

THE  
SPIRITUAL OFFERING,

A

SCIENTIFIC AND SPIRITUALISTIC  
MAGAZINE,

DEVOTED TO THE INTERESTS OF HUMANITY.

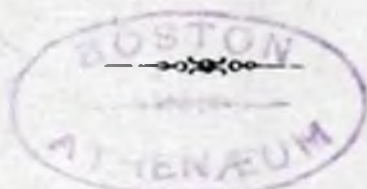
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EDITED BY NETTIE PEASE FOX.

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THE  
SPIRITUAL OFFERING.

A MONTHLY MAGAZINE.

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*Devoted to the Interests of Humanity, from a Spiritualistic  
and Scientific standpoint.*

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NOVEMBER, 1878.

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Written for the SPIRITUAL OFFERING.

THE FOOTPRINTS IN THE SNOW.

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BY S. B. BRITTAN, M. D.

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THE poet's pen is scarcely less potent than the pencil of the artist, in the delineation of outward objects, while it is vastly more effective in the expression of ideas. As the printed page is easily and widely circulated, the painter may not hope to reach a larger class than the author of books. It is possible that, in some cases, the former may inspire more pleasurable emotions, for the simple reason that he addresses the mind through the physical sense; but to the cultivated imagination the word-picture may be equally attractive and far more suggestive. The author, who is at once master of his subject and of the language in which he writes, draws the outline of his conception, blends his colors, and disposes of his lights and shadows with nice discrimination and artistic skill, and hence the true poet is a real painter.

In his "Tales of a Wayside Inn," Mr. Longfellow tells the charming love story of the Princess Emma and Eginhard of the Court of Charlemagne. Like the other stories in his *Aftermath*, it is told as only a natural poet, a classical scholar and accomplished artist can describe the most agreeable scenes and incidents—in simple, chaste and natural terms, that become flexible and mildly incandescent at the author's touch. The very parts of speech seem to fuse and flow around and over his fair conception, until the thoughts shine through the clear elements of their setting like pearls beneath a crystal flood. In the simplest objects by the wayside the poet finds what the common mind may not discover; he interprets the impressions of our daily life, and all these become significant and beautiful. He quickens our aspirations and inspires our faith in the invisible but absolute Perfection. If he touches our griefs, he here and there smooths the sharp lines of a sad

experience, or illuminates the shadows that darken the mind, as solar rays, falling through summer clouds, convert them into the aureola of the heavens. Thus Genius softens and glorifies the rugged forms of earth, while it transmutes the substance of common things.

Here is the Student's Tale as told by the poet. In the schools of the Court of Charlemagne was Eginhard, an adventurous youth, endowed with rare powers which the Abbot of St. Michael's ascribed to the presence and influence of a demon, while his more reverent teacher attributed his superior gifts to "the grace of God." Recognizing the ability of the noble youth, the Emperor employed him as his private secretary, and resolved to educate him in the science and art of government. The modest scribe soon became a favorite at court and an inmate of the palace, but lived a somewhat retired life among his books, pursuing the course of study marked out by his imperial master. He was thus employed, with no conception of any more agreeable occupation, when an incident occurred that changed the general drift of feeling and thought in the mind of the Student.

The Princess Emma—daughter of the Emperor—after a temporary residence in a neighboring convent, returned to the palace. Her name, and the high praises of her loveliness, had been chanted by the minstrels in the hearing of Eginhard; and an ideal image of the fair young girl had found a place in his youthful imagination. At length he saw her graceful form enter the palace gate, guarded by gallant knights. The beautiful vision at once inspired his mind and touched his heart. When he afterward met her in the garden among the flowers, she yielded to the magnetism of his presence, and at her gentle solicitation he explained the mystery and meaning of the rose to be Youth and Love. And then, to prolong the delightful interview, Eginhard thus pursued the advantage he had gained :

" How can I tell the signals and the signs,  
By which one heart another heart divines ?  
How can I tell the many thousand ways,  
By which it keeps the secret it betrays ?

From that time the young Princess lost interest in the attentions of many a loyal knight and gallant troubadour. The dazzling splendors of court-life were far less attractive than the sweet mystery of love. And when the summer days had passed, and the flowers withered, the cold autumn winds forbade the repetition of the lessons in the garden, and the stolen interviews at twilight in the park were few and brief. Then Eginhard was wont, at evening, to watch from his window the light in the tower occupied by his lady-love. His

passion was not chilled by separation and the long winter nights. It burned with a smothered but unquenchable flame. At length one night, under cover of darkness, he made his way to the tower. The device of a feigned message from the Emperor was scarcely necessary to secure an entrance, where love waited to unbar the door. When in the presence of the Lady,

“ He knelt down at her feet, until she laid  
Her hand upon him, like a naked blade,  
And whispered in his ear : Arise, Sir Knight,  
To my heart's level, O my heart's delight ! ”

Naturally enough Eginhard remained there until he heard the cock crow. Then admonished that the day was near he was about to depart, when the lovers discovered that the open court which Eginhard must cross was covered with snow, white as the imperial ermine, while the soft revealing light of the moon shone out,

“ ——— from cloudy cloisters of the sky. ”

The Emperor's private secretary found himself in an unexpected dilemma. He knew that his foot prints, in the otherwise trackless snow, would discover the secret of his visit to the tower ; but the inventive genius of the fair Princess was equal to the emergency. Taking her lover on her shoulders she bore him across the palace court-yard, and then speedily retraced her steps. It chanced that Charlemagne—oppressed by the cares of the Empire—had risen early and was standing by the window, musing on the scene without and the troubled dreams of his waking life.

“ The moon lit up the gables capped with snow,  
And the white roofs, and half the court below. ”

The Master watched and his vassals slept. Objects near the palace walls were in deep shade, and silence reigned over all. So long as the landscape revealed no living object, there was nothing to disturb that lonely vigil. But while the imperial watcher yet gazed from his window on the scene below, something like a fair apparition emerged from the shadows. As it crossed the space where the moonlight fell, the Emperor recognized the form of his daughter Emma. He was transfixed by a sudden surprise and remained silent and statue-like until the sun appeared,

“ Suffusing with a soft and golden glow  
All the dead landscape in its shroud of snow,  
Touching with flame the tapering chapel spires,  
Windows and roofs, and smoke of household fires,  
And kindling park and palace as he came ;  
The stork's nest on the chimney seemed in flame. ”

The generous purpose of the Emperor was formed at once; but in the morning he summoned the members of his court and made known the adventure of the previous night. The council was divided between banishment and death as the proper penalty for Eginhard's offense; but the wise ruler, respecting the laws of human nature, reviewed and reversed the impetuous judgments of his courtiers. He mildly reproved his counselors for their severity, and

"Then Eginhard was summoned to the hall,  
And entered, and in presence of them all,  
The Emperor said: My son, for thou to me  
Hast been a son, and evermore shalt be,  
Long hast thou served thy sovereign, and thy zeal  
Pleads to me with importunate appeal,  
While I have been forgetful to requite  
Thy service and affection as was right.

\* \* \* \* \*

Then sprang the portals of the chamber wide,  
And Princess Emma entered, in the pride  
Of birth and beauty, that in part o'ercame  
The conscious terror and the blush of shame.  
And the good Emperor rose up from his throne,  
And taking her white hand within his own  
Placed it in Eginhard's, and said: My son,  
This is the gift thy constant zeal hath won;  
Thus I repay the royal debt I owe,  
And cover up the footprints in the snow."

Mr. Longfellow's pictures need no paint to make them visible, or to give us a clearer idea of their merits. They are rarely incomplete, and his images are never abruptly broken by the caprice of his muse. Whether he essays to describe material forms of Nature and Art, or offers for our contemplation beings and scenes beyond the reach of ordinary vision, his fine esthetic sense and discrimination in the use of terms and ideas, his accurate knowledge of the laws of language and critical recognition of the rules of versification, are clearly revealed. The felicities of thought and expression are so sweetly wedded in his verse that they move together like rippling melodies in the air.

The strong fire and impressive movement that often characterize the earlier productions of poetic genius would be out of place in *Aftermath*. Many years and grave studies have diminished the intense heat and fiery brilliance of midday life and feeling in the author. In place of these we have the evidences of severe scholastic discipline, mature reflection and a ripened judgment, acute perception of the congruities

of thought and speech, delicate shading and skillful manipulation, revealed in the fine touch of the master's hand. We no longer look for the strong light of the summer noontide when the mellow fruits of a golden autumn tempt the appetite. The true poet often sings his latest song by the open portals of the Inner Life; and we see the great artist at his best when, at last, he calmly draws the soft veil of the Indian Summer over his finished work.

NO. 2 VAN NEST PLACE, NEW YORK.

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"MEDIUMS' RIGHTS"—REVIEWED.

BY THOMAS R. HAZARD.

NO. I.

GENERAL PRINCIPLES.

"In the *spirit of humility and unselfish devotion to truth*, may we be led to the throne of justice, and measure and weigh all facts and theories in the sacred balance." AMEN.

"Because we cannot see alike, let us not indulge in partisan bitterness or personal invectives, nor predicate charges upon *baseless assumptions or bare suspicion*." Amen.

As a most thorough and exhaustless illustration of a counter principle, see four columns on 1st page of the R. P. Journal for September 21st, 1878.

"In stating the *positions of an opponent* we should give them the *strongest force and fairest interpretation possible*. Any attempt to *weaken the position* of an opponent by an *incomplete or unfair* rendering of his claims, is a tacit confession of our inability to cope with him." Amen.

As (probably) the most striking illustration of a counter principle on record, see the author's contribution to the R. P. J. referred to above, and compare its allegations *carefully* with that it criticises, which first appeared in a supplement to the Banner of Light of August 24th, and has since been published in tract form. As a perfectly fair specimen of the correspondent of the R. P. J's. *method* throughout read what is said in relation to testing mediums in his first paragraph and then compare it with the third paragraph on the first page of the Banner, and with the fourth paragraph, second column, second page.

"The present agitation is a necessity growing out of the idolatry of many Spiritualists, the abuses of the gift, the ignorance of the public; the assumption of pretenders and the sophistry of medium worshipers."

If I should presume to dogmatize I would strike from the above all after "growing," and insert; out of the ignorance



of many investigators of spiritual laws, the crude assumptions of pretenders, and their aptness to condemn and heap obloquy and abuse on mediums without sufficient testimony or just cause. In illustration of this I will refer to the cases (as among the most prominent) of the *Eddys*, Mrs. *Seaver*, Mrs. *Hull*, Mrs. *Markee*, the *Holmes* and the *Blisses* each and all of which "exposed" mediums have been thoroughly vindicated, and now stand among the foremost in the ranks of materializing mediums in the world.

"But is it any worse to *cheat in one office than another?*"

It is! The mediums who consciously cheat (if any such indeed there are) in so important and sacred a vocation as theirs is, in my estimation, are infinitely more criminal than the shivering huckster at the street corner who gives short measure in a gill of peanuts, the last offence being merely venal whilst the other is a mental sin scarcely second in magnitude to murder. It follows that the guilt that attaches to false accusers in either case is in proportion to the magnitude of the crime they lay at the door of the accused. But what language can characterize the transcendent wickedness of these accusers (if any such there are) who after recklessly bringing an unjust charge (whether designedly or through mistaken views) against a fellow creature, involving loss of reputation and the jeopard of life, should, after their intended victim had been proved innocent, still, with the tenacity of the bloodhound, continue to seek their destruction—as many professed spiritualists at the present time are pursuing with unrelenting malignity many mediums, with the object of accomplishing their ruin, after they have been clearly vindicated and proved innocent of the dreadful crimes they themselves have most striven and yet strive with increased energy to fasten upon them!

2nd. (See OFFERING for September.) "Should a medium refusing to comply with the conditions demanded be *denounced as fraudulent and unreliable?* This question implies that *such advanced judgment and condemnation exists and has supporters.* Is this true? Who has taken the responsibility? When? Where?"

"*Hints to Investigators and Mediums.*"

The second rule (14 in all) laid down in authoritative diction, reads:

"The *minute* a medium begins to show irritation at the *reasonable and respectful exactions* of investigators, he shows, unless he can give fair reasons to the contrary, that he is not operating with the truth seekers, and *becomes justly an object of distrust.* *Suspect that medium.*"—R. P. JOURNAL, May 25th, 1878.

DNOUNCED—1. Threatened by open declaration. 2. Accused, proclaimed.

WEBSTER.

*"Resolved, That in our opinion (Bastian and Taylor) refusal to satisfy the just demands of the Spiritualists of Chicago, is presumptive evidence of practices upon their part which will not bear investigation.*

*"Resolved, That we will not give countenance, encouragement or support to Bastian and Taylor until they give evidence of the validity of their claim, as they have been requested to do; and we recommend to all Spiritualists throughout the United States that they discountenance them, lest the large and deserving class who follow the vocation of mediumship, and the cause, shall suffer from their final exposure which is sure to follow.*

*"Resolved, That the daily papers of this city and the publications devoted to Spiritualism throughout the United States be requested to publish these resolutions."*

Signed,

A. B. TUTTLE,	L. J. TODD,
COLLINS EATON,	J. D. TALMAGE,
COL. VALLETTE,	H. H. CRACKEN,
T. J. MATTESON,	O. A. BISHOP,
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H. W. GUERNSEY,	JOHN C. BUNDY,
L. B. FIRMAN,	IRA B. EDDY.

"The refusal of Bastian and Taylor to allow a series of experiments under fraud conditions, to satisfy the doubts of skeptics and justify the endorsement of friends, was considered 'presumptive evidence of practices on their part that would not bear investigation.' Can any *one* refute the logic of this inference?"

The *logic of events* has, I think, already refuted the charge, and will probably continue to do so in the persons of Bastian and Taylor and other mediums for all time to come.

"But is this presumptive evidence equivalent to denunciation?"

*"Denunciation. 1. Publication; proclamation; annunciation. 2. Solemn or formal declaration, accompanied with a menace, or the declaration of intended evil; proclamation of a threat, a public menace.*

WEBSTER."

NOTE.—I would here say to the reader that no other of the above definitions apply to the question (which by implication includes the three resolutions quoted) excepting the eight in italics.

"The mission of mediumship—especially of the physical and phenomenal type—is to supply the evidence to settle doubts and establish immortality (*Amen.*) upon a scientific basis."

Science as taught in the schools, is simply *classified knowledge* that is alike applicable to the spinning of a top and the revolution of universes. It takes no cognizance of things that are tangible or perceptible to the physical senses. Its modes and laws do not apply at all to spiritual things—nor can they, for "The *natural* man *receiveth* not the things of *the spirit* (of God): for they are *foolishness* unto *him*: neither can he *know* them, because they are spiritually discerned." Mediumship is a spiritual development directed solely by disembodied spirits, who, it is fairly to be presumed, have become better acquainted with the laws by which it is governed than

mortals can be while in earth life, and, therefore, they should be left to conduct the whole process without interference, as the trained and skillful pilot of a ship should not be interfered with by passengers who may have not been at sea before, and who can know but little if anything of the hidden obstructions that lie in the path of the ship. It was this class of judges of spiritual mediums that the mediums of old, *Paul of Tarsus* most probably alludes to when when he cautioned his mediumistic friend *Timothy* to "Keep that which is committed to thy trust, avoiding *profane and vain babblers and oppositions of science* SO CALLED; which SOME PROFESSING have erred concerning the faith. Amen." (and amen, say I.)

And so too with Jesus when he sent his mediumistic disciples forth into the world with the caution "behold I send ye forth as sheep among wolves, be ye therefore *wise as serpents and harmless as doves.*" And again "give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you." Admonitions which if heeded by our spirit mediums in the present day would shield them from an untold amount of suffering and persecution.

It was doubtless to meet the unwise attempt to subject Spiritual mediums and the manifestations to the control and dictation of such meddlers as Paul alludes to that *A. A. Ballou* through the mediumship of Mrs. Richmond, uttered his earnest protest, closing with these memorable words :

"This is our word of protest, and we warn investigators as well as Spiritualists that the **CONDITION FOR MANIFESTATIONS** *must be CONTROLLED by the SPIRIT WORLD; that if you place yourself in accord with them AMPLE SATISFACTION WILL UNDOUBTEDLY BE GIVEN.*" Amen.

And it was against this class of investigators and judges that spirit *Theodore Parker* warned the writer of this, last spring, before the *denouement* of the Chicago movement—through the entranced mediumship of a lady in Philadelphia, whose spiritual gifts are alike unknown to fame or reproach—"That there was a movement inaugurated (at the West) that if not promptly checked would put back the progress of Spiritualism an hundred years!" And it was whilst deprecating this same movement (after it had transpired) that the spirit of *Fanny Conant* said to me, "Go on dear friend, and strive, if possible, to place *the testing power in our hands, for by so doing we will give you and others, MORE than they could EVEN ASK OF US.*"

"In mediumship there are many delicate conditions and subtle factors that may *change the entire bearings of evidence, an acquaintance with which is indispensable to a just discrimination and accurate conclusion.*"

A most wise conclusion that would be well for all investigators to bear in mind and ponder deeply before they presume to pass judgment on any instruments of the angels, however lowly or friendless they may be. It strikes me that there are no class of men on earth to whom the declaration of Jesus more aptly applies than those who err in these respects. "It is impossible but that offence will come: but *wo unto him* through whom they come! It were better for him that a mill stone were hanged about his neck, and he cast into the sea, than he should offend one of these little ones."

"Is there no possibility of securing conditions acceptable to both medium and skeptic, without infringing the laws of control or repelling the heavenly guests?"

There is, as I and many others can safely testify. We have discovered a way by conforming to which form manifestations are made so real, vivid and life-like that it is as impossible not to identify many of them as it is to mistake our most intimate relations and friends in mortal life. It is a way "which," in the figurative language of scripture, "the *vulture's eye* hath not seen, the *lion's whelp* hath not trodden, nor the FIERCE LION passed thereby." A way "wherein goes no galley *with oars*, neither shall gallant ship pass thereby." A way hidden from "the wise and prudent" of earth, but "revealed unto babes" and to all who seek for it in the spirit of "the little child" to whom it is made so plain that, "way-faring men though fools (like myself) shall not err therein." A way in which humble seekers "shall obtain joy and gladness, and sorrow and sighing shall flee away." A way which, thank God and the angels, after more than sixty years anxious waiting and earnest seeking, a former exacting skeptic like myself has at last found, beyond the peradventure of a doubt.

"Is there no way to investigate this subject scientifically?"

None whatever, unless we can obtain the services of investigators learned in the laws of both mundane and spiritual spheres of existence, and when such offer their assistance their friendly instructions are too often rejected and they treated with contumely and contempt, as in the case of spirit A. A. Ballou in Chicago.

"If not, where is our *boasted* knowledge?"

Nowhere except in the conceited *narrow* brain of the braggadocio who arrogates to himself the possession of it!—Socrates (or Plato, I am not sure which) was the only real possessor of knowledge that I have known or heard of, who boasted of it. He was very arrogant *indeed*, claiming to know

more than any other living man, inasmuch as he had got back, through study and experience of a long life, to a point where he felt sure that he *knew nothing*, and was thus in a position to take a fair start in its pursuit, which no other man could do without first freeing his mind entirely of his fancied acquirements.

Sir Francis Bacon, scarcely second to Socrates in wisdom and philosophy, was as meek in spirit as a lamb, declaring to the last that true knowledge was only to be obtained by seeking for it in the spirit of a little child. So too Sir Isaac Newton, who, after having mastered the most abstruse problems in astronomy, and demonstrated the existence of countless worlds, suns and universes, was content in his humility to compare himself with a little child picking up a few pebbles on the limitless shores of infinity and eternity!—Not one of these really wise men pretended to have acquired the first rudiments of spiritual laws, although Socrates was himself a spirit medium. His apothegm "all that we know is that nothing can be known" applies with *infinite* force to spiritual things. And yet here in this western world, in the states of Illinois and Kansas, we find men unknown to fame outside of their own immediate neighborhoods, who claim to possess such a superabundance of *knowledge*, both in relation to the laws that govern in the mundane and spiritual world, that they arrogantly demand that the denizens of both spheres shall submit themselves to their guardianship and dictation under penalty of denunciation and gross abuse at their hands.

"Can there be any certainty, any positive demonstration, in any case, where the medium's *honesty* enters *for a factor and counts for evidence?*"

None that would satisfy my mind where so tremendous an issue as the immortality of the soul is at stake, let the reputation of the medium for honesty and truthfulness be as faultless as it may. Nor, happily, so far as my experience extends, is there any necessity for depending on such a contingency. Honest, truthful mediums are unquestionably more agreeable to cultivated spirits, whether in the earth or spirit spheres, but still some of the strongest physical manifestations I have ever witnessed have transpired in the presence of mediums in whose hands I would not trust a sixpence with the expectation of getting it back, neither would I take their word for the value of a brass farthing. *And what, let me ask, of all that?* Would you quarrel with the artist who paints your portrait to the life because he is not a saint? Which of us is wise enough in spiritual law to decide whether it may not be necessary for spirits to select and use just such negative instruments as these for some of the more

gross (like the ring and coat tests) but not less convincing class of the manifestations? Certainly it is not consistent that believers in the plenary inspiration of the New Testament should find fault with this phase of mediumship, for we read that "God hath chosen the *foolish* things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and *base* things of the world, and things which are *despised* hath God chosen and things which *are naught*, to bring to naught things that are, *that no flesh should glory in His presence*," nor vaunt itself (let me add) in the presence of His spirit messengers under penalty of a merited castigation by spirit A. A. Ballou. Nor would I severely condemn even mediums of this class. The wise man of old said "Fools make a mock at sin: but among the righteous there is favor. The heart *only* knoweth *its own bitterness*." When we come to be weighed in the balance of unerring justice, and learn under what disadvantages our weaker brethren struggled during their earthly career, and have it compared with the superior conditions with which we ourselves were attended, we may possibly find that whilst the recording angel enters upon the book of judgment a decree of condemnation against us, he may "drop a tear" on their offences and "blot them out forever."

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For the SPIRITUAL OFFERING.

FOUND IN MY PORTFOLIO.

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The late MRS. SARAH HELEN WHITMAN, of Providence, R. I., who but a few days since ascended to the poet's heaven, was one of the earliest converts to a rational Spiritualism. She was not only a lady of great refinement of feeling and elevation of thought, but she possessed such rare gifts and graces of mind and manner as won the admiration and love of Edgar Allan Poe. In person and temperament Mrs. Whitman was *spirituel* and highly impressible; while in her deportment and conversation she united remarkable delicacy and dignity. She was an occasional contributor to the Providence *Journal*, Mr. Greeley's *Tribune*, to the *Shekinah*, and other of the present writer's publications. As a prose writer her style was lucid and almost manly in logical propriety and force of expression. Her "Hours of Life," and many of her miscellaneous poems, reveal a delicate sense of beauty and a fine perception of the laws of metrical harmony, combined with true religious feeling.

In looking over an old portfolio we found the following poem. It was sent to the writer many years ago as a contribution to a proposed Annual which never appeared. Believ-

ing that this little fragment from the temple of the muses has never been published elsewhere, I have copied it for the OFFERING.

S. B. B.

### LINES.

BY SARAH HELEN WHITMAN.

Oh lonely heart, why do thy pulses beat  
 To the sad music of a voice so dear,  
 That all sweet, mournful cadences repeat  
 Its low, bewildering accents to thine ear?  
 Why dost thou question the pale stars to know,  
 If that rich music floats upon the air,  
 In those far realms where else their fires would glow  
 Forever beautiful to thy despair!  
 Trust thou in God—for far within the veil,  
 Where sweet hosannas through the empyrean roll,  
 And the loud anthems of the Angels hail  
 With hallelujahs sweet the enfranchised soul;  
 That seraph voice, its chords of anguish riven,  
 Shall sound symphonious through the courts of Heaven.

FOR THE SPIRITUAL OFFERING.

### FREE LOVE.

BY MRS. KATE OSBORN.

**T**HERE are but few of earth's children sufficiently developed to comprehend the God principle of the universe—Free Love! Thus it is constantly misrepresented. We will endeavor to place it in its true light, and will strive to cast back the dark shadows that have been thrown upon it by ignorance and sensuality. For free love is not sensuality, but its opposite in everything.

Free love composes, sustains and governs the universe; for it exerts the widest and highest influence in all spheres. Wide, because free love is found wherever God is found, and God is found everywhere—high, for it gives the highest development to the most advanced spirits of the highest spheres.

Free love possesses the strongest power of attraction in existence. Attraction produces combination, and combination ever gives birth to a higher development. It is this power of attraction that brings together spirit germs composing the various forms of grace and beauty that fill the wide creation, giving to each its individual character and peculiarities, attracting each to its own place, and to its

proper fountain of nourishment ; at the same time throwing forth a magnetic chain that connects all of Nature's productions without destroying the individuality of a single one. This is the work of free love with its endless power of attraction. Within every particle of materiality there is a spirit germ constantly growing and advancing, making its way upward to immortality. Notice carefully these germs in their slow but steady progress of growth and combination as they advance from the lowest strata of creation to the highest, and you will have some conception of the free love principle with its boundless law of attraction.

Watch the shells on the sea shore when they have been scattered by the wild waves in the dashing storm—see how they slowly work their way to each other, following the law of attraction—governed by the free love principle. Glance through the endless varieties of blossom, shrub and tree, when found in their native clime and soil where Nature placed them—they never live alone, but ever group in *families*, male and female standing side by side ; harmoniously blending their different substances to produce a higher development. Is there any sensuality here ? No—And you cannot find any in free love, whether it dwells in the heart of the forest or in the heart that throbs within the human bosom ; for only God's music vibrates the heart strings, and free love is the music of God.

Free love can only experience pleasure through the highest development of purity. Sensuality only requires gratification through the lowest developments of impurity.

The dark haunts of sensuality, with poisoned breath, blighting every object it rests upon, cannot be mistaken for the fair bowers of free love ; where the atmosphere is so pure that brightest roses of truth and wisdom fill the air with the fragrance of harmony. Glance to the East, the West, the North, or the South, if you would behold the dark, deep graves of shame and misery ; filled with the fair forms that are wrecked, and loving hearts that are broken—all the destroying work of sensuality that serpent like enslaves only to destroy.

Free love breaks the bands of slavery, giving life and freedom. For it cannot live when bound by a single chain, it matters not of what that chain consists.

Selfishness, necessity, or false education (whether woven by church or society) is still a chain, which in time must expel the angel of free love from the home circle, leaving only broken hearts and sensuality to form a life-tide to bear immortal spirits into earth existence.

No wonder so many human deformities, both spiritual and physical, haunt you in every pathway—a living reproach



to both church and society. The child of love is like a strain of melody thrown forth from two harps harmoniously vibrating with each other. This child comes like a bird of song from paradise, filling the home circle with echoes of love and joy, finding a warm welcome wherever its song is heard.

The child of sensuality is like the confused murmur of discordant elements, and enters the earth-life only one step higher than the brute creation. This child comes like a rough wave from the stormy ocean, filling the home circle with shadows of discontent—finding no welcome even with those who gave it birth. We say free love cannot exist when bound by the chains of selfishness, necessity or false education. Thus it cannot mingle with free love which knows no tyranny, that sacrifices no object to self gratification; but ever seeks to secure joy and happiness to all, cherishing that which is bright and pure.

When necessity enters into relation with the marriage tie, it darkens the home circle like a heavy cloud—shutting out every ray of light and joy. For the individual who sustains the marriage relations only to serve the needs of life, because of inability to secure them through any other channel, this individual is just as much an innocent victim of prostitution as the child of want who must sell herself or starve. The marriage ceremony fails to draw a distinction between the two—and yet, it sanctions one while it condemns the other.

We have another assertion to make. It is this: Those who contract for a home only to gratify indolence or sensuality (with or without the marriage tie) are guilty from choice, and the marriage ceremony cannot blot out the crime. For only God's free love is lawful, which neither buys nor sells—that which is heaven-born, free from the taint of sensuality, throbbing through every pulse of the universe,—born to live forever. And no home can be consecrated to God until it is illumined by the light of free love—pure, unselfish, angel love! In this home where the purity of two natures harmoniously meet and blend in one heart-throb, let the marriage ceremony come—a beautiful outward emblem of sacred, exquisite happiness.

The false education of church and society weaves a mantle of deception, to cast o'er the home circle decaying with anguish and disappointment. No matter how human hearts are crushed or infant lives are blighted—though discord hushes the music of harmony and fills the home with earthquake jars—if it be kept 'neath the mantle of worldly deception or religious ceremony it must not be disturbed, even though that mantle be so transparent that all may gaze on the human destruction wrought by the angry waves beneath. This is the work of church and society. For the angel of free love cannot live where *purity* dies.

The *strongest* illustration of free love in the earth-life is a *mother's love*—that which feels no censure, utters no condemnation. That love which gives new lustre to the eyes that watch through long, weary nights o'er the infant's cradle; keeping them faithful in their vigils as angels that watch o'er the children of earth. That love which moulds the sweet prattlings into words that fall on the mother's ear like fairy bells from the spirit land ringing o'er the shining waters. That love which guides the little wavering feet around the home circle and learns the tiny hands to clasp in holy prayer—faithfully following the child, the youth, and the maiden, through the dark labyrinths of earth-life, even when the guilt of murder brands the brow that has been consecrated by a mother's kiss, and the hands are stained with human blood. Though deserted by all others, the mother's love grows stronger as the shadows darken—the light of that love fades not 'midst the damps of the gloomy prison; but grows brighter as each heavy step of the criminal bears him down, down to his loathsome dungeon. There on the damp stone floor, shut in by cold iron bars, she presses the once tiny hand so often clasped in infancy, while she soothes and caresses one whom the world calls outcast and murderer. On the green turf of summer—on the white snows of winter—the mother's footprints mark her fidelity to the prisoner. And when, after long weary months of patient effort, she at last gains his release; though ruined in health and broken in spirit, she gladly takes him home. There she nurses him, prays for him, and (while her heart is breaking) talks and sings of the Summer Land, to soothe and strengthen the worn spirit for its upward flight to that home where no damp stone floors, or cold iron bars, crush out the light of manhood. Is there any sensuality in this love, the purest in the universe?

Let the God principle in every soul answer: The voice of Nature cries "there is no love but *free* love"—that which is free from every stain of guilt—free from all kinds of impurities—that love which, in the boundless freedom of its purity, stoops to the lowest depths of degradation to rescue the victims of sensuality. Unfurl the banner of free love! let it float to the breeze, for its folds are gemmed with the priceless jewels of Truth and Justice, gathered from the great fountain of the universe—sparkling with the living God principle that gives freedom and purity to all.

If you would save the world from shame and destitution, unfurl the banner of free love—let it wave o'er land and sea, drying the tears of anguish, healing each broken heart—as it sweeps the emerald carpet of the earth, rocks in the cradle of the deep, and kisses the stars of heaven.

## RELIGION IN A PENITENTIARY.

BY R. C. TROWBRIDGE.

MRS. EDITRESS:—Many who are sent to the penitentiary are very religious; have been taught religion all their lives, and yet it has not saved them from disobeying the laws of the land, nor from committing crime. This of itself should be sufficient reason for discarding religion while treating those who are criminal. If it did not save them while outside, the prospect is not flattening for its helping them while confined.

We are referred to Christ's teachings,—“They that are sick need a physician,” and religion is said to be the antidote that cures. If this were true, all criminals should take the medicine (“religion”) while inside, and upon going out they would naturally be supposed cured of their maladies; and as the sick man after gaining his health rejects his medicine, so the convict upon going out healed should discard his religion as useless—as they most universally do, and show remarkable good sense in so doing. But the truth of the matter is, they are not cured, as time and a favorable opportunity shows a greater indulgence of the same vicious propensities that religion during their confinement had only tended to strengthen and conceal.

While industrious, honest, tax-paying citizens, who have to support our criminals, remain in such stupid ignorance of the pernicious effects of the workings of popular religion upon the already seared and depraved moral sensibility of the convict, so long will they suffer millions of money to be squandered in this country, to pay priests for teaching religion to convicts as an additional incentive for them to commit crime.

The idea that religion is a necessity, or in any way a help, in the reformation of a criminal is simply ridiculous, and old convicts who have for years seen its workings in our penitentiaries and State prisons, could learn the ignorant outside lessons that they should know and heed, which no doubt are true, and would benefit unprejudiced people; but zealous and bigoted religionists would not care to listen to them.

Our U. S. Constitution wisely left out all religious obligations, and so has the State, but gives all her obedient subjects freedom of conscience and of speech, in private and public, upon religion, if it do not interfere with our duties to her and equal justice to all.

But a criminal can only claim a right to a private religion between himself and his God, which can have no public manifestation without conflicting with the duties he owes to the State while a convict; and as all religious demands claim pre-eminence and supreme authority, no attention should be given

them, as all of their theories and dogmas may be untrue, and are at best speculative and not morally binding upon a free person—much less could they be on a criminal whose service is due other parties; and it also calls his attention from the real and the useful and proper discharge of his duties, to the unreal and imaginary world in the future, and to the worship of an unknown God or Gods, according to the fancies of different religionists, and should not be tolerated, because there is no absolute certainty of a next world.

Were we certain of another life, we are not positive that getting religion would any better prepare the law-abiding person to enjoy it; and could it be decided favorable to their becoming religious, it would still be doubtful if beneficial to a criminal.

If he has broken her laws, the State would have the first claim on him till he atone for his crime; and no known or imaginary God, no person, being or religion, has the least claim on him till the law of the State is satisfied.

Now, in order to fulfill these duties to the State properly, his first business is to correct his evil habits, stop his vicious practices, and improve himself in all that is really useful and reformatory. He therefore must discard all religions from his present attention as not required by the law he has transgressed, not necessary, not good discipline, and as no help for him to reform; but as positively degrading to a criminal and injurious to him while in his present condition.

The various classes of religionists will not accept such ideas, but we have become fully satisfied that all religions are injurious to the best discipline of the convict, and should have no place with his teachings in a penitentiary, because good discipline says instruct, elevate, correct and improve the condition of the criminal; show him his errors and mistakes, and help him to correct them; learn him to respect and obey the laws; become self-reliant; respect himself and regard the rights of others, and he will thus become a good citizen and be respected by all.

