

# BUCHANAN'S JOURNAL OF MAN.

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## ART. I.—SOCIAL REGENERATION.

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The science of man is the pioneer science, and rightfully assumes the prerogative of leading and guiding the progress of the race.

In studying the constitution of man, we perceive the causes of his evils, and the nature of their appropriate remedies. Success in regenerating the world from its present condition must depend upon an adequate knowledge of the laws of human progress and development.

The numerous attempts which have been made, and which are now in progress, for the amelioration of the condition of mankind have fallen far short of attaining any satisfactory result. Ignorance, crime, disease and misery still abound in our land, and the schemes of social redemption which appear designed to remove the entire mass of evil are every where surrounded by the ignorance and crime which they have not yet successfully repelled.

Christianity proposes to bring about a millennium on earth, and embodies principles which would lead on to a millennial condition; but that kind of Christianity which has been practiced in the world has but little millennial power. Even in the midst of its professors, we find but a meager array of the elements of human happiness, and human progression.

Socialism proposes to bring about a millennium by the scientific direction of industry, and the harmonious co-operation of enlightened men; but, unfortunately, the socialist's systems are too far removed from our present condition. Socialism, with its communities, its palaces, its gardens, and its groups of happy and harmonizing beings, stands to the present population of the earth, as the West Indies to the people of the middle ages—beautiful and romantic islands, but removed and concealed beyond an impassable sea. The

VOL. II—P.

transition from our barbaric state of society to the millennial state proposed by socialism, requires another Columbus to point the way. Men cannot be removed from an order of society in which they have grown grey, to another social order, radically different in its fundamental principles, and totally incompatible with the whole character of their past lives.

The selfish and antagonistic nature which is so fully developed and cultivated in man as he is, which hinders the realization of Christianity and socialism, renders it necessary that there should be other intermediate agencies by which the world may gradually approximate to the condition in which harmonious co-operation may be possible. Such agencies are now at work: anthropological science, republican governments, republican and philosophical literature, public education, land reform, temperance societies, protective unions, Masonic and Odd Fellows Societies, and many other forms of co-operative unions, are gradually removing the asperities of life, diminishing crime, increasing enlightenment, harmonizing life, and leading us to aspire to something far better than the world has yet seen.

Feeling intensely the evils of our present social state, and feeling as I do, that man was designed for a higher order of life than has yet been witnessed, feeling deeply convinced, in my own consciousness, that a higher condition is easily attainable by the proper and consecutive steps of progression, I have been impelled to enquire what may be done in the present condition of society, to diminish the evils of life, to dam the river of crime and ignorance, and turn its waters into the channel of benevolence and truth. All attempts to realize at once the grand ideal of life appear to be failures. We must progress in knowledge and in virtue. We must stand before we can walk, and walk before we can run. In approaching the final home of humanity, we must stand upon the threshold of the temple before we can occupy its interior.

What, then, can be done in the present state of society? We cannot reform mankind at once, but we can, by appealing to their intelligence, their honesty and moral sense, induce them to adopt additional measures which will tell with an illimitable effect upon themselves and future generations. When evils abound they must be met by organized efforts, and as Alcohol has been hurled from the field of death and misery over which he reigned triumphant, so may the other curses of society be driven from enlightened nations. The lower order of the curses only has been vanquished: murder and robbery, rape, arson and theft have been put down by the co-operative, organized efforts of society. Intemperance, which belongs to the same rank among social disorders, has already been greatly curbed. But higher forms of evil now demand our attention, and more elevated reforms may be accomplished by the same powerful energy of combined effort.

The prevalent evils of society at this time are widely different

from those of the darker ages. Crimes of violence against life and property are comparatively rare. Society is no longer under the dominion of brute force; it is now governed by the pecuniary power, and our crimes and faults are of the pecuniary character. Acquisitiveness, selfishness, and all the varied forms in which vanity, ambition, and other selfish passions may be indulged, constitute now the leading faults of society. Those who are called the best men in society, and who even profess the religion of Christ, direct their energies, not to the true ends of human life, but to the concentration of power, in the form of wealth, in their own hands; and their highest ambition appears to be to possess and maintain this power, and to make a respectable display in the eyes of their fellow men; not a display of superior intellect, or of superior moral worth, but a display of superior pecuniary power, manifested by splendid architecture, elegant grounds, costly apparel and showy equipage. Such are the great ends of life to which the young man is taught to aspire—such are the manifestations which he is practically taught to respect, and the want of which he is taught to regard as contemptible.

The whole frame-work of our society is pervaded by the idea that the man of wealth, who makes a fine external display of his pecuniary power, is worthy of great deference, and that the man who has not succeeded in the acquisition of wealth, or who has not cared to pursue it, belongs to the lower class of society, upon whom we may justly look down with perfect indifference, if not with supercilious contempt.

After a dispassionate survey of the general constitution of society, it is probable no moralist will doubt that the faults of the world arise from the predominance of the selfish over the moral faculties. The proposition, indeed, is almost self-evident; for our passions or impulses, from which evils arise, may be clearly recognized as belonging to the selfish group, while our desires, emotions or impulses productive of good, may be referred to our moral organs.

The question, then, "in what manner society may be regenerated?" is resolved into the simpler question, "in what manner can the moral organs be made adequately to control the selfish, and bring them under due subjection to the higher powers?"

The education and physical regeneration of the race are adequate means; but before we can bring them to bear, we must elevate the existing race to such a position as to enable them to move on in the career of improvement, by adopting and carrying out a perfect system of education. But as we are not prepared at present to adopt the necessary means of immediate social redemption, let us lay aside, for the time, the true and holy social condition of humanity, as impracticable now. Let us lay aside, also, the consideration of the most powerful means which might be applied by an enlightened race, and consider what is practicable at the present time, in the way of speedily subjugating the animal to the moral nature.

Whatever can be done in this direction, must be done by voluntary co-operation. A society of voluntary and zealous friends of humanity, must be formed to carry out our views, and it will be necessary not only to propose a virtuous career, a subjugation of the animal and elevation of the moral nature, but to show an obvious and palpable motive for the effort that is to be made. The effort must be of such a character that all can perceive, at a glance, its propriety—that it is not a painful or hazardous undertaking—that it is promotive of their own pecuniary, personal and physical interest, as well as their moral well-being. That it is for the welfare of each and of all—that it will gratify our self-love in accordance with justice, and our philanthropy in accordance with the dictates of conscience. If such a scheme can be proposed, in which it will be not only the high duty, but the pecuniary and personal interest of every man and woman to co-operate in it; such a scheme must be successful. I therefore propose the following enunciation of our opinions, and the following pledge as the basis of a new social movement. Adopting as the basis of our union, the principle of strict justice, we aim to build upon that foundation the loftiest structure of philanthropy. Let us adopt the following constitution for our

#### BROTHERHOOD OF JUSTICE:

The undersigned, members of the BROTHERHOOD OF JUSTICE, unite in declaring and sustaining the following principles:

1. We believe that all human beings should enjoy knowledge, virtue, health, and happiness.

2. We believe that the injunction, "Thou shalt love thy neighbor as thyself," is binding on all; and, consequently, that no man should rest contented while another human being exists in this world in a state of unhappiness.

3. We believe that all our powers, capacities, and resources should be consecrated to the welfare of mankind, and that all which is not needed for our own welfare, should be carefully applied for the benefit of others.

4. To promote the establishment of these principles, we hereby agree to live in an economical manner, or within the maximum limits, which shall be assigned by the society of the Brotherhood of Justice.

The principles here announced are holy and just. No moralist, or Christian can object to them. The pledge proposed may appear a very simple and meager affair, but there is power in that pledge to redeem the world. Like the temperance pledge, "I will no longer use, or encourage the use of intoxicating drinks," it is simple; but it exterminates the evil. By the temperance pledge we exterminate drunkenness—by the pledge of the Brotherhood of Justice, we exterminate selfishness. We turn the vast floods of wealth which are now squandered in profligate expenses from pampering vice, to diffusing virtue. We turn the mighty energies which are employed in serving mammon to the service of



God. We lift the vast intellectual power which is now enchained by selfishness, and place it on high as the beacon-light of the world. We bring toppling down the whole superstructure of aristocracy; and we lift above its ruins, the enlightened and regenerated people. We take from the shoulders of the millions the crushing weight of labor and care; and we lift and remove from woman that pressure of toil—that domestic drudgery, by which she is crushed and hurried to premature old age. Great as the reform has been in the use of intoxicating drinks, greater by far will be that reformation which abolishes selfishness, emancipates intellect, emancipates labor, and gives to woman her proper sphere—removes from the countenance of mankind the pressure of corroding cares, and takes away from frail and benighted humanity, that pressure of want and temptation by which men are continually driven into crime. I firmly believe that, in this pledge, we have a moral lever which will overturn the whole existing fabric of luxury and poverty, wealth and crime, falsehood and ignorance. Evils which exist at present, because the vast power which society possesses has not been applied to upheave and throw them off. The mighty power of mankind has been devoted to selfish ends, when one tithe of that power would have swept away the foul mass of crime and ignorance under which we rest.

The mechanism of the change is simple. The vast productive powers of society are far more than sufficient for the comfortable support of all. Then let us arrest at once, by this simple pledge, the flood of selfish expenditure, and the countless millions of wealth must flow into the channels of benevolence. It is self-evident that if each individual limits his expenditures for selfish purposes, the wealth of the world can only be expended for laudable objects, and must of necessity, at some period or other, in whatever form an enlightened judgment may dictate, contribute to the happiness and regeneration of man.

