr. Hammond appears to have closely observed these facts, and records them clearly, but he does not have the least appreciation of their bearing. He fills his pages with them, and then draws his conclusions without any reference to them. In this method, if method it may be called, he has few equals, and is a charlatan of the first water. These facts illustrate hallucination, Reichenbach's odyllic force, somnambulism, hysteria, fanaticism, witchcraft and levitation. However interesting in themselves, they have as much bearing on Spiritualism as the story of the man in the moon. Every well-informed Spiritualist admits all the author claims in these statements. He, however, refers levitation, the moving of physical bodies, to several causes, all of which are extremely weak and have been repeatedly refuted. The first is, "Hallucination on the part of the subject, or of those asserting themselves to have been witnesses. 2. Unintentional exaggeration, misrepresentation, and inaccuracy of statement. 3. Insufficient evidence. 4. Intentional misstatement. 5. Legerdemain." He closes this summary by saying that "There are perhaps fifty cases of levitation on record. I will engage to supply more and better authenticated instances of any other hitherto mentioned supernatural phenomena,—such as lizards living in the human stomach, persons walking without heads, people with glass legs, etc."

"No medium has ever yet been lifted into the air by spirits, no one has ever read unknown writing through a closed envelope, no one has ever lifted tables or chairs but by material agencies, no one has ever been tied or untied by spirits, no one has ever heard the knock of a spirit, and no one has ever spoken through the power of a spirit save his own. The hypothesis of spirits is altogether the least plausible that could be suggested."

Here is the gist of the Doctor's effusion—a negation that would be sublime for its impudence, were it not so pitiable for its puerility. He should know that to prove a negative is impossible, and that the world will not be quite satisfied with his unsupported opinion. The five propositions above named do not require separate review, for a thousand, or ten thousand witnesses, if required, could be brought forward to testify that they have seen matter move without physical contact. Dr. Hammond's dogmatism is met with facts of unimpeachable character.

He introduces Von Vleck as a pattern of an imposter who can give all the physical manifestations in a style equal to the best medium. He had him give seances in his office, to his friends, and recommends him to the curious! Spiritualism may be said to be fortunate in the character of its opposers. Those who have taken foremost rank as "exposers," have been, with scarcely an exception, of the vilest and most depraved order. Von Vleck, McQueen, Fay, and now Dr. Hammond, have led this forlorn hope. What of the latter? We well understand that it is not in the province of a reviewer to attack the character of the author; but Dr Hammond has accused all media of being deceivers, imposters, and miserably ignorant, and thus renders himself liable to inquiry into his own character. We desire to know if he is endowed with such moral purity and sincerity, that he is justifiable in denouncing others in this manner. Of this man who plumes himself as having been "Surgeon-General in the United States Army;" whose titles are paraded in eleven lines, on the title-page of this thin volume—that able writer, A. E. Giles, thus speaks, in his exhaustive review in a recent number of the *Banner of Light*:

"In the midst of the recent civil war in the United States, an eminent man, whose name was hung with many scientific titles, the Surgeon-General of the United States Army, was accused and tried by a court martial, upon very grave charges of official misconduct. J. Holt, Judge Advocate General, in his report of the case, under date of May 17, 1864, to the Secretary of War, wrote:

"That the natural and necessary result of the acts of the accused, as established by the record, involved a criminal spoliation of the Government Treasury . . . ; that this spoliation was in part accomplished by the purchase of inferior medical supplies and stores, thus compromising the health and comfort, and jeopardizing the lives of the sick and wounded soldiers, suffering in hospitals and on the battle fields of the country—soldiers solemnly committed to the shelter and sympathies of the office held by the accused."

"He further stated: 'That the trial which lasted nearly four months, was one of the most patient and thorough that has ever occurred in our military history, and the accused had

throughout, the assistance of eminent and able counsel in conducting his defense. The court, which was composed of nine general officers, at the close of this prolonged investigation, declared him guilty of the charges preferred.'