Such instruction is proper and belongs to good discipline, and if this does not help the convict there is no help for him; and the attempt to drag in religion to save him is like putting poison into a man's stomach that only aggravates the disease, produces additional derangement, more misery, and soon the patient is beyond all hope of recovery. Thus religion still further debases his already perverted religious faculties which, if gratified, will soon destroy him, the same as the indulgence of any unnatural appetite of the body.

Religion relieves the convict from moral obligation, and is a desirable covering with which to conceal all dishonesty, meanness and crime, and to many criminals the greatest guilt

is not in the commitment of the crime—however great it may be—but is in getting found out in it. Here, again, is found one of the best reasons why all religion should be excluded from our criminal population. It tends to confirm them in their criminal habits.

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Written for the SPIRITUAL OFFERING.

A DREAM.

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BY MILTON H. MARBLE.

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I HEARD a voice, as I sat in a doze,  
 Fast asleep in my old arm chair ;  
 And I saw a form so airy and light,  
 But it now has gone, I know not where.

You call it a dream, say you saw it not,  
 Just a few moments ago ;  
 A form so fair !—like a breath of air,  
 Came the voice so silvery low !

An echo of days long passed away,  
 Was the voice; and a wild delight  
 Came to my heart, reminding me  
 Of one bewitchingly bright,—

Of one who was more to me than all ;  
 Who wove with me pictures of home,  
 Ere I sought for fame and an honest name  
 In the beautiful City of Rome !

When the news of her death came over the sea,  
 Courage and Hope I had none ;  
 So I dropped my brush with a broken heart,  
 For my dreams were shattered and gone.

Oh! these gray hairs! there listen now,  
 And look at that form so fair;  
 And yet, you say, it is all a dream,  
 I dreamed in my old arm chair!—

TABLE ROCK, Neb., Aug. 5, 1878.

Written for the SPIRITUAL OFFERING.

## SAMUEL B. BRITTAN.

## Passages From The Record of a Busy Life.

BY HON. NELSON CROSS.

## CHAPTER VII.

*Resignation of the Albany Pastor—He retires from the Ministry—Summer Life on the Hudson—A Practical Joke—Purified by a Fiery Ordeal—The Mind Illuminated—London Market reviewed from Castleton-on-Hudson—Clairvoyance on Change—A handsome Speculation—Five Hundred Dollars Commissions—Autumn Scenery—Removal to New York—Universal Association—Editing the first Spiritual Paper in the World—Mr. Brittan's Successors—William Fishbough and William Henry Channing—Questions by a Church Committee—Inspiration Illustrated—Philosophy of Miracles?—Mr. Davis and "Nature's Divine Revelations"—Universalist Ministers in Council—They adopt a Creed—Retrograde Movement—New Leaders of Religious Thought.*

ON ACCOUNT of the radical change in Mr. Brittan's views he had lost interest in all the sectarian features and aspects of the Christian religion. He no longer felt any desire to build up a denominational organization for the propagation of a dogmatic system of theology. He did not value the true religion less than before; his peculiar experience had not diminished his respect for virtue; and such was his love of truth that he was willing to sacrifice his selfish interests by following his convictions. After carefully reviewing all the circumstances he came to the conclusion that he ought to resign his charge. He was not disposed to make any formal renunciation of his faith. A belief in the Divine Oneness; the Universal Brotherhood of the human race, and the ultimate purification and happiness of all souls, were still cherished by him as cardinal doctrines of a true theology. But he was unwilling to tolerate any arbitrary restraints upon the freedom of thought and investigation. Apprehending that he could not fully realize the expectations of his people, and, at the same time, be honest with himself, the resolution was finally taken to dissolve the connection.

Having determined on the course to be pursued he took an early opportunity to notify the Trustees of his Society that at the approaching annual meeting he would solicit the acceptance of his resignation. This announcement called together the largest number of persons ever assembled—for business purposes—in the entire history of the parish. The subject elicited the expression of many regrets, and a feeling discussion ended in a unanimous vote of the Society requesting the pastor to withdraw his resignation, to remain with his people at an increased salary, with liberty to preach whatever he

believed. The unanimity of this generous and emphatic expression of confidence and love on the part of the people, so touched the heart that it came near changing the decision of the mind. Further reflection, however, satisfied him that the continuance of the existing relation would necessarily involve certain restraints and limitations, incompatible with the large liberty of thought, speech and action, which had become necessary conditions and essential elements in his spiritual life. Accordingly Mr. Brittan declined to withdraw his letter of resignation; and on the last Sunday in April, 1847, he took final leave of his Society in a discourse characterized by deep feeling and earnest thought. Time has since proved that, then and there, he withdrew from the office of the ministry.

A gentleman who had been in some important sense the brain and right arm of his Society—MR. S. W. TALLMADGE—was the owner of some six hundred acres near Castleton on the east bank of the Hudson, some nine miles below the capitol. The domain of Mr. T. embraced a large Island in the Hudson and lands on the west shore. His residence, farmhouse, an unoccupied cottage and other buildings, were situated on elevated ground at the east, overlooking the broad river. Mr. Tallmadge urged his pastor and the family to accept the free use of the cottage and grounds for an indefinite period. It was a retired spot where a weary man, recently recovered from a protracted illness, might find undisturbed repose. To a lover of Nature and rural scenery, the surroundings were attractive. The grounds descended from the cottage by a gradual slope to a little running stream, which wound its way along under a high bluff and disappeared in a wooded ravine. On the opposite side of the stream from the house, the bank rose abruptly to the height of forty or fifty feet. At a little distance in front of the cottage, on the sloping bank of this miniature river, there was an old furnace in which the fires had been extinguished long years before. The building, which was falling into ruins, presented a picturesque contrast to the freshness of verdant banks, and trees, and running waters.

Mr. Brittan and his family gratefully accepted the invitation of their friend, and on leaving Albany retired to the little cottage, one mile from Castleton village and landing. The season spent there is fondly remembered as the one sweet and glorious summer time in the record of a life. It was the first and only summer in a quarter of a century that our friend had been able to devote unreservedly to rest in the bosom of his family; to recreation in the fields and woods; and to quiet meditation everywhere. He cultivated his garden, angled about the islands in the river, and mused for hours by the brook-side, listening to the liquid melodies of gently flowing

waters. He rowed his boat on the Hudson by moonlight\*—never alone; he worshiped in spirit, in the early morning and at the evening twilight; and in the silent watches of the night dreamed

"Of that home where the loved and lost are gone."

Mr. Brittan's health was completely restored. He was in a very lucid state of mind, with no anxious cares, no immediate responsibilities, nor aught to ruffle the clear current of his life. We have had occasion to observe that the opening of his spiritual vision had lifted the great veil that covered the Unseen and poured a flood of light over and through all things. The world presented new and wonderful phases; he was able to penetrate the superficial aspects of being; life had a deeper significance, and all Nature was perceived to be the transparent robe of the Divine Being revealed in his universal incarnation. It was a purifying process—the fiery ordeal of that terrible illness. It had literally consumed the dross of his physical nature, and so illuminated the mind of our subject that at times all things were transparent before him. The solemn mysteries of Life, Death and Immortality, were revealed to his inner consciousness. He quenched his thirst at new fountains of intelligence, and no longer lived by bread alone. An invisible hand had so mysteriously touched and opened the springs of a deeper and purer life, as to bring to his mind the sublime description of Milton:

"Wherever fountain or fresh current flowed,  
Against the eastern ray, translucent, pure,  
With touch ethereal of heaven's fiery rod,  
I drank."

The remarkable clairvoyance of Mr. Brittan, at that period, was one day unexpectedly turned to profitable account in the mutual interest of himself and a friend, who had, during his illness, occasionally magnetized the patient to relieve his sufferings. This gentleman visited him at Castleton-on-Hudson,

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\*In these excursions on the Hudson, a pleasant rivalry was kept up between the examiner and his friend. Neither was disposed to miss an opportunity to perpetrate a joke at the expense of the other. One night they were drifting on the river, with a party of ladies in the boat, when Mr. Tallmadge proposed to give "the dominie" an illustration of a rapid movement for the shore. Mr. T. was an experienced oarsman, and was neither wanting in will nor muscle. Just as he was about dipping his oars, the ex-parson, who was at the helm, quietly let go the anchor from the stern. This was not observed by any member of the company. Mr. Tallmadge plied his oars with great energy, and with still increasing vigor, when it became evident that he was not making good time. The enchantment of distance still veiled the objects on the shore. Some one remarked that the progress was slow, and the parson thought he could have paddled to land in less time. At length, after rowing long enough to have traversed the distance two or three times, the truth flashed across the mind of the rower, when he discovered, from his relations to certain landmarks, that *he was still firmly anchored at the starting-point!* He said nothing, but attempted to lift the anchor without attracting attention. His noiseless movement was simultaneously observed and interpreted by the whole company; and the next moment there was such a spontaneous explosion of the risibles as startled the echoes among the adjacent hills.



and finding that his mind was preternaturally illuminated, requested him to see if he could not—by the use of his interior vision—ascertain the price of flour in London on that day. Mr. B. was willing to comply, but had no faith in his own ability to obtain any such information. After a profound silence of some minutes a mysterious telegram was presented to the vision of the Seer, and he said in substance :

“ Certain letters and figures come before me, by which it is represented that flour is so many shillings and pence per one hundred weight ; (specifying the precise price, which is not remembered) and it is further indicated that, on the arrival of the next steamer from Liverpool, *the price of flour in New York will advance one dollar per barrel.*

Without intimating his intention, the visitor went away and immediately purchased 3,000 barrels of flour in anticipation of the predicted rise. Mr. Brittan had no knowledge of this fact, and was not disposed to trust to his impressions in such matters. He had hardly given to the result of the interview so much as a second thought, when one day his friend returned in a very happy frame of mind. After the usual salutations, the visitor dropped a small package on the table, saying, “ Bro. Brittan, there is something for you.” Removing the envelope what was the surprise of our friend to find that it inclosed Five Hundred Dollars !

The demand for an explanation was followed by a repetition of the statement of the Seer on occasion of their last interview, and his friend then added :

“ I had so much faith that your vision was unclouded, and your statements reliable, that I purchased 3,000 barrels of flour on that day. In due time the steamer arrived, bringing intelligence which confirms your reading of the price current in London. The price in New York immediately advanced ONE DOLLAR. I sold the flour and I have realized \$3,000 by the transaction.”

In the shifting seasons and the inevitable changes in human affairs, that beautiful Sabbath of rest came to an end ; and all too soon the scenes and incidents of summer life on the Hudson were present no more, save as golden memories of sunny days and sweet experiences of domestic peace and spiritual life. Summer was ended ! Closed was the fair record of a season such as may only come to us once in the full period of human life. Autumn came with its solemn incentives to contemplation ; to be seen in the slow chemistry of decay ; to be heard in the low music of the forests, and to be felt as a subtle presence in the air. The hills along the Hudson were gorgeous with prismatic coloring ; the birds were fast winging their way to Southern climes, and the leaves were slowly falling, when the retired minister and his little family reluctantly bade adieu to the dear friends whose hospitality they had enjoyed ; and turned their backs on the little cottage by the river, where

so much needed rest and happiness had been crowded into a few short months.

On leaving Castleton, Mr. Brittan removed to Williamsburgh, L. I., with a view of occupying a place in a new field of labor, in which he was destined to achieve an honorable distinction. It was on the 4th of December, 1847, that the initial number of the first spiritual paper ever published in the world was issued from New York. It was a super-royal octavo of sixteen closely printed pages, published weekly, and bearing the title of *THE UNIVERCÆLUM*. Thus was opened to the public a new field of inquiry and a curious chapter in the history of journalistic literature. The paper was projected by an Association, chiefly composed of literary persons and members of the clerical profession, the original idea requiring twelve in number. The active members of this association were S. B. Brittan, A. J. Davis, Thomas L. Harris, Frances Harriet Green (late Mrs. McDougall), William Fishbough, the late W. M. Fernald and J. K. Ingalls. All of these persons except Mr. Davis and Mrs. Green were formerly clergymen of the Universalist denomination. They abandoned the clerical profession on account of the enlargement of their views, and the attempt on the part of the more numerous and conservative members of that body to limit the exercise of reason and the freedom of investigation. The other persons who were more or less active in the new movement were comparatively unknown, and had little or nothing to do in determining the essential spirit and character of the new journal. At an early meeting of The Univercælum Association, convened for the special purpose, the general management of the paper was—by unanimous vote—committed to the hands of S. B. Brittan, who—with the aid of an efficient staff composed of the persons already named—discharged the duties of both editor and publisher until about the beginning of 1849, when—for reasons which we have not the space to publish in this narrative—he resigned his place as managing editor and publisher.

Under the supervision of Mr. Brittan the circulation of *The Univercælum* had steadily increased, and the paper had won a reputation for candor and ability, even among those who were most opposed to its principles. It was eminently free from dogmatism, and treated the most exciting topics in a rational and truly catholic spirit. The hostility it awakened was disarmed by the calm dignity and unruffled temper it displayed under great and frequent provocations. In its whole philosophy of human nature, and of the intimate relations of the Visible and Invisible Worlds, it was more spiritual, in a true sense, than most of the later publications. If it was less occupied by a mere record of the facts of our psychological

experience—not then so numerous as they have been of late—it certainly was not less profound in its expositions of their philosophy, nor scarcely less important in its contributions to the science of man in his higher life and immortal relations.\*

The unhappy experience of some one has suggested that among the professed friends of every great truth or moral enterprise, there will be found one traitor in every twelve. The *Univercælum* Association was certainly no exception to this rule. There was one Judas whose surname shall not be mentioned—since it is neither “a sweet smelling savor” nor a precious memory. Through the false pretences and intriguing disposition of this spiritual Jack-with-the-Lantern, the interests of the *Univercælum* were betrayed in a way that led Mr. Brittan to terminate his relations as its editor and publisher. The circulation was nearly three thousand copies when Mr. William Fishbough—a deep thinker and one of the early apostles of Modern Spiritualism—succeeded Mr. Brittan in the editorial conduct of the paper. The new editor was perhaps too profound—too much given to abstract thought and metaphysical speculation—to be popular. Lacking some of the elements of journalistic ability and an attractive style, the circulation of the paper rapidly diminished. Six or eight months trial under the new management prompted another change at the instance of the aforesaid Will-with-the-Wisp. Rev. William Henry Channing succeeded Mr. Fishbough in the editorial chair, and the publication department was transferred to Messrs. Fowler and Wells. Mr. Channing was a gentleman of fine culture and character. As an eloquent minister of the Unitarian church and as a Reformer, he was widely known and distinguished. But he could neither fit nor fill the place which another man had made. The audience of thousands who had listened with intense interest to the early and inspired utterances of the *Univercælum*, dwindled from week to week. The essential spirit of the enterprise had departed and only the name and form remained. A little more than two years after the issue of the first number, the paper was discontinued, the circulation having been reduced to less than one thousand copies.†

It was soon after the removal from Castleton to Williamsburgh that a committee—from the Society in New York over

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\*The new paper—which was chiefly read by a cultivated class of independent thinkers—at the expiration of the first year of its existence, had reached a regular weekly circulation of 2,700 copies.

†During Mr. Brittan's management of the paper, he not only faithfully devoted his entire time to the work, and for a very limited material recompense, but he personally employed Mrs. Frances H. Green, cordially defraying her necessary expenses without the least assistance from the *Univercælum* Association. The secret history of that period is not extant, and may remain unwritten. The present writer can only observe in this connection, that the unselfish devotion of the original Editor and his personal sacrifices, cheerfully made, rendered the base conduct of the modern Iscariot and those who followed his lead, the more unworthy and reprehensible.

which Rev. E. H. Chapin, D. D., has now presided for more than a quarter of a century—waited on Mr. Brittan with instructions to submit certain questions to him regarding his views, the ultimate object being to offer him the pastorate of the Society should his views prove to be satisfactory. The situation was every way desirable, the people holding liberal views, and the salary being quite sufficient to satisfy the demands of any man not disposed to seek the office of religious teacher from mercenary motives.\* Had our subject been a poor time-server, watching the drift of popular thought with a view to the accomplishment of some selfish purpose, he would have concealed his own higher illumination, and in the light of the small lamps of his church, made the expression of his views acceptable to the committee. But he did nothing of this kind. The essential elements of his moral constitution were of a different nature, as clearly shown by the previous record of his life. He was not to be warped by the implied promise of an enviable place, growing influence in society, prospective ease, accredited respectability and pecuniary independence. He comprehended the value of all these, but when placed in the balance against the truth and his honest convictions, they were, in his estimation, trifles light as air.

When the chairman of the committee had made known the object of the Society and the nature of his own instructions, Mr. Brittan responded, that he could not disguise his views; that he should answer such questions as the committee might be pleased to ask, in all frankness; and he added, "*when you have my answers you will not want me.*" The following were the questions submitted :

1. What views do you entertain respecting the inspiration and the divine authority of the Bible?
2. Do you believe in the recorded facts of the Christian miracles, and if so, were they, in your judgment, supernatural occurrences?
3. What is your opinion of Andrew Jackson Davis, and of the book entitled "Nature's Divine Revelations?"

These questions indicate the incipency of the profound agitation which Spiritualism has since occasioned in the church and the world. Mr. Brittan's answers will no doubt interest the reader, and they are here given in substance as follows :

1. I believe in inspiration as a fact of perpetual recurrence. It has been a spiritual gift to many persons in all ages and countries, and hence was never the exclusive possession of any one nation or people. The principal writers among the ancient Hebrews were inspired at times; but not always, and never by any special interposition of God or otherwise by any process which can be properly characterized as *supernatural*. There are certain states of psychological susceptibility in which an infusion of ideas

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\*For many years this Society has paid its Pastor a larger salary than any other one of the same denomination in the United States or elsewhere.

from superterrestrial sources becomes a familiar experience. Spiritual forces and invisible beings, acting through inward channels, make impressions on the sensories. Thus, the mind of the spiritual man is inspired; and this infusion of the elements of thought and the treasures of divine wisdom is as natural to some persons as ordinary sight, hearing and feeling are to the sensuous multitude.

But we have no inspiration unless we ourselves are inspired. The gift is not imparted to dry parchments and cannot be found in the stereotyped records of the experience of other men, no matter how divinely gifted they may have been in their time. *All inspiration is of necessity a personal and present experience.* The Latin word represents the act, function or process of *inbreathing*. Physiologically considered, it consists in the inhalation of the common air wherewith Nature fans the fires of our external life. In the psychological sense it is the similar infusion of the more subtle and spiritual principles that animate the soul—the inbreathing of the essential elements of spiritual life and thought. This inspiration may consist in the influx of the elements of spiritual life and light—the inflow of truth, form invisible spheres of being with which the soul has interior relations; or it may otherwise be a direct infusion from some individualized intelligence or human spirit in the invisible world. In cases of this last description, the inspired utterances may be *plenary* in the sense that the words as well as ideas may be determined by the inspiring intelligence; but such communications are never plenary in the sense that implies their perfect freedom from error. The human mind is incapable of being so inspired, for the obvious reason that it is everywhere and always subject to all human and earthly limitations. The elements of all language are insufficient to clothe the divine conception. The infinite fullness of one God's thought would paralyze the universal sensorium of mankind and rupture all the parts of speech in the polyglot of the world. For these and other important reasons, *man can never be the recipient of an infallible revelation*; and TRUTH is the only unerring Word that from the beginning was with God, and through all ages has come to man with divine authority and power.

2. In respect to the second question: I do accept, in the main, the alleged facts recorded in the Testaments, which, in the parlance of the Church, are denominated miracles. I concede the good faith of the witnesses; but it will naturally be inferred from the foregoing definition of inspiration, that I do not regard them as exempt from the common infirmities of mankind. They were fallible beings like ourselves, liable to err in judgment, to be influenced by prejudice, and warped by the conflicting conditions and circumstances of life and the world. In this qualified acceptance of the evangelical record of extraordinary facts, I am by no means bound to credit the common assumption of theologians that they were miraculously developed by the special interposition of God, and in opposition to the laws of his normal government. I do not care to impeach the testimony of the witnesses; but it is my right to form an independent judgment of the real nature of the facts. I believe the phenomena were produced in accordance with established laws, operative in the superior realms of mind and through the subtle forces of matter. If my philosophy takes the supernatural element out of the facts, it also, at the same time, removes the foundations of popular materialism, leaving the scientific skepticism of the age with no solid ground beneath its image of lifeless clay. While I thus accept the essential facts and respect the witnesses, I fail to discover any miracles in the theological sense of the word.

3. My opinion of the Poughkeepsie Seer and "Nature's Divine Revelations," may be briefly expressed. Mr. Davis is an honest youth, destitute of the scholastic training of mortal masters, and utterly incapable of deceiving the clear-minded men with whom he is in the most intimate personal relations. His remarkable psychological susceptibilities; the

peculiar nature of his supersensual experiences, and wonderful perception of truth through the interior avenues of the soul, render him an object of extraordinary interest to the student of psychological science. Whether the question has reference mainly to the intrinsic character of his book, or to the singular manner of its production, I must regard it as an extraordinary work. But as I do not believe in the possible existence of an infallible revelation, made to and through fallible beings, I am sure that this one, like the Bible and the sacred books of all nations, contains both truth and error, in what precise proportions I shall not attempt to determine.

These independent views did not at all harmonize with the Universalist standard of orthodoxy as recognized at that period. The rational theology of Mr. Brittan was never precisely cut and fashioned after the denominational pattern. He had clearly apprehended the result of his interview with the committee, and was not disappointed. Indeed, had his views been approved, it is not likely he would have accepted such a responsibility, as he had so recently been led to resign.

The new Spiritual Rationalism had already influenced many of the best minds in the church. Several other clergymen entertained similar views; and so great was the apprehension that the old foundations were about to be unsettled, that the New York Association of Universalists, at its annual meeting convened on Long Island, for the first time *adopted a creed*, and passed a resolution requiring all clergymen in its fellowship, and residing within its territorial jurisdiction, to sign the same, and file a declaration of their faith with the standing clerk of that body within the period of six months. The resolution also provided that those who refused or neglected to comply with this arbitrary requisition, should from and after the expiration of the period named, cease to be recognized as members of that ecclesiastical institution. From that time the Universalist denomination ceased to represent the party of progress in the church, and the dissenters became the leaders of the religious thought of the country.

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FOR THE SPIRITUAL OFFERING.

**LIFE IS IN THE WORLD.**

BY BELLE BUSH.

**M**OTHER, angel mother !  
 Come and watch beside my bed ;  
 Let me feel the gentle pressure  
 Of thy hand upon my head !  
 Come and fold thy arms about me,  
 As in the days of yore ;  
 For my heart is sad and fearful  
 And the world is dark and cold.  
 " Mother, angel mother !  
 Come and soothe me till I sleep ;

Let me feel your love about me,  
 And my heart will cease to weep.  
 Come and sing the songs you taught me  
 In the happy days of yore,  
 With the lullabies you chanted,  
 Sing them all to me once more.

“ ‘Tis long since we were parted,  
 And I've wandered far and wide,  
 Ever pining for thy presence  
 And thy loving hand to guide.  
 Mother, angel mother!  
 In the fading sunset gleams  
 Come and whisper to me softly  
 Through the golden gate of dreams.

“ I am weary, oh, how weary!  
 And my spirit yearns for rest;  
 Come and fold thy arms about me,  
 Let me sleep upon thy breast,  
 Come and kiss me ere I slumber,  
 O! dearest mother, come,  
 And wake once more the vision  
 Of my childhood's happy home.

“ Ah! well do I remember  
 That soft and sunny nest,  
 The cottage in the valley,  
 Where I slept upon thy breast;  
 Ah me! there is no palace,  
 Or stately mansion old,  
 That was ever half so pleasant  
 As this cottage by the wold.’

“ There I frolicked with my brother,  
 While my little sister played,  
 Till the angels called her from us,  
 Then I wondered where she stayed,—  
 For I had not learned the lesson  
 That later years unfurled  
 Like a sable banner o'er me,  
 ‘That Death is in the world.’

“ For life was all about me,  
 And Love, 'tis deep and strong;  
 Held me fast in her embraces  
 And charmed me with her song.  
 In the summer time I wandered  
 Through the meadows, by the floods  
 And in the hazy autumn  
 Went a nutting in the woods,

Thus my childhood years flowed onward,  
 Beating time to joy and mirth,  
 Whose music waked no echo  
 Save the harmonies of earth,—  
 Till one day a sable banner  
 O'er our cottage was unfurled,  
 And I learned the mournful lesson,  
 That *Death was* in the world !

“ For I saw thee borne, dear mother  
 In stillness from our door,  
 And heard it said in sadness,  
 ‘ She will come to us no more.’  
 Then a great grief shook my spirit,  
 As winds the mountain-pine,  
 And I murmured, in my anguish,  
 Oh ! would thy grave were mine !

“ Since then in grief I've wandered  
 O'er the fair and lovely earth,  
 Ever sighing for thy presence  
 And thy music tones of mirth.  
 Mother, angel mother !  
 Mid the fading sunset-gleams  
 Come and whisper to me softly  
 Through the golden gate of dreams.”

Thus prayed a lonely orphan  
 Mid the stillness of the night,—  
 When, lo ! a blissful vision  
 Dawned in beauty on her sight.  
 Through the open portals gliding  
 Came a soft and silvery light,  
 And mid the wavering brightness  
 Stood his mother robed in white.

On her brow were fairest garlands,  
 On her bosom glowed a star,  
 Whose love-light warm and steady  
 Through the chamber shone afar.  
 Then o'er the lonely orphan  
 A holy calmness stole,  
 And the dove of peace, returning,  
 Found a rest within her soul.

While the angel-mother, bending  
 On her child a look of love,  
 Smiled fondly, and then pointed  
 To a land of light above.



"Mother, angel mother——"  
 The weary orphan cries,  
 Yet ere the words were spoken  
 The vision left her side.

Yet the memory of it, lingering  
 In her lonely heart, became  
 A star of hope, where brightness  
 Gleamed with a steady flame,  
 That lighted up the darkness  
 That gathered o'er her way,  
 And gave each cloud of sorrow  
 A soft and silvery ray.

Then peace above her spirit  
 Like a banner was unfurled,  
 And with joy her heart repeated  
 "Life, Life is in the world !"  
 Life, Life,—not Death,—is victor  
 When the spirit quits the clay !"  
 Thus sings the lonely orphan  
 In gladness every day.

Life, life divine, is thrilling  
 All the pulses of the earth ;  
 Lo ! it changes but to brighten,  
 And Death is but a birth,—  
 A casting off of garments  
 Made to be thrown away,  
 A flitting from a dwelling  
 That's crumbling to decay.

'Tis rising like the eagle  
 When it soars towards the sun ;  
 'Tis the spirit flitting homeward  
 When its earthly task is done.  
 Henceforth I'll sing, with gladness,  
 "Death *was*, but is no more !"  
 While my heart takes up the music  
 Of childhood's happy lore.

For life is all about me  
 And love, the deep and strong,  
 Holds me fast in her embrace  
 And soothes me with her song,  
 While with joy my heart is singing,  
 'Neath the banner love unfurled.  
 Lo ! Death hath fled to darkness,  
 And *Life* is in the world.

FOR THE SPIRITUAL OFFERING.

## MODERN SPIRITUALISM.

## Its Development in Rochester and Subsequent Growth.

BY R. D. JONES.

## CHAPTER I.

*The Spiritual in all Religious Systems—Creeds and Dogmas Obliterate it—The Advent of Modern Spiritualism no Accident—The World Ripe for it—The Key of the Interchange of Thought Found—Therefore there must be Continual Growth—Mesmerism—Clairvoyance, and the Seeing of Spirits—Experience of the Shakers, &c.*

IT IS proposed in these pages to record some important facts touching the origin and progress of Spiritualism. Spiritualism proper is nothing new. It is as old as humanity. Ever since the traditional or recorded history of the human race there have cropped out at intervals many of the Phenomena we have been witnessing during the last thirty years. For the most part the facts have been isolated, yet they have been of such a character and significance as to impress upon mankind a belief of the existence of spiritual beings, of their power of appearing upon earth, and at times of communicating information. In the history of all religions we find more or less of these facts recorded. The dawn of all religious systems has exhibited more purely spiritual phases than have been manifest in their later history. Increased numbers and the policy of leaders have tended to divert minds from the spiritual to the formation of creeds, the propagation of dogmas and the advancement of material and worldly interests. There are systems of worship that have never lost sight of certain leading ideas touching the inter-communion of the inhabitants of earth and of spirit land. But their devotees credit little that does not come through their own sectarian channels.

The Bible, the Christian's standard of belief, is full of spiritual phenomena and of instances of the interchange of thought between the denizens of earth and heaven. In truth, the Bible is a book of Spiritualism. It records many and varied spiritual phenomena; such as trance, vision, healing by the spirit, speaking with tongues, materialization, and other physical phenomena, all of which are abundantly supplemented to-day. But the various denominations of Christians who build their faith upon Jewish and Christian Scriptures, forget the manifestations recorded in the book upon which they found their faith. Material views in religious societies too often overshadow the spiritual. The recognition of present angelic visitors is, to a great extent, ignored

by the church. And why? One reason is the leaders or teachers lack spiritual knowledge and experience—and therefore teach a worldly and material creed. But the main reason is there has been no recognized, known and understood method for the interchange of thought, between the spiritual and mundane spheres. The former instances of angelic visitation are lost sight of—because the key of their continuance has not been known. That has now been found. It has been developed in the nineteenth century. The telegraph from earth to heaven has been discovered—and there are many thousands of operators. It will not again be lost—hence the recognition of the spiritual world must become a settled doctrine. Spiritualism—that star of first magnitude—will continue to shine, and shine on forever.

The advent of Modern Spiritualism was not an accident. Free government and liberal thought had made such progress that it was possible for it to live. At an earlier age and under arbitrary governments, where Church and State were united, or where there existed a religious creed so powerful as to control all religious thought and bind men to one formula of worship and doctrine, it could not have lived. In departures from established religions heretofore, the fagot and sword have been called in to suppress them. In the past, had truth come as now presented, and had believers sought to proclaim it, the dungeon would soon have hid them from the world. Its ministers and mediums would like Servetus and others have perished at the stake. Its light, its doctrine, must have died out, unless a Mahomet, or some other warrior had appeared to propagate its faith by the sword. Such means of propagation would have obliterated the pure and spiritual as in the past, and the true light would speedily have been obscured. Spiritualism had its birth under the freest government the world's progress has evolved, and among a people better prepared than any before for scientific and spiritual thought.

Spiritualism did not come like the sudden and brilliant flash of a meteor, whose light vanishes almost as soon as it appears. It came to be a continuous illumination to the world. It is as real, as tangible, and is to be as permanent in the moral and spiritual world, as is the late discovered planet Neptune in the physical universe. That planet was supposed to exist, and its location was approximately determined by astronomers, years before it was finally located. The motion of the known planets could not be perfectly accounted for by the attraction of the sun, and their mutual attraction on each other without the existence of another great planet where this most distant known orb was discovered. Astronomers said

there must be some immense and important body more distant than Uranus. Leverrier, with the observations before him of other astronomers, and his own calculations, fixed upon the point where the planet should be, and wrote to Galle telling him where the supposed heavenly body ought to be found. Galle, on the very day of the receipt of the letter, turned his glass in the direction indicated, and behold Neptune appeared. So spiritual philosophers were confident from history, from prophecy, from facts within their own knowledge, that a great spiritual light was to be discovered, and when the spiritual telescope was pointed in the direction of certain indicated phenomena, they discovered the great light in the spiritual heavens; the phenomenal movements in the olden and modern times, were then understood as were the planetary oscillations caused by Neptune when its existence and location were demonstrated. In this, as in other lesser movements, spiritual progress has run parallel with the advance in spiritual science. Neptune appeared in 1846; the modern spiritual light of the world was discovered in 1848. The great planet always existed, though unknown. Truth is eternal. The great law of spiritual communion has always existed, though little understood or appreciated. We have made one great discovery, which opens the way for most important and sublime revelations in the future.

Prior to 1848, there was in the order of events a wonderful preparation for the birth of the new philosophy. For years mental and psychological science had made rapid advancement. The old notion that the heart was the seat of the intellect was exploded; phrenology had taught that the brain was the organ of mind. Gall, Spurzheim, and their disciples taught many truths in regard to the mind and its action, which opened up an important field of mental philosophy. The experiments of Mesmer, at the close of the last century, were vastly important. His mode of proceeding was crude, encumbered with unnecessary machinery, yet his demonstrations of the power of mind over mind, were vastly important. The Paris scientists, after an investigation in 1784, reported against the philosophy he maintained. This was to be expected, however much the individual members of the Scientific Commission might be impressed with the reality of his facts. The Church denounced his theory because it opened the way to dangerous heresy. The Church, and those under its influence, have always denounced new discoveries, new facts, if it was supposed they tended in the least to unsettle the minds of the people in regard to established creeds. Gallileo was denounced for maintaining the Copernican system, and he and others put to the torture for announcing scientific and astro-

nomical facts their careful study and observation had demonstrated.

In tracing the history now undertaken, it will be necessary to note some of the many instances in which soi-disant scientists and church authorities have violently denounced what afterward became the established belief of mankind. Everybody now believes in the planetary revolution as taught by Gallileo, in Harvey's discovery of the circulation of the blood, in the geological record of the earth's pre-historic age—all of which were so persistently condemned as heterodox when first broached by the illumined and scientific student. The disciples of Mesmer, though ridiculed by scientists and denounced by the church, never ceased their investigations until they established beyond cavil in the minds of all candid investigators, the truth of mesmeric power. As a stepping stone to the important truths to be evolved by its aid, its importance can hardly be over estimated. Next, as a natural sequence, clairvoyance was made manifest. When this power of clearseeing was discovered the mere mesmerist who had not witnessed the advanced power, stood aghast at its revelations, and was almost as incredulous as those who had never witnessed a mesmeric experiment. A few investigators in England, with Cagnet of France, and other scientific minds in Europe, pursued their investigations and demonstrated the facts of clairvoyance, by the clearest and most abundant evidence. Some men of note in this country, following the lead of European investigators, developed the clairvoyant power, and ventured to proclaim its reality. About the year 1839, Col. William L. Stone, the accomplished author, and for many years editor of the *New York Commercial Advertiser*, witnessed some instances of clairvoyance which made a decided impression upon his mind; and what he witnessed of the powers of a young clairvoyant scarcely in her teens, finally converted him to the belief that clairvoyance was a truth. This child he knew had never been out of the city of New York, and yet she could, when in the magnetic sleep, describe distant places and events with most surprising accuracy. Col. Stone published in his journal the details of a clairvoyant journey taken by the subject, from the city of New York to Utica, in which was given a most particular and accurate description of all the prominent places on the route. The details were as accurate as could be given by an ordinary observer, who had been over the road a dozen times. The press, and those learned in everything but the the subject discussed, treated the account with ridicule. Has the learned author and editor become demented? they asked. But for years afterward his literary productions continued to evince the power and acumen for which he was always distinguished. Many other cases of a similar kind

might be cited. A very noted case of the exercise of clairvoyant vision occurred some years later than the incident related in the *Commercial Advertiser*. Andrew Jackson Davis was developed as a clairvoyant in 1843. His wonderful powers attracted attention, yet the scientific world ignored the subject and ridiculed his claims. The learned Hebrew Professor, George Bush, however, carefully investigated the powers claimed to be exercised by young Davis, and was fully convinced of their reality, and boldly proclaimed his belief to the world. That extraordinary work, *Nature's Divine Revelations*, dictated by the unlettered youth, afforded most convincing evidence of a superior state. The presence always, during the dictation of the revelations, of competent and reliable witnesses, forever sets at rest all ideas of fraud, or that the great work was copied from previous publications.