But I may be told that this scheme has too millennial a character—that men cannot possibly be induced to renounce their selfish expenditures, and that such a society must prove, like all other schemes of lofty benevolence and holy living, utterly impracticable with our present population; let me therefore consider its practicability, and show the numerous motives for establishing such a society—the religious, moral, selfish, and social advantages which will urge the people to co-operate in this movement.

*The SINCERE CHRISTIAN* will perceive at once that the Brotherhood of Justice aim, like the Sons of Temperance, to abolish a formidable evil, and to bring the world nearly up to the standard of holiness. He will therefore cheerfully lend his aid. Those denominations of Christians, who have sincerely endeavored to carry out the principles of Christ by an economical, modest, and humble style of living will rejoice in the co-operation of the Brotherhood of Justice. Those, on the other hand, who live more sumptuously;

who have practically denied and rejected an essential portion of Christianity, will be startled, by perceiving that they are left far in the rear of the moral progress of the times.

THE MEN OF WEALTH who have accumulated their treasures slowly, and by incessant toil, who know the amount of manual labor and mental anxiety which attended the acquisition of each dollar, and who are conscientiously disposed to preserve their estate for some good purpose, who abhor all selfish and extravagant expenditures, will readily join the society to lend it their aid, and the influence of their example. Men of wealth, who duly appreciate the value of property, know that they are called upon by society to indulge in profligate expenditure which their conscience condemns. When their wives and children, their friends and neighbors, urge them to a more magnificent style of living, their conscience quietly forbids, but gradually yielding to the force of example and temptation, they dissipate their substance in expenditures which produce no satisfaction of mind, because they are dictated only by an empty vanity. Such men will gladly lend their moral influence to co-operate with the society, and to receive the moral co-operation and countenance of that society in checking the profligate and wasteful expenditures of fashionable life.

POOR YOUNG FAMILIES beginning life, with high hopes, but limited means, full of energy, but void of resources, feel with the greatest severity the pressure of our existing social order.

They are compelled by the force of a corrupt public opinion to present the external signs of competence, by dressing and living as well as their neighbors, or forfeit a share of public respect. They know that it is wrong thus to spend their means. They know that it is impossible for them to rise in the world, unless they economize; but the husband cannot deny the importunities of his wife, nor can he restrain his own pride; and hence thousands at the commencement of life toil on for years in a hopeless struggle with poverty, expending every dollar they make to keep up a respectable appearance, and lead a life of corroding anxiety, without the power ever to rise to competence and comfort, whereas if they could join a society in which simple and economical living was the law of life, and could be sustained by the moral power of that society, they would manfully go on, trampling upon fashion, living in accordance with their means, and be respected in so doing, and finally attain to competence and ease. Thousands of young families are tempted at the commencement of life to expend every thing they possess, and often run into debt, rather than sacrifice the morbid vanity which our present imperfect social order fosters. In whatever enterprise they may be engaged, their energies are crippled, and their habits being known, their credit is destroyed, and ere long they meet with a reverse, and total ruin destroys their prospects for life. Had they possessed more moral firmness, or had they been encouraged, by the example of an economical society, to live

in a simple and natural style, within their income, to accumulate their resources, and to go on in the amelioration of their condition, they would not only have prospered by their own exertions, but would have commanded the confidence of community, and readily received the confidence of capitalists in any undertaking in which they might have engaged. I regard this pledge, therefore, as a means of regenerating our commercial system, by inducing young merchants, contractors, and master operators in their various branches of industry, to pledge themselves to live in a simple economical manner. We shall give the strongest assurance to capitalists that obligations contracted by such persons will be honorably fulfilled; for if their resources are never frittered away in useless expenditures, they will be enabled to sustain their families in a simple style of living, and honorably to redeem their obligations. Why is it that so great an amount of debt is unpaid? Why is it that so many talented and energetic men become crippled in fortune, and bankrupt? Is not the important cause to be found in the fact that their expenditures are urged on, by vanity, beyond all reasonable limits, and these extravagant expenditures encroach on their necessary capital. Such men not only keep their minds in a continual state of anxiety, but ultimately cripple their operations, and render themselves helpless, or totally bankrupt. We must put a stop to such extravagant expenditures; let us, by the power of an improved system of society, overthrow those habits which are inevitably destructive to the welfare of mankind, and disgraceful to those who engage in them. Then, and not till then will such extravagant expenditures be regarded as eccentric and ridiculous. Then, and not till then may we expect a general prevalence of integrity in community. For these reasons I expect the general co-operation of the RICH and the POOR. The industrious rich, because they are aware of the value of money, and wish to avoid the unnecessary waste which is rapidly dilapidating their estates. The poor, because they are continually ground and kept down by the pressure of needless expenditures, and they want the moral support of a society to assist them in repelling the despotism of fashion.

I expect the MORAL SUPPORT of every SINCERE CHRISTIAN who thinks that he should lay up treasures in heaven, rather than on earth, and believes that, "Thou shalt love thy neighbor as thyself;" and that consequently no man has a right to expend upon himself, for vain superfluities, that which his brother (whom he loves as himself), most urgently needs to save him from suffering and death.

I expect the co-operation of MORALISTS and of HONEST MEN, who cannot fail to perceive that the great amount of misery and crime that exist at present arises from the universal want of money in all benevolent undertakings, produced by the thousand desires and selfish vanities which now engulf our resources. These desires keep men continually impelled to covet money, and to seek its pos-

session by all honorable and dishonorable means. This unbearable social pressure which converts the man who would have been a Christian into a worshipper of mammon, which converts an honest man into a fraudulent trader, which converts a philanthropist into a gambling speculator, which converts an amiable citizen into a dishonest debtor, and a fraudulent trickster, gambler, countefeiter, or thief—this terrible satanic power of moral degradation, this pressure for money must be abated. Take off this pressure, and intellect will no longer be perverted as it now is, benevolence will no longer be cold and dead—conscience will no longer be drowsy—religion will no longer be “as sounding brass and a tinkling cymbal”—our social life will no longer be a continued struggle for display, and the world will soon attain that universal ease, abundance, manliness, and social enjoyment which belonged to the early pioneers of the West, before society had been gathered into cities, and been subjected to the awfully demoralizing power of a pecuniary pressure.

I expect the co-operation of the TRUE SCHOLAR, not the man whose highest aim is the ostentatious show of his learning, and the attainment of a splendid house, and aristocratic associations, but the true lover of knowledge. Such men have generally been simple and humble in their tastes, utterly unfitted for the strife of the world, in the pursuit of wealth, and indifferent to the gratifications of social vanity, possessing no sympathy with the followers of mammon, and the votaries of fashion. The true philosopher covets but little beyond the gratification of his immediate wants, so far as may be necessary for health and comfort; for he has such an ever-gushing fountain of pleasure in the resources of his own mind, that he cannot stoop to surround himself with the trumpery ornaments of a *parvenu* aristocracy.

I expect the co-operation of WOMAN, knowing that the present order of society bears with crushing force upon her. Knowing that she is alternately the dupe and victim of our present social order, I feel deeply interested for her emancipation. Taught to reverence public opinion, however false, unable to resist the mighty power of fashion, she toils to obey its commands, and, in so doing, often exhausts her resources, and endangers the welfare of her family. Her whole life is overwhelmed and embittered by the harrassing cares, and the petty drudgery of keeping up an ostentatious household establishment, often five times as complicated, expensive and laborious as her true wants require. Her intellect is frittered away upon trifles. Her health is impaired by confinement. Her moral nature is lowered by petty vexations. Her whole soul is cramped and brought down to the petty details of the household, the parlor furniture, and kitchen arrangements, when that soul, if properly nurtured and relieved from this degrading influence, might have expanded in intellect, in moral strength, and happiness.

I expect the co-operation of **OLD MEN** who have lived through the round of false social pleasure, and have learned, like Solomon, that "all is vanity and vexation of spirit." They have learned at least that friendship, and intellect, and love, and religion, and health, are the true sources of human happiness, and that all these may be enjoyed without any vain expenditure of money.

I expect the co-operation of the honest farmers of our country, a great proportion of whom already act on these principles.

I expect the co-operation of intelligent mechanics, who are accustomed to value men by their intrinsic worth, and despise that tinsel ostentation which captivates the unthinking.

I expect the co-operation of all **ORIGINAL-MINDED, SIMPLE-HEARTED MEN and WOMEN**, whose refined tastes and generous natures scorn the dictates of fashion.

I expect the approbation of all **TRUE ARTISTS**, who love the beautiful in nature, and who appreciate the beautiful in art, and who despise the follies and absurdities of an ever-varying fashion, which is based on no ultimate laws of taste.

I expect in this society that we shall establish a **FREE and INDEPENDENT REPUBLIC**, beyond the jurisdiction of **FASHION**—that we shall have sufficient taste and skill to contrive for ourselves fashions which shall be simple, tasteful, graceful, cheap and useful—that we shall be able to dress men and women in dresses consonant with the laws of health, propriety, and beauty, without consulting the pleasures of a London tailor or a Parisian milliner, to determine the dress of American men and women. When our society shall have become sufficiently numerous, and shall have established its models of appropriate apparel, it will exert a mighty influence upon public opinion, by the quiet rebuke which it will give to social ostentation, and by the respectability it will impart to a life of simplicity.