"The President of the United States, the genial, kind, forbearing, honest Abraham Lincoln, did not act hastily in such a case. It involved the reputation for truth, honesty and fair dealing of an eminent man. Not until three months afterwards did he issue the following order in reference to that case:

"The record, proceedings, findings and sentence of the court, in the foregoing case, are approved, and it is ordered that Brigadier-General William A. Hammond, Surgeon-General of the United States Army, be dismissed from the service, and be forever disqualified from holding any office of honor, profit or trust, under the Government of the United States.

A. LINCOLN.

"August 18, 1864."

A crime more atrocious, more heartless and villainous, cannot be conceived. For a few paltry dollars, he sacrificed the health and lives of the sick and wounded soldiers committed to his care and protection! This is the man who charges mediums with deception; who can see nothing in the startling phenomena of Spiritualism, but ignorance on the one hand and duplicity on the other!

Yet the religious press have received his booklet with favor, and the *Independent* considers it the most complete and damaging exposition yet published. We pray them to withhold judgment until they apply Hammond's expose to their own beliefs. What becomes of the Spiritualism of the Bible? This is a sword that cuts two ways, and if it sweeps Spiritualism from the present, as absolutely annihilates it in the past.

The perusal of this booklet reminds us of the fable of the mole. An old mole, that was an M. D., a professor in a college, and member of several scientific associations such as mole-dorm supporters, wrote a book in which he asserted that there was no such orb as the sun. "No mole ever saw the sun," said he, "nor the sunlight, and I defy any mole to prove that he ever saw it. Hence, it is extremely foolish to listen to those beasts that claim there is daylight." He laid this great work before a grand scientific mole convention, and was unanimously proclaimed champion, and the moles all retired to their burrows, congratulating themselves on the uselessness of asserting longer that there was a sun in the heavens. A fox, overhearing the speeches, laughingly exclaimed: "It is not strange for moles to arrive at such a conclusion, as they have no eyes, and are always burrowing under ground. Well, well, moles are moles, and the worst favor you could show them would be to bring them to the surface."

H. T.

Joel Moody has sent us from Kansas a live book written on a dead subject—"The Science of Evil." The volume published by Crane & Byron, Topeka, contains 350 pages, is printed on fine tinted paper and presents a handsome appearance.

The author is a bold, vigorous writer, handling the subjects involved—the origin of evil, the eternity of evil, the necessity of evil, the "social evil," &c.—in a masterly manner.

Almos' his first sentence commences—"Evil is, and therefore means something. It has been doubted that evil is, but this is only a matter of definition; the facts called evil have not been denied altogether. Evil and morality are both variable quantities; they are finite in expression and admit of comparison, because dependent upon conditions and finite action."

This book will doubtless have an extended sale.

### The Ohio Liberal Tract Fund.

A suggestion at our last State Convention, that a fund be raised for the purpose of publishing Tracts, to aid in counteracting the pernicious influence which the bigoted and sectarian Christian creeds are exerting by all such powerful means. We propose to raise a fund for this, if possible. We have plenty of excellent matter on hand, and all we need is the money to pay for printing them. We will gladly do the work of preparing copy and distributing tracts, free of charge. Will the Societies and Lyceums in our State take hold of this matter? Every cent received for this object will be acknowledged in this paper. Send in your contributions, and send for the tracts.

All money for this purpose, and orders for tracts, should be sent to

A. A. WHELOCK,  
Cor. Sheriff and Prospect Sts., Cleveland, O.

#### CONTRIBUTIONS.

C. E. Gray	-	-	-	-	\$1.00
W. S. Brown	-	-	-	-	\$1.50

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The following letter is from an Ex-Member of Congress from the State of New York,

My Dear Sir:—Thinking you may feel some curiosity to know of my health since coming home, I write to say that my experiment of your treatment is beyond all question a perfect success.

Hoping I may be the means of putting many others in the way of making your acquaintance, I am, with best wishes to you and yours,

O. B.

Quincy, Ill., Oct. 12th, 1867.