Soon after Davis was developed as a Seer, there was an important movement in the direction of spiritual thought. Some intelligent, cultivated persons were imbued with thoughts far in advance of the times. These ideas so pressed upon them, they could not be restrained from giving them utterance. A few were youthful occupants of pulpits, and to their congregations they uttered "higher" thoughts than were spoken by the average preacher. Not content with the limited field of their several congregations, they sought a wider audience, and the result was the establishment of a paper known as the "Univercœlum." The principal contributors to this journal were Harris, Fishbough, Davis and Brittan, the latter discreetly performing the duties of Editor. Brittan, cultivated, intellectual, eloquent in speech—and wielding a polished pen, was a leader of these John the Baptists in the spiritual wilderness. These writers and speakers, with others, were unconsciously to themselves, preparing the way for the great event that was to follow. They baptized their readers and hearers into the knowledge of great truths, creating in the minds of many an intense desire for further enlightenment. As yet they had not found the compass which was to lead them directly in the path of progress and to a demonstration of the certainty of immortality. This field of preparation, moral, scientific and spiritual, covers too broad an area to be fully explored in this series of articles. We note briefly a few events, enough, perhaps, to induce the progressive student to examine the preparation for, and the construction of, the successive rounds of that ladder, which, like that seen by the ancient Jacob, enables the angels so freely and numerous to ascend and descend from earth to heaven.

Not only was there an important preparation going on among men for the great spiritual event that was to come, but the angel world it seems had full knowledge of it, and im-

pressed mediumistic minds to proclaim, years in advance, that a great truth was to dawn upon the world about the middle of the present century. Some of these impressions were vague, and little understood by prophet or people. William Miller felt that an important event must occur not far from the middle of the 19th century, and he bent his mind to the study of the ancient prophetic writings, and interpreting the words of the record too literally, he predicted the destruction of the earth by fire, and that this would take place about the year 1843. The time of the end which he proclaimed, was within a few years of the opening of the new spiritual dispensation. The great Seer of Sweden, Emanuel Swedenborg, in 1772, prophesied that in about 80 years wonderful phenomena of a spiritual nature were to come upon the earth. Those familiar with the history of the Swedish Seer know the extraordinary clairvoyant and clairaudient powers he possessed. He could describe minutely earthly scenes transpiring at a great distance, and as he himself asserts, for more than 20 years he conversed, daily, and freely, with the spirits of the departed. The higher intelligencies with whom he communed impressed upon his mind facts which were to transpire in the middle of the present century. Andrew Jackson Davis, some years before the first "rap" was heard at Hydesville, predicted that shining intelligencies from spiritual spheres, were soon to hold direct converse with the people of earth. These were his words: "It is a truth that the spirits of the higher spheres commune with persons in the body by influx, although they are unconscious of the fact. This truth will ere long present itself in the form of a living demonstration, and the world will hail with delight the ushering in of the era." A clairvoyant in central New York, several years before the spiritual sounds at Hydesville and Rochester were heard, predicted many of the spiritual phenomena that have since occurred.

Some time prior to the occurrences at Hydesville, clairvoyants had made a great advance step. Instead of merely seeing and describing earthly objects, looking into the interior of the human system, and detailing the condition of diseased organs, they began to look beyond, and to the intense astonishment of listeners, reported that they saw the spirits of the departed. These they often accurately described. Caghanet, a noted French Magnetizer, in his *Spiritual Telegraph*, written before he had heard of spirit rappings, gives interesting details of interviews his clairvoyants had with the spirits of persons who had formerly lived upon the earth. Mrs. Tuttle, of Genesee county, N. Y., one of the early and excellent clairvoyants, while in the superior state saw and described spirits. So new, so astonishing were the statements, that those who listened to their spiritual visions did not deem it prudent to

mention them even to their intimate friends. One evening while Mrs. Tuttle was clairvoyantly examining a case, Mr. Tuttle and Mr. Walker being present, she suddenly stopped in her diagnosis and began to weep. For some time she was overcome by weeping, and could not utter a word. At length she said she could proceed no further with the case, until she had discharged a duty. During several previous sittings three spirits had been present anxious to communicate; "they are now present," said she, "and I must let them be heard." Then through her they gave important, satisfactory and convincing messages to the astonished auditors. This was two years before the commencement of the Rochester manifestations. Other clairvoyants had similar experience, but most of them kept the matter in their own breasts, telling no man.

That spiritually minded people, the Shakers, had early experience of spiritual phenomena. They had physical manifestations, visions, revelations, prophecies, and other gifts before the era from which Modern Spiritualism dates. They kept a voluminous record of the events, but did not venture to proclaim to the world the astonishing things witnessed. Seven years prior to the advent of modern spiritual phenomena, the spirits who held converse with the Shakers announced that they must leave them, or, for a time, the manifestations would cease in their Communities. They declared, before leaving, that ere long great spiritual manifestations would break out among the the "world's people," and that until that event they must retire. The Shakers waited patiently, month after month, and year after year, for the predicted manifestations. At length after seven years of waiting an account of the rapping phenomena at Hydesville and Rochester, in the presence of the Fox family, was published. Elder Frederick W. Evans carefully read and re-read the details, and then he arose and said: "Brethren and sisters, the prophecy has been fulfilled; the spirits have come to the 'world's people,' amen."

In our next chapter we shall give some account of the commencement of the rapping phenomena.

[TO BE CONTINUED.]

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THEOLOGICAL TEACHERS are gradually abandoning many of the ideas formerly held sound by the Church. Rev. Mr. Richards, of Madison, Wis., in an address before the Theological Seminary at Providence, R. I., said that science had shown incontestably that the old notion of the creation of all things by mere fiat was wrong. It had shown that creation was not the act of a moment, but the growth of years.



Written for the SPIRITUAL OFFERING.

THE EVOLUTION OF THE RELIGION OF ISRAEL, AS ESTABLISHED BY SCIENTIFIC EXEGESIS.\*

BY WILLIAM EMERITE COLEMAN.

V.—Samuel and Saul.

IN THE books which bear his name, the character and career of Samuel are sketched by a very friendly hand. The writer is not always quite fair, and has exalted his hero, especially at the expense of Saul. For all that, Samuel's merit is considerable. His labors were carried on quite in the spirit of Moses: he stirred up the religious feeling of the nation, and he succeeded in guiding and preserving from excesses the enthusiasm which he imparted to others. Samuel was the forerunner of Saul and David, and he it was who made their work possible. It was in his day that that strong desire for political unity showed itself of which we have previously spoken; and at the same time a vigorous religious life was stirred up. The opinion was growing more and more common that the only salvation for Israel lay in serving Yahweh in the spirit of Moses; that is to say, to the exclusion of other gods. Very probably this view was powerfully promoted by a presentiment, that, if Israel allied itself too closely with the Canaanites, all peculiar to it, including Yahweh's worship, would inevitably perish. In this connection we would mention the powerful influence which Eli, the chief priest at Shiloh, where the ark of Yahweh was kept, exercised towards the close of this period, while we find no traces of any such respect being paid to the sanctuary in earlier times. With Eli's death the authority of the Shiloh priesthood was broken up, a fact due in part to the feebleness and insignificance of the priests belonging to his family, and in part to the removal of the ark to Kirjath-jearim, and afterwards to Jerusalem. The temple of Jerusalem totally eclipsed the ancient sanctuary of Shiloh.

Now, Samuel, who on the death of Eli, rose to the highest pitch of influence and authority, was the representative of these new tendencies which were working so much in the spirit of Moses. With his whole soul he urged the service of Yahweh; indeed, he would tolerate no other God in Israel. He stirred Israel up to resist the Philistines; and perhaps even went to battle against them himself. He preached that the Canaanites must be subdued, and, if possible, altogether

\* *The Religion of Israel*, a manual. Translated from the Dutch of J. Knappert, pastor at Leiden, by Richard A. Armstrong. 283 pp., 16mo. Boston; Roberts Bros., 1878. Cloth. \$1.00.

extirpated ; and that all the sons of Israel must be faithful to Yahweh. It was about this time that the institution of the Nazirites, connected as it were with the movement of Samuel, arose. The Nazirites dedicated themselves to Yahweh's service alone, while, in honor of him, they abstained from wine and strong drink and from cutting their hair. In this abstinence from wine we perceive an opposition to the service of the Canaanitish gods, for their Baal worship was accompanied with wine drinking, and at their festivals this was carried to excess. Samuel himself took the vows of the Nazirites ; and many others followed his example, in fervent enthusiasm for Yahweh.

To Samuel's time must be referred, also, the use of prophecy. The word "nabi," used by the Israelites for a prophet, signifies one inspired and moved by the divine spirit. Probably the example of the Canaanites led to the rise of this kind of inspiration among the Israelites. At any rate the Canaanites had their prophecy too ; and the Israelites were far from denying that a man might be inspired by other gods than Yahweh. The only difference between "true" and "false" prophets—the early Israelitish prophets and those of Canaan—was, that the former were supposed to be inspired by Yahweh, and the latter by some other god. The prophetic fervor manifested itself chiefly among young men. In powerful language they gave utterance to their zeal for Yahweh and his service, and they seemed to have stirred up the prophetic fervor with music and song. They banded themselves together in fixed localities ; some of them, too, were married. The societies thus formed were known as the "schools of the prophets." Later on we hear them called the "sons of the prophets," and find a "father" at their head. The prophets believed in the calling of Israel to be Yahweh's people, and did all that in them lay to propagate and strengthen that belief. They collected the songs of the people, and infused their own feelings into the stories of the great events of the past. They began to look upon the popular faith as a degeneration from the true, pure faith, which they themselves held, and which they took to be the ancient and original belief. Samuel himself is called a prophet ; indeed Moses has been so termed, and Deborah is called a prophetess. But, from a note given in 1 Samuel, ix. 9, it is evident that no one really bore the appellation of prophet before Samuel ; for we there read that he who was called a prophet in Samuel's time was previously called a "seer." Samuel was a "seer" as well as prophet ; that is to say, it was believed that he could know hidden things and tell future events. Now, while the work of the seer was not connected with religion, the prophets differ from them in this respect entirely. Their purpose was dif-

ferent from divining hidden things: they were zealous for Yahweh.

So strong was the desire for a king among the Israelites towards the close of Samuel's life that at last it brought its own fulfillment. Samuel is represented in the Bible as having opposed this wish, and to have given a reluctant consent only when he was obliged to do so; and Yahweh is made to disapprove of the popular desire, and only to allow a king to be chosen in the end, when, despite all Samuel could say, the people still insisted upon their choice. Doubtless Yahweh's faithful worshipers must have been opposed to the election of a king. Yahweh himself was king; and it might well be feared that the freedom of former ages and the ancient simplicity of manners would suffer by the institution of monarchy. And Samuel, we may be sure, was no partisan of the new form of government, nor was it at his instigation that Saul was appointed; though no doubt his influence made itself powerfully felt in the actual choice. When at last he found himself obliged to yield, he took care that a king was chosen who sympathised with him in sentiment and in principle.

At first the new king, Saul, was on the best of terms with Samuel, as was to have been expected; as it was in no small degree Samuel's doing that he had been chosen king, and with all the strength of his conviction he shared Samuel's views. He was zealous for Yahweh; he pursued the Philistines and Canaanites with fire and sword; he was bent on making Israel great and powerful. But it was not very long before a disagreement arose between Saul and Samuel, which led at last to an open breach. We cannot trace its cause with certainty; what we are told about it does not deserve belief in all particulars. According to one account (1 Samuel xiii) Saul was rejected by Yahweh because he had disobeyed a command of Samuel to wait seven days for him before he offered sacrifice to Yahweh. According to another account (1 Samuel xv) Saul, though commanded to utterly extirpate the Amalekites, saved alive as prisoner their king, Agag, and also preserved some of the cattle for the purpose of offering them (the cattle) to Yahweh. This being contrary to Yahweh's order, Samuel is commanded to announce to Saul that Yahweh has rejected him. The prophet goes to Saul, informs him of his rejection, and with his own hands hews Agag to pieces in honor of Yahweh. This version of the affair belongs to much later times, when people did not know how to explain what had happened, and looked for its cause in a direct rejection of Saul by Yahweh. Probably there is a germ of truth in this representation, that the ground of Samuel's enmity is to be sought in a change in Saul's opinions. He came to think

that it would be better to absorb the Canaanites into Israel than to exterminate them, as Samuel proposed. Why should they all be destroyed when they might surely help so much in increasing the strength of Israel against its enemies? Saul, who had formerly, with Samuel, given the preference to religious considerations, now began to be guided more by political ones. Perhaps, too, he was growing tired of the overruling influence of Samuel and his party. It is certain that he, at a later time, set himself against the prophets, and also put a great many priests to death. No wonder the strict Yahweh worshipers began to oppose him, seeing they could no longer expect any good of him.

And so these two found themselves opposed to one another in spite of their former friendship. Nor did they bring their quarrel to a conclusion. Samuel died, and he was soon followed by Saul, who, being wounded in an unsuccessful battle with the Philistines, put an end to his life with his own hand. Three of his sons, including the famous Jonathan, died at the same time. If high respect be due Samuel, Saul, too, holds an honorable place in the history of his people. Though he had sprung from the soil, the splendor of a court did not spoil the simplicity of his character. He never became an Oriental despot. He possessed tact and courage, and he manfully contributed his share towards the greatness and glory of his people.

FORT LEAVENWORTH, KANSAS.

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## Phenomenal Record.

FOR THE SPIRITUAL OFFERING.

### MEDIUMSHIP OF THE BARONESS VON VAY.

[Translated from the German of the Baroness von Vay.]

BY J. E. LUDLAM.

**A**LTHOUGH I now enjoy, by God's grace, a constant intercourse with the spirit world, I have not the slightest recollection of having experienced any early indication or sign of my mediumship. In the history of my childhood I cannot call to mind any special symptom of sensitiveness, much less any mark of clairvoyance or mediumship. I had lively dreams, and particular antipathies and sympathies, but so has almost every child. From childhood I loved and trusted God, had faith in my guardian spirit, and an unusually deep veneration for Mary, the Mother of Jesus, and a peculiar love for souls. These, however, are religious emotions which nearly

every Catholic young maiden must feel who is trained under the care of good and pious parents. I early felt an earnest desire to attain a clear knowledge of the problem of my life, and often, while engaged in prayer felt myself wonderfully comforted and elevated.

The only thing worth mentioning in my maiden life is, that notwithstanding my love for poor souls, I had a great aversion to, and even terror of ghosts.

In the fall of 1865, my husband and I made the acquaintance of a Dr. G., a magnetic physician, who declared that I possessed the characteristics of a clairvoyant, and advised me to try magnetic writing. I rejected the advice with great contempt, regarding it as something uncatholic. I had always been taught to shun all superstition and practice a sound, healthy, common sense, and to this training I would not prove unfaithful. Still Dr. G. persisted, and attempted to mesmerise me, declaring he would soon put me to sleep. The attempt failed; I felt not the slightest change, nor did a glass of magnetised water produce any effect. Dr. G., however, firmly maintained that I was strongly magnetic and a clairvoyant and writing medium, and advised me to practice as such for the benefit of my health. Without being positively sick, I was of delicate constitution and suffered from spasmodic cramps.

I had forgotten the advice of Dr. G., when, one day, suffering more than usual, I jokingly told my husband I would try the magnetic writing as a remedy. No sooner said than done. I took a pencil in my hand and immediately an electric stream seemed to flow into my arm, my hand was moved to and fro, and finally it wrote in large letters, "I am Thomas, your guardian spirit. Write magnetically, it will do you good and you will be perfectly cured. Heinrich Vay,—1867,—for you a year of mourning. Napoleon's overthrow, 1870."

Exhausted, I discontinued the writing, and my husband and I began to decipher the message, as we had not the slightest conception of its meaning. To him and to me it seemed something very gloomy and I felt uncomfortable. When we retired, I almost resolved to make no further attempts at "magnetic writing." The prophecy, alas! was fulfilled in the death of Heinrich, my husband's brother, who expired in 1867, after a long and wearisome sickness.

I had at this time not the slightest knowledge of Spiritualism or of the existence of its literature. I had never concerned myself with magnetism or mysticism. Although, when a child, I took pleasure in fairy tales, the word "spirit," had always something dismal and repulsive to me. I was therefore accustomed to regard table-turning and spirit rapping as something ludicrous and superstitious. Disagreeable as this

magnetic writing was, it had nevertheless something extremely attractive for me, as I had been from childhood a warm intercessor for poor souls. I therefore began gradually to feel drawn towards the spirits who wrote to me, as I found among them poor suffering spirits who prayed me to help them. The Catholic work, "Comfort for Poor Souls," had been my constant companion from my sixteenth year, and I now found in the communications of the spirits, confirmation of what I read in this work respecting departed souls.

Again, this mechanical unconscious writing was so strange and striking, that I felt as if some one was talking to me and I listening. The movement of my arm and the writing was wholly without will or power on my part.

This spirit Thomas who wrote to me, was an acquaintance of mine from childhood, a talented young man, who died in his nineteenth year, and who was a favorite with all my family. I had a remarkable dream about him on the night of his death. I dreamed he came to me and bid me a very mournful farewell, telling me he was obliged to go away and asking me to pray for him. I asked him to remain; he became suddenly ghostly pale and vanished. I cried so bitterly in my dream that I awoke. Three weeks afterwards we received the news of his death and I found that on the very night I had this peculiar dream, he passed through his final death struggle.

I therefore gradually abandoned my intention to relinquish this writing, partly from curiosity and partly from the interest and love to the spirits themselves.

On the 20th of January, 1866, I took my pencil in hand, and Thomas wrote to me the following: "I am united with you. Pray for me every day. I shall abide with you till your death. Since the hour of my bodily death I have been your guardian spirit, as I appeared to you in that dream. God has been merciful to me. On the anniversary of my death, have mass said for me, and then go to confession and communion and offer it for me. I have not forgotten that you once burnt a taper for me on your pilgrimage to Oswitz. I felt your prayers for me then was doing me good." (A year after Thomas's death, I had been to Oswitz and prayed earnestly for his soul, and at the same time lighted the taper as prescribed by my religion. Eight years had passed, and I had almost forgotten the fact. It was pleasing to hear from him that my prayers had been beneficial.)

Thomas then dictated a poetical piece in which the name of *Zringi Hilda* appeared as the guardian spirit of my husband, Odon von Vay. I asked the question—who is Zringi Hilda? The answer was: "I am Zringi Hilda; a spirit. I keep watch over Odon. Adelma, let Odon be a servant of God on earth; magnetize him and he will become a writer too."

Q. "How long have you been with me? A. "Since you knew Odon. I love you also. Pray for me, for I need it. Give Odon a glass of magnetized water, that he, with the aid of Thomas, may draw the likeness of Zringi Miklos."

I magnetized a glass of water for my husband, and after drinking it, he made an attempt at writing. His hand moved itself to a certain extent, but it made at first mere strokes, and the upper part of his body seemed convulsed, and he felt severe spasms in the region of the heart. I then placed my hand on his, whereupon the strokes became much stronger. I now asked Hilda what was to be done. She answered, "The magnetism is working very good. Give him a plain piece of paper, and Thomas will draw for you the portrait of my dear husband, Zringi Miklos, who lived in 1552." This occurred exactly as Hilda stated. My husband drew, with the aid of Thomas, the portrait of Zringi Miklos, who had died more than three centuries ago. Immediately afterwards, he drew a portrait, which Hilda informed me was that of Johannes Amade. While it was being drawn, Hilda wrote through me, "Johannes Amade was a robber chief, who killed a certain Brumelesci, and was poisoned by his only daughter, Valerie, because she wanted to marry Brumelesci against her father's will." I asked, "Will she not be eternally punished for such a murder?" Hilda answered, "No, a soul which God has made, can never be eternally lost. But she suffers fearfully, and will suffer for three centuries. She resembled you in features, but not in other respects. Odon will draw her as she appears in her penitential raiment."

I had never, at this time, heard anything of the Reincarnation theory, but the idea suddenly occurred to me whether I had not perhaps lived on earth before, and perchance been this very Valerie. Hilda answered this thought as follows: "A soul lives on earth but once. She was Valerie Amade, and you are Adema Von Vay." (Hence this spirit, Hilda, knew nothing of Reincarnation.)

On the 25th of January, my husband drew magnetically the portrait of this Valerie. She points with her finger to the place of torment where she is atoning for her crime. The same evening, the portrait of another suffering spirit was drawn, a certain Hona Zringi, who had committed suicide with her lover.

My husband now began to draw with great rapidity and ease; he felt a constant impulse towards it, and experienced great alleviation after each completed drawing.

With me, this magnetic writing became more and more a necessity, and Thomas and Hilda seemed willing to indulge in trivial communications. I had to beg them to favor me with more serious and instructive matters, whereupon Thomas wrote

through me, "I am still weak, but if you will pray to God, he will send your sainted father to you, who knows far more than I. Do not discontinue the writing, for it is beneficial to you and to us. Be not too impatient if I write wrong things. God determines all things, and the world moves according to His will. In the spirit ladder there are many steps. God makes all souls. Every prayer penetrates to Him. The spirits who fell in the war of 1859, will again appear on earth 1910." It was evident this spirit knew something of Reincarnation. As I knew nothing of this theory, I asked, "How can that be possible"?

Thomas answered, "I only know that it is so. Trust in God, and you shall know all. Hilda will now draw the portrait of the guardian spirit who protected Odon in the late campaign."

Odon took the pencil, and at first drew the figure of a wig, then a face in it, all distorted, which was immediately rubbed out. The portrait had to be recommenced, and this time turned out excellent. I asked, "Why was the first portrait spoiled"? Hilda answered, "A certain spirit, Vay Laczi, drew me away from Odon and spoilt the whole thing, and it had to be re-drawn. This Laczi disturbs us very often; he is very passionate. He lived three centuries ago, and had a heart of stone."

We afterwards had several opportunities of noticing the passionate temper of this spirit Vay Laczi. He spoilt several of my husband's drawings, and put our patience to severe tests. He wanted to induce us to go treasure-hunting, and designated the exact spots where, as he said, many bodies of the ancient Huns had been buried with gold and jewels. Sometimes he knocked very audibly on the table, and tried to materialize himself, wishing me to put him to all sorts of tests. The spirit, Thomas, however, warned me of him, and advised me not to demand anything from him.

My husband no longer needed to be magnetized through me, but drew under the impulse of the moment, sometimes two or three pictures consecutively, with great rapidity. The explanation of these pictures was always given through me, mediumistically. After a time Hilda drew the portrait of her favorite son, Miklos, and expressed herself delighted with this power of drawing portraits through the mediumship of Odon, and promised us other fine pictures.

In the evening of the 11th of February, Thomas wrote through me, "God has heard your prayer; your sainted father is here, and will now write with you."

I was powerfully affected, and became conscious at once of the influence of another spirit. My mind felt elevated, and my heart tuned to deep devotion. The style of the writing



was entirely changed, and it wrote: "Ernst, your father, is here. I see you, my child, and will help you. Your magnetism penetrated to me, and God has allowed me to write to you. My beloved child, be faithful to God and pray for me. Death brought me sufferings, but also joy and redemption. A year appears to me as a minute. Doubt not that pure intercourse with spirits is beneficial to you, and is permitted by God. Let God govern."

[TO BE CONTINUED.]

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## Our Young Folks.

For our Young Folks' Department.

### CRADLE SONG.

BY MRS. KATR OSHORN.

GO TO sleep my baby darling,  
 Shut your little laughing eyes;  
 Baby brother, let me rock you,  
 While I fan away the flies.

Nestle in your cosy cradle—  
 Do stop playing with your toes—  
 Oh, you wonder how they came there,  
 Growing on your feet in rows.

Keep your tiny snow-drop fingers  
 Neath your blanket, soft and blue;  
 Let them rest, for soon dear baby,  
 They will find enough to do.

Give me back your coral rattle,  
 Do not throw it on the floor;  
 Let me lay it with your playthings,  
 In the box behind the door.

That's a darling! now you slumber  
 I must cover up your feet;  
 Precious treasure! little beauty!  
 You have never smiled so sweet.

Pet, I wonder what you're dreaming—  
 Why, how very still you keep!  
 Hark! I hear a whisper, saying  
 Angels kiss him in his sleep!

### HOW LILY-TOES WAS CAUGHT IN A SHOWER.

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Lily-toes, though quite a pet, was not so great a wonder in the eyes of her family as she might have been. She and her mamma were on a visit to her grandma's in the country. As she had been there a week, the excitement attendant on her arrival had so far subsided that grandma was beginning to turn her attention to cheese-making, her two aunties to sew vigorously on their new cambric dresses, and grandpa and the hired man to become so engaged in the "haying" that they scarcely saw Lily-toes except at supper-time.

Lily-toes, as if to make amends for being the fourth, was a lovely chubby baby of eight months, so full of sunshine and content, and blessed good health, that, although her two first teeth were just grumbling through, she would sit in her high chair by the window, or roll and wriggle about on the floor, singing tuneless songs and telling herself wordless stories, an hour at a time, without making any demands on any body, so that grandma and the aunties declared that half the time they would not know there was a baby in the house. Perhaps it is sometimes a fault to be too good-natured; for there came a certain afternoon when Lily-toes would have been pleased if somebody had remembered there *was* a baby in the house.

It happened in this way. There was company at grandma's. Not the kind of city company that comes to dine after babies are in bed for the night, but country company—that comes early in the afternoon and stays and talks over whole lifetimes before tea. Grandma, mamma, and the aunties were enjoying it all very much; and Lily-toes, who was, if possible, more angelic than ever, was wakened from a blessed nap, lunched on bread and milk and strawberries, and was stationed in her high chair on the back piazza where she could admire the landscape and watch the cows and sheep feeding upon the hill-sides. A honeysuckle swung in the breeze above her head, and little chickens, not big enough to do harm to grandma's flower-beds, ran to and fro in the knot-grass hunting for little shiny green bugs, and fluttering and peeping in a way that was very interesting to Lily-toes. No baby could be more comfortably situated on a hot summer day: at least, so her mamma thought as she tied Lily-toes securely in her chair with a soft scarf, and went back to the sitting-room and the busy sewing and talking with her dear old girlhood friends. I presume if Lily-toes had been a first baby, her mamma would have hesitated about leaving her there. She would have feared—maybe—that the chickens would eat her up, or that she might swallow the paper-weight. As it was she only kissed the little thing with a sort of mechanical smack and

left her alone, as coolly as if Lily-toe babies were an everyday affair.

Meanwhile, and for many days before, great distress was going on in the field and gardens for lack of rain. The young corn was drooping, the vines fainting, the sweet red roses opening languidly, the grasses growing dry and brittle to the bite of the patient cows and nibbling sheep. Every thing, except Lily-toes, was expressing a desire for rain. In fact, all through the night before this story of a wronged baby opens, the hills, woods, fields and gardens, had been praying for rain according to their individual needs, the maples and the elms desiring a "regular soaker," while the lowly pansies lifted their fevered little palms to the stars and begged but a few drops.

And the rain came. Slowly up the western sky rose a solid cloud. No attention was paid it for some time, it came quietly and serenely. But, by and by, the cows came sauntering down to the barn-yard bars as if they thought it was milking-time, and the sheep huddled together under the great elms. Grandpa and his big man commenced raking the hay together vigorously, and a sudden cool, puffy breeze began to ruffle the little rings of hair on Lily-toes' head, and send the small chickens careening over the knot-grass in such fashion that the careful mother-hen put her head out of her little house and called them in. And still in the cool, pleasant sitting-room, with its cheerful talk and laughter, the approach of the storm was hardly noticed. Grandma, the most thoughtful body present, remarked that she believed it was "clouding up a little," and mamma said she hoped so. And then the talk went on about making dresses and the best way to put up strawberries and spiced currants. But when big drops came suddenly splashing against the windows and a lively peal of thunder rolled overhead, then there was a scattering in the sitting-room. The aunties scampered out through a side-door to snatch some clothes from a grass-plot, and to gather up the bright tin pans and pails that had been sunning on the long benches. Grandma throwing her apron over her head, ran to see that some precious young turkeys were under shelter. The visitors hurried to the door, bewailing the windows they had left open at home, and hoping their husbands *would* have sense enough to see to things. And the mamma ran up stairs to close the windows and potter over some collars and ruffles that had blown about, never thinking of baby on the uncovered piazza.

Oh, how it poured! Grandpa and his man got as far as the wagon shed just as the worst came, and they stayed there. Grandma was weather-bound along with her young turkeys in the granary. And Lily-toes!—no one will ever know

what her reflections were for a few moments. I imagine she rather liked the first drops ; for she was always fond of splashing about in her wash-tub, and had no fear of water in reasonable quantities. But when the wind began to dash the rain in her face, probably she gasped in astonishment, and then kicked, and eventually, as every body knew, screamed ! Yes ; aunties, visitors, and mamma, as they met in the hall and shrieked to each other about the storm, heard, at last, in the lull of the gale, a sound of indignant squalling.

Then there was another scamper. Lily-toes was snatched indoors and borne along amid a tempest of astonishment and pity, until one visitor burst out laughing ; and then all except mamma, who kept a straight face until baby stopped crying and smiled around on them like wet sunlight.

Before grandma reached the house, Lily-toes had been rubbed very dry and put into dry clothes ; but her wrapper and petticoats, and stockings and blue shoes, laying in a sopping heap on the floor, told the tale to grandma and grandpa and the hired man, who all agreed it was a burning shame to forget Lily-toes, even for five minutes ; and the hired man went so far as to remark that, " If there had been a few more women-folks in the house she'd most likely been drowned." And Lily-toes looked at him gratefully, as if he had spoken the very words she had longed to say.—*St. Nicholas.*

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#### WHERE THE ANGELS LINGERED.

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A LITTLE girl, with tangled locks peeping from under a calico hood, clad in a dress of chintz, had loitered behind as the great dusty crowd moved out of the gates of Mount Adna the other day, after they had scattered their flowers and done honor to the dead. Dreamily she gazed after them, her eyes filled with a far away look of tenderness, until the last one had disappeared, and the rattle of the drums had died away. Then she turned and vaguely scanned the mounds that rose about her, clutching still higher at the fast fading bunch of dandelions and grave grass that her chubby hands held. An old man passed by and gently patted her curly head as he spoke her name, but she only shrank back still further, and when he told a passing stranger that the little one's father was one who died on shipboard and was buried at sea, there was only a tear-drop in the child's eye to tell that she heard or knew the story.

When they were gone she moved on further to a neglected or empty lot, and kneeling down she piled up a mound of earth, whispering as she patted it down and smoothed it with her chubby hands: " This won't be so awfully big as the others, I guess, but maybe it will be big enough so that God will see

it and think that papa is buried here." Carefully she trimmed the sides of the stray grasses she plucked, murmuring on: "And maybe it will grow so that it will be like the rest in two or three years; and then maybe papa will sometimes come back and"—But she paused as though it suddenly dawned upon her young mind that he rested beneath the waves, and the tear-drops that sprang to her eyes moistened the little bunch of dandelions that she planted among the grasses on the mound she had carefully reared. When the sexton passed that way at night, as he went close to the gates, he found the little one fast asleep with her head pillowed on the mound.—*Fulton Times.*

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### Editor's Table.

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#### SHOULD PUBLIC CIRCLES BE ABANDONED?

FROM the early days of Spiritualism public circles have been opposed by some, but within the last year or two the opposition has been more manifest, several prominent speakers having expressed, to say the least, a dislike for this method of propagation. Mediums shrink from the fiery ordeal, often refusing to go before the public until driven by the hard hand of necessity, or admonished by the retreating voices of spirit guides. Tricksters have been exposed and Spiritualists becoming sceptical and exacting cry out "abolish the public circle." Can we afford to do so? The public circle has been effectual in bringing thousands to a knowledge of Spiritualism and its philosophy; and is not this the object we seek to attain by lectures and the dissemination of Spiritualistic literature. Would it not be wise to learn from existing religious organizations? They did not spring full orbéd into the arena of history. They are the result of a slow process of evolution, and have been perpetuated by earnest, persistent labor, public and private. No opportunity has been lost that promised a moiety of success.

The religion of Spiritualism is no exception to this law. Slowly it is being evolved from the heterogeneous accumulation of religious experiences and the advanced teachings of ministering spirits. It contains the ripest thoughts of the ages, is vitalized by the revelations of the present, and destined to become an effective power in uplifting and blessing

humanity. But not until Spiritualists manifest a *living faith* in its principles, the zeal, self-abnegation and moral courage that characterized the early reformers, can they hope to receive its crowning blessings. Well did the spirits understand this in directing the formation of the simple home circle which bound heart to heart with the sweet ties of fraternal love. So great was the interest in these circles, so eager was the people to attend, that all attempts to exclude them proved unavailing. Often have we seen the lawn in front of the house where circles were held filled with anxious enquirers. Thus the public circle was the natural outgrowth of the private. It seems to meet the demands of the people, and has proved a blessing to thousands who have no other opportunity to investigate. Does not the same demand exist to-day? Then why discontinue this effective way of breaking the bread of life to the multitude. When they fail to be useful the spirits will cease to thus manifest the fact of continued existence.