I expect, on the other hand, a vehement opposition from various sources. The selfish passions are ever ready and ingenious in furnishing apologies for their own excesses, and men will argue bravely and ingeniously to shield their selfish actions from the piercing shafts of truth. We shall be decried as Vandals and barbarians, who would desolate the world with our stern and rigid system—who would destroy all the beauty and romance of life—who would paralyze industry and abolish art—who would make the world a vast prison-house—for meager looking, straight-laced, poverty-stricken cynics. I reply that, on the other hand, so far from diminishing, we shall greatly increase the beauty of the world and the personal beauty of its inhabitants. So far from introducing a race of iron-hearted cynics, we shall have a race of cheerful, social, and truly refined men and women. So far from destroying art and paralyzing industry, we shall have the highest forms of art and the most prosperous state of industry.

But we shall be continually met by the objection, that when we

renounce the superfluities of life, we remove the motive to industry—that we renounce the legitimate gratification of ideality and refinement—that luxury gives to the mechanic his living—that the expenditure of money, by the rich, is necessary to maintain the poor—that a luxurious and delicate style of living, is necessary to develop our ideality and refinement; in short, that all the profligate expenditures which now exist, are necessary and useful.

I have weighed this matter well, and I must declare that every one of these objections is utterly fallacious. The man who has spent several thousand dollars in furnishing his house, and obtained an elegant equipage, declares that he considers these indulgences a legitimate exercise of a refined taste, and that if we deprive him of such indulgences we only check the development of ideality and refinement. A fashionable lady declares that the elegant dress and ornament upon which she expends several hundred dollars annually are necessary to her ideality and refinement, and are harmless indulgences. I deny that such are harmless: I must, also, deny that they are the indulgence of ideality and refinement. There is a radical mistake in this view. Ideality is an utterly unselfish faculty. It desires not the possession of any thing. It desires no mechanism, no property, no costly equipage. Our ideal and refined faculties attain their highest gratification in literature, in the beauties of nature and in the beauty of human character. The man or woman who has ideality sufficient to illumine the world, has little taste for *personal finery* and ostentation. The most ignorant votaries of fashion, destitute of taste and true refinement, are the most eager to heap together the fine furniture, the ostentatious equipage, the jewelry, and other forms of splendor. The most ignorant savage will spend hours, and even days, in arranging his toilet, and will be perfectly fascinated by the flaunting finery furnished by the cunning trader. It is not ideality that is gratified by fine furniture and jewelry, great mansions and equipage—it is the selfish group of faculties. Vanity, ambition, avarice, and selfishness, are the faculties which prompt us to accumulate such things; and the man or woman who has a predominant development of these faculties, is generally distinguished by a passionate love of wealth, and all the ostentatious display which that wealth can enable them to make. How ridiculous, indeed, is it to suppose that the love of finery and magnificent expenditure, springs from our unselfish ideality!

The vicious moral philosophy of fashionable society has so completely deluded us upon this subject, that I must be permitted to illustrate the error more fully. Let us take those in our present society who spend the greatest amount of time and money in ostentatious dressing and equipage; place these individuals upon a solitary farm, a thousand miles beyond our backwood's settlements, where they could enjoy the comforts of life, with no visitors to remark upon their dressing or equipage, can you suppose, for a mo-



ment, that they would spend an hour, each Sunday, in arranging their toilet; or that the fine lady would devote her days and nights to the preparation of elegant dresses, to the display of her fine feathers and silks, in promenading through the woods? Would she not soon lay aside those fashionable dresses, and adopt some of plain substantial material, and of convenient form, in which she could walk about her farm at ease, and enjoy life? Would the fine gentleman be willing to spend half a day every week in bur-nishing up the harness of his coach, in order that he might drive about his farm and secure the unlimited admiration of his horses and cattle? Would not all their fine equipage and furniture lose its value in their eyes, when there were no other eyes to be astonished and dazzled? It is too palpably obvious, that all of this luxury in society, which its apologists claim as the legitimate gratification of ideality and taste, is, in reality, the mere gratification of vanity and selfishness. Is it not evident, that in proportion as we indulge in a more ostentatious style of living, we nourish avarice, ambition, envy, and vanity? Is it not evident that luxury, instead of being a refining agency—instead of being a benefit to society—is one of the most potent means of corrupting public sentiment, and deadening the moral sense in a thousand ways? Luxury continually fosters selfishness, avarice, profligacy, and the overbearing arrogance, which, in aristocratic Europe, grinds the millions into dust—and, in *would-be aristocratic* America, deadens the sympathy with humanitarian reforms.

In truth, I cannot but regard luxury as a crime, for I have no greater rights than my fellow beings. If every man is alike a child of his Divine parent—if we are all brethren—if I am bound to love my neighbor as myself, how can I, with brazen hardihood, stand up and avow myself a Christian or a moralist when I know that millions are at this time in want—want of the necessities of life, want of knowledge and want of health, and suffering every form of human wretchedness, disease and death. How can I, with professions of virtue and honesty, hold in my hands the means of life—bread for the thousands, knowledge for the millions, and after all my own wants have been gratified, when I have food and clothing, society and books, declare that this superfluity which is in my possession shall be expended in the gratification of some elegant fancy, some ostentatious whim, some contemptible form of vanity—in building me a splendid mansion of which I have no need—in purchasing magnificent mirrors, and carriages from which I can expect no real benefit, thus declaring that the gratification of my slightest whim or my most selfish desires is worth more to me, than even the lives, health and happiness of thousands of my brethren. What should we think of the man who, in walking upon the banks of our river, should find a party of twenty or thirty men, women and children, struggling to reach the shore, their boat sprung a leak, and sinking almost within reach of land, and he,



having a splendidly finished boat, which he was occupied in admiring, who would positively refuse to lend that boat, to save the lives of the families perishing before his eyes, simply because he preferred surveying the architecture of his little boat, to gratify his vanity, and did not wish to have it a moment out of his possession. Such is practically our position, if when we have far more than a competency, we employ our superfluous resources, not in doing good to mankind—not in accumulating treasures to be laudably employed, but in wasteful, profligate expenditures to gratify our vanity, and leave our fellow beings to suffering, ignorance and crime, and so far from checking the progress of their misfortunes, do all we conveniently can to increase their prevalence by setting another example of profligate expenditure, adding additional force to the decrees of fashion, in behalf of an ostentatious life, and urge on, by all the force of our example, the mad pursuit and waste of wealth, in which conscience, benevolence, religion and science, the present and future welfare of man are continually sacrificed.

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## ART. II.—SPIRITUAL MANIFESTATIONS.

(From the *New York Tribune*.)

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MR. EDITOR: My attention was called to the subject of Spiritual manifestations nine months since, while a skeptic, which I continued to be until I had several opportunities for investigation. For the last two months the youngest of the Fox family—a girl 14 years of age—has resided in my family. During this time I have investigated daily, sometimes alone, and sometimes with my family, and with a great number of others who have sought the opportunity to do so. Several gentlemen of moral and religious standing united with me for investigation and instruction. For this purpose we have met once a week, with a few exceptions, at a place of our own choice, and generally alone with Miss Fox. On some occasions, others were present by invitation on our part.

One result of these investigations is a firm conviction of myself that we have held converse with the spirits of departed friends, which converse was had through the medium of sounds made when letters of the alphabet were spoken, forming words and sentences, which presented correct answers to our questions. I believe all my associates agree with me in this opinion.

I have looked with anxiety for the results of investigations by others, and am surprised to find that no two reports upon the subject agree as to the source of the sounds, or the mode by which *some think* they are made, or from what part of the person they proceed. Neither does any one theory, or all of them together,

as yet made public, satisfy the claims of the believer in spiritual manifestations, which are as follows:

*First.* That sounds are made by other than known natural causes.

*Second.* That sounds are heard separate and apart from any human being or known cause; sometimes on doors, at a distance from any person, as loud as would be produced by a violent blow of a man's fist.

*Third.* That invisible power is exerted in moving material things, separate and apart from any conscious human agency.

*Fourth.* That table bells are rung by some invisible agency in response to questions.

*Fifth.* That time to music is often correctly beaten.

*Sixth.* That intelligence is manifested in rapping when a letter in the alphabet is spoken, which it is proper to use in spelling out correct answers to questions, put mentally, orally, or in writing. Also, in the voluntary spelling of sentences of instruction and direction, and the names of strangers.

*Seventh.* That the answers to questions and voluntary communications usually are, and it is believed invariably would be, under proper and orderly circumstances, of an instructive and elevating character.

*Eighth.* That these communications come to us from the spirits of human beings that once existed as such upon the earth.

Many other things might be mentioned, but this will suffice for the present purposes. The published reports of investigations of the subject, taking an opposing ground, simply show that some person has been found who can make sounds by some unusual mode; but does it disprove the fact, that spirits *out* of the form can make sounds by showing that spirits—or persons—in the form can imitate some of them? Does it disprove the fact that some persons are mediums for spiritual communications, while in their natural and usual state and positions, if such communications should not take place when they are put in an unusual state or position? Does it disprove the fact that the spirits of departed friends sometimes communicate with us, if they do not at all times and under all circumstances answer to our call? Does it disprove the fact that persons standing upon an insulated stool may be so charged with electricity as to cause their hair to stand on an end, if the same results are not produced while standing on iron or other substances? Would it disprove the fact that Dr. Franklin directed the lightning by the use of iron rods, if it is shown that lightning has shattered a wooden rod to pieces?