Sir:—The two bottles of medicine, sent to my address here have accomplished thus far all that you claimed for it. \* \* \*

I have met the Young Men's Christian Association, and presented to them what I believed to be the merits of your medicine, urging their immediate action in the recommendation of its use in the Asylum of Good Templars, which institution is yet in its infancy, having incurred heavy expense in the procuring of a proper house or home. Yesterday I was waited on by a committee of three, saying that they had decided on giving it a trial. \* \* \*

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Dear Sir:—Your "Radical Cure" for intemperance has proved so beneficial to my husband, that some of my friends wish me to write for more.

My husband was and has been for some years very intemperate; but, thanks to you and our Heavenly Father, he is entirely cured, and words will hardly express our gratitude. I sent before in Mrs. Bradley's name, for fear I could not persuade him to take it, but now he is willing to say he owes his cure to your medicine, and for it we shall ever remain grateful to you.

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He has been cured by its use, and others are wanting to try it. Send the quantity you can afford to for the enclosed money. Forward by express at your early convenience. Send a dozen circulars, if you please.

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Sir:—Thinking you might wish for my reference with regard to the efficacy of your "Cure," I give you the address of T. V. D., Buffalo, N. Y., to whom you may write for particulars. You may remember that I caused to be sent to you from Rochester, N. Y., an order for some of your medicine a year ago. He is a thoroughly cured man, not only of rum-drinking but also of tobacco-chewing, and has resumed his place in his father's affections and business.

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## THE BIRD OF PASSAGE.

BY HUDSON TUTTLE.

Oh, Bird of Passage! down the lowering sky,  
The deep-toned gladness of your heart I hear,  
As with swift wings above the storm you fly,  
To seek a home in softer atmosphere.

In icy chains our rivers fast are bound,  
A glittering surface spreads above our lakes,  
In chilling snows our zone is girt around,  
And sportive life the joyless scene forsakes.

The rushes by the stream are crisp and sere,  
The wild rice flaunts no more its emerald plume,  
The murmuring waves have frozen with the year,  
And Death we see again its reign resume.

Go, Bird, oh spirit of the dying year!  
Go to a clime where life and joy abound,  
And leave us with our forests brown and sere,  
Our leaden, cloud-cast sky and snow-clad ground.

My heart rejoices at your clarion note,  
A farewell to us from your lofty height;  
I gaze upon you, floating as a mote,  
And cry, farewell, oh Bird! speed on your flight.

We too are birds of passage, and when death  
Congeals our vital streams, our flight shall take  
Where we no more shall feel the blighting breath,  
Nor home within our hearts shall sorrow make.

Far through the mists we see a gleaming shore,  
Beneath whose purple shade our angels stand;  
The sky is golden, and the pearline floor  
Melts into azure on the blooming strand.

Our angels! garbed in robes of woven light!—  
We hear their voices echo through the spheres,  
Ecstatic with the sweetness of delight—  
Regret we not the swiftly flying years,

That bear us to life's changeful autumn bloom,  
Or falling snows of winter's early prime;  
Let all go by! We will our pinions plume,  
And from the wreck betake our flight sublime.

Go, Bird of Passage, go! The murky sky  
Surcharged with tempest, bids you take your flight;  
Go where the scenes are bathed with tropic dye,  
And to the feathery palms sing your delight.

## Europe in 1871.

A clever philosopher of the last century, says *Notes and Queries* ten years ago, the Abbe Galiari, amused himself on the 27th of April, 1771, with writing to his friend, Madame d'Epinau, from Naples, a sketch of "Europe as it would be in a hundred years." The conjecture, cast at random, hit nearer the mark than might have been anticipated:

"In 100 years we shall resemble the Chinese much more than we do at present. There will be two very distinct religions—the one that of the higher and lettered classes; the other that of the people, which will be divided between three or four sects, living on tolerably good terms with each other. Priests and monks will be more numerous than they are now—moderately rich, ignored, and tranquil. The Pope will be nothing more than an illustrious bishop, and not a sovereign. They will have pared away all his temporal dominions, bit by bit. There will be large regular armies on foot, and but little fighting. The troops will perform admirably on parade, but neither officers nor soldiers will be fierce or brave; they will wear rich uniforms, and that is all. The chief sovereign of Europe will be the monarch of our Tartars—that is to say, the prince who will possess Poland, Russia, Prussia, and command the Baltic and the Black seas, for the nations of the North will always remain less cowardly than those of the South. The remaining princes will be under the political mastery of this predominant cabinet. England will separate herself from Europe as Japan has done from China. She will unite herself with her America, of which she will possess the greater part, and control the commerce of the remainder. There will be despotism every where, but despotism without cruelty—without effusion of blood; a despotism of chicanery, founded always on the interpretation of old laws, on the cunning and sleight of the courts and lawyers; a despotism of which the great aim will be to get at the wealth of individuals. Happy in those days the millionaires, who will be our mandarins. They will be everything, for the military will serve only for parade. Manufactures will flourish every where, as they do now in India."

## Paraphrastic.

A Woman Suffrage bill, submitting the question to the vote of the people, irrespective of sex, has been passed by the Minnesota Legislature.

The "Catholic World" says that with 6,000,000 members, there is but one Catholic paper in the United States with over 10,000 paying subscribers, and scarcely one that can afford to pay for contributions.

"Shall we pray for you?" asked a Sister of Charity of Gen. Renault. "No!" he answered vigorously, "pray for France." This is the best there is in the highest form of religion—unselfishness. The philanthropist who was "too busy for others to think of his own soul" could not have met much resistance at St. Peter's gate. Busy to save others!—this has no dogma in it, but it saved the souls of Marcus Aurelius, John Howard, Robert Shaw, and Abraham Lincoln.—*Cin. Eve. Post.*

MOTHERS.—Each mother is a historian. She writes not the history of empires or of nations, upon paper, but writes her own history on the imperishable mind of her child. The tablet of that history will remain indelible when time shall be no more. That history each mother shall meet again in the coming ages of eternity.

The Pope has put forth a protest, in which he complains chiefly that, as he has no longer control over the post-office, and since the Italian government can not be trusted to convey his letters, he is "wholly destitute of the means of communicating" with his children, which "the vicar of Jesus Christ and the common father of the faithful" ought to possess.

A clergyman, being much pressed by a lady of his acquaintance to preach a sermon the first Sunday after her marriage, complied, and chose the following passage in the Psalms as his text: "And there shall be abundance of peace—while the moon endureth."

Starr King, when asked to define the difference between Universalists and Unitarians, replied that "Universalists believed that God was too good to damn men eternally, and the Unitarians believed that men were too good to be eternally damned."

A Christian, according to our view, is one who believes in the precepts of Christ, and attempts to live according to them. Indeed, not only the world, but the church, is fast coming to the sensible conviction that it is not so much a man's belief as a man's conduct that makes him a Christian. There are certain great and profound beliefs—such as we have named—which do mould human conduct; but as a general rule, these beliefs are common to all religions, orthodox or heterodox. They are the self-evident, spiritual axioms which appeal successfully to almost every earnest man. We have not yet seen any evidence that Evangelical Christians are better men and women than Liberal Christians.—*N. Y. Independent.*

Sorrow sobers us and makes the mind genial. In sorrow we love our friends more tenderly, and the dead become more dear to us. And just as the stars shine out in the night, so there are blessed faces that look at us in our grief, though before, their features were fading from our recollection. Suffering! let no one dread it too much, because it is good for us, and will help us to make sure of our immortality. It is not in the bright day, but only in the solemn night that other worlds are to be seen in shining their long, long distance; and it is in sorrow, the night of the soul, that we see fartherest, and know ourselves natives of infinity and sons and daughters of the Most High.

A clergyman went on board a steamboat at Memphis, and requested a party of card-players to reflect, before retiring, where they would be in a thousand years. One of the party thought at their present rate of travel, with no accident, they would be on the way to New Orleans.

1871.

THE

1871

## American Spiritualist.

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