But the most potent argument that can be made in favor of the public circle is the fact that it was inaugurated by the spirit world, as the most effective means by which to carry the glad tidings (evidences of immortality) of great joy to all. Let those who are now opposing the public circle call to mind the circumstances attending the inauguration of the first one in Rochester in November, 1848. The spirits who had long been urging them (the Fox girls) to permit *public investigations*, informed them by raps that "they could not always strive with them," and since they were constantly disobedient to the spirits request, they should leave them, and in all probability withdraw for another generation, or seek through other sources for the fulfillment of the high and holy purpose with which this spiritual outpouring had been designed. We quote the following interesting account from *Modern American Spiritualism*, by Emma Hardinge :

"To these appeals the family were inflexible. They constantly prayed that the cup of this great bitterness "might pass from them." They "did not wish to be mediums," and abhorred the notoriety, scandal and persecution which their fatal gift had brought upon them, and when warned that the spirits would leave them they protested their delight at the announcement, and expressed their earnest desire that it might be fulfilled. There were present at a circle, when communications of this character were made, several influential persons of the city, who had become greatly interested in the manifestations and were warm friends of the family. They could not,

however, realize that the threat here implied would actually be fulfilled until the spirits, by rappings, spelled out several passages of a particularly affectionate and valedictory character. The scene became, says an eye-witness, solemn and impressive. The spirits announced that in twenty minutes they would depart, and exactly as that time expired, they spelled out, "We will now bid you farewell;" when the raps entirely ceased. The family expressed themselves "glad to be rid of them;" the friends present vainly tried to obtain, by solicitations, made, as it would seem, to empty air, some demonstration that this beneficent and wonderful visitation had not indeed wholly ceased. All was useless. A mournful silence filled the apartment which had but a few minutes before been tenanted with angels, sounding out their dear messages of undying affection, tender counsel, wise instruction, and prescient warning. The *spirits indeed were gone*; and as one by one the depressed party separated and passed out into the silent moonlit streets of Rochester, all and each of them felt as if some great light had suddenly gone out, and life was changed to them. There was a mighty blank in space, and a shadow everywhere, but spirit light came no more to illuminate the thick darkness.

"A fortnight passed away, during which the former investigators called constantly on the Fox family to inquire if their spirit friends had returned. For the first few days a stoical negative was their only reply; after this, they began more and more fully to recognize the loss they had sustained. The wise counsellors were gone; the sources of strange strength and super-human consolation were cut off. The tender, loving, wonderful presence, no more flitted around their steps, cheered their meals, encouraged them in their human weakness, or guided them in their blindness. And these most wonderful and providential beings their own waywardness had driven from them. At last, then, they met their inquiring friends with showers of tears, choking sobs, and expressions of the bitterest self-reproach and regret. On the twelfth day of this great heart-dearth Mr. E. W. Capron, being in Rochester on business, called at the house of Mrs. Fish, with George Willetts, a member of the Society of Friends, and one of their earliest spiritual investigators. On receiving the usual sorrowful reply "that the spirits had left them," Mr. Capron said, "Perhaps they will rap for us if not for you." They then entered the hall, and put the usual question if the spirits would rap for them, in answer to which, and to the unspeakable joy and delight of all present, they were greeted with a perfect shower of the much-lamented sounds. Mrs. Fish, now Mrs. Underhill, often declares to this day that it suddenly, fortune, friends and all they had ever loved had been snatched from them, and as suddenly returned in an hour of despair and agony, their emotions could have scarcely equalled the ecstasy with which they once more greeted those precious returning proofs that their spirit friends had not deserted them. In fact, in the enthusiasm of that returning morning of long-quenched spiritual light, they knelt down and kissed the ground made sacred by the electric tones of the heavenly telegraph. And now once more the spirits urged them to *make the manifestations public*

"Again they reiterated the charge with solemn earnestness, and despite the mediums' continued aversion to the task imposed upon them, the fear of a fresh and final bereavement of the inestimable boon of spirit communion prevented their continued resistance to the course proposed. When the persons who were called upon to aid the mediums and take somewhat prominent parts in the work urged the awkwardness of the positions assigned them, the spirits only replied, "Your triumph will be so much the greater." There is no doubt that the severe warning they had just received, and the fear of its repetition, acted upon the whole party with more force than any argument that could have been used to induce their submission. Certain it is that they at length consented, one and all, to do the bidding of the spirits."

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**MUST BELIEVE OR BE DAMNED.**

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QUITE recently Col. G. Wright, a prominent Attorney of Mt. Vernon, Ill., a member of the Methodist Church, was, during service at the church, publicly requested by the Pastor, Rev. C. E. Cline, to sever his connection with the Church. What for? Was it for immoral or criminal conduct? No; simply this and nothing more, "*disbelief in hell*. In fact, it was an aggravated case, he had been writing articles for a Mt. Vernon paper, questioning the existence or the necessity for such an institution. That would never do! The Church can afford to keep within its pale hundreds and thousands of *immoral* men, but not one *disbeliever*. "By this our craft is in danger." Let this no hell dogma become prevalent in the church and its power is gone. The Watchmen on the walls of Zion have caught the alarm, and nothing will satisfy short of the hell seen by *Pollock*.

"In utter darkness far  
Remote, I beings saw forlorn in woe,  
Burning continually, yet unconsumed."

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Written for the SPIRITUAL OFFERING.

**THE PHANTOM FORM;**

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Or, Experiences in Earth and Spirit Life.

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PART SECOND.

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**CHAPTER VII.**

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**D**EAR mother, it is pleasant to listen to the music of your voice, and watch the light imparted by lofty thought and noble purpose. I am rejoiced to again hold uninterrupted communion with you; but I must admit that the subjects you have broached and the humanitarian work which has so inspired you, touch no responsive chord in my being. I care not to trace sin and wretchedness to their cause, much less to become active in removing them. A shade of sadness rests upon your face. My cold, selfish nature has chilled and repulsed you. Let me explain myself. The sorrow and anxiety of my life have crushed out every sweet flower of love. I am perfectly indifferent to all. I have suffered, let others suffer also! I seek no favors, ask no blessings, not even happiness, which I believe forever beyond my reach. Dear



mother, if it were possible I would fling off life, that has ever been a burden. The loss of identity seems now the highest blessing, but as this cannot be I shall pass existence in the acquisition of knowledge. In this way I shall find selfforgetfulness, and this I believe is the object of existence, if, indeed, there be any purpose in it. I am sorry to chill you by these words, but will be frank, therefore while I take no interest in the work that inspires and ennobles you, I would ask one question. Why have I been told that my sorrows would ultimate in good; that the thorns would be transformed to roses, the cross to a crown?

My child your state of mind was not unknown to me, but I hoped to touch a cord of sympathy which would eventually lead you out of spiritual darkness into the clear light of peace and happiness. The seeds that I have sown will surely sink into the dark soil and eventually bring forth an abundant harvest. Child of my heart, you will yet be in full sympathy with the progressive movements to which your attention has been called. To answer your question, I must call your attention to the degraded position occupied by women. Slowly right asserts its supremacy; slowly justice asserts its sway. The lower forces individualized in undeveloped man, have long held undisputed power. Physical strength controlled, and the result has been that women have been deprived of that natural right which belongs to every individual. They have been treated as inferiors, mere cyphers in the world of thought and action. Debarred of political equality, educational advantages and financial independence; the result is political injustice, social corruption and religious superstition. To remove these evils, the band of iron must press more heavily upon the tender heart of woman, until she is stung to madness, and by a mighty effort of will throws off the incubus and proclaims herself free. The injustice I refer to has probably never been felt with more rigor, more fearful results, than in the marriage or conjugal relation. If woman has realized the degradation of her position when single, what think you must her sensitive nature endure in the slavery of an uncongenial marriage. You know something of my sufferings. Have you ever turned your eyes to the broad plain of life, whitened by the bones of millions of martyrs, who have died without a word of protest?

My child, did you ever think of the flames consuming the very life of millions of as noble women as ever lived? These victims must be goaded on and ground still lower in the dust before they waken to a knowledge of their humiliating position and their power to strike off the galling chains of slavery. Do not misunderstand me, marriage in its high, spiritual significance is the glory of life, here as well as upon earth. But

no mortal has grasped its significance or ascended to the sun-bright heights of its purity and perfection. Marriage on earth is to-day little understood, and the cause of an infinite amount of torture. To reform and infuse this divine principle of spiritual marriage, women must be aroused from their listless, negative condition, and this can only be accomplished through intense suffering; therefore all the sweet lives that have been sacrificed to this *Moloch*, have been as golden seeds transformed into mighty forces to vitalize the dead corpse called marriage. *No heart has suffered in vain, the result is inevitable.* Martyrs in religion have paved the way for the highest expression of spiritual light. Martyrs in marriage have opened broad avenues of thought through which millions of emancipated souls shall pass on to the enjoyment of life, liberty and happiness. The study of the laws of marriage brings us to the principle of conjugal love. You, my child, who have thought and heard so much upon this subject, must now understand that this is the central love of the soul, and if not reciprocal is not conjugal love. If not entire, all absorbing, complete, restful, it is one of the other loves. You have suffered through a fatal mistake of this kind. Your error and saddened life will cause others to think, and to step more cautiously along this beaten but little understood way. Correct knowledge of conjugal love will lead to self-examination, the study of organization and temperament, and will enable the student to distinguish between the needs of the soul and the magnetic attractions of blood love. In this way your experiences will be a blessing to you and to the world. The cross you have carried will indeed prove a crown for some other. But this is not the end, for your earth-life with its lights and shadows will have its effect upon the life that is. Your solitude will lead your mind out upon these and other important subjects, and prepare you for the position which I have long realized you would fill. Before leaving, let me call your attention again to the subject of marriage or soul union. It may be compared to a beautiful plant, that buds on earth to blossom in the higher spheres. As I said, its divine uses are little understood. One of the highest conceptions of marriage that has been grasped by finite mind, is that through it humanity is to be redeemed by bringing into existence a race of true, noble, natural men and women, whose tendencies towards virtue, truth, art, science, are to bring the blessing of harmony upon earth. This is but a limited view of the great subject. In it the mother's soul is attuned to the divinest harmonies, in order that the child may sing its glad song at the gates of paradise. In it kindness, even the gentle offices of love are bestowed, that they may react upon the white soul of the little one. This philos-

ophy is in harmonious accord with that which perceives and worships the outer form of the universe. Here the tender heart, the sensitive brain, inspiring soul of the mother is valued, not for their intrinsic worth, but rather as a means of effecting certain results. The beautiful mother soul is forgotten in the soul that is to be. The brain that could inspire and thrill the world with its burning thoughts is looked upon as a secondary consideration. In a word womanhood is absorbed in motherhood. Thus the divine, the true significance of a spiritual union is buried from sight. This brings me to the subject upon which I designed to speak when I entered your room.

Go with me in thought to that great congress, of which I have spoken. I have told you that great reforms were to follow the startling manifestations to be made. I also referred to a course of private instruction. The lectures were attended by a large class of ladies. Our teacher, a stranger, one who in the physical form inhabited one of the distant planets. We first met him at the Congress. I can give you no conception of the power and purity expressed in his face, and the dignity and nobility of his bearing. You shall see and judge for yourself whether I overestimate his appearance in saying, that no language could do him justice. While teaching, he was always surrounded by a soft, golden light, which seemed to emanate from his brain, and flowed around him like a mantle. Spirit communion had long been an established fact with him, and gladly he gave his aid to establish a more open communion between the inhabitants of earth and the spirit-world. His lectures pertained chiefly to the subject of mind, but questions caused him to express his views of the subject upon which we have been conversing. From him I received a clearer conception of marriage than ever before. Up to this time I had given it but very little thought. You must understand that marriage is very different in spirit-life from that of earth. 1. The opportunities for deception are far less. 2. Selfish considerations, such as want of a home or affection, never becomes a factor in marriage. 3. There are no offsprings to be provided for, hence no necessity for arbitrary laws which are essential to other conditions. 4. There are no pledges of eternal fidelity, and no statutory enactments compelling the married to live true to their vows. Here, the laws are God-made, no vows being necessary where infidelity is unknown. Marriage is eternal, natural, sweet and holy; conferring upon the recipients the benediction of a love of which you have but faint conception. Many of these years passed in spirit life I walked alone, having met no one to whom my soul responded; but now a change as great as it is possible to conceive has come to me. Far above me in the spiritual

galaxy I have found the star that I worshiped; but its bright beams traversed the intervening space and warmed and thrilled my frozen heart. How natural and beautiful were the expressions of this affection. He recognized my spirit as a part of his own, and I saw in him that strength of character and nobility of nature which drew me as the sunbeams draw the dew. This is what I wanted to say to you, I no longer dwell alone. I am stronger and less selfish than before. Years glide by while we, absorbed in the effort to emancipate other souls and impart a portion of our happiness, are scarcely conscious of their flight. My child look up! Let me lead your spirit to the crystal waters of life!

No; I replied; go back in the sunshine if you can, if you will exhaust your powers by laboring for humanity, I will rest. I have no faith in the permanency of affection, or the triumph of good. Leave me, your happy heart is in strange contrast to the shadows that environ mine.

She arose, and whispering the one word "hope," left me.

[TO BE CONTINUED.]

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"MODERN SPIRITUALISM, its Development in Rochester and Subsequent Growth," is the title of a series of articles, of which the first appears in this number. Its title will at once attract attention and indicates that it will be deeply interesting. It will contain many incidents, and much valuable information relating to the early history of Spiritualism that has never yet reached the public. The author, R. D. Jones, Esq., over thirty years a resident of this city and personally familiar with all that transpired, is unquestionably the best man that could have been found for this important work. Well qualified, having long been connected with the press, a thoroughly informed Spiritualist, earnest and enthusiastic, our readers may expect a rich treat. The history will run through the year in chapters of eight to ten pages.

Embodying in our Magazine for present entertainment and instruction, and for future use in bound volumes for books of reference, such a history as now proposed, together with the deeply interesting Biography of Prof. S. B. Brittan, written by Judge Cross, with the many excellent articles, monthly from our able contributors, we feel that in all this we are performing a much needed work and filling a place not occupied by any other journal.

To carry on this enterprise our expenses are heavy. The important question, to us and all friends of the cause, is, shall we be sustained? This being the only Spiritualist and Liberal Magazine in America and very much needed, we cannot think otherwise.

Will our friends everywhere respond at once by remitting for past dues and sending us new subscribers. See in Prospectus the liberal terms we offer for past volumes, including the present.

### MEDIUMSHIP.

THE discussion of this question, so important in its relation to the future of Spiritualism continues, apparently without loss of interest. No. III of Lyman C. Howe's series on "Mediums' Rights" will appear in this issue if received in time. Thomas R. Hazard follows Brother Howe closely and persistently in his defence of Mediums. We reprint the questions propounded in a preceding number, and in addition to the many appropriate responses published, we add the following brief, but pungent answer from Dr. F. Vogl; they cannot fail to interest our readers.

### QUESTIONS.

1. Should a medium, refusing to comply with conditions demanded, be denounced as *fraudulent* and *unreliable*?
2. How can investigators protect themselves against fraudulent manifestations?
3. Among the thousands who accept the facts and philosophy of Spiritualism, have we any sufficiently acquainted with the laws of Spirit intercourse to prescribe rules and regulations for the government of mediums and their spirit controls?
4. How should we treat mediums detected in producing fraudulent manifestations?
5. What would be the probable result to mediums, and what the effect upon Spiritualism, should the effort to control mediumistic conditions by human organizations be successful?

### ANSWER.

BY F. VOGL, M. D.

- 1st. No.
- 2nd. By forming family circles and developing their own mediums.
- 3rd. No.
- 4th. Like erring children, with charity.
- 5th. The result would be that special mediums would have to be developed to meet these special conditions.

We do not know how other mediums are governed in their decisions,—but when our controls say "do not sit for this person"—the matter ends right there and then.

When we were earnestly investigating Spiritualism—we never asked for test conditions—but they were always offered to us, and in a better manner than we could suggest. When a Trance Control wanted to know what he or she should talk about, we invariably said: talk as you please on whatever subject you choose, we will ask questions when we see fit. We got along famously in this way and never left the medium unsatisfied.

We must approach the spirit world in a negative mood—as a child would ask for something *to eat*, but *not* stipulate bread and butter—or I want my grandmother and none other. Any force to manifest must be *positive* and if you want to communicate with *spirit force* you must be *negative* and the spirit force *positive*.

The rules for the government of mediums are special in each case, and based on the special elements of the medium, and will be declared by the respective controls. Our own best conditions in independent clairvoyance are the broadest sunlight, and if our audiences prefer other conditions we tell them quietly "to move on."

We have had experience with frauds, and could write a few chapters on this subject—our invariable course was, to leave frauds alone and spend our cash on genuine mediums.

If our public mediums only had a little more courage, and would refuse to come before a board of censors, either self-appointed or delegated by a society, but would frankly and firmly state the laws their controls have instituted for their guidance, we would hear less of this abominable arrogance which is exhibited now in endeavoring to have every medium, including the controls, dance to some egotist's whistling.

At present the poor mediums have to take it all around; as we have been several years before the public, we propose giving some of our experiences, if the subject will meet your approval.

BAXTER SPRINGS, KANSAS, OCT. 1, 1878.

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### ROCHESTER, N. Y.

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THE CITY from which the readers of the OFFERING will hereafter receive its monthly visits, will ever be memorable, because of its identity with the early manifestations of Modern Spiritualism. True, the first attempt at spirit telegraphy *commenced* at Hydesville, but such was the excitement in that little village because of the wonders transpiring, that through the influence of kind friends the medium and her family were removed to Rochester. Here by the aid and sympathy of Isaac and Amy Post,\* esteemed Quakers, a thorough, systematic, and highly satisfactory investigation of this phenomena followed, hence, these early manifestations have been everywhere designated as the "Rochester Rappings."

From this city as announced last month, the OFFERING will henceforth be issued. One of the reasons which induced the change, viz. : a desire for a more central location, was stated in our brief announcement last month. But why select Rochester in preference to larger Eastern cities? Our answer must be : "Thus have we been led." True, no angel appeared

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\*Isaac Post has passed to the higher life, but the venerable and venerated Amy Post is yet a sojourner here. We had the pleasure of seeing her earnest, peaceful face among the many in the congregation to greet us, and listen to the first lecture after our recent arrival in the city. She is yet earnest and zealous in Spiritualism and in all progressive work. If any *one* reform above another receives her earnest support, it is for Woman's Advancement, her recognition as man's equal and co-worker in all departments of human life.

to us and bid us go ; but equally impressive to us is the silent whisper, " Arise and go to the city I will show thee, and behold marvellous things will I do in thy sight, and the work shall prosper in thy hands."

In Springfield, St. Louis, Kansas City, Carthage, and other cities of Missouri, where we have labored the last two years, we found warm, sympathizing friends from whom we dislike to be so widely separated ; but whether agreeable or otherwise, the pathway of duty, as revealed to us, is the one in which we tread. We find Spiritualism in this city, though for the past few years somewhat dormant, yet when awakened a live power. Odd Fellows' Temple, one of the finest buildings in the city, has been leased for one year to be occupied Sunday, morning and evening for lectures and afternoon for a Liberal Conference. In this beautiful Temple we have addressed fine audiences and the prospects are most favorable. It is pleasant to witness the cordiality and kindly greetings of the early workers in our cause as they are again brought together in the public congregation.

Of the mediums, and of the several circles held in different parts of the city for spirit manifestations and communications, we are not yet able to speak as definitely as we could wish. We hear of successful manifestations at Mrs. Eaton's and Dr. Rutherford's and of others, which we are not sure, it would be agreeable to designate, where the most skeptical are convinced of the existence of a power which they cannot account for, otherwise than claimed. We hear also of the marked success of Healing Mediums, whose address, if requested, we will cheerfully give. We are pleased to learn that we have in the city a number of excellent mediums for several phases of manifestations. Mrs. Eva Fay, the well known medium, has located in the city (36 Caledonia avenue), where she will give public seances. We hear also that Wm. Eddy is expected soon. Our friends at a distance may confidently expect to hear of a revival of interest in this city, the Bethlehem of the New Dispensation.

We shall be glad to see the friends of our cause from all parts of the country. Our rooms, until further notice, will be 170½ West Main street. We solicit from the friends of our cause, the name and Post Office address of every known

Spiritualist in this and adjoining States. We desire to send a copy of the OFFERING to all who would be likely to become subscribers. Our pages will be cheerfully open for the announcement of meetings, speakers, etc. We shall be glad to aid in the dissemination of whatever relates to the interests of our cause.

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### Editorial Notes.

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WE WILL accept calls to deliver two or three lectures on consecutive week day evenings, in any city or town accessible by railroad, within 150 miles of Rochester. Our congregation in this city demand our services on Sunday.

NETTIE PEASE FOX, 170½ West Main St.

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TWO VOLUMES A YEAR.—After deliberating on our part and consulting with others, we have decided to publish two volumes per year instead of one, as heretofore. Each volume will contain nearly 400 pages, large enough for convenience, and we think will be more satisfactory. Of course, the price is not increased. Subscribers will get two volumes per year instead of one.

THE NOVEMBER OFFERING, kind reader, is before you. We are quite sure you will admire its beautiful appearance—and after reading, thanks to our able contributors—appreciate its valuable contents. We received from A. E. Newton, too late to appear in this issue, an interesting article for Our Young Folks; also No. 3 of the series on the Rights of Mediums, by Lyman C. Howe. We desire to send this copy, our first issue from Rochester, to every person in the State likely to become a subscriber. Will all desiring to aid in extending our circulation, please send us names. And we earnestly request our present subscribers to renew their efforts in our behalf.

SPECIAL NOTICE.—We send this month's OFFERING to many with whose names we have been favored. Please read and return, with your name and post-office on the margin of cover, if you do not wish it continued. Also please solicit others to subscribe. For every new subscriber obtained, we will send No's. 1, 2, 3 and 4 of our Series of Tracts. See advertisement on cover.



### THE VOICE OF THE PEOPLE.

J. S. LOVELAND, SAN BERNARDINO, CAL.

NO STATE in the Union, I think, is so completely ruled by monopolists as California, and the constitution and laws also have been almost entirely in their favor. The most gigantic land monopoly on the continent exists here. The great land-owners, however, pay no taxes, comparatively speaking, on their hundreds of thousands of acres. Some of them possess such vast tracts that you can ride all day in a direct line upon their lands. The bondholders in the East, pay no taxes on their bonds; while here, the mortgage holder pays no taxes on his mortgages. Many wealthy men here pay no taxes, because their money is all invested in mortgages at  $1\frac{1}{2}$  to 2 per cent. a month, and the constitution allows no taxes on mortgages. The people demand change; but it is quite doubtful about securing it. The monied ring is well nigh omnipotent. It is no longer Democrat versus Republican, but money versus man. Democrats and Republicans alike, bow the knee to money and bind the manacles—the iron manacles of slavery upon the laborer.

MRS. M. HANSON, BOWLING GREEN, MO.

I MUST express my gratitude for your beautiful answer to the question: "How can investigators protect themselves against fraudulent manifestations." Being myself a medium, I thank you for the noble plea you make. I am greatly indebted to my spirit friends, and think through them I have been instrumental in helping some unfortunates in the other life.\*

JOHN WETHERBEE, BOSTON, MASS.

I THINK your October number a remarkably good one; there are a great many fine articles, and not a second-class one in the book. I think the words on mediums by Coleman and Howe are both admirable; of course I do not see the subject from their standpoint, but I can see a good spirit and a spirit of fairness that make the articles attractive. It is a pity Mr. B—— could not write as well, for it would tend to bring the two camps of Spiritualistic exponents nearer together or into one. No one wants frauds, but it does seem as though B—— and his beat want genuine or none, while the camp that I belong to, want manifestations any way, and then filter them, holding on to the pure. I want, you see, also genuine or none, but prefer to be hospitable to the "raw material," or the crude, and do my own refining. The other camp wants the refined article, and in their niceness, lose many nuggets of truth that would be lost from being in bad company. I will say with the Nazarine, "Let the tares and wheat grow together," and that is good sense. Some of the best and most satisfactory manifestations I have ever had, have been from shaky sources, that is, suspected mediums, or exposers. Homer and Shakespeare nod sometimes, and mediums living in the lying atmosphere of this age, sensitive to the shadows as well as to the lights, may nod also, the nodding of the latter being expressed in fraud. Referring to the articles of Coleman and Howe again, I can only say that in the way both state the case, though differing from them, "Let there be no strife between thee and me nor between thy herdsmen and mine, for we are brothers."

A. E. NEWTON, ANCORA, N. J.

I AM pleased to observe the fairness and fullness with which the subject of mediumship is treated in your pages. There is much more to be learned on that subject than most people, even Spiritualists, have dreamed of; and while I fully sympathize with the desire to banish all frauds and imposters from the ranks, it ought to be done in a way that will not abolish the genuine also, or will make seeming imposters of those who desire to be genuine-

\*NOTE.—Our Sister follows with the account of three very interesting manifestations through her own mediumship, but which we are compelled to leave out.

## REVIEW OF CURRENT LITERATURE.

BY WILLIAM EMMETT COLEMAN.

[The publishers of this Magazine are glad to announce to its patrons and the public that they have secured permanently the services of Mr. Coleman, of Fort Leavenworth, Kansas, a Bibliographer of twenty-five years experience. All books sent to his address or to this office will be carefully, thoroughly, and impartially reviewed.]

*Leaves from my Life.* A Narrative of Personal Experiences in the Career of a Servant of the Spirits; with some Account of American Spiritualism, as Seen during a Twelve-month's Visit to the United States. By J. J. Morse. 127 pp., 12 mo. London, Jas Burns, 1877. Cloth, two shillings (or \$1.00 in America).

Mr. J. J. Morse is well known as the ablest Spiritual lecturer England has yet produced, and as one of the finest trance-speakers in the Spiritual ranks both in England and America. A few years since Mr. Morse visited the United States, fulfilling while here many engagements as a lecturer for Spiritual societies along the Atlantic coast, invariably attracting large and constantly-increasing audiences by his eloquence and power. Unlike many English Spiritualists of prominence. Bro. Morse cannot be classed with Christian Spiritualists, but rather with rational or free-thinking Spiritualists, which school of thought has been of late steadily enlarging its numbers and influence in Great Britain. The present volume contains a pleasing sketch of Mr. Morse's life, with reference more particularly to his mediumistic or psychological experiences; the major portion being devoted to a narrative of the scenes and incidents of his American trip. Having had the pleasure of an extended acquaintance with Bro. Morse, we can personally testify to his commanding ability as an orator, his whole-souled, genial nature and his ardent devotion to the cause of enlightened Spiritualism.

Four of Mr. Morse's trance discourses and several original poems form a fitting appendix to the record of his busy life; and the work, taken all in all, is one well meriting a place in every Spiritual library. It is beautifully bound and lettered, in its external appearance being a perfect gem. Two excellent photographs adorn this handsome volume: those of the author and of his spirit-guide or "control," *Tien-Sien-Tei*; the latter being taken from one of W. P. Anderson's famous drawings.

*Spiritual Notes.* A Monthly Epitome of the Transactions of Spiritual and Psychological Societies, and Auxiliary to the Spirit Circle, Medium and Lecturer. 16 pp., small 4to. London, E. W. Allen, 11 Ave Maria Lane, E. C. Per number, two pence; annual subscription, two shillings and sixpence, or seventy-five cents, post free.

This is a new candidate for public favor in English Spiritual journalism, and a very excellent little paper it is. It is newsy, breezy, and interesting; its articles well written; and its editorial conduct broad and judicious. Steering clear of the inevitable differences in Spiritual believers on theological and philosophical points, it aims to publish all matters of interest in connection with Spiritualism pure and simple. We wish it every success.

*The Ethics of Spiritualism.* A System of Moral Philosophy founded on Evolution and the Continuity of Man's Existence beyond the Grave. By Hudson Tuttle. 155 pp., 12 mo. Chicago, Religio-Philosophical Publishing House, 1878. Paper, 40 cts.; cloth, 60 cts.

It has been urged against Spiritualism, that its tendencies are demoralizing, its code of morals impure and imperfect, and the practices of its adherents debasing and degenerating. All cultured Spiritualists have been ever aware that such assertions were but manifestations of the ignorance of those so affirming as to what Spiritualism really was and is. The system of morals contained in—and forming the very life-blood, as it were—of the

Harmonial Philosophy is pure, exalted, complete ; to us the crowning glory of Spiritualism has always been its indefectible code of ethics, without which all science, all philosophy, were but as "sounding brass or a tinkling cymbal."

To carefully formulate and comprehensively epitomize this Spiritual code has been the pleasurable task of Hudson Tuttle ; and to no better hands, probably, could it have been entrusted. This unpretentious volume is one to which every Spiritualist can point with pride ; and whenever superficial opponents ignorantly asseverate that immorality and vice are the natural outcome of our Spiritual teachings, no other reply is needed than the reference to Mr. Tuttle's *Ethics*, in which is expounded cogently and concisely a system of moral philosophy, broad, inclusive, and second to none in utility and grandeur.

*The Watseka Wonder.* A Startling and Instructive Psychological Study, and Well-authenticated Instance of Angelic Visitation. A Narrative of the Leading Phenomena occurring in the case of Mary Lancey Vennum. By E. W. Stevens. With Comments by Dr. J. R. Buchanan, Dr. D. P. Kayner, Dr. S. B. Brittan, and Hudson Tuttle. 32 pp., large 8 vo. Chicago, Religio-Philosophical Publishing House, 1878. Paper, 15 cts.

Truly and aptly is this narrative termed the "Witseka Wonder;" inasmuch as it embodies one of the most wondrous and unique psychological experiences of modern times. That a young girl should, for over three months, lose sight entirely of her own identity, and be to all intents and purposes, another individuality,—the spirit-daughter of another family,—with full acquaintance of all the facts and circumstances connected with their history and surroundings of the spirit impersonated, and at the same time be oblivious of her own history and connections, is one of those peculiar psychical phenomena that appear inexplicable upon a purely materialistic basis.

The *Witseka Wonder* is verily a hard nut for the Beards, Carpenters, *et al.*, to crack. What adds greatly to the value of this narrative is the fact of it being so well attested. No reasonable room for doubt can exist as to the actuality of the events related : the only question is, what is the producing cause ? Even the most skeptical will be forced to admit,—the facts occurring as stated,—that clairvoyance, at least, of a well-marked, definite, and prolonged character, is evidenced in this remarkable case. The thoughtful Spiritualist, however, will be prone to consider, and very rationally too, that proofs of the action of disembodied intelligences are clearly traced ; but as regards the actual obsession of Miss Vennum by the spirit of the girl whom she asserted herself to be, we are compelled to doubt. She was no more obsessed by a foreign spirit than is the spirit of a mesmeric sensitive obsessed or dispossessed by the spirit of the magnetizer. In either case it is the individual spirit of the sensitive that is active all the time ; said spirit being for the time being under the magnetic control of another personality,—in the case of the mesmeric medium by the will of the disembodied spirit. The veritable dispossession of one spirit by another we regard as an impossibility, entirely opposed to the laws governing the spiritual and material realms. For general circulation as a missionary document this is an excellent publication ; and the friends of spiritual truth could scarcely do better than to promote its circulation as widely as possible,—scatter it far and near among skeptical minds. Its cheapness is in its favor ; and it should command a ready and extensive sale.

ALL Liberal Books and publications, including those mentioned in this department of the OFFERING, kept on hand and for sale at publisher's prices ; will be sent promptly by mail.

Address SPIRITUAL OFFERING, Rochester, N. Y.

THE  
SPIRITUAL OFFERING.

A MONTHLY MAGAZINE.

*Devoted to the Interests of Humanity, from a Spiritualistic  
and Scientific standpoint.*

DECEMBER, 1878.

FOR THE SPIRITUAL OFFERING.

CLAIRVOYANCE—TRANSCORPOREAL ACTION OF SPIRIT.

By F. VOGL.

CLAIRVOYANCE.

AS SO many various theories have lately been brought forward by divers writers in the Spiritual journals and magazines—perhaps a few hints from a clairvoyant—based on practical results and from a practical standpoint, may prove acceptable to you, so without any waste of words, we give our views and experiences in part.

Clairvoyance—from the French, means literally, “Clear-seeing.” We divide Clairvoyance in two branches, viz. : Physical Clairvoyance and Spiritual Clairvoyance.

Clairvoyance may be born with a person—inherited—then we would call it natural clairvoyance. Clairvoyance may also be acquired—cultivated—the spiritual sense of sight educated, like any branch of education. Natural seers or clairvoyants are quite plentiful in all climes and countries, and as the faculty is theirs from birth, we have nothing to say on the subject at present. As, however, many good people would be happy to become clairvoyants, the manner of cultivating the faculty will interest them.

The quickest manner of development of any of the spiritual faculties and all, every one without exception, can cultivate one of the gifts of the spirit, is by the formation of a development circle. Instructions for the guidance of circles are in print and quite plenty—so we leave this subject.

Clairvoyance may also be obtained by Development Sitings by the aspirant by himself or herself alone. Development Sitings should never extend in time above one hour—

they should never be held oftener than twice a week. Development Sittings with a medium fully developed, especially in the particular phase you wish to attain, are probably the quicker and better method of any mentioned yet. Our own development was attained by lonely sittings and it took several years before the controls announced to us, "we are done with you as far as Development Sittings are concerned; go on and do your work." Our first clairvoyant vision took place in broad day light, with our eyes wide open. We afterwards became clairvoyant in the dark, also with closed eyes in daylight, but our best conditions are the broadest daylight and with open eyes. The differences in seeing were explained by our guides to us as follows: Clairvoyance in the dark or with eyes closed, is seeing with the back brain. Clairvoyance with the eyes open, is seeing with the front brain. Clairvoyance with the eyes open in broad daylight, but looking at the ground, is seeing with the side brain, and is considered the best or highest phase of clairvoyance. Thus you see the entire brain can be spiritualized, and this is done by keeping on with your development sittings, in whatever manner you may conduct them.