I have probably put a thousand questions to the spirits, and they all, with one exception, which was explained very satisfactorily the same day, have been correctly answered. In September last, myself, wife and daughter, while traveling in this State, concluded to stop a day at Rochester and investigate the "rapping." We

arrived at the residence of Mrs. Fish and Miss Fox at 11 o'clock in the morning, and requested an interview with the Spirits—this they kindly granted. We were then strangers in the city, and to the ladies, never having spoken to them before, and purposely avoided making ourselves known. Immediately upon our taking seats raps were heard. The question was put, "will the Spirit rap if I write the name it bore on earth?"—*Ans. Yes.* Something like twelve names of living and deceased persons were written, and raps were made while writing the name of my brother who died in California in September, 1849.

*Question.* Will you rap if I write the month in which you died?

*Ans. Yes.* July, August, September—Raps were made while writing September, which was correct.

*Ques.* will you rap if I make figures signifying the day of the month of your death? Yes—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30—raps were made while writing 25, which was the day of my brother's decease. Several other questions of a business character were asked and answered; and voluntary information was communicated by use of the alphabet. This, at the time, was not believed; but subsequent events proved it was strictly and sadly true. We went to our hotel, and returned to the house between three and four o'clock, P. M. Being again put in communication the question was asked, "Will the spirits wishing to communicate rap when I point to their names written upon paper?" *Ans. Yes.* The former list had been increased to perhaps twenty names, about half of them belonging to persons living. Raps were made when I pointed to the names of a deceased son, brother and cousin; and while pointing to these with my arm upon a large dining table, it moved away from me eighteen inches or more. I looked around and drew it back. Presently it moved again, as before. I then got up, and upon examining the table and floor under it, was convinced that no person touched it, or had anything to do with its being moved. Soon after this a terrible creaking noise commenced, like the groans and creaking of a ship, which continued ten or twelve minutes. While this was being made, Mrs. Fish spoke and said it is an unusual sound, and she did not know what it meant. I thought it similar to the creaking of the steamer Atlantic before its wreck on Fisher's Island in November, 1846, at which time I was on board of her. This brought to my mind a lady who was then in my care, and was lost. I added her name to my list. While writing the name a shower of raps was heard, apparently all over the table. Mrs. Fish inquired if I knew what it meant. I replied, "I believe I do, but do not wish to tell you, because it will afford me a better test." After the noise had ceased, I asked if the spirit wishing to communicate bore the name I last wrote upon my list—it was answered by a similar shower of raps. *Q.* How many years since your death? *A.* Three full and one partial rap, signifying

three years and a fraction—which was correct. Did it take place in the month of July, August, September, October, November—raps were made while writing November, which was right. Will you rap if I make figures signifying the day or days of the month the circumstances happened causing your death? “Yes.” I then wrote 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. Raps were made while writing 27 and 28, which was correct. Q. Can you tell why you did not keep hold of me as agreed? A. It was fright that deprived me of reason. Q. Why have you made this effort to call yourself to my remembrance, since I have never thought of placing your name on the list of deceased persons? A. I have always watched over you all, and felt an interest in your welfare. Q. How many children have I living? A. By four raps—correct. Q. By one present, “Shall I ever realize more happiness in life?” “Yes, you will begin to realize more happiness in life, just as soon as you give your thought to God. He is able to protect you from all evil, and permits your dear child to linger in the shades of earth to guide you to the heaven of eternal rest.”

Several gentlemen in this city, of reliable integrity and honesty of character, and purity of purpose, have met nearly every week for two months past, in a place of their own choosing, to investigate the Spiritual Knockings, and for instruction through them; and the following are some of the questions put and answers obtained. At the close of one of the meetings, at which questions had been put to the spirits, the communication, “We must go now,” was spelled out alphabetically. Upon the meeting again of the same individuals, the question was asked: “Why had you to go then?” A. We had duties to perform. Q. Do you, as individuals, have duties to perform? A. Yes. Q. Is the performance of those duties necessary to a greater spiritual development? A. Yes. Q. Do you learn these duties by your own intuitive knowledge, or are they pointed out to you by another? A. By a higher power than even directs you, my friends. Q. Will you tell us what power you refer to? A. Do you not know that the spirits of your departed friends are directing you from day to day? Well, then, reflect; is there not a still higher power directing us, else how could we direct you? Q. Are any duties pointed out which are not performed? A. No; would we do right to disobey? Q. Can you tell us in what the different degrees of duties consist in the spiritual world? A. We have duties that would be impossible for you to understand. Q. Has our coming together anything to do with the “rappings?” A. Not at all. Q. Are they produced by some power entirely independent of us? A. Yes. Q. Does the readiness, or freedom to communicate, depend upon our motives? A. Yes. Q. Are there different spheres of happiness in the spiritual world? A. Yes. Q. Will the spirit rap the number? A. By rapping 7. Q. Does the spiritual development

of persons in life determine the sphere into which their spirit enters in the spiritual world? *A.* Yes. *Q.* Are there higher states of spiritual life above the seventh sphere of which you speak? *A.* Yes. *Q.* What shall we call them? Spelled—"Celestial Heavens." *Q.* How many are there? *A.* Three. *Q.* Did any spirit from this planet ever enter any of the Celestial Heavens immediately upon the death of the body? *A.* Yes. *Q.* How many? Rapped—"One." *Q.* Whose spirit was that? Spelled—"It was Christ's." *Q.* Into which of them did he enter? *A.* The third.

Spirits often beat correctly to oral or instrumental music, as upon a drum, and, in some instances, eight or ten tunes have been beat in succession. They have also, by request, beat time to the most exalted sentiments in a verse, when sung or read, and also confirmed sentiments expressed by individuals, and, in this and other ways, manifest an interest in conversation. Within a few days, three ladies, who were strangers to us, called at my house. One introduced herself and the other two—one as Mrs. C., the other as Mrs. S. The medium was not in the house, and they left, saying they would call again. As soon as the medium came into the house the alphabet was called for by the spirits, who spelled—"Do not make any appointment with those ladies—wait until I make it—that lady was not Mrs. S., but was Mrs. B." We have since ascertained that the spirits spelled to us the correct name. I have often asked questions mentally and also written questions, and received correct answers. Tables and other material things have been moved, often in the presence of friends and strangers, when no person touched them—and the table bell rung by the spirits in answer to questions, not only at my house, but elsewhere. All these things, and more, can be testified to by a great number of unimpeachable witnesses in our own city. It is estimated there are a thousand persons who are mediums to a greater or less degree in this country—many in our city, and multiplying every day; and were it not unpopular, the public would not longer be ignorant of the fact. Let me caution persons against trifling with this matter. I exhort them either to investigate it fairly or let it alone. "For if this counsel or work be of men, it will come to nought; but if it be of God ye cannot overthrow it—lest happily ye be found even to fight against God." CHARLES PARTRIDGE.

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A NEW PHASE OF "SPIRITUAL MANIFESTATIONS."—(Correspondence of *The Tribune*).—*Morris, Otsego Co., N. Y., Tuesday, March 18.* H. GREELEY: I forward the subjoined article for publication in your *Tribune*.

Allow me briefly to state that "Spiritual Manifestations" commenced in my family on the 26th of December last, and have continued to improve in frequency and clearness up to the present

time—not, however, by “rapping,” but by *raising the hand*—making a deaf and dumb alphabet, and writing through the hands of *many* “mediums” in this vicinity. There are some *forty* “mediums” in our neighborhood, many of whom are in daily communication with the “spirit world.”

My daughter (Mrs. L.) has only been a medium for two weeks past, and never of herself wrote a line of poetry in her life. On the evening of the 16th inst. the spirit of a poet being called upon, dictated through her several poems. Yesterday several more were given in like manner; and this morning the following was written for your paper.

Yours, T. J. SMITH.

(We print the above with pleasure, it being the first written statement we have had of the supposed intimations from the spirit world given by the *raising of the hand*—a phenomenon that those familiar with mesmeric and kindred influences will readily credit and account for—whether correctly or otherwise remains to be proved. We wish some candid observer would more circumstantially describe this hand-raising matter. We have heard verbally that the *most determined skeptics* as to the whole “spiritual” business have in this way been made the instruments of answering questions intelligently and persistently as in the unseen world. If this be so, the matter is worth looking into, no matter how earthly and obvious the moving cause may be.

With every respect, however, for “Spirits,” earthly and celestial, we decline printing the verses sent us with the foregoing. To our gross material apprehension, they seem neither good enough nor bad enough to justify their publication).—*Ed. Tribune.*

What a striking contrast to the practical, good sense of the foregoing article from the *Tribune* is afforded by the following rabid ebullition from the *New York Medical Gazette*, edited by Dr. Reese :

“In an article in our last number we took occasion to express our apprehensions as to the fruits which might be expected legitimately to flow from these kindred abominations, and hazarded the prediction that deeds of infamy and blood would result especially from the last named imposture.

“Our reference to this subject is with the view of enlisting our profession, everywhere, in solid phalanx, against all these iniquitous conspiracies against the public health.

“That any medical man should be found identified with or interested in either ‘clairvoyance’ or ‘spiritual knockings,’ or any other species of miracle-mongery, is a burning disgrace to the fraternity, who should make haste to exclude him from their fellowship, and consign him to the execration he merits.”—*N. Y. Med. Gaz., March.*

On the other hand, the *Boston Medical and Surgical Journal* says: “A gentleman of this city offers a reward of one thousand dollars to the person who will *satisfactorily* explain the phenomena

VOL. II.—Q.



of the so-called '*spiritual manifestations*' without reference to their being made, as they purport to be, by departed spirits."

