



roused their indignation against the audacious rebels and stimulated the desire to punish them.

In the accomplishment of this object the real strength of the government is being tested; and as you have grappled army with army, strategy with strategy, resources with resources...

But if patriotism be a virtue, then the love of country which it signifies must be a love of justice, equity, and civilization, as conserved by the laws and institutions of that country.

If those who founded this government—the fathers of the republic—are worthy of your reverence, they are so because of their loyalty to these principles, and not because of their success in achieving a nationality...

As your minds have turned to the consideration of these principles, you have realized how superficial has been the popular idea of the government of God, of what constitutes true patriotism, as well as the real glory of a country and the real value of a Union.

The nation to-day is more profoundly thoughtful than ever before. Your material resources have already been freely given; your sons, brothers, husbands and friends have responded nobly and readily to the call made upon them...

From our spiritual standpoint, then, we congratulate you upon the actual results already accomplished in the spiritual education of this people. The sixteen months last past have stirred this nation to the depths of its being...

Spiritual America, the fathers of the nation, the patriots of the Revolution, the true representatives of your country's glory, and the agents of her real prosperity, encamp round about you in this hour of your peril.

It is impossible for us to estimate, as greatly important, the tears and groans, the sorrow and anguish, which, on the earthly plane of life, seem in bereaved households so dreadful and impossible to be endured.

possible to estimate any magnitude of loss, compared with the grand result thus wrought out in the spiritual education of this people...

No soldier dies, no life is lost upon the battlefield. The body, scarred and mangled, but all unconscious of deformity or outrage, awaits its burial...

Man! 'tis a small thing to die; you bide your time, but when the call comes to you from the spirit-realm of consciousness within...

And you who remain to guard the interests of home, and perform the humbler duties of the household, the warehouse, or the farm, ascend often the mount of spiritual vision...

The Spirit's Mysteries.

Your young men shall see visions, and your old men shall dream dreams.

William Howitt on the Status and Facts of Spiritualism.

SPIRITS versus ODYLE.

[The following letter was addressed by Mr. William Howitt to the Rev. G. H. Forbes, and is taken from Mr. Forbes' pamphlet in reply to the late Rev. Baden Powell, reviewed in No. 11, Vol. II., of the Spiritual Magazine.]

WEST HILL LODGE, Highgate, May 9th, 1861.

DEAR SIR: You ask me to give you a few facts witnessed by myself which support the position in your essay, "No Antecedent Possibility in Miracles," as directed against the reasonings of the late Rev. Baden Powell...

I am glad to see Mr. Hughes—"Tom Brown"—in a "Tract for Priests and People," speak brave words for the Bible. He admits the frightful growth of infidelity amongst our youth...

I rejoice, sir, that you and other clergymen are now disposed to approach these proofs in any degree. It is not for me to say how long, or how carefully, or with what opportunities you have examined these phenomena...

And, in fact, are you not all Spiritualists? Does not your church and creed call upon you to believe in the direct influence of the Holy Spirit, and in the communion of saints?

Amongst the facts which I have to give you, let us first determine this: The Odyle force, then, is a mere physical, unreasoning force, and consequently cannot adduce or refute arguments.

betray an equal ignorance of the real properties of that force, and of the present status and facts of Spiritualism. Search through Reichenbach's essay on this force, and you will find no trace of a reasoning power in it...

These persons have not believed on mere hearsay, or mere hocus-pocus and delusion, but upon the familiar evidence of facts; and as I have observed, for thirty years before that in Germany there existed a considerable body of the most eminent philosophers, poets...

Now it is useless to tell us that Odyle force, acting somehow mysteriously on the brain, can produce these results. It cannot enable people to draw, and write, and play exquisite music...

It should have said that not in Germany alone, fifty and more years ago, were there great Spiritualists, but in many countries of Europe. In Switzerland, Lavater and Zschokke were Spiritualists.

And, in fact, are you not all Spiritualists? Does not your church and creed call upon you to believe in the direct influence of the Holy Spirit, and in the communion of saints?

Does not your church and creed call upon you to believe in the direct influence of the Holy Spirit, and in the communion of saints? If you do believe that God—a Spirit—influences your hearts...

And, in fact, are you not all Spiritualists? Does not your church and creed call upon you to believe in the direct influence of the Holy Spirit, and in the communion of saints?

vague metaphysical sense, they believe and know that they have tangible evidences of the fact; and have not all good men and women in all ages been, more or less, believers in these open evidences of the fact?

Whilest the odylists and automatists speculate about an action on the brain, we cut the matter short, and say, there stand the spirits themselves, seen, heard, felt, and conversed with.

Having now shown you why I reject Odyle as the agent in these transactions, I will proceed to the facts from my own experience. More than six years ago I began to examine the phenomena of Spiritualism.

And here I could give you a whole volume of the remarkable and even startling revelations made by our own departed friends at our own evening table; those friends coming at wholly unexpected times, and bringing messages of the most vital importance...

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brains, far less of the brains of others, for they were not there. We held philosophical Unitarian opinions; but, when thus alone, the communications condemned them, and asserted the Divinity and Godhead of our Savior.

When we put questions of a religious nature to the spirits, they directed us to put all such questions to the Divine Spirit alone. They recommended us, in opening our *stances*, to read a portion of the New Testament, and promised to select passages, and they did it through the means of the alphabet...

One of these, the first time she was in our house, said that she saw the spirit of a young man, and described his dress and person, which corresponded so exactly with the gentleman who had occupied the house before us...

In a dozen other ways I have seen her prove the reality of her assertions, besides that she is a person of a most truthful character. She is the same lady who saw the apparition of Captain W—

The other lady, a very extraordinary medium, saw the spirits at the old house at Ramhurst, mentioned also by Mr. Owen, and that when no one in the place knew that such persons had lived there, for they had lived there only in the reign of Queen Anne or George I.

And here I could give you a whole volume of the remarkable and even startling revelations made by our own departed friends at our own evening table; those friends coming at wholly unexpected times, and bringing messages of the most vital importance...

Now, I ask, what right have we, or has any one, to reject the perpetual, uniform, and voluntary assertions of the spirits; to tell them that they lie, and are not spirits, but merely Odyle or some such blind and incompetent force?









friend, a treacherous wife, and an inhuman mother. I have often thought, while gazing on her countenance, so radiant with the tints and forms of beauty, that if there were such things as fallen angels, she was one; for I felt, eye, knew, that for every smile that dimpled her lips, an unholy thought had birth within her heart.

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