We have Spiritual Clairvoyance—*i. e.*, we see and describe spirits, and perceive things spiritual, such as characters of people—their past lives; also the spiritual cause of their physical ailments or diseases. We have physical clairvoyance only to a certain degree and extent. We can see and describe the moles and scars on the persons in our presence—we can also see places and persons at a distance. After we had obtained spiritual clairvoyance, we were at one time sojourning at the home of the Eddy family in Vermont, before the family separated. Horatio Eddy, one of the best clairvoyants we ever met anywhere, was describing spirits for a young skeptical lady. Nothing appeared to be recognized by the young lady, when Horatio said: "I will try another phase of clairvoyance for you." He was very quiet for a few moments, and then began describing scars and marks on the lady's person, which she recognized. This was the first time we had ever seen this, and we were very much interested—so we addressed one of our friends who stood by us, saying: "Can't I do this too?" He answered, "Yes, certainly." I then PRAYED thus: "*I ask for the power.*" The control answered, "be very quiet." Presently we had a curious sensation. It was as if a large crown of thorns were placed on the head, and the thorns pained—on top of the head there was a sensation of crawling insects. Promptly the control said: "Describe for Horatio." A scar became visible to us on Horatio's body, near the shoulder. He smiled, and said, "the spirits are mistaken this time." "Very well," said we, "take off your coat and let us examine you," and lo, behold, there was the forgotten scar. His brother,

William Eddy, was sitting behind us. We described a scar on his limb, and when he asked how it was done, we readily answered. "being caught between two logs;" all of which he acknowledged as true. We have retained this phase of physical clairvoyance up to this writing. But when we wish to use it, we always ask for it, and wait until we get the peculiar brain symptoms mentioned before. Now the lesson we wish to impress upon the reader, is this: "Whenever you see a medium being exercised in one particular phase of mediumship, *then* and *there* is your opportunity to pray with effect, because that special power or condition is present, and under its own peculiar law operative." It has been our good fortune to see a good many mediums for physical clairvoyance; but the queen of all we have ever seen, was Mrs. Martin, a public medium of Detroit, Mich. Her husband invited us to his house to dinner; which being over, the lady gave us the following remarkable proofs of Physical Clairvoyance. Our watch is a hunting case watch, and she told the time to a minute, before the watch was opened. She then asked if we had any manuscript in our pocket. We handed the lady a bill; she passed it over her head, her eyes being bandaged, and thus tried various parts of the brain. She explained that she sometimes was clairvoyant in one portion, and at other time in another portion of the brain. Presently she read the bill, printed as well as manuscript matter correctly; the paper was closely folded all this time. We now presented a business card, in very small type, and she read it at once, correctly, without hesitation or mistake. We had a clipping from a newspaper in our pocket; as the lady probably had never seen or heard of this newspaper, and it was very fine print. This was a crucial test. After a moment's hesitation, she read the entire article correctly. We nearly forgot that we had the following test conditions during this interview:

Two pads of twelve thicknesses of cloth, were made by folding pocket handkerchiefs, wetting them in water and fitting them closely over the eyes, and afterwards tying a handkerchief and strings over them. The lady expressing herself of the brain being tired, we thanked her. She passed into trance conditions, and we chatted for a long time with her controls. This was to us the most wonderful proof of physical clairvoyance we had ever seen, and we are of the same opinion still.

#### TRANSCORPOREAL ACTION OF SPIRIT.

Early in 1877, we became very much interested in the transcorporeal action of spirit. Does the spirit of a living person actually leave its clay tenement for a time, and can it manifest elsewhere?

Experiment seemed the only solution of this question, hence we decided to experiment as best we could, and formed a circle of mediums from amongst our patients. The circle consisted of six ladies, all at a distance from us, and we have never met with either of them yet. Regular hours were appointed for sittings, and here are the results :

Nellie, in Michigan.—At our sitting, we saw this lady enter the room and come up to us. Presently we felt overshadowed or enveloped. As some spirits control their mediums in absolute trance, our feelings were very curious. We felt for the time being transformed into a woman, and all her bodily ailments expressed themselves on us sympathetically. We were never able to manifest to this lady clairvoyantly, but one of our controls entrances her readily. This lady is a trance-speaker.

Flora, in Minnesota.—This young lady is clairvoyant and very impressional, but has never fully developed her gifts. We never were able to draw her spirit here, to see it clairvoyantly to our satisfaction. She was more successful. At one of her sittings, she reported us as standing by her, making magnetic passes over her. Her younger sister entered the room and said, recognizing us : "Sister, your doctor is standing by you." This manifestation we considered very satisfactory.

The best proof, however, we had with a lady in Louisville, Ky. This young lady is as wonderful a clairvoyant as we ever met with. According to her letters, we paid her numerous visits, and she would take notes of our conversations and report them. On reading these reports of our spiritual visits, the occurrences would return, as a long forgotten dream. We also remembered several visits to her home, and she confirmed our reports and descriptions in her letters. Yet strange although this lady was always able to see us and talk with us, she was never able to visit us here.

With Addie, one of our patients in Iowa, we had a most wonderful series of double experiments. She had been under our treatment probably eight months, and reported in one of her letters very painful and peculiar symptoms of the left breast. As the series of symptoms were peculiar, we read up on the subject all the evening, and finally from Sir Astley Cooper's description of cases, concluded it must be a mammary tumor. We retired for the night intensely thinking over the matter, and how to relieve the patient. The night was very dark. Very easily passing into the superior or clairvoyant state, we saw a number of the medical board of controls, and other members of the band present. We addressed the chief of the medical board, who is an old English physician and

surgeon, and said to him : "Doctor, do you think it would be possible for you to bring our patient, Addie, from Iowa, here for a magnetic treatment for these symptoms?" He replied : "I don't know ; but we will try at once," and all the spirits left the room. We struck a light, and kept awake by reading, until we had a strong impression to put out the light. As soon as the room was again in total darkness, we saw the walls of the room open and two of the spirit doctors, leading a female figure in white, between them, who appeared to lean heavily on them and looked as if in a dreamy state. Other members of the band accompanied them. When we looked at this female figure, the features were those of our patient, Addie, as expressed in a photograph which we had received shortly before. We arose at once, commencing to make star or scattering passes over the seat of pain. After a few passes, our patient awoke and addressed herself to us in her usual chatty manner and finally said : "Thank you, I feel better. Good night," and the spirits again surrounded her, and all left together.

We lay awake for a long time thinking over this experience and wondering if it were possible to conduct such experiments with other patients also. What a beautiful means of relief this would be in our practice. Early next morning we wrote a letter to our patient giving the story as told here, but before the letter could possibly be answered, we received a letter from her, dated the same day as ours, saying : "You need not send me anything for these symptoms, as I feel much better, at least, free from all pain." She then stated that she *dreamt* that during the night she had visited me, and that I had made some passes over the seat of pain, which relieved her. She never had any more trouble with these symptoms. The swelling and inflammation subsided, and the entire condition became natural after a short time. We were much pleased with this experiment, as the proof is very good indeed.

Continuing these experiments, the double of this lady has no difficulty of visiting here at our office like any other spirit, and certain test facts always prove the reality of such visits, and yet we have never been able to visit her home, so that either of us were cognizant of it.

Here is an array of well proven facts. What shall we do with them? We trust that the relation of these experiments may stimulate farther investigation into this subject. The experiments with the other two lady members of our circle, were not productive of any results whatever. We have other facts on this subject, for a future letter.

BAXTER SPRINGS, KANSAS, October 21, 1878.



Written for the SPIRITUAL OFFERING.

## VISITATION.

BY LITA BARNEY SAYLES.

LAST night the stars, that keep their course above,  
 And but reciprocate their sisters love,  
 Unbent a little from their upper air  
 And deigned commune with earth, their worshiper.  
 And, best of all,—above all stars the Star  
 Who rides serene on Heaven's majestic car,  
 (And bends as seldom as his brother bends,  
 To breathe from Terra, incense that ascends ;)  
 Came kindly down, and wrapt me as of old  
 In his all-sheltering arms, and heart of gold.—  
 "Ah! now," I thought, "old things are done away  
 And all is fair and new,—a perfect day ;—

A glorious day !—from this I shall abide  
 Within the circle of his love ;—his bride ;—  
 ' *Somewhere* and *sometime*' bring no further pain,  
 My 'patient waiting' hath wrought perfect gain ;—  
 My wail of loneliness hath found surcease,—  
 My Comforter hath come, and with him peace."  
 O blessed foretaste of our future Heaven,  
 Needed and prized, but rarely to us given,—  
 Such glimpses lend us hope of victories won,—  
 We take our life up with the morrow's sun  
*Strong to endure*, and *patient* yet to wait  
 Its sure fruition at the morning Gate !"

DAYVILLE, CT., July, 1878.

For the SPIRITUAL OFFERING.

## WHAT IS THE GOOD OF SPIRITUALISM?

BY THOMAS R. HAZARD.

THIS QUESTION is not unfrequently asked, and the following relation may afford an instance among hundreds of others that the writer has been cognizant of where a good work has been done. I have been staying at Old Orchard, Maine, for a few days past. Last Sunday evening I met at a seance held for spirit materialization, (Mrs. Robert J. Hull, medium) at Dr. Wentworth's very pleasant cottage, a Mr. Millican who resided some years in Illinois where he married, and sometime after returned east and settled near Old Orchard. Mr. Millican was then (as now) an honest man, but

fearfully addicted to drinking; so much so that he seldom left home, even for a few hours but he returned intoxicated. His wife was a superior woman and did all she could to reform her husband, but without effect during her life. Last spring she sickened and died, leaving four little children, the eldest about nine years old. Mrs. Millican was highly mediumistic but never exercised her gift in public, her husband being bitterly opposed to Spiritualism. When she felt herself dying, Mrs. M. called her family around her, (there being also several neighbors present) and first addressing her husband, begged of him not to exhibit any marked emotion when she departed, as she did not wish the children to associate anything dark or repulsive with their mother's passing away. When she came to take leave of her children, she told them that she would always watch over them, and that when she left she would look upon them with a loving smile, and if possible, return sometime and shew herself to their father and them in her earth form. Accordingly when she breathed her last she regarded them with a beautiful smile, while the room was at the same moment illuminated with a peculiarly soft and radiant light, so marked, that all present were struck with what they witnessed, including the two elder children, who were overheard on the next day talking together about their mother's smiling upon them as she went away and the illumination of the room.

Left with the family of motherless children to care for, Mr. Millican told me that he felt so crushed in spirit under his complicated burdens, that he thought he could not have borne up under their pressure were it not for the strength he received from the society of one or two Spiritualistic friends of his deceased wife who lived near by, to whom he resorted for sympathy and encouragement when he felt most desponding. What he witnessed at the eve of his wife's departure, had the effect, not only to convince Mr. Millican that there was more truth in modern Spiritualism than he had before believed, but also to break him off at once from the habit of drinking, from which hour he told me he has never felt the least inclination to partake of ardent spirits. Shortly after the death of his wife Mr. M. went to Portland, where in the presence of a Miss Cole, a trance medium, a spirit purporting to be her, told him that she would if occasion offered, appear to him in materialized form, and place one hand on his left shoulder and the other on his head—accompanied with a kiss—whereby he would be assured of her identity.

The writer arrived at Old Orchard last Saturday, and arranged with Mrs. Hull for a private seance for the next evening, it being the first given by Mrs. Hull during his visit at Old Orchard. By mere accident Mr. Millican called at the house

on an errand (he lives some miles away) a short time before the hour assigned for the seance, to which he gladly accepted an invitation to be present, it being the first spirit seance of any kind he ever attended. There were nine persons present, all of whom were in perfect harmony with the spirits and the mediums; indispensable requisites for successful manifestations. Among many others, the materialized spirit form of Mrs. Millican walked out of the curtain cabinet improvised for the occasion, and after two or three essays, approached her husband, and placing her hands as has been indicated, kissed him. The light was sufficient to enable Mr. M. to see the face and form of his wife so distinctly, that after the seance he told me that apart from the signs given, nothing could ever make him doubt her identity. He told me further, that all he had ever received in his life, never gave him the exquisite satisfaction and pleasure he experienced at the seance on the Sunday evening previous. I invited him to be present with his eldest daughter (nine years old) on that evening. My wife was the first spirit to present, her form fully materialized, succeeded during the evening by all our children (save one) in spirit life, whose exhibition of affection and endearing ways can only be *witnessed* and experienced by mortals whose nature and spiritual development have fitted them to hold communion with the denizens of the more advanced spheres of human existence.

Mrs. Millican's tall and *embonpoint* form came next after my wife retired. No words nor pen can begin to describe the beautiful and affecting scene that followed. After coming out and again retiring behind the curtain two or three times, to gain additional power, the resurrected wife and mother approached her husband and little daughter, and lavished upon both the most tender tokens of affection. At first the child seemed a little timid, but soon all fear of her angel mother was gone, and she surrendered herself to her embraces with confident fondness, and for some time lay enfolded in her mother's arms as she again and again impressed on her face and lips numerous kisses of affection. The light was sufficient in the room for all present to distinguish the features of the materialized spirit, and Mr. Millican observed that his wife looked not more natural and like her self on their wedding day, than she did on the present occasion. The little girl also said her mother looked just as she used to before she died. Whilst pressing her to her bosom, I and others present heard the mother whisper to her little daughter, "Mother told you she would return," which words the child told me she remembered were similar to those her mother uttered a short time before she died. The interview lasted for some minutes, during which Mrs. M. examined very closely the dress worn by her daugh-

ter, which Mr. Millican said his wife had made with her own hands not long before she died, but which had since been altered and added to, which probably caused the mother to observe it so critically.

Before retiring for the evening, the spirit wife and mother gently drew her husband and child to her and made them kneel with her apparently, that they might unite with her in prayer and thanksgiving for the blessed interview that had been granted them all by God and his ministering spirits.

· OLD ORCHARD, MAINE, August 22, 1878.

Written for the SPIRITUAL OFFERING.

### CLOUDS.

BY T. P. NORTON.

BEAUTIFUL clouds ;  
 Freighting the shrouds  
 Over the borders with mountains of gold ;  
 Bright and fantastic,  
 Statues elastic,  
 Fresh from sky morning's ethereal mould.  
 Sapphires and jasper,  
 Rubies and pearl,  
 Paling the morning star twinkling to rest ;  
 Fleet as the gleam  
 Of a bridesmaid's dream,  
 To the dark shades of the purpling west.  
 Snowy in whiteness ;  
 Feathery with lightness ;  
 Where the pale moonbeams are silvering the view ;  
 While ne'r forgetting  
 The lovers coquetting  
 Zephyrs are moistening their kisses with dew.  
 Genii of ocean  
 In treacherous motion  
 Gath'ring in might from their caves in the sea ;  
 Fermenting desire  
 For mischief and fire,  
 To burst in their madness and deluge the sea.  
 While in fierce beauty  
 The lightning on duty  
 Waits the grand signal from Heaven's stern rod ;  
 Peals the diapason  
 From electrical basin  
 With thundering anthems to nature's own God.

For the SPIRITUAL OFFERING.

## MEDIUMS' RIGHTS.

NO. 3.

## The Two Worlds—Mutual Responsibility—"Try the Spirits."

BY LYMAN C. HOWE.

"GO ON, dear friends, and strive, if possible, to place the testing power in our hands, for by so doing, we will give to you and to others more than they could ever ask of us."—Communication purporting to come from our translated sister, Fanny Conant.

"Nor do I believe we have a right to dictate to the Spirit World the terms and conditions upon which we will consent to receive its revelations."—Dr. F. L. Willis.

How are we to *know* in whose hands this testing power is? Any cheat can *assume* mediumship and "dictate the terms upon which he will consent" to act in the name and by the authority of his "Spirit guides," while the "Guides" are innocent of any participation. To "place the testing power" in the hands of the medium to be tested, is simply begging the whole question. It places the medium on a level with jugglers, who always make their own conditions. Who cannot vindicate his title to veracity if his own testimony be the only evidence required? And how are we to "place the testing power" in the hands of the Spirits, but through the agency of their mediums? If mediumship could not be *feigned*, and we could *always know just what the Spirits require*, it would be very different. But the first thing is to know that we are in communion with the Spirits, and that they are responsible for the conditions demanded. How can this point be established without test conditions? And who can better determine these conditions than investigators whose doubts are to be satisfied? Who can so well decide the kind and quantity of evidence requisite in any given case as those whose mental attitude is directly related to all the weak points and possibilities from which their questionings arise? Is it not clearly their *right* as well as *duty* to use their intelligence to guard the unwary and fortify our facts? Are not the "fraud crops" of the past few years due to the surrender of this right into the hands of the mediums? If the Spirits and their mediums had always used this "testing power" which we have generally left in their hands, in a way to secure us against imposition, there might be consistency in this appeal. I have never witnessed physical manifestations that did not occur under conditions more or less subject to the medium's dictation, and in many instances where the *opportunity* for fraud was apparent, but which if questioned usually created a marked "unpleasantness" and "destroyed the conditions." It is conceded by

those most ardent in what, to me, appears a pseudo-defense of mediums, that a seance may be both genuine and deceptive—the medium simulating what the powers of mediumship cannot perform, in order to fill the bill and satisfy the patrons! This is suggestive of educational needs among the patrons. But can any one tell, in such cases, where the genuine ends and imposture begins? Some of the most careful and astute observers have been deceived and innocently vouched for shameful humbugs. It is the detection of fraud and exposure of tricks that has driven us to accept the apology and acknowledge that a medium may be both true and false at the same sitting. If we have no criterion by which to separate truth from trick, in what does the evidence consist? The detection of one fraudulent manifestation taints the whole with suspicion; and the skeptical public are repelled in disgust from the genuine, by such shallow mockery of their most sacred instincts and dearest hopes. Are our Spirit friends cognizant of the situation? If so, do they desire to perpetuate such a blessing of fact and fraud that no one can separate them? If not, why do they not offer us some rule by which we may *know* and accept the genuine? Is it out of their power? If it is, why should they ask us to “place the testing power in their hands?” Is it certain that all or even a majority of those who attempt to communicate really know any more about the principles and delicate agents they attempt to use than we do? And how shall we learn but by guarding the facts and carefully using and logically applying them? What do we know of the Spirit World but by its fruits? And, if we are to have no means of separating their doings from the tricks of magicians, how are we to “place the testing power in their hands?” We might think we were giving all the conditions into the hands of the Spirits, when we were only playing into the hands of a juggler! It is the means of detecting mediumship and raising it a distinctive degree above magic, that calls for fraud proof conditions. *We have something to do*, and worthy spirits will honor and bless us for helping the faithful, by hindering the false. We may not have a right to dictate terms and conditions to the Spirit World, but we have a right to decide upon what terms we can accept evidence and be satisfied, and if the proof does not come within these terms, we CANNOT accept it, however strong be the desire. And if the Spirit World cannot meet this involuntary demand, they fail in their mission. But with doubts satisfied, we have no desire to “make terms and conditions upon which we will consent to receive its revelations.” We are more than glad to receive revelations from the Spirit World in any and all ways they please to make them. I do not believe any one active in the “sifting process,” *desires* to dictate to the Spirit World. We simply desire to

shape our relations to *this* World so that we may know what the Spirit World does reveal and when we are receiving its revelations. The wisest and best who have favored us with their counsel, have warned us to take no spirit as authority over our own reason and moral sense. Shall we now repudiate this wholesome instruction and place ourselves under the dictation of unknown and irresponsible Spirits? It is affirmed that this work was projected by the Spirit World, and they have the sole right to direct it; but it seems to me that *this* World has had an important part to perform from the beginning, and I think the first orderly attempt to cultivate mediumship in this country was not under spirit direction, but suggested by the "Poughkeepsie seer" in his Philosophy of Spiritual intercourse thirty years ago. And from that time to the present has largely depended upon *our* voluntary efforts. Intelligent co-operation and mutual help between the two Worlds seems the natural and legitimate means of reaching the right and regulating the wrongs, that justice may be meted out to all. To relegate all authority and responsibility to the Spirit World, of which we know so little and whose revelations come to us in a shadow of uncertainties with such a mixture of deception and "confusion of tongues," not only smacks of despotism, but leaves us without compass or rudder, drifting in the sea of mystery and doubt with nothing to inspire our efforts or encourage the spirit of "Eternal vigilance, which is the price of Liberty."

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Written for the SPIRITUAL OFFERING.

**THE EVOLUTION OF THE RELIGION OF ISRAEL, AS ESTABLISHED BY SCIENTIFIC EXEGESIS.\***

BY WILLIAM EMMETTE COLEMAN.

VI.—David and his Times.

**D**AVID was the youngest son of Jesse, a man of Bethlehem, which was a city Judah. While Sawuel was still alive he had come to court, and for a long time he had been held in great respect there. He became conspicuous by his great valor in war, and more and more attracted the attention of the people. This caused Samuel to look upon him with much suspicion; so, David, though he had contracted a close friendship for Saul's son, Jonathan, felt that he was no longer safe at court, and fled to the wilderness of Judah; where other fugitives

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\* *The Religion of Israel*, a manual. Translated from the Dutch of J. Knappert, pastor at Leiden, by Richard A. Armstrong. 283 pp., 16mo. Boston; Roberts Bros., 1878. Cloth, \$1.00.

speedily joined him to the number of four hundred, of which band of freebooters he became captain. Owing to his pursuit by Saul he was compelled to take refuge in the country of Israel's bitterest enemies, the Philistines; and one of their kings gave him the city of Zilog to dwell in. It was but natural that nothing short of absolute necessity should induce David to leave his fatherland. Men thought in these days, that in Israel alone could Jehovah be adored. His power and dominion did not extend beyond Israel's boundaries; outside those limits reigned other gods. And so he who left his country left his god; the Israelite in the land of the stranger was an Israelite no more.

It is not likely that David made any attempt to obtain the crown during the life of Saul; but circumstances marked him out as the leader of all such as could not reconcile themselves with Saul's opinions and tendencies. We have seen in the preceding section, how an estrangement gradually came about between Saul and the prophets, with Samuel at their head. A coldness ensued, and even distinct opposition. What more natural than that the party of the prophets should look to David? He was the man marked out—was appointed as it were, by the circumstances of his life, to serve the good cause. In later times it was represented that Samuel himself had consecrated David as king; this is, indeed unhistorical, but it is true that the prophets supported David in opposition to Saul.

The sojourn in Zihlog was not of long duration. When David heard of Saul's death he returned to Israel, and he was anointed king at Hebron, the chief city of Judah, by delegates from the different cities of that tribe. The greater part of the people, however, remained true to Saul's son Ishbosheth, or, as his real name was, Eshboal. David's power greatly increased at Hebron, while that of Ishbosheth rapidly diminished. The latter met his death at the hands of assassins; and the voice of the people declared in favor of David, so that the delegates of the various tribes came to Hebron, and there did homage to him as king. After a seven years' reign at Hebron he established his court at Jerusalem. This city, formerly called Jebar, had hitherto remained in the hands of a Canaanitish tribe, the Jebusites. David undertook its siege, and showed such valor and strategy that he was soon master of the city; and there its unusually advantageous position induced him to set up his seat of government. The site included two hills; and on one of them, Zion, afterwards called the city of David, he built himself a palace, and he brought hitherto the ark of the covenant. After his removal to Jerusalem, David waged many successful wars. He gradually extended his



power; he began by subduing all enemies at home, so as to secure to Israel a complete supremacy over the Canaanitish elements of the nation. Indeed, after Solomon we hear no more about them. He then carried on his wars against his foreign foes so successfully that he extended the boundaries of his kingdom as far as the Euphrates. With the Phœnicians he concluded a treaty that remained in force all his life. Of course, all this gained for David the cordial affection of his people, but they did not love him quite so deeply as is represented by later writers who saw in him an ideal king.

If we accept the estimate of David given by these later writers, we find him a man after God's own heart, and after him was no king like him; and if we base our opinion of him on the psalms bearing his name, he was a man of extraordinary piety and of heartfelt religion. But this is at variance with all that history tells us of him. He was a thorough soldier, rude and fierce, and of vehement passions; his deeds give no sign of profound religious sentiment or of extraordinary spiritual attainments. It is highly probable that not one of the seventy-three psalms that bear his name is really his. It is true that he was a poet (a song of his is preserved outside of the collection of psalms), so that at a later time he figured in the thoughts of the people as the father of the psalmists; but what he really composed were songs of love and war. The glory ascribed to him too, by later generations was very much exaggerated, and not justified by history. He did not by any means stand before the most advanced of his contemporaries, and the story of his life shows that his religious ideas were far from being as pure as was supposed in the eighth century before Christ and afterwards.

We have seen that David enjoyed the support of the prophets and had attached himself to their party and to their religious movement; and in this he never wavered. Perhaps his constancy may be ascribed in part to political reasons; for David saw clearly enough that he could look to the prophetic party for powerful support. To make Israel great, and to strengthen the foundation of his dominions, it was essential to promote the national unity; and this was done in no small measure by strengthening the sympathies of the Israelites with the followers of Samuel, and leading them to feel that they must be Yahweh's people. David perceived that the service of Yahweh as the national god could not but draw the Israelites closer together, and increase their feeling of national unity. Thus, for David's policy and religion pointed in the same direction; and the removal of the ark to Jerusalem must be regarded from the same point of view. This ark, after many changes of fortune, had come to Kirjath-jearim; and, by

way of promoting the unity of the Yahweh-worship, David brought it to Jerusalem, his seat of government, and set a priesthood over it. The sacrifices offered at Jerusalem and the festivals celebrated there brought the people together, increased the authority and influence of the priests, and gave the national service of Yahweh a centre, which helped to cement the nation together, and afterward played no small part in further developing the religion of Israel. Although David was a faithful adherent of Yahweh, we must not fancy that he shared the purer conception of a subsequent age, or that he was a monotheist. David believed in the existence of the gods of other nations just as much as that of Yahweh; but he held that Yahweh was Israel's god, and that Israel should serve him. We find in David's time no trace of a spiritual idea of Yahweh's nature. It is plain that when David brought the ark to Jerusalem he supposed he was bringing Yahweh himself into the capital with the ark. To him Yahweh is the mighty and terrible being who sends extraordinary disasters to punish sin, and whose anger must be appeased by bloody sacrifices. In a certain famine the king and the people saw an indication of the wrath of Yahweh; and to appease him seven of Saul's sons and grandsons were put to death by David, as an offering to Yahweh. Yahweh was regarded at that time, we see, as a stern, fierce god; he was easily provoked, and sent heavy calamities to punish sin; but he could be appeased by human sacrifices.

David reigned forty years, and died in Jerusalem, after appointing his son Solomon to succeed him. He was a great statesman, a valiant warrior, and a zealous servant of Yahweh; in domestic life he showed himself feeble and destitute of the courage requisite for the punishment of the guilty; he was no stranger to the passion of revenge; his religious ideas were by no means unusually advanced; he was anything but a consistent man; he had no great central purpose to which he devoted all his powers; he was far from possessing such nobility as characterized Saul in the beginning of his reign; his life resembled that of most other men of energetic and impulsive character whose passions are balanced by no great purpose and checked by no firm moral principle; he remained the idol of his warriors to the last, but his moral power seems to have been more and more completely sapped as his years advanced. It was a mistake of the Israelites to look back upon the time of David as to a golden age; it was a still greater mistake to laud David himself as a model king.

FORT LEAVENWORTH, KANSAS.

Written for the SPIRITUAL OFFERING.

**TRUNCATING A CONE !**

BY WILLIAM EMMETTE COLEMAN.

**T**HE READERS of the October OFFERING must have been highly amused at the criticism therein contained of my strictures upon Christianity, from the pen of J. B. Cone; edified they could scarcely have been. Our brother's impotent strugglings to seat himself squarely upon both sides of the fence at one time, must have excited the commiseration of all tender-hearted souls. While admitting the truth of all my observations relative to Christianity, he yet denies their applicability to Christianity. What it is our good brother means by Christianity verily no man can tell; in all probability he has no definite idea thereof himself, his conceptions being merely a vague confused *melange* of Christianity, Rationalism and Spiritualism,—“neither fish, flesh nor fowl.”

I was pleased to see the publication of this review, demonstrative as it was, of the feebleness of our opponents and the futility and irrationality of their arguments and statements. All such animadversions upon non-Christian Spiritualists only serve to enhance the strength of the positions assailed. Any extended examination of the several propositions presented by Mr. Cone is wholly superfluous. They are themselves their own best refutation. Their lack of pith and point is glaringly obvious; and it is the work of supererogation to farther notice them.

I would, however, fain enquire, if it was an exemplification of the doctrine of non-resistance to evil when Jesus forcibly purged the temple of the money-changers? and if it was an exemplification of the love principle when Jesus hurled anathemas at the heads of those refusing to accept him and his teachings, threatening them with damnation in the Jewish hell? (Matthew x. 14, 15; xi. 20-24); and if the array of bitter invective launched at the Scribes and Pharisees in the twenty-third chapter of Matthew, and in various other sections of the Gospel, was an embodiment in Jesus' daily walk of the principles of the Sermon on the Mount, wherein he enjoins us to refrain from judging others, and to bless those that curse us and to do good to those that hate us?

It is difficult to determine in which school of hermeneutics Brother Cone has been trained; his biblical exegesis being so richly unique as to defy classification; since he tells us, that, when Jesus instructed his disciples to sell their garments and buy swords, he had no reference to material swords of steel, but to “the sword of the spirit, which is the word of God.” How Peter and Judas could sell their “spiritual” garments

and buy "spiritual" swords with the proceeds thereof, I wot not. Peradventure, Brother Cone can tell. And, if the "sword of the spirit" is the "word of God," how the disciples could *purchase* the "word of God,"—saying nothing of being in daily contact with the incarnate "Word," from whom they constantly received the precious "word,"—is another puzzling conundrum, requiring the erudition of our critic to solve.

FORT LEAVENWORTH, KANSAS.

Written for the SPIRITUAL OFFERING.

SAMUEL B. BRITTAN.

Passages From The Record of a Busy Life.

BY HON. NELSON CROSS.

CHAPTER VIII.

*A Conference with the Clergy—The Platform of Long Island—The Universalist Bull—Brittan's Reply to Rev. Dr. Sawyer—Letter from Rev. A. B. Grosh—Creed Makers under the lash—Predicted decline in Universalism—The Prophecy Verified—"Philosophy of Modern Miracles"—Attributed to the University Professor of Hebrew—The real "Dweller in the Temple"—Mr. George Ripley's Criticism—Brittan's Shekinah—The Tribune's Review—Critical Opinions of other Leading Journals—Contributions to the new Quarterly—Conclusion of the Chapter.*

S. B. BRITTAN was not the man to permit an ecclesiastical council to vote away his independence. The enemies of religious freedom, who forge chains for the reason and conscience, had no power over him. They might as well have attempted to fetter the sunlight and the mountain air as to limit his thought. At a conference of the principal clergymen of the New York Association he was asked if he would indorse the creed; and he answered:

*"No, Gentlemen, I will not sanction your retrograde movement by any act of mine. If you were pleased to furnish me with pen, ink and paper, and request me to write my own creed, I would not sign it—if its articles were to be employed as the criteria by which you would determine the fitness, or unfitness, of any other man for our fellowship. I shall not share your responsibility. Those who will, may occupy the platform of Long Island: I prefer to stand on the main land with Jesus and Humanity."*

It was in a calm but unyielding spirit that our subject assumed and maintained his position. The dogmatic leaders of the denomination were evidently taken by surprise, and predicted that he would soon return to the church. Rev. Thomas J. Sawyer, D. D., bitterly denounced Mr. Brittan and his associates in the secession, using the most opprobrious terms, and *calling on the whole Christian community to withdraw its confidence and fellowship.* The Doctor's manifesto was very much like a princely edict or papal bull of excommunication.

Mr. Brittan answered him through the columns of the *Universalist*, in a spirit at once so dignified and dispassionate as to command universal approval and admiration. The publication of the answer brought a most intimate personal friend and supporter of Dr. Sawyer to the office of the respondent, where—after freely expressing his views on the subject of religious intolerance and the conduct of his pastor—he left his check for *one hundred dollars* for the benefit of the new paper.

Had the dissenters chosen to call a convention of the progressive classes in the denomination, they would doubtless have drawn off many of the younger and more gifted clergymen and a large portion of the laity. They were not, however, disposed to be aggressive. They were simply determined to assert and maintain the rights of the individual reason and conscience, and to practice in their investigations the freedom which the clergy had preached during the entire history of the denomination. Some of the older and abler men in the church defended Mr. Brittan and the other friends of the new movement. Hosea Ballou, Senior, Rev. I. D. Williamson, D. D. and Rev. Abel C. Thomas, had no sympathy with the creed-mongers. Conspicuous among this class was Rev. A. B. Grosh, a bold, able and just man. The Pennsylvania Convention of Universalists had condemned the action of the New York Association, and Mr. Grosh improved the occasion to chastise the creed-makers with a free will and an unsparing hand. I copy a passage from his letter, originally published entire in the *Christian Freeman* of Boston :

“ It is said, ‘ our creed is such a one as any believer in the Bible can sign.’ Aye, or any unscrupulous infidel and hypocrite, also ! So was the three penny tax such an amount as any user of tea could pay. But it is the principle of subscription that we oppose—and we oppose it as an entering wedge to immense absurdities and evils that are already following in its wake. Already has it excluded some of the best minds and purest hearts from our fellowship. Already has it tempted others to sacrifice their sense of right and propriety on the altar of expediency ; and it has induced others still—in order to retain our fellowship—to descend to half-way compliances with wrong, attempting to atone for paltering with principle, by a *secret protest* !\* And is not this exclusion ; this leading of brethren into temptation—this sapping of conscience and principle—an abomination before God and man, for which our denomination must yet pay dearly, if it does not speedily and heartily repent, and retrace its crab-like movement toward the spirit and practice of the dark ages? \* \* \*

Marryatt represents a fallen female as smoothing over her defection from virtue, by declaring that her illegitimate child was ‘ only a very little one.’ But he who opposes subscription to creeds on principle, will hardly consider want of size as a recommendation in their favor. We know that a wolf’s whelp must, sooner or later, become as veritable a wolf as all the whelps have become who grew up wolves before it. And even this whelp has proved itself to be no lamb in disposition and action.”

\*Reference is supposed to be made to Rev. E. H. Chapin, D. D., who is said to have signed the creed under protest.