How very futile indeed are these ridiculous denunciations, so long as the facts maintain their ground everywhere, convincing more and more every day, and the above challenge remains unaccepted.

The Louisville Medical Journal, with grave stupidity, follows the New York Medical Gazette, and, after giving some of the most wonderful facts of spiritual communication, gives the details of the *knee-snapping* theory of the Buffalo physicians as a complete refutation of all the wonderful phenomena. The stupidity of dogmatic skeptics is nothing new, but it is our duty to notice and to condemn the spirit in which a large number of the medical profession not only studiously avoid the investigation of new discoveries, but seek to crush, by combined effort and fierce opposition, every man who obeys the dictates of philosophy and justice. The Louisville Medical Journal, for example, says :

"We have adverted to this subject in the hope of exciting the profession to a *more united opposition* to the *host of impostures* with which our land is infested. Physicians are the constituted guardians of the public health. They are expected to give direction to popular opinion on all matters relating to the human economy. Few of them, it is pleasant to know, were made dupes to the *Rochester imposition*, as few comparatively have embraced the *absurdities of mesmerism*. While one here and there has been found with credulity sufficient to swallow all the monstrosities of clairvoyance, the great body of the profession has listened to its reputed miracles with *becoming indifference*."

Demonstrated sciences are thus classed among *impostures*, which the profession is invited to crush; and in a city in which the most triumphant demonstrations of mesmeric power have established the principles of mesmeric science in the minds of the people, a medical editor, controlling the organ of a flourishing college, still has the hardihood to speak of the "*absurdities of mesmerism*" and to congratulate the profession upon their "*becoming indifference*." Do not these things show that the medical profession, as it has been, has proved unfaithful to its holy trust as guardian of the science of life, and that it needs a radical revolution. Let every friend of man exert himself to put down medical bigotry, and to encourage the modern movements which are now slowly but surely revolutionizing the art of healing.

In strict accordance with the spirit of reckless denunciation which is inculcated in some of our medical journals, Prof. Chas. A. Lee has written a letter to the N. Y. Tribune, in which he denounces the whole matter as a swindle, and recommends the local magistrates to punish it accordingly. If our laws were administered in the spirit which Prof. Lee recommends, he might some day find



himself in a minority, and be arrested as a swindler for imposing upon the community, and making money out of errors, far more pernicious than the spiritual communications could possibly be, however false they might be considered. These attempts to crush any species of investigation, by violence and coarse abuse, are utterly unworthy of a gentleman.

How utterly preposterous and dishonorable has been the course of Professors Lee, Flint and others of the Buffalo Medical School, may be judged from the following commentaries of the editor of the N. Y. Tribune upon his letter, and the response which it has drawn forth from Mrs. Fish:

(We think it but fair to add that *we* have been present when rappings were made on tables, chairs, etc., not only in the presence of these but of other alleged "mediums," when it was as certain as human eyesight could make it that *no person whatever was in contact with the article from which the sounds appeared to come.* "Ah!" says a doubter, "*you thought* they proceeded from the table, because you *expected* them there." Well, a little girl, less than two years old, who had never before paid any attention to this matter, was attracted to the vicinity of the table by the loudness of the "rappings," and stood near it for some time, *looking curiously first upon and then under the table*, palpably interested and puzzled by the hearing of sounds proceeding from a place where no known cause for sound existed. The table was a small, slight, plain one, without covering, and no chance for even a mouse to be within some feet of it unobserved.

Then the fact stated by Mrs. Fish that the sounds heard in the presence of the same "mediums" are of exceedingly various character—not merely loud and low at the same time, but imitating sawing, planing, creaking, beating time, etc., etc.—and especially the fact that, when but a single medium is present, there often seemed to be a dozen invisibles rapping at the same time—loud low, quick, slower, etc., etc.—does not seem to be adequately accounted for by Dr. Lee's theory.

So much we feel impelled to say, no matter whether our scientific and philosophic correspondent is moved thereby to class us with impostors or (more charitably) with dupes. It does seem to us that Dr. Lee has disposed of the whole matter too summarily, and that, after having volunteered to enter the list as an exposé of what he represents as a gross, impudent, pernicious swindle, he ought to have proceeded at least so far as to obtain a report or decision by some impartial committee that he had made good his assertions.)—*Ed. Tribune.*

LETTER FROM MRS. FISH.

BUFFALO, Friday, March 14.

To the Editor of the Commercial Advertiser: I gladly avail myself of the privilege you have so courteously extended to me to

defend myself through your columns, against aspersions which, if suffered to pass unheeded, might bring temporary reproach upon the cause in which we are engaged as involuntary, though willing instruments, in the hands of a higher power.

Some time since you gave place, in the columns of your paper, to a statement made by Professors LEE, FLINT and COVENTRY, which they put forth to the public as an exposition of the "Rochester knockings." The positions which they assumed we knew to be fallacious and unsupportable, and we at once challenged a fair and impartial investigation, believing that it was not in the nature of those gentlemen to seek out conviction of fraud contrary to evidences which I knew must convince every candid mind. It is true that when our feet were placed on cushions stuffed with shavings, and resting on our heels, there were no sounds heard, and that sounds were heard when our feet were resting on the floor; and it is just as true that, if our friendly spirits retired when they witnessed this harsh proceeding on the part of our persecutors, it was not in our power to detain them.

Dr. Lee says he heard two sounds when he was holding Margretta's knees. I counted five at one time during that operation, two at another and three at another, which made ten instead of two. But I do not consider the circumstance of any importance whatever. The spirit in which they engaged in the investigation was too palpable to be mistaken, evincing too great determination to carry their point to admit of the possibility of conviction. They had heard sounds made by limber *joints*, and because one person could produce one kind of sound, made by knee-joints, they would have the community believe that all the sounds heard in our presence for the last four years, were produced by thumping or snapping our *knee-joints*! As professional gentlemen whose reputations are dear to them, I would like them to tell your readers what condition our poor joints would be in by this time, after four years' constant service in this almost ceaseless operation. I will not call this quackery, but will be content to leave it to the public to pass judgment upon their professional erudition. Two of the Professors made little or no investigation. They were in our room but a few minutes previous to the appearance of the article in your paper.

Professor Lee, however, was in to see us frequently, and at several times expressed great surprise, affirming with much apparent candor that the sounds were truly astonishing. He witnessed the answers which were received by Mr. Chase, which were all correct and very astonishing, yet he did not attempt to account for them. Now, if Dr. Lee can account for all the correct answers that are given, as well as how the sounds are produced, it will gratify me very much, and I will try to account for some of the wrong ones. Mr. Chase called again, a day or two after that, and could get no correct answers; but this was no matter of surprise to me, after his having been in close communion with Dr. Lee; for we are taught

to believe that spirits associate by affinity, and, if that be true, he was no doubt led into a different society of spirits by associating with him. I do not believe the spirits of my dear departed friends could manifest in their presence, and I would not willingly allow them to mingle with such society. The word "Imposter" grated very harshly on my ears, and I have had to struggle very hard to overcome the feelings which such a cruel charge will naturally excite in every human bosom where honor finds a lodgment; but, in spite of all my endeavors, I still feel like other mortals; and this feeling prompts me to demand justice at the hands of a discerning public, and especially of those who have witnessed the entire success of the same experiments, which proved a total failure with our Esculapian knee-buckles.

The committees, which have frequently met since the affair with the M. D.s, have witnessed all the experiments which they attempted, and can testify to their entire success. One day, in presence of a number of persons, the same cushions were brought out, and we took seats elevated, with our feet upon them, resting on our heels, when the sounds were distinctly heard by all present. Capt. Rounds and Judge Burroughs were present on that occasion.

Our feet were held from the floor by Dr. Gray and Mr. Clark, in presence of the whole committee, on the evening of the investigation made by the medical gentlemen (after they left), and the sounds were distinctly heard, which was allowed by the committee to be a far more satisfactory test, as they could distinctly hear the sounds under their feet, and feel the floor *jar*, while our feet were held nearly or quite a foot from the floor.

The whole committee consisted of Dr. Gray and lady, Mr. Clark and lady, Mr. Everitt and lady, Mr. Stringham, Mr. Bristol, and two gentlemen invited by the Professors.

Most of the committee were persons we had never seen before, but we are informed they are persons whose testimony can be relied on. I would like to have Drs. Flint, Lee and Coventry, to club their professional lore and perceptive acumen, and inform the public how bells are rung and gongs made to ring out tunes, untouched by human hands; for if you have any confidence in your own citizens they can tell you what I now affirm is true. I will not be particular to mention the names of all the persons who have witnessed these striking phenomena, but I will give you the following:

C. C. Bristol, Mr. Gibson, Mr. Stringham, Mr. Stephen Dudley, Mr. L. Rumsey, Mr. Tows, Mr. Gould, Mr. N. Rogers, Mr. Wells, Dr. Gray and Mr. Tallmadge, and they can refer you to a dozen other respectable people who have witnessed the same. While these manifestations were going off, many of the persons above named have held us both so fast by the feet that we could not stir without their knowledge. They (the doctors) have attempted to explain one of the least important points, and, as we know, have signally failed. Now let them proceed to the more difficult points,

or manfully acknowledge their failure and our innocence of fraud.

As Dr. Flint is the editor of the *Medical Journal*, which is published in this city, and as he saw fit to publish the injurious report against our moral integrity, which was made by the visiting committee of M. D.'s, we hope he will manifest the sense of honor which his standing in society warrants us in looking for, by publishing the contradiction which must now be evident to him, and thereby make the reparation as broad as the injury. This would be just if not magnanimous.

Yours, &c.,

ANN L. FISH.

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### ART. III.—DEFECTIVE MEMORY.

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Dr. Robert J. Graves, F. R. S., relates the following facts in the last *Dublin Quarterly Journal of Medical Science*:

A farmer in the county of Wicklow, in comfortable circumstances, when fifty years of age, had a paralytic fit, in the year 1839; since that time, he never recovered the use of the affected side, and still labors under a painful degree of hesitation of speech. He is, however, able to walk about, take a great deal of active exercise, and superintend the business of his farm. His memory seems to be tolerably good for all parts of speech except nouns-substantives and proper names; the latter he cannot at all retain; and this defect is accompanied by the following singular peculiarity:—that he perfectly recollects the initial letter of every substantive or proper name for which he has occasion in conversation, though he cannot recall to his memory the word itself. Experience, therefore, has taught him the utility of having written in manuscript a list of the things he is in the habit of calling for or speaking about, including the proper names of his children, servants and acquaintances. All these he has arranged alphabetically in a little pocket dictionary which he uses as follows: if he wishes to ask anything about a cow, before he commences the sentence he turns to the letter C, and looks out for the word "cow," and keeps his finger and eye fixed on the word until he has finished the sentence. He can pronounce the word "cow" in its proper place, so long as he has his eye fixed upon the written letters; but the moment he shuts the book it passes out of his memory, and cannot be recalled, although he recollects its initial, and can refer to it again when necessary. In the same way when he comes to Dublin, and wishes to consult me (for my name is among the indispensable proper names in his dictionary), he comes with his dictionary open to the hall-door, and asks to see Dr. Graves; but, if by accident he has forgotten his dictionary, as happened on one occasion, he

is totally unable to tell the servant what or whom he wants. He cannot recollect his own name unless he looks out for it, nor the name of any person of his acquaintance; but he is never for a moment at a loss for the initial which is to guide him in his search for the word he seeks.

His is a remarkably exaggerated degree of the common defect of memory, observed in the diseases of old age, and in which the names of persons and things are frequently forgotten, although their initials are recollected. It is strange that substantives and proper names, words which are first acquired by the memory in childhood, are sooner forgotten than verbs, adjectives, and other parts of speech, which are a much later acquisition.

A lady about fifty years of age, who was laboring under what is popularly termed a breaking up of the system—that is, a simultaneous decrease in the energy of all the vital functions—showed among the first symptoms, a defect of memory similar to that which I have related above. The first name which she was perceived frequently to forget was that of a family with whom she was very intimate, and whom she saw almost every day, and she was much tormented by this defect, whenever she had occasion to refer to any of its members in conversation. After a time this defect extended to the names of other persons and things; in the course of a few months she lapsed into a general want of memory, and weakness of intellect.

(REMARKS.—It is not at all strange that names of objects should be more easily forgotten than adjectives or verbs, when the lower range of intellectual organs, giving us the perception of objects is imperfectly developed, but the peculiarity of recollecting initials only is quite remarkable. It is a curious fact, in connection with this, that the clairvoyant, Mrs. Bushnell, when requested to explore the condition of any absent individuals requires only to be informed of their initials.)—ED.

## ART. IV.—POETRY FROM THE UPPER WORLD.

The poem purporting to have been dictated by the spirit of Shelley has been mislaid; but if another copy can be procured it shall be published. The second and third numbers of that remarkable little paper, which purports to be edited by the spirits, have been received. In the second number is contained the following, entitled:

## A N O D E ,

DICTATED BY THE SPIRIT WILLIAM WORDSWORTH.

February 18th, 1851.

## I.

I who, while pent in shadow, formed a scale  
 Of sounds, in octaves climbing o'er the sky,  
 And saw the Passions, dark and fierce, to fail,  
 Subdued before the softest melody  
 Of Saintly modulations;  
 And saw the incantations  
 Of Demons, o'er the wide earth seeking spoil,  
 With awful blows recoil  
 On their accursed brows, uplifted proud,  
 Like lightning smiting dumb the thunder-cloud;  
 And heard the vulture scream  
 Of hoarse Ambition, and the brazen clang  
 Of War's Achillean shield, like some pale dream  
 Expiring in the void from whence it sprang,  
 Subside with dying Night, when blessed Peace,  
 Like Christ, amid the tempest, bade it "cease."

## II.

I who, while dying, lifted wings of prayer,  
 And from the stifling air  
 Of Earth's contention sped serene away,  
 Companioned by the Cherubim of Day;  
 And saw, beneath the caverns dark and drear,  
 The desolated sphere,  
 Where souls corrupt their own dread sins entomb,  
 And Hate and Lust incestuous find their doom;  
 And lower far, with sight  
 Piercing the void of night,  
 Beheld the blood-red Orb of Sheol sweep,  
 Freighted with madness, through the blackening deep;  
 Then rose like golden fire  
 From a funeral pyre,  
 Careering where the orb'd constellations,  
 Glad homes of pure and beatific Nations,  
 Like gems of diamond and emerald rest,  
 Set as a cross on Nature's vigorous breast.

## III.

I, who saw Heaven uprear its pyramid  
Of Realms Celestial, 'neath the snow-white Dome  
Of God's Infinitude, in glory hid,  
But crowned with the Cathedral of His throne ;  
Where, in His sovereign Might of Royalty  
Unquestioned, unapproachable, He moves  
In glory of Impersonation three,  
Within the Godhead of the Son he Loves,  
And shapes the worlds terrestrial star inwrought,  
And vibrant from His Thought,  
And, in the swell of one perpetual hymn,  
From Paradise rears the Seraphim ;  
Peopling His Heaven with these, as space with suns,  
Ranging the shining ones,  
In harmony, a many-octaved choir,  
Offering the rhythmic fire  
Of love, of adoration and of praise,  
To Him the Ancient of Eternal Days ;  
Encircled in the zone of His divine,  
Thence lovelier far than Space,\* and wiser than all Time !

## IV.

I who, a little child,  
Drew life in love from Him, and through His care  
And sacrifice of person undefiled,  
The Paradise of His redeemed ones share ;  
Return to Earth's dim shore,  
And breathe through notes of outward sound again,  
Well pleased to speak once more,  
In customary chant to mortal men,  
And, while affrighted demons from Him fly,  
Herald the Saviour nigh.

## V.

He who created Nature through His Word,  
And guides its every world with sovereign will,  
God crucified as man. Our Life, Our Lord,  
Comes armed for victory over haughty Ill ;  
Sheol shall roll her waves  
Of rebel souls against His shield of fire,  
Then smitten fall, recoiling to her caves,  
And, doomed by him, expire.  
Hades shall vanish like some cloud of night,  
That, emptied of its thunders, fades away,  
And Earth reconsecrate in raiment white,  
The homage pure of love perpetual pay ;

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\*This is incongruous phraseology—perhaps a typographical error.—*Ed. Jour.*



Crowned with the diadem of life eterne,  
Regenerate Man regain his Eden state,  
And Angels in their shining robes return  
Through Heaven's wide-open gate.

This is good poetry, come whence it may, and if the authors of the poems purporting to come from Shelley's and Wordsworth's spirits are common terrestrial impostors, they have a higher order of literary talent than has heretofore been degraded to such purposes. If these poems come, as they purport, through impressive subjects, from spiritual sources, their spiritual authors are very respectable literati, whether they really bear the names assumed or not.

This remarkable publication, which contains the above poem, is printed as if designed for binding in the form of a family Bible. The pages have the running head "Let your light so shine that it may glorify God," and its title-page is headed "DISCLOSURES FROM THE INTERIOR, AND SUPERIOR CARE FOR MORTALS."

The Apostle Paul purports to be the principal editor, and his editorial leaders are short, eloquent sermons, in the Scriptural style of Paul. The leading article of number three, dated March 20, is entitled "OUTLINES OF THE INTERIOR, dictated by John the Divine," which opens as follows:

"The Terrestrial Earth, inhabited by mortals, is surrounded by, and revolves within four **ESSENTIAL ORBS**, which are the habitations of those of the human race who have departed from the corporeal form. Like the terrestrial world which they enclose, the form of the three first is that of an oblate spheroid, the smaller diameter being from pole to pole. These are, respectively, the first 32,144, the second 92,312, and the third 132,241 miles English, in equatorial circumference. The fourth of these presents the form of one half of a perfect globe on its superior hemisphere, and is in circumference 213,123 miles, but its inferior part appears as an irregular cone, terminating about 330,000 miles from its equator from whence it inclines. The essences of these worlds sustain relations of density to the spiritual forms of their inhabitants, proportionate to the like relations existing between the substances of the terrestrial earth and the corporeal bodies of men.