The material portions of this bold and manly letter from Mr. Grosh were republished in the *Universalist* of the date of September 16th, 1848; and following the same were extended editorial comments by Mr. Brittan, from which I extract the following :

“ We hope the people will not suffer the clergy to write this man down as an enemy because he has told the truth. This has been the custom of late ; and many honest men who have ventured to speak of the corruptions which have fastened on the vitals of the church—men who have labored to check the *disease* which is festering at the springs of its life—have been branded as infidels, and the most absurd statements respecting their views have been propagated, in order to justify an unholy and senseless crusade against the liberty of thought and speech.

The cries of infidel and heretic do not excite alarm. The calumnies of thoughtless and misguided brethren, have been powerless to provoke our resentment, or to divert us from the even tenor of our way. This course we shall constantly pursue, and so long as manly independence is compatible with the charity which “ suffereth long and is kind,” we shall freely speak for liberty, and our love for the enslaved shall be manifest while we boldly strike at their chains.

We are driven to the conclusion that dogmatic Universalism—the denominational theology—has little or no vitality—nothing to preserve its present form from the certain ruin which destiny has made the common inheritance of all human creeds and inventions. As understood and taught by many, it exhibits little else but a reaction of mind from the ultra orthodoxy of the past. In the present age of philosophical analysis and spiritual progress it is not likely to have any permanent existence as a separate form of religious faith. Is it not true, that the acknowledged leaders of the denomination have come to regard a verbal profession of faith as of greater consequence than an irreproachable life ? Are they not now adopting tests of fellowship which make the former vitally important, while they quite overlook the latter ? And if so, may not the system itself inevitably perish with the waning light, the doubtful integrity, and expiring freedom of many of its defenders.”

At a conference of leading clergymen, assembled at the office of the New York denominational organ of Universalism, the new views of the dissenting ministers, their relations to the sectarian organization, and the course they were disposed to pursue, formed the subject of an informal discussion, in which freedom of thought and a manly independence boldly confronted the dogmatic conservatism of the church. Reason and philosophy were arrayed against hollow assumptions and arbitrary authority. Mr. Brittan heard the uncomplimentary speeches of several of the older clergymen, who fiercely assailed his views and misrepresented his position, with remarkable forbearance ; and then, calmly, but with a clearness and emphasis which did not admit of any misapprehension, he said :

“ Gentlemen—you no longer represent the spirit of progress. As leaders in the department of religious thought and liberal theology, your mission is ended. The world will move on all the same without you, and I propose to go along with it. You cannot stand still ; you fear to go forward ; and

so you have determined to take the back track. Your choice is deliberately made and the consequences inevitable. From this day we shall date the decline of American Universalism as a system of dogmatic theology.\*

The spiritual day light was too strong for the feeble vision of those who had never been baptised in the spirit. The fire from heaven was regarded as a symbol of destruction. With averted gaze they looked back into the gray shadows of the earlier time, whilst the old night waned and the day came on, touching the moral summits of the world with its golden light.

In the year 1850 the secular and religious press of the country had occasion to notice the appearance of a large and elegantly printed pamphlet, devoted to an exposition of the philosophy of the forces and laws of the mysterious phenomena, then beginning to attract public attention. It was addressed—as appears from the author's dedication of his work—"To the Friends of Spiritual Science in America; whose mission is to Herald the Dawn of the World's great Sabbath of Liberty and Light."† This remarkable *brochure* was attributed to that eminent divine, Rev. George Bush, of the New Jerusalem church, University Professor of Hebrew and Oriental Literature. The author's appreciation of scientific principles, his logical ability and the eloquence displayed in this little treatise, justly entitled it to the marked respect it received at the hands of the reviewers. Mr. George Ripley, the distinguished literary critic of the New York *Daily Tribune*, reviewed the "Philosophy of Modern Miracles" at length, and in an elaborate manner, making copious extracts. I quote the closing paragraph in which the reviewer expresses his judgment of the author's work:

"The pamphlet closes with an answer to various objections that may be urged against the views it presents, treating them with calmness and dignity, but disposing of them in a very effectual manner. Whoever wishes to know the grounds on which the mysterious sounds in question are referred to a spiritual source, should not fail to make himself acquainted with the expositions and reasonings of this writer. The work does credit to his freedom and fairness of mind, his deep religious convictions, and his power of philosophical investigation, and his sympathy with the progressive

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\*Never were prophetic words more completely verified. From that time to the present the Universalist denomination has steadily declined, until the number of societies and preachers is now less by some hundreds than in 1848, as shown by their own official Register. In the State of New York alone no less than thirty-eight or forty societies and congregations, which then had a name to live, have ceased to exist. They derived their existence from the antagonism to popular theology; and, naturally enough, the organic life departed when the reaction had spent its force. Even the society gathered—some forty-five years ago—in New York city, by Rev. T. J. Sawyer, D. D., and known as the Orchard street society, has long been undergoing the process of disintegration. It gave promise of being one of the most enduring; but it has dwindled away to a shadow of its former self. Its more vital elements are chiefly scattered, leaving only a remnant which has been moved out to Harlem. Verily, "from the daughter of Zion her beauty is departed."

†This work was anonymous and bore the following title: "Philosophy of Modern Miracles, or the Relations of Spiritual Causes to Physical Effects; with special reference to the Mysterious Developments at Bridgeport and elsewhere, by A Dweller in the Temple, etc., published by Stringer and Townsend, 222 Broadway."

spirit of the age. It cannot but command a wide circulation among those interested in this sphere of thought, and will serve to remove many prejudices and to prepare the way for enlightened convictions."\*

In October, 1851, Mr. Brittan issued the first number of the *Shekinah*, a splendid Quarterly Review devoted to the spiritual philosophy. At least one half its entire contents were from the Editor's own pen. The great questions respecting the immortal constitution of man and his relations to the Spirit World were discussed in a popular style, yet with such clear insight and logical ability as served to arrest the attention of the religious and secular press of the country. There were many feeble attempts to present and defend the claims of Spiritualism, which only excited general derision and public contempt; but the *Shekinah*, by its lucid expositions of philosophical principles; the calm and clear recitation of its testimony to the facts, and its dispassionate appeals to reason, carried conviction to many enlightened minds. Even at that early day, the Editor of the Spiritual Quarterly did not fail to command—for himself and his cause—the respect of leading American journals. This fact might be illustrated by numerous extracts from the most intelligent sources, but we have only space for the examples which follow in this connection. The *New York Tribune* announced its appearance in an elaborate review, occupying two or three columns, under the title of "The Wondrous Power of Mind over Mind." It copied *in extenso* the Editor's "Illustrations of Mental Power" and bore the following explicit testimony to his integrity and ability:

"Mr. Brittan is one of the few persons who have been interested in and careful observers of the new Spiritualism of our day without being engulfed by it. He is a believer in its verity, but remains self-poised, with his mind open to the reception of new truths and ready to discard or modify present impressions. Many will find in his facts a key to the solution of the entire Spiritual phenomena of our day. \* \* We present them in support of no theory, but as facts of intrinsic and universal interest. That they *are* facts, any one may have corroborating evidence by consulting the best modern works on mental philosophy.

"Many curious disclosures are made with regard to the mystical elements of human nature, which of late have caused so much speculation. \* \* The *Shekinah* differs from other publications devoted to the same subjects, in the clear and considerate manner of its treatment of the questions which have of late presented themselves to the public. The Editor is an honest and talented man, with none of the unreasonable notions and

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\*The literary critic of another Metropolitan journal, long accustomed to scoff at Spiritualism, was constrained to bear the following explicit testimony:

"The work is certainly well written; it is pregnant with thought, fearless comments, and admirable elucidations, throwing a powerful and striking light on the subject, and it should be read by all who wish to investigate the phenomena."

The critic of the *Providence (R. I.) Journal*, apprehending the truth in respect to the authorship of the pamphlet, said: "The character and attainments of Mr. Brittan will commend the work to the serious attention of all who recognize him as its author."



fanaticism, which characterize too many of the advocates of his doctrines. His magazine is conducted with much ability. We presume it will be the most authentic medium for any new discoveries in that quarter."\*

The Providence *Journal* received the *Spiritual Quarterly* with great cordiality, discussing its peculiar character and claims to public attention in an eminently candid and intelligent manner. From a lengthy review I extract the following passages :

"The first number of the *Shekinah* is now before the public ; and from the acknowledged ability and high character of its editor, and the important subjects to which it is devoted, cannot fail to elicit attention and to meet with the support to which it is amply entitled. We have read the leading articles, and scarcely know where to find so much good sense and philosophical acumen within so brief a compass. Mr. Brittan is known to many among us as the principal editor of the *Univercalum*, which while under his care maintained a high reputation. \* \* He is also very generally known as the author of a late anonymous pamphlet, entitled 'The Philosophy of Modern Miracles,' which presented the first intelligible theory of the singular phenomena now exciting so much attention in all parts of the country.

"Although we are but beginning to observe the intimate relations of mind to matter, and are in no condition to estimate the great amount of valuable information that will accrue to us from the cultivation of this department of science, yet everywhere, both in our own calculating society and in Europe, do we find the most subtle, strong and disciplined minds aroused to the importance of these researches.

"The materialistic philosophy—a necessary link between blind superstition and enlightened Spiritualism—has done its work, and shall ere long give place to a system of ontology more vital and expansive than any to which the human intellect has hitherto attained.

"The foreign journals give many marked indications of the change to which we have alluded. Dr. Ashburner, the translator of Baron Von Reichenbach's remarkable work on Dynamics ; Dr. Elliotson, Dr. Gregory—whose name stands at the head of medical science in Edinburgh—and many others of like celebrity, have openly announced their belief in the results of mesmeric influence, and in the long contested fact of independent clairvoyance—a fact suggestive of such important inferences, and so significant of our near neighborhood and esoteric relations to the spiritual plane of existence."

The *Morning Mirror*, also published at Providence, R. I., noticed the *Shekinah* at length and repeatedly. From one of its articles we copy the following :

"There is abundant need of caution on a subject where there is so strong a tendency to fanaticism ; and this magazine, containing as it does, some of the ablest papers ever written upon the subjects treated, is admirably designed to put rational philosophy in the place of ranting fanaticism. The editor is a calm and profound philosopher."

At that early period—more than a quarter of a century ago—the public had not been disgusted by so many sickly journalistic and platform attempts to explain its principles, by people who can neither comprehend a philosophical idea

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\* Among Mr. Brittan's contributors to the *Shekinah* were the following names : Horace Greeley, Thomas L. Harris, O. W. Wight, W. S. Courtney, Rev. James Richardson, Hon. John W. Edmonds, Senor Adadus Calpe, Frances Harriet Green, Annette Bishop, Sarah Helen Whitman, William Fishbough, Carlos D. Stuart, Prof. Virgil C. Taylor, Isaac C. Pray, and others not unknown.

nor a logical proposition. The world had not been offended by the shallow assumptions and vagabondism of pretended seers and mediums. The people had not been nauseated by the advocacy of loathsome socialistic theories that turn the stomach of civilized society and lead to anarchy. It was only necessary at that time for a strong man to clearly present its claims and they were duly respected. Hence the value of Mr. Brittan's labors in the department of philosophical and spiritual literature was widely recognized by the secular journals of the country, and perhaps no American Quarterly was ever more cordially welcomed than the *Shekinah*. The evidences that support this statement are numerous and convincing, but our space is limited. A comparison of the same with the more recent observations of the newspaper press concerning most of our current Spiritual literature, would afford matter for serious reflection. It would not be a pleasant task to pursue the inquiry; we purpose no invidious distinctions and will leave the subject here.\*

We have thus traced the history of our subject from his birth to 1852—a period of thirty-seven years—in a somewhat particular manner. The readers of this magazine were not presumed to be familiar with his early life and labors; and this fact seemed to justify frequent references to persons, and a more specific record of events and circumstances identified with his early professional life. But we must pass the remainder of his career in rapid review, so that the writer may be able to complete his work in the present volume of the OFFERING. In some of the earlier chapters we went beyond

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\*The following additional evidences of the respectful tone and spirit of the press toward the *Shekinah* are taken, almost at random, from a large number not less expressive of cordial approbation:

"The *Shekinah* is conducted with much ability, and from the clearness and importance of many of the grounds on which it reasons is calculated to do much good."—*Boston Commonwealth*.

"It is the only organ of the Spiritual Philosophy. It beats all the papers edited by spirits."—*Springfield (Mass.) Republican*.

"Its pages evince admirable talent, philosophic investigation, moral dignity and a benign spirit."—*Practical Christian*.

"The Editor of the *Shekinah* has little of the enthusiast in his composition. His logic is most subtle and powerful—grasping at once the highest principles and the most trivial points in his argument. He is neither old enough to dote, nor young enough to dream. A sound intellect has devoted itself to vital truths. The opinions of such a mind bear weight."—*Parker's Journal*.

"The work gives evidence of editorial ability. Mr. Brittan's articles are written with an earnestness of purpose and independence of thought that will attract attention and stimulate reflection."—*Hartford Times*.

"The *Shekinah* is one of the great moving wheels in the car of progress. More truth can be gleaned from its pages in a year than schoolmen could teach in half a century. This commendation may seem extravagant to those who have not seen the work, but we are confident its readers will echo our sentiments."—*Star Spangled Banner*.

"The *Shekinah* is a monument of energy, ability and genius. It investigates the laws, classifies and rationalizes the material and spiritual phenomena now agitating society; and by the aid of principles thus eliminated it will throw oil on the troubled waters of the sea of controversy. No one can peruse its pages without being brought into closer alliance with the pure, the beautiful and the spiritual."—*Cattaraugus Chief*.

our pre-determined limits ; but may hereafter venture to dispose of larger materials by a more summary method. This is admissible for the reason that, during the last quarter of a century, all well informed Spiritualists have enjoyed many opportunities to become familiar not only with Mr. Brittan's career as journalist, author and lecturer, but also as a skillful physician and a bold, uncompromising champion of some of the noblest reforms.

[TO BE CONTINUED.]

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### THE RELIGION OF THE FUTURE.

A Discourse delivered by Mrs. Nettie Pease Fox, in Odd Fellows' Temple, Rochester, Sunday, November 10th, 1878.

REPORTED BY J. E. LUDLAM, STENOGRAPHER.

**T**HE SUBJECT to which we call your attention this morning is, the "Religion of the Future." Religion is one of the most powerful sentiments or principles of the soul. It has stamped itself with wonderful power upon the history of man, is woven and interwoven with the life of the individual and the nation. Religion has crowned and uncrowned kings ; it has deluged the world in blood, and has wafted souls to Paradise ; it has incited and led forth mighty armies to battle, yet it has inspired and sung the sweetest songs of peace. It has polished the links of friendship and cemented the ties of love ; it has broken holiest bonds of affection and caused men and women to forget their most sacred duties, to despise the teachings of nature, and go forth consecrating themselves to an unknown power. Religion has a mighty influence, not only over nations, but over individuals. It stands beside the infant at his baptism, is present when the marriage ceremony is performed, finds its way to the couch of the invalid, and is the last to leave the open grave. Religion has tinted and given color to social and political institutions and entered into the various walks of life ; in fact, it forms part of everything that the soul is most deeply interested in. It cannot and ought not to be ignored by the wise and thoughtful.

It has been claimed by some that Religion is simply an outgrowth from ignorance and superstition, that it will pale

before the light of science and philosophy. This cannot be; the mind will continue to dwell upon that which transcends knowledge. Positive knowledge can never fill the boundless realm of possible thought. To further elucidate this point, we ask

#### WHAT IS THE ORIGIN OF RELIGION ?

There are two ways in which Religion may have originated.

1st. From an act of special creation, by which it is poured into the soul as water is poured into a vessel ; or

2d. It is the result of evolutions. It is the result of certain circumstances and conditions, of certain laws and forces which have unfolded this little germ and brought it to the light and beauty it now presents. Whether looked upon as a supernatural gift or as a result of the slow and laborious processes of nature, this wide spread, persistent principle, demands the respectful consideration and thoughtful attention of all truth loving minds. There is little reason to doubt that the religious element in man, is subject to the same growth as his other faculties, and that the earliest manifestations of religion were caused by fear and wonder. The primitive man was filled with awe at the phenomena of nature, and felt that beyond the vivid lightning, the reverberating thunder, and the desolating tornado, there was an inexplicable mystery, and before this unknown power he prostrated himself in abject fear. Reason, had not yet lighted her golden lamp, nor had intuition shed her first diamond ray into the darkened soul of man.

Thus without the aid of the higher faculties, man discovered the "Soul of Things," and the religious element voiced this eternal truth through worship. From that time to the present, religion has never ceased to exert a powerful influence on the life of man. Ancient India, Egypt, China, Persia and Greece, have left the records of their faith engraved upon time defying temples, obelisks and monuments. The outer form of religion has passed through an endless variety of changes. Its theological drapery has waxed old and the beautiful real, passed from the chrysalis into higher forms, better adapted to meet the needs of the ever advancing spirit.

## THE UNITY OF RELIGIONS.

! All through the diversity of ancient religions runs the law of unity ; the same principle underlying and connecting all. Every new religion has embodied much that previously existed. Inspired teachers built upon the foundation already prepared ; for example : the Arabians believed in a God long before the appearance of Mohammed. His reform consisted in teaching the unity of God. When Jesus appeared the Jews were looking for the Messiah, watching and hoping for his appearance. His reform consisted in applying this idea to himself. He taught the law of love, in opposition to the old Mosaic law and applied to himself the prophecies that had foreshadowed a New Dispensation. From these facts we conclude :

1st. Man is a religious being.

2d. Religion is natural.

3d. Religion moves in accord with the law of evolution.

4th. All motion is in the line of the least resistance ; consequently every move in the religions of the past, must have been in the line of the least resistance.

5th. This line of the least resistance has been in the direction of faith and hope, hence we infer, that the law of evolution will carry the religion of the future along the pathway illumined by faith and hope.

## THE VERITIES OF RELIGION.

Here the question arises, what are the verities contained in the religions of the past, still existing, and to be carried forward to form a part of the religion of the future ?

1st. Belief in God.

2d. Immortal life.

3d. Belief in an avenue of communication between God and man. Why have these three factors in religion, outlived the theological changes of the past, and become the basis of existing religions ?

The history of the God idea from its earliest dawn to the present, from rocks, trees, insects, reptiles, animals and plants ; Jupiter, Brahma, Vishnu, Jehovah or the Universal Soul of the present, embodies the underlying principle of all relig-

ions, viz : the existence of a Great Mystery. Science has flashed her light upon some of these Gods and the seeming mystery vanished, and they were removed from the pantheon. But, the God thought was not annihilated. Faith and Hope prophesied the survival of the fittest. Jesus appeared and taught, God is a Spirit. The church accepts this higher revelation and rests upon faith. Ask it for a knowledge of God, and it is dumb ; for a sight of God, it answers : "No man has seen God." It cannot detach the scales from your eyes. "Man must walk by faith not by sight, rest in hope, not knowledge. The church has the evidence of the past ; the words of its prophets, sages and seers, but it lacks the inspiration of the living present. Its God of the Spirit has become embodied, limited, *dead*. The meaning has fled from its rituals, the significance from its sacraments ! Skepticism has crept into the church, doubt has placed her icy hand upon the hearts of millions, faith has faded from view, and the star of hope shines but dimly in the dark sky of theology.

#### MATERIALISM.

Science has solved the last mystery, says the Materialistic philosophy. "Matter does it all ! Matter, motion, law and force are the only realities !" Then the great heart of humanity thrilled with an undefinable dread, and uttered its protest against a theory that blots out the Soul of the Universe. Many anxious, thoughtful eyes were turned to gaze upon the threatening cloud that seemed ready to consign them to a world without a God, when lo ! above the cloud the white face of Faith appeared, and over her head shone the radiant star of Hope ! Her sweet voice whispered : "Come up higher, turn from the sacred shrines of the past : the superficial investigations of the present ; seek and ye shall find." Then devout souls removed their sandals and sought in Nature's magnificent temple for the Cause of causation. The answer came ; the voice of science proclaimed the result ! A power had been discovered which science could not name ; something of which matter is the mere shadow, an unconditioned reality, a mystery of mysteries. Philosophy added her testimony in the following impressive language :

"In the assertion of a reality utterly inscrutable in nature, religion finds an assertion essentially coinciding with her own.

Though the absolute cannot in any manner or degree be known, in the strictest sense of knowing, yet we find that its positive existence is a necessary datum of consciousness and so long as consciousness continues we cannot for an instant rid it of this datum ; and that thus the belief which this datum constitutes, has a higher warrant than any other whatever. Spirit and matter are but the signs of the unknown reality which underlies both."

Thus speaks a philosopher of the 19th century, and now the white face of Faith shone with a new lustre and the soul sang its glad song of rejoicing ! Many who had lost all interest in the old religion, had their faith renewed, and they welcomed the truth under its new name, realizing that the absolute verity of religion, the unnamable power recognized by science and the unknowable of philosophy were one and the same.

But the ever restless, aspiring mind was not long content with the simple acknowledgement of the existence of an unknown Power. It sought an Intelligence to respond to the Intelligence within itself,—sought a heart filled with tenderness and holy affection, a soul whose divine strength and heavenly wisdom could fall like a benediction upon the weak, erring children of earth. In hours of joy and of sadness, in the valley of darkness and of doubt and upon the mountain of transfiguration, the soul sought a clearer conception of this power and sang its oft repeated song, "Nearer my God to thee, nearer to thee."

But no light dawned and the mental sky grew dark with ominous clouds. Faith whispered, "Seek and ye shall find." But, *how* seek ? Man had studied matter in its static and dynamic conditions, familiarized himself with Philosophy, Science and Religion ; where should he look for higher revelations ? Hope pointed to the New Dispensation, to Modern Spiritualism. It called attention to the harmony and beauty of the universe, to the wonderful regularity and mathematical precision of its laws and the self-evident fact that, "Nothing but *mind* can work mathematically," only *mind* can comprehend mathematical equations. Geometrical problems are not formulated by tongueless atoms.

Spiritualism proclaims that the "Over Soul" is Intelligent Spirit and brings myriads of witnesses to testify to the truthfulness of this assertion. Thus religion takes another step in advance, carried forward by the law of evolution, constructive as well as iconoclastic, integrating as well as disintegrating.

The Religion of the Future will doubtless expand our ideas of God. Justice, Love and Wisdom will be recognized as attributes of Infinite Intelligence.

Mathematicians suppose that twelve additional senses would hardly suffice to place man in conscious relations with the universe of matter around and within. As man's physical senses give no evidence of the existence of the broad realm of invisible matter surging round and passing through him, is it strange that his spiritual faculties should fail to pass beyond the limitations that environ them and grasp the great truth that man is in spirit an image of God. The divinity within, persists; while the passions, emotions and sentiments belonging to earth are cast off like worn-out garments. Justice, Love and Wisdom shine brighter, and the good in man persists. For example, witness the Homes for the Friendless, the Widows and Orphans. See the Asylums for the Insane, the Blind and the Inebriate. Witness the effort to enlarge the sphere of woman and to better the condition of the laboring classes. All this is but an expression of the Divine in man. This world lifting and constantly persisting power embodies the attributes of God. Here then is one of the verities of religion.

#### IMMORTALITY.

Now let us look at the second point, the immortality of the soul. How came man to believe he was immortal? Death was all around him! Change seemed written on the very constitution of things. Whence then this belief in immortality?

Our materialistic friends tell us that it is the vanity of man that leads him to believe himself immortal. But whether this belief in immortality originated from an earnest desire for it, or whether it comes by direct revelation from unseen powers, one thing we are sure of, it is in the world! Its antiquity and universality have been presented as evidence of



its reality ; but, many grave errors present the same credentials. It must have had a more secure foundation, or it would not have won its way to the most cultured minds of every nation and left its impress stamped in characters of imperishable beauty on the political, social and religious institutions of every age. The immortality of the soul is one of the essential principles of the Christian religion, but regarded as a supernatural gift resting on faith and hope. The theological doctrine that Jesus brought life and immortality to light has brought peace and rest to thousands of unthinking minds, but thought and investigation revealed the fact, that the body of a God, could not contain any perishable material, nor his resurrection, typify the resurrection of man's perishable body. The failure of the church to give any satisfactory evidence of immortality increased the skepticism that was sapping its very life. Men were asking for *facts* and failing to receive them, were fast drifting towards the soul-chilling belief that the horse, the plow and the man were one. That man dies as the beast dieth ; that at death man's intelligence blends with the dynamic principles of the universe.

It is not our purpose to speak of the effect of this depressing negation. Every heart that has felt the anguish of parting from a loved and cherished friend, shrinks from this repulsive shadow of disbelief.

Every spiritually unfolded brain has attempted to vanquish this modern Goliath. Every intuitive soul entered its protest against this doctrine, but it continued to increase in power and gain in influence until many lives were shrouded in gloom. But Faith and Hope had not forsaken the world ; they pointed to the Star in the East and said, study mind in its relation to matter. Then to the earnest student, Phrenology, Psychology, Mesmerism and Clairvoyance presented unmistakable evidence of the existence of a Spiritual Entity which, under favorable conditions could see, hear, think and act independent of the physical senses.

#### EVIDENCES OF MODERN SPIRITUALISM.

Could this intelligent Entity survive the dissolution of the body ? Hope answered with a smile, and Faith again called attention to the star which had detached itself from the sur-

rounding gloom and shone with unearthly splendor. It was the star of Modern Spiritualism. Here the soul found a satisfactory answer to the question if a man die, shall he live again? Through spirit communion this great question was answered many thousand years ago, and the answer has been oft repeated in all the intervening ages; but never has it come with such overwhelming and convincing power as at present. No longer do we "see through a glass darkly" but commune with our dear departed face to face, and from loving lips we hear the joyous words, "there is no death."

Spiritualism presents a vast array of facts, any one, sufficient to establish continued existence. The religion of the future must accept and carry forward this fact. The light just dawning on the earth will shine in noontide splendor. Mediumistic conditions will be better understood, atmospheric and magnetic surroundings more harmonious and our spirit friends more familiar with the laws of control. The friends who left us for the evergreen shore will stand by our side in the golden sunlight; our eyes shall see them and our hearts drink in the melody of their celestial voices, and all shall know the reality of this second verity.

#### COMMUNION WITH GOD.

Again we find the theory or belief running through all ages and religions that men can commune with God. In the past it was the universal belief, that certain rites and ceremonies must be performed in a certain way in order to obtain his favor, and these ceremonies were performed age after age, until they had become fixed and were regarded as consecrated and holy. As religion advanced from the simple and homogeneous, to the complex and heterogeneous, it came to be believed that only certain persons should take part in the performance of these consecrated actions, and the time when these rites and ceremonies were performed was deemed holy time, hence certain hours of the morning and evening and certain days of the week were considered holy and sacred. As religion advanced, it was believed that certain individuals could perform these rites and ceremonies

with more acceptance than others, and they were called sacred persons. They repeated the prayers, and offered the sacrifices, and it was through this established priesthood that men approached God. They were the mediators between God and man. On the other hand, God approached man through visions, dreams and miracles. There was a class of men called seers and prophets, whose teachings were regarded as by direct inspirations from God; their word was infallible, from it there was no appeal.

Among these individuals we find Confucius, Lao-Tse, Buddha, Socrates, Mohammed, Jesus. These persons were supposed by their followers to be in *rappor*t with God. Their word was law. I call your attention to these outer forms of religion, with the intention of proving that many of them are to be carried forward into the religion of the future. Have we not now our temples, churches, sacred places, and holy times? Is not this very day considered holy time? Have we not our priests and consecrated persons to perform rites and ceremonies, who are supposed to be better prepared than the masses? These ideas have been carried forward from age to age and reveal themselves in new and varied forms. Many have broken away from them, though holding to the vital principle of communication between God and man. The religion of Modern Spiritualism is the most advanced in the world, but it too has its consecrated places, seances, consecrated to our loved ones, those whom we once believed lost? We too have our consecrated persons, those who by their peculiar organizations are adapted and prepared to hold communion with departed friends. Have we not also our holy times, when we believe that our spirit friends come more in *rappor*t with us than at others? Do we not consider these hours indeed sacred? Are there not moments of meditation—sweet and holy, when our souls are raised to hold communion with a higher intelligence?

Will consecration find a place in the religion of the future? Yes, the whole earth will be consecrated to humanity! Homes will be consecrated to peace and affection, the body to purity and health. Every little child will be consecrated to justice, wisdom and love! Every life will be dedicated to

some noble purpose, and time will be considered too sacred and holy to be wasted in idleness, or squandered in selfish, profitless amusements.

Some have taught, that as all men are brethren, members of one great family, all must eventually become equal,—hence there could be no consecrated persons. This is an error; there will always be superior, illuminated minds, made so by inherent tendencies, conferred by generations of intellectual and moral culture, and by favorable circumstances. Such persons will be better prepared to receive the influx of higher truths than those who have been deprived of such advantages.

In the Religion of the Future, men will commune with God through Science, Philosophy, Music, Art; and the higher Intelligences, through aspiration, devotion and dedication. The living, ever present God will communicate to man, not through Avesta's Koran's or Bibles, but through the infallible book of Nature; not by miracles or special acts of Providence, but through the far more wonderful revelations of persistent, changeless law: A natural God will pour the full tide of his natural revelation into the purified channels of man's natural life.

#### CHARITY IN THE RELIGION OF THE FUTURE.

The Religion of the Future will present a broader charity than the world has ever known. Its help will not come from indiscriminate alms-giving, but from the better way of helping men to help themselves. It will *not teach*, "blessed are the poor" but blessed are the conditions that render poverty impossible. It will not counsel men to be "content" with health destroying, crime engendering, soul depressing poverty; but inspire them to arise in the energy of intelligent will, and remove this terrible curse from the earth.

#### MORALITY IN THE RELIGION OF THE FUTURE.

The popular religion teaches that man is by nature immoral, that morality originated in the Christian religion, that if the existing faith is undermined, man will sink into barbarism. The Religion of the Future will teach, that mor-

ality passes the limitations of all ages and all forms of belief, that it is an integral element of the soul, and expressed itself with marvelous clearness and beauty, long before Abraham journeyed into Egypt. That the moral maxims of Thales, Pythagoras, Solon, Confucius, Socrates and Plato, have never been surpassed; in fact, some of the Christian fathers have perceived the naturalness and universality of the principle of morality. Clark in his *Evidences of Natural and Revealed Religion*, says, that some of the ancient writers of the church have not scrupled expressly to call the Athenian Socrates and others of the heathen moralists, by the Christian name; and of Cicero's work, Arnobius says: "If Cicero's works had been read as they ought to have been, there would have been no need of Christian writers." St. Augustine says: "The thing which is now called the Christian religion was really known to the ancients, nor was it wanting at any time from the beginning of the human race until the time that Christ came."

The morality of the future will be more active in saving humanity from existing evils, than in rescuing souls from the imaginary torments of the future. It will make man strong and self reliant, teach him to love truth and justice; not through fear of punishment or hope of reward, but because it is right. It will change the prayer: "Thy Kingdom Come" from the ideal to practical life by revealing the laws by which the heaven of harmony may become possible on earth.

To-day tall church spires glisten in the morning sunlight, seeming to point the way to fairer realms. The chimes of silver bells fill the air with music, and call together a throng of fashionable worshipers. They fill the great cathedrals with rustling silks, nodding plumes, the flash and flame of bright hued flowers and costly jewels. These are the followers of him who had "not where to lay his head."

But see, under the shadow of the great cathedral pass a mighty army with pale faces, emaciated forms and tattered garments. Tramp, tramp, earth groans as they tread. Here are 36,562 criminals, 116,000 paupers, 37,423 lunatics, 13,000

youthful criminals, and 100,000 homeless vagrant girls !  
Well may the sweet poetess, Miss Belle Bush exclaim,

“ God ! are these our human brothers,  
Who in pomp and pride adore,  
While the houseless poor are starving  
In the shadow of their door ?  
Lo the living temples fashioned  
By thy own Almighty hands,  
At whose shrine a lovely Priestess,  
An immortal Priestess stands ;  
Stores have they of thought and feeling,  
Dreams the truth of heaven revealing,  
Fairest pictures of the heart,  
Painted by no human art—  
Yet no blessed light falls on them,  
No sweet light of love falls on them  
But they stand all desolate,  
As a lone and ruined shrine,  
Or a lightning-blasted pine—  
Lo ! in wretchedness they wander,  
Houseless, weary, sad and poor,  
Body, heart, and soul, A.L.I. starving,  
By the great cathedral door.

“ God ! if ere the loving angels  
In their wand'rings reach our sphere,  
What, oh what must be the records  
Traced in sorrowing wonder here ?  
Pausing at the stately portal  
Of the house where men adore,  
Ah ! I seem to hear them question,  
What's the sign above the door ?  
And I answer, answer truly,  
Though I much the task deplore—  
List, and I will tell you truly  
What the sign is o'er the door.  
Prayer and praise, each heavenward passion  
Tutored here, by creed and fashion,  
Is the sign above the door—  
Is the strange inscription written  
O'er the great cathedral door.”

## MODERN SPIRITUALISM.

### Its Development in Rochester and Subsequent Growth.

BY R. D. JONES.

## CHAPTER II.

*Believers and Investigators ask for facts—Hydesville—Sounds first heard—Michael Weekman's Experience—John D. Fox moves to Hydesville—His Family—Their Christian Character—First rapping experience of the Fox Family—Continued Disturbance—The 31st of March—First recognised Intelligence of the rappings—Neighbors called in—Excitement—Mr. Deuster's investigations—The raps respond to questions in regard to a murder—Alphabet used, etc.*

The author of the History of "Modern American Spiritualism," says: "When the future of this wonderful movement shall have become matter of history, and antiquity, if not reverence for spiritual truth, shall induce mankind to follow the example of their ancestors and label the records 'sacred,' the names now sunk in obscurity and marked by slander may perchance be engraved in monuments of bronze and marble, and the incidents deemed too slight for notice may be revered as 'Holy Writ.' These changes of chance and time have happened before. If history repeats herself, they will occur again."

A generation has nearly passed since the significant spiritual "rap" was first heard at Hydesville and Rochester. There are millions of believers, in the genuineness of that spirit sound and in the philosophy it has evolved, in America, and other millions elsewhere. Spiritualists may be found in every part of the civilized world, and their numbers are steadily increasing. They are all interested to know the particulars of the development of the faith they have adopted. Others, whose attention is arrested by unbidden phenomena cropping out in their own families or neighborhood, and who have not studied the subject sufficiently to become avowed believers, naturally seek a solution of what they have witnessed, and therefore ask for the facts in the history of the earlier manifestations. These facts will be studied by future generations who will be astonished that the wonderful demonstrations that ushered in the dawn of this spiritual philosophy and religion were not sooner credited and more widely appreciated. With the accumulated facts of thirty years, it is matter of astonishment now that believers are not ten times more numerous than they are.