"Unlike the earth, the polar axis of each of these is perpendicular to the plane of the solar system. The superior pole of the outermost is in electric affinity with an essential globe, known as the **CELESTIAL PARADISE**, which shines as a spiritual sun, giving light perpetual, and revolves in an orbit similar to the orbit of the terrestrial earth, but about 10,000,000 miles above the plane level of the planetary system. The inferior pole of this outermost world is held in magnetic attraction by a dark and devastated essential sphere which is in all its elements, the opposite of the Celestial Paradise, and which revolves at like distance in the void below. Thus the

superior hemisphere is glorious with eternal day, but the inferior is in endless eclipsed. The hemisphere above is a world of beautiful order, but the cone below is chaos. The superior portion of this orb is known as the Spiritual Paradise. It is called also, by spirits who communicate at the present time to mortals, the highest intermediate abode; and by some the seventh sphere. It is visible as one continent, subdivided into seven zones of glorious beauty, and encircled by an electric ocean. Its coasts are surrounded by clusters of isles, which shine therein as gems in a circlet of transparent gold. The plane which forms its center arises in a three-fold succession of terraces, and is crowned by a city which is called the Heavenly Jerusalem. This is that city which Our Lord revealed in vision to his servant and beloved disciple John, and this the archetypal form of the New Jerusalem which shall be visible upon the earth, in the consummation of His reign.

"In the many mansions of this Spiritual Paradise, the multitudes of the redeemed out of all nations and all generations, find beatific rest. These are the twelve tribes of the Spiritual Israel, the holy people of our God. These are clad in white raiment, and their girdles are of precious gems. Their forms are transparent as the clear crystal, and their countenances shine as the sun. Their spirits within are filled with sweetness of affection, as odor treasured in an alabaster vase. Their spirits without reflect the glory of Divine Intelligence, as the pure dew drop reflects the solar beam. In all their movements is revealed Divine forms of order, and the purpose of all their activity is the increase of good."

All this reads very well, but we have no evidence whatever of the authenticity, or of the true source of these communications. Nothing is easier than to dictate an imaginary description of heaven, and we have heretofore had many rhapsodical effusions of this kind, characterized by a meager repetition of Scriptural phrases and ideas, with a general puerility of conception. There is more of intellectual vigor in this Auburn paper, but still there is the same monotonous repetition of old-fashioned Scriptural phraseology, and a few common-place theological notions.

We shall have, in time, as much contradiction and diversity of sentiment in these effusions from the dead, as in those from the living theologians. The spirit purporting to be Paul will find himself atly contradicted by other spirits, and his authority or credibility will be positively denied.

A passage in the spiritual diary of SWEDENBORG, which has been noted in the New Church Repository, reads as follows :

"*Concerning Paul.*—Paul is amongst the worst of the Apostles, which has been made known to me by ample experience. The love of self, whereby he was ensnared before he preached the Gospel, remained with him also afterwards, and because he was then, for the most part, in a like state, he was prompted by that love, and by

his nature, to wish to be in scenes of tumult. He did all things from the end of being greatest in heaven, and of judging the tribes of Israel. That he remained such afterwards appears from very much experience, for I spake with him more than with others; nay, he is such that the rest of the Apostles, in the other life, rejected him from their company, and no longer recognize him for one of themselves. (I know it) also from the fact that he associated himself to one of the worst devils, who would fain rule all things, and pledged himself to this spirit to obtain for him his end; besides many other things, which it would be too tedious to relate. If all the things which I know concerning Paul should be related, they would be enough to fill sheets. That he wrote epistles does not prove that he was such (as that would seem to imply), for even the impious can preach well and write epistles; it is one thing to be, and another to speak and to write, as was also said to him. Moreover he has not mentioned, in his epistles, the least word of what the Lord taught, nor cited one of his parables, so that he received nothing from the life and discourse of the Lord, as was also said to him, when yet in the Evangelists is the very Gospel itself."

Mr. Elihu Rich says, in a letter to Prof. Bush :

"As some confirmation of the probability in favor of Paul, I may observe that some months ago, before your translation of the foregoing passages appeared, a young lady gave me the same particulars in a state of *spontaneous trance*. No one, either in the room or in the circle of her acquaintance, except myself, was acquainted with what Swedenborg had said, and that she did not read my thoughts on the subject, was sufficiently proved by the additional particulars which she furnished. The most interesting of these was the fact that the demon, mentioned by Swedenborg, had long since ceased to associate with Paul, and that the latter had been very much humbled."

All this goes to show, at any rate, that when we resort to spiritual communications for theological knowledge, we may expect endless confusion and contradiction, redoubling the perplexities of terrestrial polemics. Let us beware how we tread on airy foundations.

## Familiar Table Talk.

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**BROTHERHOOD OF JUSTICE.**—The Lecture on Social Regeneration in this number embodies principles which I deem highly important, and which the phrenological reformers of America should endeavor to put in practice. The subject has been brought before a public audience in this city on two occasions, and was received with much approbation. At the first meeting in the Melodeon, Mr. O. S. Fowler lent his co-operation in the advocacy of the principles set forth, and signed the declaration as a member of the society. Nearly a hundred of both sexes have enrolled their names, and I have good reason to believe that millions of our people approve the principles of this society, and will be ready to join its ranks whenever the subject is fairly presented before them. The following sketch of the objects of the society, will indicate the mode in which its designs are to be carried out:

1. The diffusion of the principles of the Brotherhood by public meetings, addresses, publications, and personal influence.

2. The obtaining and diffusing of accurate information in reference to the proper modes of living, the legitimate expenses compatible with correct moral principles, and the evils of luxurious and extravagant expenditure.

3. The ascertainment, adoption, and recommendation to the public of the best styles of architecture, furniture, and dress, to carry out the principles of the Society, thereby rendering the members entirely independent of the dictates of fashion.

4. The promotion of cheap, rational, and truly beneficial pleasures, physical, moral, and intellectual, as a substitute for expensive, vicious, and injurious indulgences.

5. The general promotion of a spirit of philanthropy and practical encouragement of benevolent undertakings.

For the organization of the Society, the following constitution is recommended as combining happily the democratic principle of government by all with the executive advantages of a guiding and efficient head.

"1. Each society of the Brotherhood of Justice, consisting of twelve or more members shall annually elect a council of twelve for the promotion of the objects of the Society, and the council of twelve shall select an executive committee of three directors.

"2. The three directors shall be held responsible for the maintenance of useful meetings, the procurement of lectures and publications, and the general prosecution of the objects of the Society, and shall exercise a general legislative power for the establishment of all necessary rules or by-laws; but all authority exercised by the directors shall be subject to the higher authority of the council of twelve; and the council of twelve shall exercise the same general legislative authority, but shall be subject to the higher authority of a majority of the members convened at any regular meeting, of which one week's notice has been given."

**PHRENOLOGY.**—Spiritualism has crowded out Phrenology from this number. In the April number, which will probably be issued in two weeks, the sketch of Mr. O. S. Fowler, and other phrenological matter, may be expected. The errors of phrenologists, or mistakes arising from the old system of phrenology, will be developed, and the general principles of physiognomy stated.

**SPIRITUALISM IN CINCINNATI.**—A society, composed of some of our most intelligent citizens, has been engaged for some time in spiritual investigations, and will probably succeed, in time, in establishing a satisfactory communication with the world of spirits.

A house in the western part of Cincinnati, which has the reputation of being haunted, and has certainly been occupied by sounds of a marvelous character, is attracting some attention at present from a party who are determined to occupy it, and ascertain the nature of the mystery. If they find spirits at work, they will endeavor to open a communication.

The phenomena, reported to have occurred at this house, are similar to many mentioned by Mrs. Crowe. Doors have been opened, closed and locked by invisible

agents; a clock has been wound up by invisible hands; articles of furniture have been violently moved, and persons, who uttered coarse imprecations against their ghostly visitor, were roughly handled, as they themselves declare. Families had successively been driven away by these disturbances, and the owner obtained but little rest. The party who have taken the matter in hand are making good progress, having already established some communication with the spiritual tenant, whose raps are quite energetic, but who appears to be more distinguished by energy of character than by intellect.

**EVIL SPIRITS.**—A letter from Pittsburgh, published in the *Nonpareil* of this city, gives a curious account of the pranks of an evil spirit. It seems that, since Mrs. Bushnell's visit to that place, the spirits have been making active manifestations; and one who gave his name as Simon, and confessed that he had been a horse-thief during his life, made a number of violent demonstrations, such as pushing a table, throwing a knife at one of the company, etc.

**"INTERCOURSE WITH SPIRITS CRITICISED."**—The following racy piece of criticism from the pen of Mr. H. James, is quite interesting at this present stage of our spiritual progress.

*To the Editors of the Tribune:*—It strikes me that you do not get the precise gist of the criticism which the ghosts invite, when you say their communications are objected to, "because they are not of the slightest importance." They are doubtless, generally important as correcting several vulgar errors, entertained in relation to the life after death, and as showing that man in every sphere finds his circumstances answerable to the quality of his life. At least I do not object to their communications on this ground.

I object to them on the ground of the authoritativeness they bear to the imagination. When a man gets a communication from the supernatural sphere, especially if he has been educated religiously, he is disposed to give it a more unquestioning credence than he would give to the same communication coming from a person in the flesh. The novelty of the circumstance, the grim mystery which overlies all that interior sphere, the presumed superiority of the information which spirits possess, are so many provocations to an abject and superstitious reverence on our part for whatever may befall us from that quarter; and hence there is great danger of losing our wits. I have never yet heard of any one's wits being improved by intercourse with departed spirits. I have heard of numberless instances in which they have been irreparably shattered.