Hydesville is a little hamlet situated in the town of Arcadia, Wayne County, N.Y., and not a great distance from the Newark railroad station on the New York Central road. It takes

its name from Mr. Hyde a large farmer who lived in the immediate vicinity, and was owner of many of the buildings of the little hamlet now historically famous. Mr. A. W. Hyde, son of the former proprietor, is now the owner of the house in which the rappings were first heard. It was occupied for a short time during the winter of 1843-4, by a family who soon after moved from the place. Lucretia Pulver a girl who lived with this family a portion of the time they resided in the house, reported that she occasionally heard poundings and other strange noises. Some young people whom Lucretia invited to remain with her on one occasion over night, stated that they also distinctly heard noises which sounded like the footsteps of a man passing from the bedroom to the pantry, then down the cellar stairs, traversing the cellar for a short distance, when the sounds suddenly ceased. The wife of the man residing there often stated to Lucretia and to others, that she was "sick of her life; that she often heard footsteps of a man walking the house all night." Connected with these statements was the story of the disappearance of a peddler who was last seen at the Hydesville house and never subsequently heard of. The girl also stated that on going into the cellar at one time she stumbled and fell upon soft soil which appeared as though recently dug up. She was told on making this statement that it was the work of rats, and soon after this discovery the occupant of the dwelling spent some time in carrying dirt into the cellar as he said, for the purpose of stopping the "rat holes." There was never any legal proof that the family then occupying the house had been guilty of wrong. Subsequent examination of the cellar, as will be shown, pretty clearly indicated that at some time an excavation had been made there, and for some special purpose. If there had been any deed of darkness committed on those premises, and which furnished an aura or attraction by which a wronged spirit could return, it does not seem to have been so much the purpose of those controlling the manifestations to detect and punish the crime, as through the agency of what had been done to attract such attention as would lead to recognized communications between the seen and the unseen worlds.

#### MICHAEL WEEKMAN'S STATEMENT.

In 1846 and a part of the year 1847, the house where the disturbance had been heard was occupied by a man named Michael Weekman. He stated that during his occupancy of the house he heard noises on various occasions for which he could not account. One evening about nine o'clock he heard a rapping on the out-side door. He opened it but saw no one, and was about retiring for the night, when the rapping was repeated and louder than before; he immediately stepped to



the door and again opened it; no person was to be seen. He went into the street and looked about but failed to discover any person. He had scarcely entered the house when the knocking was again repeated, but he failed to find any cause for it. He then stood by the door placing his hand upon the latch. Heavy blows struck the door, he felt the jar, and sprang into the street to catch the rapper, but no person was there, and he was never able to trace the sounds to any material agency.

A daughter of Mr. Weekman, then about eight years old, was occasionally disturbed by the noises. One night she was heard to scream from fright, and the alarmed parents went to her assistance. She said that something like a hand had passed over her face and head; that she felt it on the bed and all over her but was not much alarmed until something like a cold hand touched her face. She was so badly frightened that for a long time she could not explain the cause of her fear. It was several days before she could be induced to go into the same room to sleep.

#### JOHN D. FOX MOVES TO HYDESVILLE.

Mr. John D. Fox and family, late in the fall of 1847, moved from Rochester to Newark, near Arcadia, intending to build a house on the homestead, where the oldest son David S. Fox resided. The house of the son not being sufficiently commodious for both families, Mr. Fox, senior, rented the Hydesville house in which Mr. Weekman had lived, and moved into it on the 11th of December, 1847. The family then consisted of Mr. and Mrs. Fox, and their two younger daughters; Margaretta aged 12, and Catharine aged 9 years.

Mr. Fox was a farmer but had worked at the blacksmith's trade in Rochester, and he rented a shop in Hydesville.

#### FAMILY HISTORY.

Mr. and Mrs. Fox were devout members of the Methodist Church and were held in high esteem not only by the members of that denomination in Rochester and in Wayne County, but by the community generally with whom they were acquainted. Mr. Fox's ancestors were Germans; Mrs. Fox's family were of French origin, but both were native born. Mrs. Fox's father's name was Rutan, and both on the paternal and maternal side there had been several individuals possessing the power of what is called "second sight." Mrs. Fox's maternal grandmother, Mary Ackerman, frequently had perceptions of funerals before they occurred, and at times followed these phantom, or spiritual processions, to the grave as if they were material. A sister of Mrs. Fox also possessed a similar power, and many instances are related of her power of foretelling

events that were to happen to persons with whom she associated. This family peculiarity had no effect to weaken their religious belief. Mr. and Mrs. Fox were consistent, earnest christians, and never had been believers in ghosts or haunted houses.

#### FIRST RAPPING HEARD BY THE FOX FAMILY.

The first night the family spent in the Hydesville house they heard noises they could not account for. Mr. Fox at first quieted alarm by saying that the shoemaker across the way was probably pounding leather; and when the noises seemed to be nearer and in the house he said it must be rats. Night after night the sounds continued, and soon were heard on tables and chairs. When the sounds were heard on furniture near the children, the parents thought the noises were caused by them, and charged them with it; but when they saw the little girls pale with fright, and the sounds being distinctly heard on tables, chairs, and on the walls distant from the children, that idea was abandoned. Nearly every night in January and February there was more or less disturbance; sometimes raps were heard, sounds as of some one walking over the floor, then a noise like the sawing of wood; again there were loud and fearful groans. At times a heavy body seemed to be dragged through the rooms, down the cellar stairs, followed by the sound of shoveling in the cellar, &c. Usually at about midnight the sounds ceased, and the family after that hour could get some rest. The children complained of being touched by something invisible; at times a hand was placed upon them, frequently something moved about the bed which they sometimes imagined was a dog. There was at times an oscillating movement of the bed in which the children slept. They dare not be left alone and the mother slept with them. The parents daily united in prayer that this affliction might pass from them—that they might be suffered to live in quietness. They hesitated to inform their neighbors of the annoyance to which they were subjected, dreading their ridicule, and hoping the affliction would cease. Mrs. Fox however, communicated the matter to her son David, who resided about three miles from his parents. He listened to the story with incredulity, and tried to convince his mother that it was all imagination “or something of the simplest kind in the world,”—and that she would laugh at her fears when the truth was ascertained.

#### EXPERIENCE OF MARCH 31ST.

On Friday evening, March 31st, 1848, the family, completely worn out by the disturbances of former nights, proposed to retire early and obtain if possible, needed rest. The children were therefore sent to bed and charged to “lie still,”

and take no notice of the sounds. Mr. and Mrs. Fox before retiring, thought they would try the windows and doors, not only to see if they were perfectly secure, but also to determine whether any person could make any of the noises from the outside. As they shook the window sashes the sounds, as if in mockery, were louder and more pertinacious than ever. The children could not sleep, but got up in bed and listened. The youngest child, Kate, having so long been familiar with the sounds, had ceased to be particularly frightened at them when in a lighted room and in the presence of her parents. This evening she seemed especially indifferent in regard to danger, and seemed more amused than alarmed at the performances. In childish glee she commenced talking to the invisible disturbers, and merrily snapping her fingers, called out, "Here, Mr. Splitfoot, do as I do!" The response was instantaneous, the invisible rapper sounded the number of times the girl snapped her fingers. If the girl snapped her finger twice, two sounds were heard, if three times, there were three raps, &c. The girl was quick to notice the correct numerical response. She then made a number of motions with her thumb and finger, and without the slightest noise, and the number of motions was immediately sounded by raps. In great glee she cried out, "Only look, mother, look, it can see as well as hear!" That child, by impression or by accident, it matters not to the great fact, had found there was intelligence in the response. The forging of the key to open the door of communication between the visible and the invisible was commenced, soon to be more perfectly elaborated. The mother's quick intuitive logic convinced her there and then, that whatever could see, hear, and intelligently respond to intelligent queries, must be possessed of something common with humanity. If this farmer's wife could not solve the 37th problem of Euclid, had never attempted to square the circle, and was not a "trained scientist" *a la* Carpenter and Beard, she had, with the aid of her little child, solved a mightier and more important problem!

#### MRS. FOX QUESTIONS THE SPIRIT.

Mrs. Fox immediately proceeded to work out her theory. Addressing the viewless intelligence, she said, "count ten." The raps obeyed. "How old is Margareta?" "How old is Kate?" Each of these questions was correctly and distinctly answered. Then the unseen intelligence was silent, like the well trained pupil, waiting for the next question. "How many children have I?" asked Mrs. Fox. The raps answered "seven." She had only six living, and thought this time the sounds had made a mistake, and she repeated the question, and was again answered by seven knocks. A new thought

occurring, she immediately asked, "How many have I *living*?" six sounds were heard. "How many dead?" A single rap was the response. These answers were correct. To the next question, "Are you a man that knocks?" there was no sound. "*Are you a spirit?*" was asked, and to this there were loud and distinct rappings. Again, "Will you rap if the neighbors are called in?" and there was loud rapping, which was taken as an affirmative answer. Mr. Fox then went for Mrs. Redfield. She had learned from the children that noises were heard in the house, and quickly responded to the invitation to go and hear the sounds, thinking she could at once solve the mystery. Her questions were all answered promptly and correctly, and in great agitation, she left the house to summon others. The woman at the well of Samaria, as we are told, summoned her friends to come and see one who had told her all she ever did: so Mrs. Redfield called in her neighbors to listen to the mysterious sounds which had answered all her questions correctly.

#### MR. DEUSLER'S INVESTIGATION.

Among those who responded to Mrs. Redfield's request to visit the scene of the rapping, was William Deusler, an immediate neighbor of Mr. Fox. He investigated the subject of the rapping in company with others, on the evening of March 31st, and on the three subsequent days. On the 12th of April following, Mr. Deusler made a full statement of his investigation. He said:

"I live within a few rods of the house in which these noises have been heard. The first I heard anything about them, was one week ago last Friday evening (March 31st). Mrs. Redfield came over to my house to get my wife to go over to Mr. Fox's. Mrs. Redfield appeared to be very much agitated. My wife wanted I should go with them, and I accordingly went. When she told us what she wanted us to go for, I laughed at her, and ridiculed the idea that there was anything mysterious in it. I told her it was all nonsense, and that it could be easily accounted for. This was about 9 o'clock in the evening. There were some twelve or fourteen persons there when I got into the room. I went into the room and sat down on the bed. Mr. Fox asked questions, and I heard the rapping which they had spoken of, distinctly. I felt the bedstead jar when the sound was produced."

Mr. Deusler then proceeded to investigate the sounds. He asked if it was a spirit, and then if it was an injured spirit, and was answered in the affirmative. A great many questions were asked, and were promptly answered; the intelligence indicating by the responses that it was the spirit of a man who had been murdered for his money in that house

by a former occupant, and that the body was buried in the cellar. Mr. Deusler finding he could not solve the mystery as easily as he had anticipated, sent for other persons, among whom were David Sewell and Artemus W. Hyde, the latter a son of the owner of the house in which the Fox family resided. When these arrived a great many questions were asked in regard to the ages of persons present, the number of children in different families, &c., all of which were answered correctly. The sounds were again questioned in reference to the murder, the disposal of the body, &c., and the responses were the same as before. The people continued the investigation until about 12 o'clock, when they all left except Mr. Redfield, who remained in the house through the night with Mr. Fox. Mrs. Fox and the children spent the night with a neighbor.

#### MR. DEUSLER AND OTHERS CONTINUE INVESTIGATION.

On the next night, Saturday, April 1st, Mr. Deusler continued his investigations. The house was full of people when he arrived and the rapping had commenced. During the evening as many as three hundred people were in and around the dwelling. On Sunday, April 2d, about 2 P. M., Mr. Deusler with others, again went to the residence of Mr. Fox to pursue the investigation. The sounds were soon heard, and this is the first instance in which they are reported to have been heard in the day time. Mr. D. in his statement says :

"I went into the cellar with several others, and had them all leave the house over our heads; and then I asked if there had been a man buried in the cellar, to manifest it by rapping, or by any other noise or sign. The moment I asked the question, there was a sound like the falling of a stick about a foot long, and half an inch through, on the floor in the bedroom over our heads. It did not seem to rebound at all; there was but one sound. I then asked Stephen Smith to go up and examine the room and see if he could discover the cause of the noise. He came back and said he could discover nothing; that there was no one in the room or in that part of the house. I then asked two more questions, and it rapped in the usual way. We all went up stairs and made a thorough search, but could find nothing."

Mr. Deusler concludes his statement by saying he "never believed in haunted houses, and never heard or saw anything before but what he could account for, but this is a mystery which I am unable to solve." Twenty-two other persons who were present and heard the sounds on the 31st of March, or during the three days immediately following, also gave certificates to the same effect as that of Mr. Deusler. These

were printed in a pamphlet published at Canandaigua, by E. E. Lewis, within three weeks after the occurrence to which they related. This pamphlet, of forty pages, was entitled "A Report of the Mysterious Noises heard in the house of Mr. John D. Fox, in Hydesville, Arcadia, Wayne County, authenticated by the certificates and confirmed by the statements of the citizens of that place and vicinity." The witnesses making the statements expressly declared their conviction that the family of Mr. Fox had no agency in producing the sounds, and that they were not referable to trick, deception, or any known cause.

#### ALPHABET USED.

While the sounds were questioned in regard to the particulars of the affirmed murder, in order to get at the name of the person, letters of the alphabet were called. Mr. D. said "I then tried to ascertain the first letters of its name, by calling over the different letters of the alphabet. I commenced with A, and asked if it was the initial of its name; and when I asked if it was B, the rapping commenced. We then tried all the other letters, but could get no answer by the usual rapping. I then asked if we could find out the whole name by reading over all the letters of the alphabet, and there was no rapping. I then reversed the question, and rapping was heard." The result of this first call of the alphabet was not at all satisfactory. Subsequently, when there were fewer persons present, and not so much excitement, Mr. David Fox succeeded by calling the alphabet, in getting the full name of Charles B. Rosna. To the experienced investigator of Spiritual phenomena to-day, it will not appear at all strange that the confused magnetic spheres of the highly excited crowd assembled at the Hydesville dwelling, on the 31st of March, prevented the success of the first attempts to communicate by the alphabet. The second attempt of David Fox succeeded better, for there were fewer present and less excitement than when Mr. Deusler tried the alphabet. Though a name was obtained, the alphabet experiment was not then thought of any particular significance, and subsequent excitement banished all thought in the minds of those investigating, of pursuing this mode of enquiry. Questioners of the sounds agreeing that a certain number of raps should mean "no," "yes," or "doubtful," &c., continued in this way to interrogate the invisible intelligence. But the attempt to use the alphabet was not again resorted to until four months later, when a portion of the family had removed to Rochester. The unsatisfactory method of asking questions and getting only affirmative or negative answers, caused Isaac Post, a member of the Society of Friends, who had become an investigator, to suggest the use of the alphabet. The result was eminently

successful, and from that time the invisible intelligences were enabled to make explanations and give directions in regard to many matters touching the subject.

#### EXAMINATION OF THE CELLAR.

On Monday, April 3d, Mr. David Fox and others, commenced digging in the cellar, in order to determine if there was any truth in regard to the burial of a body there. After digging two or three feet, the influx of water was so great in consequence of heavy rains, that they were obliged to suspend digging until the water subsided. During the following summer the digging was resumed. The result was the finding of a plank, beneath it a vacant space, some crockery, supposed to be part of a wash-bowl, charcoal, quick lime, human hair, human bones, and a portion of a human skull.

Such were all the evidences found to corroborate the affirmations of the spirit. The individual who occupied the house when the peddler disappeared, hearing of the result of the digging, returned and produced a certificate of good character, quite numerously signed, which was to the effect that the signers "had never known anything against him, and believed him to be a man of upright and honest life, incapable of committing the crime of which he was suspected." There was, therefore, no further investigation of the indicated murder, or attempt to find the perpetrator of the alleged deed. The all absorbing question was, who, or what make the raps? and to the solution of this problem all investigators turned their attention.

In our next, will be given the commencement of interesting investigations in Rochester.

TO BE CONTINUED.

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#### WHERE ARE THE DEAD.

**W**HERE are the mighty ones of ages past  
 Who o'er the world their inspiration cast,  
 Whose memories stir our spirits like a blast?  
 Where are the dead?

Where are old empires' sinews snapped and gone?  
 Where is the Persian, Mede, Assyrian?  
 Where are the kings of Egypt, Babylon?  
 Where are the dead?

Did they all die when did their bodies die,  
 Like the brute dead passing for ever by?  
 Then wherefore was their intellect so high,—  
 The mighty dead?

Why was it not confined to earthly sphere,  
 To earthly wants? If it must perish here,  
 Why did they languish for a bliss more dear,  
   The blessed dead?

All things in Nature are proportionate :  
 Is man alone in an imperfect state,—  
 He who doth all things rule and regulate?  
   Then where the dead?

If here they perished, where their beings germ,  
 Here were their thoughts', their hopes', their wishes' term,  
 Why should a giant's strength propel a worm?—  
   The dead, the dead!

There are no dead. The forms, indeed, did die,  
 That cased the ethereal beings now on high :  
 'Tis but the outward covering is thrown by :  
   This is the dead.

The spirits of the lost of whom we sing  
 Have perished not ; they have but taken wing,  
 Changing an earthly for a heavenly spring :  
   There are the dead !

Thus is all Nature perfect : harmony  
 Pervades the whole by His all-wise decree,  
 With whom are those, to vast infinity,  
   We misname dead.

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FOR THE SPIRITUAL OFFERING.

## MEDIUMSHIP OF THE BARONESS VON VAY.

Translated from the German by J. E. LUDLAM.

### PART II.

**T**Hese words of my deceased father, and other messages I afterwards received from him, gave me much strength and encouragement, and when he wrote through me, a feeling of profound peace and happiness always came over me.

On the 15th of February, 1865, Thomas wrote suddenly in his thick heavy hand-writing, "I will write you a song which we spirits sing in chorus. Get me a piece of paper at once." Here I may remark that although I had received a musical education, I had never in my life attempted composition in music. However, I laid a sheet of paper on the table, and Thomas wrote on it a song with the music at the same time. This I often sang at the request of the spirits, who informed



me they were pleased to hear it. Occasionally, one or the other of them would startle me during the singing with sudden loud raps.

I once asked my father's spirit, "Is it possible for a man to be born into this world more than once?" He answered, "A higher spirit may be able to answer you. All I know is that on earth I was your father and am now a spirit."

In April, 1865, we became acquainted with Dr. P., who had been a Spiritualist for several years, and was well read in French Spiritualistic literature. I now familiarized myself with this literature, and was delighted to find that what had heretofore appeared to me so mystic and mysterious, now presented itself in the form of a positive Psychology. The works of Camille Flammarion especially, confirmed my resolution to continue in the study and investigation of spiritual phenomena. The "reincarnation theory" gave me much food for reflection. At first, it was anything but agreeable. In fact, all this newly acquired knowledge had to undergo a sort of fermentation in my mind for months, before it was arranged in logical order and connection. More and more the light flowed into my mind, dispersing all uncertainty and doubt, and the preconceived opinions I had imbibed from a fashionable education.

Shortly after this, a new field of labor was opened out to us. On the 8th of April, 1865, Dr. P. called on me, desiring to know whether the spirit of Hahnemann or Mesmer would manifest itself, and give directions concerning a case of acute disease then under his care. At that time I was wholly ignorant of Homœopathy, and had never concerned myself about diseases or medicine, or methods of cure. A spirit, giving the name of Hahnemann, actually dictated through me the Homœopathic remedy, or rather two remedies, which were then rarely used by Homœopaths. The patient was cured. Dr. P. called on me frequently after that and consulted with the spirits about cures for his patients. Homœopathic remedies were invariably prescribed, sometimes however, with the addition of magnetized water or mesmeric passes to be made over the patient by my husband or myself. These remedies were successful and we were soon besieged with patients from far and near. By the direction of the spirits, we procured and opened a large Homœopathic drug store. We cured the diseases so prevalent in the flat damp region round about us, such as dysentery, diarrœhea, fevers and inflammation.

On the evening of the 12th of May, 1865, we had the pleasure of receiving an entirely new and most beautiful drawing, of quite a different sort from any that my husband had drawn heretofore. At the same time a spirit, giving the name of Aloysus von Gonzaga, manifested itself through me, as had been previously promised me by the spirit of my father.

From childhood I had felt a special love and reverence for the character of this saint. This spirit informed me, among many other things, that my special gift and task was the cure of disease. From this time on he wrote through me frequently, and when under his control, I felt his influence strengthen me physically and mentally.

Before I conclude this biographical sketch of the development of my mediumship, I must mention another phase of it which displayed itself in the fall of 1867. I mean apparitions in vessels of water. My controls advised me to make the attempt. They notified me, one day, that I had the gift of clairvoyance and could exercise it without falling into the trance state; they told me to take a glass of water, look into it, and they would show me pictures and representations. At the first attempt, I saw all kinds of objects in the water; it seemed at first as if the water was agitated, and then little dark clouds, points and specks formed themselves in the water, till gradually they assumed forms and developed into objects of various sorts. All this time I was in my normal condition and had full consciousness of what I was seeing and hearing, and the sights I saw produced pleasure or pain, joy or gloom, comfort or discomfort according to the character of them. One picture seemed to grow out of the other as in dissolving views, and sometimes appeared to be far larger than the size of the glass. These representations were explained to me by my controls and I dictated their representations to my husband. They told me that clairvoyance was as old as humanity, and had existed among all nations and in all ranks of society. It is, in fact, a universal gift, but up to the present time has been but little studied and investigated, and only exercised on exceptional occasions. Some see spirits in void space, others in the fire, others in water. To see these splendid objects, it is necessary that the mind of the seer should be concentrated on something; that is, he must direct his whole attention to some one object; the brain and the eye must not be disturbed, but calmly concentrated, in perfect quiet and in full consciousness, without any somnambulism or trance, which are very different spiritual conditions. The capacity for beholding these visions lies in the magnetic condition and temperature of the beholder; it is a capacity which, like all other mediumistic gifts has nothing whatever to do with the will; in fact, the beholder will very often not be able to see what he desires to see. These pictures and apparitions are prepared and displayed by spirits working partly through the organization of the medium and partly through light and air. When our art of producing these pictures is perfect, the mediums will be able, by means of mirrors, to reflect and photograph them.

TO BE CONTINUED.

## Our Young Folks.

Written for the SPIRITUAL OFFERING.

### TWO YEARS OLD.

BY MILTON H. MARBLE.

A LOVELY cap with ribbons blue,  
 A tiny dress, and a baby shoe,  
 A lonely hearth and a vacant place ;  
 Oh! how we miss the sweet little face.  
 A grass-green grave with a rose thereon,  
 Our sweet little darling lies all alone !  
 All alone in the bitter cold ;  
 Our dear little darling, two years old.

A drum-stick fresh with the print of his tooth,  
 A rattle-box bought for the precious youth  
 Are laid away in a quiet place  
 With a picture of his loving face,—  
 While the grass-green grave with the rose thereon  
 Covers the face of our angel one !  
 Our dear little one who lies in the cold  
 Our sweet little darling, just two years old.

A broken bud : scarce yet a blossom,  
 Now angel dew-drops on its bosom  
 Make it to brightly, sweetly shine  
 Up in the land of Love Divine,  
 Where the Angels ever sweetly sing,  
 There a lovely winning offering ;  
 This is the story tearfully told  
 Of our darling one, just two years old.

October 20th, 1878.

For the SPIRITUAL OFFERING.

### THE TWO ANGELS.

BY A. E. NEWTON.

I RECENTLY heard a little story which seems to be full of meaning. It happened in the family of an acquaintance of the friend who told it to me.

One evening, while the family were at tea, the mother offered to her little boy (about three years old) a piece of bread and butter. He wanted a piece of cake instead, and angrily threw the bread on the floor.

His mother told him he must pick it up, but he refused to do so, and sat sulky and pouty until tea was finished. His

mother then said to him that he could not leave the dining-room until he had taken up the piece of bread. He still refused, and the rest of the family left the room, leaving the little boy there alone. Bed-time soon came, but he was still disobedient. His mother told him he must stay there all night if he did not do as she had bidden him; he replied, "then I *will* stay here all night."

His mother fixed him a little easy chair in which he could sleep if he wished, and left him a light burning. But he did not sleep; he sat in his chair wide awake, all night. His mother could not sleep either, but came down from her room several times in the night to see if he had not made up his mind to obey her and be a good boy; he did not cry, nor tease to be let off as some children would, but was brave, though stubbornly disobedient.

Thus the whole night passed away, and when the mother came down early in the morning, she was surprised but gladdened to find that the piece of bread had been picked up and placed on the table, though the boy was still sitting in his chair, but wearing a happy face. On asking him what had happened, he said that a little while before he had seen a great black angel standing over him, and he was afraid; but he at the same time saw also, a beautiful white angel standing a little way off, and pointing to the piece of bread on the floor; then he went and picked it up and put it on the table. The black angel immediately went away, and the white angel smiled, and he (the boy) felt happy once more, because he had done what was right.

Probably if our eyes were only opened to see what is really about us, we should all see both dark and bright angels often hovering near, and trying to influence us for evil or for good.

Doubtless the the truth is, that by our feelings and states, we make an atmosphere about us that is pleasant or repulsive to spiritual beings—favorable or unfavorable to their action upon us, and through us, upon others around us. The exercise of any faculty of our minds or organ of our brains generates and gives off an element or aroma peculiar to that organ; and this element becomes diffused about us, and can be felt by sensitive persons, or psychometers, who are attracted to or repulsed from us according as our atmospheres are agreeable or disagreeable to them.

Now when one feels selfish, or angry, or hateful, or any other unlovely feeling, he or she gives off an element which surrounds him, or herself like a cloud, though few can see it. This element is agreeable to dark, selfish, and hateful spirits. It is what they delight in; and they are at once attracted to such a person, and like to stimulate and keep in activity such

feelings, thus impelling the unhappy individual on from bad to worse. But this same element is repulsive and intolerable to bright and loving spirits. To come into it is like coming into fire, to them. It is indeed, the "fire of hell," that we read about. Hence, loving angels are obliged to keep aloof until it subsides—doing what they can, no doubt, to quench its flames, and to awaken the action of the better feelings.

On the other hand, when one feels kindly, generous, noble, loving, reverent, he or she generates and gives off elements that are sweet, delightful, and attractive to pure angelic beings. In this luminous and heavenly atmosphere bright spirits can approach and dwell, and shed their own sweet influences upon us; while from it the dark and foul ones shrink away as do owls and bats from the light of day.

If, then, we can but learn to govern our thoughts and feelings, we may determine what company we shall keep from day to day—what class of invisible attendants shall be ever at our side. Curbing the impulses of passion, and keeping ever active the nobler faculties, we may never lack the companionship of the good, the wise, the noble. Yes--

"Hand in hand with Angels,  
Through the world we go :  
Brighter eyes are on us  
Than we blind ones know :  
Tenderer voices cheer us  
Than we deaf will own ;  
Never, walking heavenward,  
Can we walk alone."

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### Editor's Table.

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#### THE WORK WE HAVE TO DO.

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"DEVOTE YOUR Magazine wholly to Spiritualism!" Thus writes a subscriber, somewhat complainingly, because articles have appeared from several contributors upon Finance, Labor, and Social reform. Another correspondent fears that the writings of certain persons in the OFFERING is tending to "Communism." We do not know just what our friend means by "Communism." It is probable he has in mind some bugaboo idea, caused by the reading of a subsidized, partisan press, just now very busily working for political purposes and party gain. If by "Communism" he means some change in the laws, customs and business relations of society that shall better the present suffering condition of our

common humanity, then call us communists, if you please. We hardly think, however, we can be considered such; for we have never yet read one of their publications, and are not familiar with their purposes, but have an impression, perhaps wrong, that *their* proposed measures of reform do not coincide with our own. We fully believe in the supremacy of law and order, and that through an intelligent use of the ballot, all reforms must be wrought out.

But, our correspondent urges us to confine our work to "Spiritualism." Well, that is our purpose, but who indeed, is to be the umpire and define the line of demarcation? Who is to tell us where human welfare ceases and man's spiritual interests begin? Who but Spiritualists, Materialists, Liberalists, are to portray the crying abuses of the time. "If we hold our peace the very stones will cry out."

The Christian church will not do it. It walks by on the other side, and humanity lies wounded, bleeding at every pore! Does our complaining friend doubt this? Take in evidence the utterances of two of its most liberal preachers. According to the *New York Sun* Henry Ward Beecher in a recent sermon used the following language:

"They suffer (the poor) of course they do, and suffering is good for them. Let their bellies go hungry; it will do them good.

Men that cannot take care of themselves cannot be taken care of.

By indiscriminate charity you relieve poverty, but you damn the poor."

One year ago, during the great strike Henry Ward Beecher "the most liberal Christian preacher in the world," said:

"Is not a dollar a day enough to buy bread? Water costs nothing, and a man who cannot live on bread is not fit to live. A family may live, laugh, love and be happy that eats bread in the morning with good water, and water and good bread at noon, and water and bread at night."

Mrs. Mary A. Livermore a preacher of the Universalists, the most liberal of the Christian sects, is reported by the papers to have used the following language:

"Tramps have no claims on human sympathy. When they invade my house and ask for bread I bid them begone, without ceremony. The hand of society must be against these vagrants; they must go to the wall; they must die off, and the sooner they are dead and buried the better for society."

Such are the declared sentiments of a woman receiving according to report, \$18,000 per year for lecturing. You ask us to be silent; never! So long as such atrocious sentiments as these can be uttered and attentively listened to by Christian audiences.

We love the cause of Spiritualism; have labored for many years as an advocate of its divine philosophy, and so long as aided by powers from beyond the veil, purpose to pursue our work. Spiritualism as we understand it, relates to human interests *here* and *now*. Man has a body to care for, and the conditions of that body have much to do with the welfare of

the spirit. We propose to do our part in trying to make *this* world better in its political, social, and religious relations. We look to the higher and better life with bright anticipations, and desire to learn all we can of that land to which so many dear friends have gone, and very soon to be our own home; but, while editing *THE SPIRITUAL OFFERING*, we mean it shall

“Be no parrot idly prating, thoughts that spirits never knew,  
But a prophet of the God-sent, telling all its mission true.”

## THE PHANTOM FORM;

Or, Experiences in Earth and Spirit Life.

BY THE EDITOR.

PART SECOND.

### CHAPTER VIII.

**A**FTER MY mother's departure, I sought rest and forgetfulness in sleep, and for many hours was under the control of its magic power. I awoke refreshed, feeling a calmness and sense of repose to which I had long been a stranger. I arose and closely examined the apartment which had been so kindly dedicated to my use, and found everything essential to my needs but missed the delicacy, richness and beauty that had greeted my first awaking in spirit life. Soon after I had arisen, a young lady with pale face, large mournful eyes and quiet, subdued manner, entered my room. She asked if I would go to the grand dining hall or take my meals in private. I had inhaled the finest, best portion of fruit and flowers when near the earth, and had been too much absorbed with other thoughts to enquire, or care to learn how life sustaining principles were evolved from the atmosphere by spirits. I shrank with nervous dread from contact with others and replied accordingly. The young lady then said, “my name is Anna; it is my duty to attend you; should you desire company I will conduct you to the pavilion where you may meet congenial minds; if you prefer solitude, this and the adjoining room, with the grounds upon which they open are at your service. She then withdrew and I turned to examine the adjoining room, and to my joy, found that it contained a large, carefully selected library, a musical instrument resembling a piano, writing materials, paper and music. Upon a small table lay a paper which attracted my attention. It was smooth and white as the finest satin, the type was clear and distinct,

the most beautiful I had ever seen. I perceived that it belonged to my new home, its name was *The Dawn*. It contained an account of the various incidents that had transpired during the last few hours. I was surprised to see an item, giving an account of my mother's visit, and the arrival of her daughter from the sphere of earth. This disturbed me somewhat as I desired the strictest privacy. While thinking upon the subject, Anna entered and I was soon refreshed by my first meal in my new home. I shall not attempt to fully describe it, but simply say, it was as enjoyable as any I had ever had, leaving a sense of satisfaction of which I was not conscious when subsisting upon the emanation arising from earth.

Taking a handsomely bound book, I passed out to the shady lawn, determined to at once commence a search for knowledge. Finding a comfortable seat in a small vine-clad arbor, I opened the book and found it to be "A *Treatise upon the Existence of God*." My first thought was to return it, but a startling sentence attracting my attention, I continued to read. Clearly, and in the most forcible manner the writer presented an array of facts, drawn from nature, and pointing with unerring precision to the existence of a Universal Intelligence. I continued to read until the book was finished, until its clear, bright blade of truth, had cut away the last remnant of unbelief, until I grasped the sublime truth of the existence of God. Language cannot impart a knowledge of the rest and joy that pervaded my being. This book was written in spirit-life, and was intended for those restless, storm tossed souls who had lost all faith in God, religion, love and hope. I kissed the book, pressed it to my heart, and felt that I could never more drift out into the darkness from which I had been rescued. Long, long I pondered upon its revelation and the change it had wrought in me. Then I wished to gaze upon nature and humanity through this new light. I passed leisurely through the magnificent park and out upon the broad avenue, bordered with trees and paved with milk white stones. It was my intention to visit one of the institutions of learning pointed out to me by Thalia.

I had turned from the avenue for this purpose when I saw a man approaching. He was tall and spare, wild eyes and face haggard. He was muttering to himself and gesticulating violently with his arms. As soon as he saw me he quickened his step and when within speaking distance said: "Madam! can you tell me where I can find Jesus? See, a stain is on my soul! He alone can remove it! I have travelled far, over mountains and glens, over continents and oceans, the last journey was a long one, they tried to make me rest saying Jesus would come; but, I could not, would not believe it. He is here, I must see him and implore forgiveness."