It may be said that all our current ghosts are amiable, and exhibit no malignant purposes toward the intellect. So be it. But every one who has read Swedenborg with attention, a cool, dispassionate, scientific observer, knows very well that ghosts are up to any kind and degree of "artful dodge" which suits the final purpose. They read the memory of a person like a book, Swedenborg says, and the instances, cases where they get hold of a criminal remembrance on the part of the the subject, and keep urging it home upon him until they drive him almost frantic with remorse. The records of the old saintship are full of the fruits of this spiritual deviltry. All those phenomena of a morbid conscience which we see in "revivals," and which are called "conviction of sin," "concern for the soul's salvation," etc., grow out of this infernal tampering of ghosts with one's memory.\* Now, I by no means wish to say that every ghost who seeks to communicate with men in the flesh, is roguish. But I do say, that supposing [such an one to be roguish, he is quite capable, from his clairvoyant power, or his power of reading our memories, to assume for any length of time precisely such a guise as may best win our confidence, and confirm his final despotic grip.

"No, I say to all this back-door influence—"Hands off, gentlemen! You may be very proper persons, but I insist upon seeing my company. You have uttered a great many elevated sentiments, no doubt; but sentiment is cheap on this side of Jordan, where we chiefly value deeds. Now if you will only do something for us, something which science will adopt into her repertory, we shall welcome you with all our hearts. If you are nearer, as some of you have said, to the sources of power, and know its secrets and if moreover, you wish to be as

\*The familiar principles of mesmerism furnish sufficient explanation of these cases without reference to meddling spirits. A zealous preacher often secures as passive a subject as a professed mesmerizer.—*Ed. Jour. Man.*

good as you all affirm, the way is open to you at once. Give us an invention like the electric telegraph, or the spinning jenny. Give us a solution to some of the great questions of the day—the questions of finance, of an increased agricultural production, of the abolition of poverty and crime. Give us an improved medication, say a cure for small pox, scarlet fever, gout, or even tooth-ache. Do any of these beneficent deeds for us, and then you shall talk sentiment to us, and give us your opinions about cosmogony, and “classification of spheres,” *ad libitum*. Until you consent to this proof of your benevolence, a proof so completely appreciable to us, and therefore so incumbent on you if you would *fairly* win our regard, be off—tramp—keep moving!”

For my own part, Mr. Greeley, and with deference to your editorial judgment, I suspect that our defunct brethren are by no means so well posted up in useful knowledge as we ourselves are. I suspect *The Tribune* is, on the whole, a superior newspaper to any that our late friend, “Mr. C.” finds on his breakfast table of a morning. I say newspaper deliberately, because, as Swedenborg proves very conclusively, the natural sphere is properly the only sphere of new things, being the true sphere of the Divine Power. The interior spheres of creation, the spheres of affection and intellect, are doubtless very interesting and impressive; but the external sphere of Nature, alone unfolds the wonders of Creative Power. I must therefore not allow these departed gents to overcrowd us. I have no doubt they experience the most refined emotions, and perceive truths in their own beautiful light. In a word, I have no doubt that their *passive* existence much transcends ours; but as to the *active*, I have no little doubt that we are equally in advance of them. In loving and thinking they excel, simply because they live in a sphere plastic to those powers; but in *doing* in the capacity of original action—in the whole sphere, in short, of Art—we can give them any account of odds, and beat them clean out of sight.

Yours,

H. J.

THE ANTHROPOLOGIST, a small monthly newspaper of eight pages (fifty cents per annum), published at Milwaukee, Wis., and edited by Dr. A. Pratt, has been received. The following article from the second number gives some interesting facts:

“THE TRANSMISSION OF INTELLIGENCE BY SYMPATHY.—Several cases of the sympathetic transmission of intelligence have occurred under my own observation—one of which is as follows:

A lady residing in my family, an invalid, under *medical treatment* at the time of this occurrence, was seized suddenly with what appeared to be an apoplectic fit, about two o'clock, P. M. The fit continued till the next morning, the patient being perfectly insensible to all surrounding friends and influences; after which she aroused to consciousness, stating that she had received a severe blow upon the forehead in the region of the organ of benevolence, which had deprived her of her senses, that her head now ached severely, that she felt faint, etc. She had no recollection of the time passed in the fit.

Three days after this event, the cause of the fit was explained satisfactorily to my mind, as follows: This lady's “other half” arrived—an invalid—having been struck down about two o'clock, P. M., three days before, by the fall of a tackle block from a mast-head, the blow being on the frontal portion of the head, scalping the forehead and stunning him for nearly twelve hours, and rendering his life extremely doubtful.

Case 2d. A lady with whom I conversed last winter, whose husband was an itinerant clergyman informed me that she had repeatedly risen from her bed late at night, and prepared for the reception of her husband, whom she had no reason to expect home at that time only from vague impressions. “For two years,” said she, “I have been in the habit of doing this, and I have never once been mistaken in my impressions. My husband would often exclaim, ‘Why, Mary, what made you think I was coming?’ I could only answer that I *thought so*.”

Case 3d. A gentleman in the State of New York, while plowing in the field, was suddenly shot through the heart—at least this was his impression. His sensations were such that he could not work, and he put out his team, and returned to the house, stating that he believed that his brother, who was then a soldier in the Mexican war, had been shot through the heart or had fallen in battle. Two months after that the news arrived of his brother's death in battle by a ball through the chest, occurring on the same day and hour of his impression.

From these examples it appears that there is such a phenomenon in the mental constitution as communication between mind and mind, not only among friends present, but even sometimes when absent, however distant.”



**A GREAT RAILROAD.**—As an important step in human progress, the following scheme should not be overlooked. Mr. Whitney, having failed thus far with our government, has gone abroad with the view, it is said, of laying his plans before the British government. The Philadelphia Express says:

"A book of five hundred pages has been published in London, with plates, and a map of North America down to the 40th degree of north latitude, detailing the plan of a railroad across Nova Scotia and the Canadas, from Halifax to the Pacific. The idea is magnificent. The route from Halifax to Quebec is already surveyed. The distance from England to China, by this proposed road, is shown to be *fifteen hundred miles* shorter than the nearest road across the United States. The cost of the road is estimated at £14,000,000, averaging £5,000 a mile. To build it 20,000 convicts are to be set to work at once; paupers are to be sent over, and Canada is to be raised to great dignity in the united kingdom. Five millions of people can be spared from England, Ireland, and Scotland, to settle along the route, and populate it to the Pacific. The scheme is to relieve Great Britain of her pauper burdens, regenerate the old monarchy, and establish her firmly on the American continent."

**WOMEN'S DRESSES.**—A lady, writing in the New York Water Cure Journal, expresses herself as follows: "A reform in the modern style of dress is needed. The free use of the arms and respiration of the lungs is certainly prohibited by the tight bodices now worn; and surely what is more inconvenient than the unwieldy shawls and flowing skirts that ladies *believe* they are doomed to wear! But they are not obliged to wear them, if they would but adopt some more tasteful and convenient mode. I suppose many will say: 'Why should we change the mode, for our ancestors have worn the same for hundreds of years?' Hundreds of years ago our ancestors traveled on mules, and, in performing a journey of a hundred miles, would stop to rest several days on the way. What would a modern Yankee think of that form of conveyance?"

Since there have been such improvements in traveling, as well as in all the various arts and sciences, why should such an important branch as ladies' attire be entirely overlooked? Indeed, as far as utility and health are concerned, female attire is at least a hundred and fifty years behind the age.

Now, ladies, is there not one among us to be found that possesses freedom of spirit enough to adopt a style that would come more within the bounds of propriety, both for convenience and health? Perhaps I might be allowed to suggest a style which I adopted myself some time since. You must all know that I am a 'country girl,' and much prone to rambling in the woods. I always take a walk, rain or shine, before breakfast, over the fields and on the mountains. From such an excursion I have frequently returned home, with my shawl minus a fringe, and at least a double row set around the bottom of my skirt; this, at the end of a season, would bring in a considerable bill of expense. Therefore **CONSTRUCTIVENESS**, aided by **ACQUISITIVENESS**, formed the following dress: Stout calf-skin gaiters; white trowsers, made after the Eastern style, loose, and confined at the ankle with a cord; a green kilt, reaching nearly to the knees, gathered at the neck, and turned back with a collar, confined at the waist with a scarlet sash, tied upon one side, with short sleeves for summer and long sleeves for winter, fastened at the wrist; a green turban made in the Turkish mode. With such a dress I can ride on horseback, row a boat, spring a five-rail fence, climb a tree, or find my way through a green-briar swamp, setting aside the extra feeling of wild, daring freedom, one possesses when thus equipped, and alone in the woods.

Ladies, prepare yourselves with a similar dress, and call for me at daylight, the first fine morning, and I will show you a score of more delightful scenes 'than ever was dreamed of in your philosophy.' Besides, I will warrant you shall return home with a brighter glow of health upon your cheeks than you have been accustomed to wear; and so far from regretting that you arose some two or three hours earlier than usual, you will rather feel impatient for the next morning to arrive, so that you can again indulge in this pleasant recreation, of communing with nature, and with nature's God; and thus, in learning to love one you will learn to love the other, until it will become the greatest punishment that you can inflict upon yourself, either to stay at home a single morning, or to be obliged to discard your new style of dress."

**LITERARY NOTICE.**—A paper, entitled "The Progress of the Age," has been received from Lexington, Ky. It is full of good matter, advocates education and improvement, and ardently supports Cassius M. Clay as candidate for Governor.