My heart was touched with pity for the man who had just awoke from the trance of death. The dominant idea still retained supremacy over his bewildered faculties. He continued talking in a rapid and disconnected manner, while I was trying to form a suitable answer to his question. Before my thoughts could be embodied in words he had started on at full speed, crying aloud, "Pardon! Pardon! oh, thou Son of God pardon!" I turned to see what it was that had increased the intensity of his excitement. Standing in a mellow light, surrounded by a halo of glory, I beheld the tall, dignified form of Gonzalo. The man had cast himself at his feet and continued to implore for pardon. Gonzalo placed one hand upon his head and seemed to infuse the calm tranquility of his own nature. He then beckoned him to follow, and led the way to a beautiful grove where they were lost to my view.

I cannot describe the intensity of my emotions. The magical power of Gonzalo was again exerted upon me and for a time I could neither move nor think. As calmness and self composure returned, remembering he had not recognized me and probably had not seen me, I became more self possessed and continued my walk. I had not proceeded far when I saw a man seated near a small cottage, his face disfigured by scars and deep lines, his hands were clasped and his head bent in an attitude of deep dejection. At my approach he arose and concealed himself behind the shrubbery, but not before I had a full view of his wretched face. My first impression was that of disgust, but as I passed on it seemed to leave me and I felt reproached for my selfishness and indifference. There was a familiar look about the eyes and mouth that perplexed me, nor could I dismiss them until I resolved to call on my return. After this my mind was again at rest and I soon stood before one of the great temples dedicated to science,

Here at last I had time, competent teachers and all that was necessary to obtain a thorough knowledge of that grandest of all sciences, Astronomy. I entered the building, was received with kind attention, conducted through its several apartments, and my soul seemed to expand while drinking in the great thoughts and learning something of recent astronomical discoveries. I found men and women pursuing their studies with a devotion that I had never before witnessed; each one seemed striving to advance with all possible rapidity. A short time passed in this temple, revealed the fact that the intuitive soul of woman aided greatly in scientific researches. It pointed out the direction in which facts were to be discovered. Here, as in fact in all scientific institutions the aristocracy of sex is not acknowledged. I was delighted with my first experience and with a lighter heart than for many a year, turned my footsteps homeward, dreading and shrinking some-

what from the self-imposed task of calling at the cottage. This feeling so increased that long before I came in sight of the place I had concluded that it was impossible to pass through the ordeal, nor should I bring myself in contact with one so repulsive, and shadow the bright light of nature that I had received at the temple, by the deformity of sorrow, perhaps crime. I would let him work out his own salvation. As I reached this conclusion I came in sight of the cottage. It was transformed, a halo of glory hung over it; every bough and leaf, and flower, seemed to emit a colored light peculiar to itself, these beautiful colored rays were blended with perfect harmony forming the most beautiful sight you can imagine. Outside the door sat the man I had before seen, no longer bent and crouched by sin and grief, but with his upturned face, radiant with the light that fell from one who leaned over him. Gonzalo held the hands of the wretched man, he poured the divine light of love into his soul. His presence had transformed everything. I observed them from the distance for I dare not approach. My selfishness appeared dark and repulsive in the light of this angelic love. I heard Gonzalo speak, drank in the music of his voice and the wisdom of his words. He said:

“Lack of knowledge has made you what you are.” Oh no! replied the broken voice of the man, “no, I knew the right but did it not.” Gonzalo replied, “Lack of knowledge has conferred upon you a defective moral nature. The influence of which I speak existed long prior to your birth, knowledge could have constructed a perfect moral nature, it did not, and cannot now supply the defects. Wisdom can; you have erred, but a proper course of life, a strong unswerving will, a consciousness of defects, earnest endeavor to rise above them; a love of right, purity and goodness, which will grow by culture will finally restore the weak and defective nature you have inherited, to a sound and normal condition; then, over the errors of the past will float the fragrant beauty of the present, and these sin marks be surely effaced.”

“Oh! tell me how I can rise, where I can look for light? You are an angel, guide me, oh, guide me aright!”

“Seek first to walk upon the lofty heights of self abnegation. Spirits are constantly coming from earth, surrounded by darkness much deeper than yours. Seek them and forget your own sorrow in aiding others, and as you give you shall receive.”

“Thanks, I will follow your advice, you have brought me the first gleam of light, the first ray of hope that has shone upon my path for many years. I am debased, degraded, and unworthy of your attention, but I will save myself; only tell me, have you met—that is—I mean to ask—I want to say, that there is one here who was once my wife. I embittered her

life, broke her heart and caused her death! Have you seen her, do you know her, would she come to me? I have children here. Oh, if I might be permitted to see them but once! My wife's name was Emily Blackwell, tell me, do you know her?"

Gonzalo's voice was tremulous as he replied, "yes I have known her for many years, she has changed since her entrance to spirit life; I will inform her of your arrival."

Oh, can I see her, will she consent to see one who blasted her young life, who deceived and destroyed her.

"She is a noble woman and has outgrown all feelings of bitterness," replied Gonzalo. "Stay, do not go yet!" exclaimed the wretched man as Gonzalo attempted to move away. "Implore her to come to me, and I have a daughter Emily, do you know her?"

Gonzalo was silent and seemed agitated.

"If you know where to find her, sir, bring her to me that I may obtain forgiveness."

Gonzalo fixed upon me his large magnetic eyes, beckoned me to approach, and moved swiftly away.

You can have but faint conceptions of my emotions; my feet seemed rooted to the earth; sorrow, shame, fear and love, seemed blended in strange confusion. Finally, the good triumphed, I advanced and knelt at the feet of the man whom I had vowed to hate through eternity. I was conscious that I was acting under the controlling power of Gonzalo; for, inwardly I shrank from him before whom I bowed. My Father looked upon me, long and earnestly and murmured, "it is another angel come to bless me, but not so bright as the first." His memory could not recall my face, and it was long before I had strength and moral courage to give him facts to prove my identity. At last the truth dawned upon him, and he threw himself at my feet and begged my pardon. While listening to his words of self-reproach, for the first time I caught a glimpse of the one spark of goodness that been concealed by mountains of wrong.

I will not repeat our long conversation, suffice it to say, that the example of Gonzalo shamed me into acting as a missionary to one whom I had looked upon as my greatest enemy. I left my father in a more quiet state of mind, and with hasty step sought the quiet of my own room, where the memory of the noble face, the rich musical voice, and the boundless, unselfish love of Gonzalo followed me like an actual presence and awoke in my heart a desire to be worthy the esteem of so noble a nature.

[TO BE CONTINUED.]

## THE SPIRITUAL OFFERING FOR 1879.

THE OLD YEAR with its joys and sorrows is near its close. The words of the poet—

“Ring out the OLD, ring in the NEW,”

recalls memories of the past, and awakens hopes in the future. Retrospecting the year's history in the life of our Magazine, taking into consideration the terrible financial depression extending over the whole country, we have perhaps no reason to be discouraged. True, we have not increased its circulation as rapidly as we anticipated at the commencement of the year, but when we recall the fact that we have enlarged it to 64 pages, that in typographical appearance it is not excelled by any monthly periodical of the country, and that in its intrinsic value, it has been growing in popular favor, we feel that we have encouragement for the future. We have freely given all our labor, (the receipts not yet quite equalling the actual expense), but the prospects seem to favor the hope that at no distant day our circulation will be large enough to afford some material compensation for our work.

## LOOK FOR A GOOD NUMBER FOR THE HOLIDAYS.

We propose to make the January number better than any of its predecessors. We have solicited from our contributors, articles specially adapted to the season of the year. We expect to have it ready to mail on the 20th December, giving time to reach most of our subscribers before the holidays. Professor Brittan has promised a timely contribution, entitled the “Conquests of The Century.” J. E. Ludlum will favor us. R. D. Jones, Esq., will continue his series, “Modern Spiritualism, its Development in Rochester and Subsequent Growth;” a very interesting chapter of Prof. Brittan's Biography, and we expect valuable contributions from Belle Bush, Mrs. Osborn, Mrs. Planck and others. No effort shall be wanting on our part to make the OFFERING acceptable and instructing to all its readers during the year 1879.

## PREMIUMS.

We have not heretofore offered any extra inducements for subscribers. We now make the following propositions. We will send to the person sending us the largest list of subscribers on or before the first day of January, Vols. 1 and 2 of the SPIRITUAL OFFERING NICELY BOUND, and the present Vol. (No. III) unbound. To the person sending us the second largest list, we will send Vols. 1, 2 and 3 of THE SPIRITUAL OFFERING, unbound. In either case the winner will have all the numbers of the Offering from the commencement. To every person who will send us two new annual subscribers within the time

specified, we will send "Nora Ray, The Child Medium," or "Mrs. Besant's Law of Population," both very interesting books. Every person canvassing for subscribers under this offer, will notify us at the time of first remittance. Let no one hesitate to commence the work, for, the first premium may possible be *taken* for *five* subscribers, the second *for three*. There is hardly a village or neighborhood where more than this number may not be obtained. We intend to surprise our readers with new and marked improvements in the OFFERING during the coming year. We hope all our present subscribers, from pure good will to the OFFERING and a desire to extend its usefulness, when remitting to renew their own subscriptions, will make an effort to send at least *one* new subscriber.

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### Editorial Notes.

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THE QUARTERLY MEETING of the Spiritualists of Western New York was held in Grange Hall, near North Collins, Saturday and Sunday, November 16th and 17th. Just as we go to press with last pages (Nov. 29) we received from the Secretary Anna B. Taylor, an account of its meetings, of course, too late for publication. We regret the delay in sending, for we desire to give early reports of all meetings. We have only time and space to say the meeting seems to have been quite successful. Mrs. Gardner of Rochester and Lyman C. Howe of Fredonia, were the principal speakers. The meeting was also addressed by George W. Taylor, Lewis Dean, Miss Jennie Rhind, Mr. Gregory and others. The association will meet again in three months. Why may we not hope to have a State Convention some time during the coming winter. We make the suggestion. Will friends in different parts of the state write us upon the subject. These meetings are productive of great good.

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THE BANNER'S QUERIES.—From a paragraph in a late number of the *Banner of Light*, it appears that one of the Editors' correspondents is anxious to know the man whose name is *not* mentioned in the Biography of Dr. Brittan, but is otherwise referred to as the modern Judas. One of our own correspondents has made similar inquiries. We can only say in reply, *we do not know the man*. There is probably one party, at least, who will be able to identify him, and that will suffice.

It occurs to us, that the apprehensions of some people may be allayed by a careful analysis of the terms of the biographer. While the names of A. J. Davis, Thomas L. Harris, William

Fishbough and J. K. Ingalls are freely mentioned in that connection, the party particularly referred to—the the person of unsavory memory—is *nameless*. If, therefore, any one has a special object of veneration among the gentlemen named, we think he may rest assured that his idol is not likely to be knocked off his pedestal by the author of the Biography. The Iscariot example can not be valuable, except as a warning; and if his name is left out, (as it seems to us it should be) charity will at least have kindly covered his unworthy conduct and the public will have suffered no loss by the suppression of his name.

“No further seek his merits to disclose,  
Or draw his frailties from their dread abode.”

While there is no law to curb imagination and restrain curiosity, it should be remembered that it is an author's privilege to communicate such information, relating to his subject, as it is important for his readers to possess. It is also for him to determine when he has reached the limit where reticence becomes a necessity of the case and a virtue in the writer. It is not our prerogative to call an author to account for omitting to publish names and facts, which, in his judgment, had better be suppressed.

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ERRATA.—Several typographical mistakes occurred in the article from Thos. R. Hazard, in the last issue, which we desire to correct. On 5th page the word “author” should be struck out. On 6th page “mental” should be mortal. Again “venal” should read *venial*. On page 7th, “no cognizance” should read, only cognizance.

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THE SPIRITUAL OFFERING AND RELIGION.—The position of the OFFERING having been misunderstood, at least such is our impression from letters received, we give place for the publication of a discourse delivered in this city on the “Religion of the Future.” The space devoted to this subject necessarily excludes several editorial articles upon other subjects; but we hope our readers may be interested, and that our views will be understood hereafter.

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THE NATIONAL CITIZEN AND THE BALLOT BOX.—Since our last issue this excellent monthly, devoted to the interests of woman has been received, and right heartily do we extend to it our right hand of welcome and bid it good speed in its noble work. With Matilda Joslyn Gage for its Editor, Elizabeth Cady Stanton and Susan B. Anthony corresponding editors, who that know the history and work of these noble women can doubt the ability with which the paper is conducted. Mrs.

Stanton, in a series of articles is giving "The History of Women Suffrage from 1848 to 1877." This history will be worth the price of the paper for the year. Terms, \$1 per annum. Address Matilda Joslyn Gage, Syracuse, N. Y.

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A NEW SPIRITUAL PAPER.—We have received from J. M. Roberts, prospectus of a new weekly paper to be called "*Mind and Matter*," first number to be issued November 31st. The editor promises a first-class, four page family paper, to be earnestly devoted to the advocacy of Spiritualism. "Educational topics, Scientific subjects, and General Literature, will be as fully noticed as the more leading objects of the paper will permit." We doubt not the paper will be made interesting and instructive, and an able advocate of the cause it represents. If we mistake not, Mr. Roberts earnestly and persistently defended the Holmes' Mediums at the time of the pretended Katie King exposure in Philadelphia. The *Banner of Light* speaks of him as, "An able defended of our Media." We hope the enterprise may prove eminently successful. Term, \$2 per year and postage. Address "Mind and Matter," P. O. Box 2011, Philadelphia, Pa.

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THE NATIONAL LIBERAL LEAGUE.—We should have been glad to have attended its recent annual session in Syracuse, but our Sunday engagements prevented. Our voice would have been for peace and union, but not to be purchased at the sacrifice of principle. If the sweet, persuasive voice of Mrs. Clara Neyman failed to secure harmony, perhaps no other would. We extremely regret the dismemberment, for it is to be lamented that the largest organized body of liberals in the country should be divided at a time when the united efforts of all are so greatly needed. Unquestionably there are sincere, earnest workers in both wings; men and women who seek to do the right, and it is probable that in this, as in all like occurrences, both parties have to some extent misunderstood each other, and that neither is wholly right or wrong. We can only express our earnest hope that in some way the differences may be adjusted and a reunion be brought about.

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SPECIAL NOTICE.—We send this copy of the OFFERING to persons with whose names we have been favored. We ask them to read it, and if liked, *subscribe at once*, or return to this office. If not returned we shall take it for granted that it is the wish to have it continued, and we ask for immediate remittance. If returned do not fail to write name and Post-office on the cover. This will be the second number sent to many parties. If not wanted please return both, for we very much need them to supply new subscribers.

THE VOICE ON THE PEOPLE.

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PROF. S. B. BRITTAN, N. Y. CITY.

I CAN not resist the inclination to express my emphatic approval of your work. The OFFERING is constantly improving, and is most worthy of acceptance. All American Spiritualists ought to make haste to express a grateful appreciation of your labors by well directed efforts to extend its circulation. The contents of the Monthly indicate some clear views of what is needed to elevate the standard of our periodical literature. So long as it manifests a calm and thoughtful spirit, and its present moral tone is not impaired, it will continue to attract the true friends of a rational Spiritualism far and wide, as its name and character may be known and comprehended.

It is worthy of observation, that this is the first instance in which a woman—with such aid as she has been able to obtain—has succeeded in making not merely a very readable periodical of this description, but *a really excellent Spiritual Magazine*. Shall it be sustained? If the future shall furnish a negative answer to this question, it will be owing to the cold indifference and culpable neglect of the people. Each one of us will come in for his or her share of the shame which will be the inevitable portion of a people who may be presumed to know their duty but do it not. Now let us take this matter in hand, and in a manner which shall be productive of such tangible results as may be required to place the OFFERING, now and hereafter, on a paying basis. "I am impressed" that the ghosts of several good things in our journalistic history will rise up in judgment against us. It is not wise to multiply the number, and thereby increase the chances of our being tormented hereafter by the pale shades of the noble enterprises we may have either starved or strangled.

LITA BARNEY SAYLES, DAYVILLE, CT.

I see you are wending your way toward the rising sun! What does that betoken? that you are a Fire worshiper?—or that you think to catch a few first beams before those which reach Springfield, Mo? I fancy it is an element of the Yankee stirring within you, to get all you can at first hands. You know "Westward the Star of Empire, &c., and you must have renounced the idea of being an Empress, I conjecture. But after all, what are we to do when we get to the Pacific shores, and they become so densely peopled as our east is to-day? Shall we still go west and spiritualize the Chinese in repayment of their material inundation of our country? They seem to be doing things backward, according to our old ideas of the proper progress of civilization.



I think the law as understood must be correct. Magnetism passes from the negative to the positive poles, or parts of the body; old civilizations become negative and the new ones start out bright and robust and energetic and *Positive*. New civilizations have usually passed toward the west, therefore do we not prove the truth of the general adage referred to? I think so. I wish you all success with your fine journal.

M. P. GOODRICH, RIPLEY, N. Y.

THE SPIRITUAL OFFERING for November is before me. Am pleased with its appearance, and I enclose \$2 to pay for one year's subscription. Your Magazine ought to be in the hands of every reading and thinking Spiritualist in the country.

#### SPIRITUALISM IN ROCHESTER.

It is quite appropriate that THE SPIRITUAL OFFERING should be published in Rochester and by a gentleman named Fox. The November number of this magazine, the receipt of which is herewith duly acknowledged, contains no less than fifteen articles and poems, together with an "Editor's table" and a "Review of Current Literature." Mr. R. D. Jones, ex-Superintendent of the Rochester schools, furnishes the first of a series of papers on "Modern Spiritualism, its Development in Rochester and Subsequent Growth." In this initial chapter the writer avers that the manifestations he proposes to describe began in the fullness of time, that is to say, after religious persecutions had ceased and with the rise of free institutions among a people "better prepared than any before for scientific "thought." The way had been made straight for the appearance of the "new philosophy," by the experiments of Mesmer in the last century. Clairvoyance followed, and in 1839 secured its first prominent American convert in the person of Col. Stone of the *N. Y. Commercial Advertiser*. Still later, the persons who discerned objects not present to the senses began to see the spirits of the departed and receive messages from the latter for the benefit of their friends in the body. Some time afterwards, or in the year 1848, the "raps" were first heard and interpreted by the Fox sisters at Hydesville and Rochester. As Mr. Jones is, and has long been personally familiar with every phase of Spiritualism, no one can be more competent to describe its development in Western New York. It is true he is a thorough believer in the reality of the manifestations which have come under his notice, but his papers will be none the less interesting on that account, since even those who are the least disposed to put faith in spiritualistic phenomena will be curious to see the evidence which has proved conclusive not only to a man who is so well-informed and cautious as Mr. Jones, but to other leading citizens of Rochester, including business men, lawyers, and at least one Judge of the Supreme Court.— *Buffalo Courier*.

## REVIEW OF CURRENT LITERATURE.

BY WILLIAM EMMETT COLEMAN.

[The publishers of this Magazine are glad to announce to its patrons and the public that they have secured permanently the services of Mr. Coleman, of Fort Leavenworth, Kansas, a Bibliographer of twenty-five years experience. All books sent to his address or to this office will be carefully, thoroughly, and impartially reviewed.]

*Jesus Christ; his Life, his Miracles, Deity, Teachings, and Imperfections.* By W. S. Bell. 39 pp., 12mo. New York, D. M. Bennett. Paper, 15 cents.

This pamphlet—excerpted from the "Champions of the Church"—by the sturdy freethinker and pleasing writer, W. S. Bell, is an analytical examination of what is narrated concerning Jesus in the Bible, in connection with what is really known about his life and words, which latter, it must be confessed, is very little. Among the imperfections of the Man of Nazareth indicated by Mr. Bell, we may name his failure to respect the rights of property, his communism, his inculcation of submission to wrong, his profession to pardon sin, his imperfect sense of justice, his theories of external punishment, his abrogation of the affectional and domestic relations, etc. Much sound and valuable reasoning is contained within its forty pages, reasonings and suggestions such as the times demand. As an antidote to the prevalent bibliolatry it is capable of rendering signal service. Light! more light! is what the people demand, and booklets such as this aid largely in dispelling the thick darkness enveloping the minds of earth's deluded Jesus-worshippers.

*The Experiences and Opinions of George Washington from Spirit Life.* 41 pp., 8vo. San Francisco, T. B. Clarke. Paper.

A few months since we briefly reviewed a pamphlet embodying the spirit-experience of Martha Washington. This, its companion volume, is also published by Mr. T. B. Clarke, who announces in addition, the prospective publication of Mary Washington's experiences in the spirit clime. These messages were written through the mediumship of Mrs. M. J. Upham Hendee; and, like the former work, they depict the upward strivings of an aspiring soul in the ever-beautiful Morning Land, and are replete with words of truth and wisdom anent matters both mundane and supermundane. Bro. Clarke is a loyal, devoted worker in the harvest-field of Spiritual philanthropy, and merits earnest, cordial encouragement from all progressive minds.

*A New Theory of Life and Species.* By J. B. Pool, West Pittsfield, Mass. 48 pp., 24 mo. Nantucket, 1878. Paper, 25 cents.

This work postulates a decidedly unique view of the genesis of species, derived, as the author asserts, through association with Spiritualists and mediums. Possibly, it, like many other queer and *outré* notions, originated in the uncultured brain of some partially-developed medium. The theory, in brief, is this: Higher plants and animals on earth are derived by birth from lower forms, as in the Darwinian hypothesis; but the germs of the first representatives of each higher type were imparted to the offspring of the lower type evolving them through the agency of the spirit-world, and as the result of the propagation of similar higher forms in spirit-life. Thus, each animal and plant on earth, save the very lowest who materialized themselves from spirit-life, has its spiritual counterpart in the spirit-world: when a new or higher type of any species is to be produced on earth, the tiger for instance, the spiritual tigers beget the germ of the tiger, and this germ is by spirit direction deposited in or becomes the embryo of the animal on earth approximating the tiger through which the tiger family is to be evolved in the material world. In this manner spiritual fleas beget material fleas, spiritual rattlesnakes beget material rattlesnakes, spiritual monkeys produce material monkeys, and spiritual men and women beget the first

types of manhood on earth. New species, it is thought, are still being originated in this way; and the Colorado potato-bug, it is suggested, "is a new species lately sent to earth by a guiding hand in the spirit world." If this beetle be a new importation from the spirit-world, the character of that world would seem to be malevolent rather than benevolent.

Few rational minds, we think, will ever accept Bro. Poole's novel conclusions; the central idea, however, involved in his speculations, in our opinion, embodies a great truth: that the evolution of higher species from lower is guided and directed by a superintending spiritual power in nature, said power acting at all times and in all departments of being by due process of natural law. The mode of operation of this spiritual force in organic evolution is scarcely indicated in the above fanciful theories. Bro. Poole and his mediumistic prompters must try again; at least, so we think.

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*Four Essays concerning Spiritualism. What is Spirit? What is Man? Organization of the Spirit-body; Matter, Space, Time.* By Heinrich Teidemann, M. D., Philadelphia. 80 pp., 12 mo. Chicago, Religio-Philosophical Publishing House. Paper, 30 cents.

These Essays were originally published in German from 1872 to 1875, and are now presented in an English dress for the consideration of American readers. The author assigns a material base to the spirit. Says he, "Materialism without Spiritism appears to me more and more like a positive and exact, but acephalous monster, whilst I regard Spiritism without Materialism like a transcendental monstrosity without a body. Both pertain to one another, and by a rational union only can they constitute a whole capable of further development." Among the conclusions arrived at by Dr. Teidemann—and which we regard as, in general, sound—are these: Spirit must be matter, which like all matter is an inseparable combination of matter and force, and is partly perceptible and partly imperceptible to the senses,—the perceptible originates from the imperceptible, which latter is everywhere still in existence, and is the cause of the never-ending development of the former; the spirit-body of man consists of psychic matter, which like any other matter is infinitely divisible, and hence eternal, uncreated, and indestructible,—the spirit-body, like any organism, is subject to an ideal development, which it does not attain during its union with the life-body, hence it must continue to exist as an individuality after its separation from the life-body, in order to enter as a free spirit upon a free and limitless development; matter, like its elements, is originally imperceptible to the senses, and becomes perceptible only in certain combinations, and is infinite, eternal, and independent of space and time, both of which are only properties and means of measuring matter to accommodate the finite human understanding.

Dr. Teidemann is a logical reasoner and thinker; and his Essays merit the careful examination of all enquiring minds, whether Spiritualists or Materialists. Spiritualism needs many such thoughtful students; and we hail the writings of Bro. Teidemann as a harbinger of the influx into our ranks of numerous representative Teutonic intellects, profound, matured synthetic.

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*Index of General Orders and Circulars Affecting the Quartermaster's Department, U. S. Army, from 1865 to 1877, inclusive.* Compiled by E. W. Hewitt and W. E. Coleman, Clerks in the Quartermaster's Department. 83 pp., 12mo. Fort Leavenworth, Kas., October, 1878. Paper \$1.00; cloth, \$1.75.

This Index was first compiled by Messrs. Hewitt and Coleman for their own use and benefit; but, believing it would be found a valuable work of reference to others discharging similar duties, they concluded to have it printed. The work is invaluable to all officers and clerks connected with the Quartermaster's Department, being, as it is, a guide to all orders and decisions pertaining to that branch of the service since 1864.





Engraved by J.C. Butts

*Joan of Arc*

THE  
SPIRITUAL OFFERING.

A MONTHLY MAGAZINE.

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*Devoted to the Interests of Humanity, from a Spiritualistic  
and Scientific standpoint.*

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JANUARY, 1879.

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Written for the SPIRITUAL OFFERING.

THE MAID OF ORLEANS.

BY S. B. BRITTAN.

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MATERIAL things and human institutions are upheld and governed by spiritual powers. When the forces of the inner life are withdrawn visible forms perish, either in the sudden throes of revolution or by the slow process of disintegration. Not a few historic names have been rendered illustrious by the cooperation of spiritual beings in human affairs. In Jewish history we have such remarkable examples, as Moses, Joshua, Saul and David. Alexander the Great consulted the oracle in the temple of Jupiter Ammon. When approaching the famous temple of the Asiatic Empire he was warned of the speedy termination of his career. Disregarding the admonition he went his way to Babylon, where he suddenly died at the close of a banquet. Before the battle of Phillppi a spectral figure, a spirit, of colossal proportions, appeared to Marcus Junius Brutus and informed him of his impending fate. Constantine was commanded to conquer by the symbol of the new Religion, and he saw the flaming Cross in the heavens. Mahomet received the visits of a spirit, that he believed to be the angel Gabriel, and he recognized the presence and assistance of celestial warriors in the conquest of Arabia. By this spiritual cooperation he was enabled to shake the strongest monarchies in Europe, and to make his influence felt throughout the world.

The spiritual powers have been no less active in more modern times, of which we may cite historical examples. It was by their interpretation that the inspired shepherd girl was made the worthy subject of this sketch. Oliver Cromwell was a subject of spiritual visitation in his youth. A mysterious female of unusual size and majestic mien, came to his

bedside and informed him that the child, once so near being devoured by an ape, was born to rule the State. "The Man of Destiny" was invincible while he faithfully followed the light that was given him. Josephine was the *genus loci* of his heart and home, whose presence established the conditions necessary to his spiritual guidance. When that star was veiled he wandered, and his "charmed life" was ended. Left alone—abandoned by his Spirit guides—the fortunes of war soon left him a prisoner to die in exile. Through a similar agency Louis Napoleon became master of France, and firmly held the reins of government so long as he obeyed the promptings of his spiritual monitors. But he made a fatal mistake at last. To quiet the restless temper of the people he was urged into a war against his better judgment. He had received spiritual advice at the Tuilleries. The first Napoleon came to him—through Daniel Dunglass Home—with words of instruction and warning. But at length he yielded to the pressure of the national impulse. Then came destruction like a whirlwind, and he was left to spend his last days in contemplating the ruins of his empire. The Spirits also came to Abraham Lincoln. Their influence had much to do in shaping the war-policy of the government; they dictated the Emancipation Proclamation; and left on the mind of the late President the shadow of his approaching martyrdom.

Jeanne D'Arc, the spotless shepherd girl, came from the solitudes of the forest that environed her native village of Domremy, to be the grave counsellor of a king, and the defender of her country. The shepherds of Bethlehem were honored by an Angel's visit, and the proclamation of "glad tidings to all people;" and this fair shepherdess—at once so comely in person, exalted in spirit, and divinely beautiful in her life; with the freshness and bloom of the hills and valleys on her cheek, and the fire of genius in her eye\*—likewise professed to commune with departed saints and heroes; to have visions of immortal realities, and to hear the voices of angelic ministers. And why may they not have spoken to her? If they addressed those who watched their flocks on the plains of Judea, surely this pure-hearted and divinely-gifted shepherdess of Domremy was not beneath their regard. She also was called by Providence, being inspired with the gift of prophecy, and quickened by an infusion of the subtle principles of a spiritual life. Such was the virgin Evangelist, whose footprints are "beautiful on the mountains of Lorraine."

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\*"An authentic portrait, yet extant, shows that she possessed a face and figure of exquisite loveliness; a countenance to which a beaming eye, and a tender expression of melancholy, imparted an interest, which rendered her fascination irresistible."—*Cyclopedia of History*.

In the early part of the fifteenth century France, suffering from internal commotion and the want of a strong government, seemed likely to fall a prey to the hostile Britons, who had already made the conquest of several provinces. At length, in 1428, under the command of the Duke of Bedford, the English closely besieged Orleans, a city of great importance to the national cause. In the emergency Charles VII. was irresolute, while his enemies, flushed with victory, displayed so much vigor that he had little or no hope of making a successful resistance. The critical time had arrived when he must strike a decisive blow, or attempt to draw off what remained of his military force into some distant province. After so many disasters, to abandon his position was to complete the history of a lost cause.

A deep sense of the humiliation that must follow his retreat caused him to hesitate, and in the solemn pause relief came from an unexpected source. The spirit of prophecy taught the Maid of Orleans that she was to be instrumental in restoring the nationality of France. She believed; and suddenly emerging from the quiet seclusion of her pastoral life, she went forth to battle against the enemies of her king and country. Rising thus from an obscure position, in the humbler walks of life, she at once assumed the direction of public affairs, and became the chief inspiring agent of the French people. The king of England was ready to lay his hand on the scepter of France. The shadow of a great cross was in the path of the fair chieftain, but she was too heroic either to falter or to turn aside. Never regarding her personal safety, she cheerfully obeyed the summons, but with the calm consciousness that she must uphold the throne and deliver her people by the sacrifice of herself.

The early life of Joan, had served, in no small degree, to develop her spiritual perceptions. Leading the life of a shepherdess, she had many opportunities to commune with Nature. She was inclined to spend much time in meditation, and often manifested a calm but deep religious feeling. When the young people of the neighborhood were engaged in their youthful amusements, she frequently sought the solitude of the groves, where she listened to the minor music of the winds and waters, or spent her time in weaving floral chaplets for the saints whose actual guardianship she constantly realized. Her peaceful life, away from the selfish strifes of the world, and the conscious presence of watchful spirits, so quickened her faculties and opened the interior avenues of perception that, at the early age of fifteen, she had become so mediumistic as to be able to converse with the Spirits. It is recorded that one day while she was walking in the garden she was addressed by an audible voice which she attributed



to St. Michael. What evidence she had that it was the particular saint named we have no means of knowing; but it would appear that from and after that experience she often conversed with the inhabitants of the Spirit World.

Early in 1429, before the fair shepherdess of Domremy had completed her eighteenth year, she was so powerfully moved by the Spirits that watched over the destinies of France, that she sought an audience of Baudricourt, the Governor of Vancouleurs, to whom she appealed in the following significant address :

“ Know, O Captain, master, that God, within a short time past has several times made known, and commanded, that I should go to the dauphin who should be, and is the true king of France, and that he would put soldiers under my charge, and that I should raise the siege of Orleans, and conduct the king to Rheims to be consecrated.”

The Governor, naturally concluding that the young woman's mind was disordered, sent her away. But the invisible power that inspired her soul and governed her movements, did not appear to recognize the paramount authority of his Excellency. In a few days she returned, and thus addressed him in language of earnest entreaty :

“ In God's name send me quickly, for this day the dauphin has met with a great misfortune near Orleans, and he will rally and experience a still greater if you do not send me to him soon.”

This proved to be a revelation of the facts as they actually occurred on that very day at a distance of three hundred miles from the presence of the prophetess. Joan had faithfully reported to the Governor the result of the battle of Rouvrai St. Denis. When Baudricourt, through other channels, received authentic intelligence from the seat of war, the precise agreement of the essential facts with the previous announcement of the Seeress, filled him with a strange surprise. He had been apprehensive that he might expose himself to severe censure, and the ridicule of the populace, should he listen to a crazy girl, who vainly imagined that she was a providential character. But the demonstration of her spiritual telegraphic powers, added to her constant importunities, finally prevailed, and she was permitted to undertake her perilous mission. She was furnished with a simple escort, consisting of two gentlemen commissioned to conduct her to the King. At first they exhibited an unwillingness to undertake the service, knowing that the country through which they must travel was in a state of anarchy, and that robbery, rapine and murder were of frequent occurrence. Joan, however, displayed the greatest intrepidity, feeling assured that the invisible powers that governed her destiny would shield her until she could accomplish the object of her mission.

The journey occupied eleven days, and was unattended by any serious accident. On arriving at Chinon she forwarded to the King the dispatches which she bore from the Governor. Charles hesitated to receive her, but after due deliberation and consultation with the council of State she was admitted to his presence. With a view of testing her peculiar powers Charles disguised himself in plain garments and mingled with the multitude. When approached he protested that he was not the King. But disregarding his words and passing by his courtiers, she fell at his feet, and proposed to raise the siege and conduct him to his coronation at Rheims. To remove the last doubts that haunted the mind of Charles she made confidential disclosures to him in presence of his confessor and several other witnesses. The King was overwhelmed with the evidence of her supra-mortal knowledge, and openly declared—confirming his statement by an oath—that the information imparted could have been known to no person on earth but himself. To avoid, as far as possible, the consequences of an adverse judgment on the part of the people, Charles caused her to appear for further examination before the Parliament. Her inquisitors were not prepared to recognize her claims, but the trial proved that she was no mere enthusiast; they soon discovered that she was endowed with superior wisdom, and at last they were convinced that she was divinely inspired.

The King hesitated no longer, since it was evident that a higher power had already sanctioned the mission of the inspired heroine. He caused her to be properly equipped with everything except a sword, which was left to her own selection. She had learned from the Spirits that in the crypt of an old cavalier, in the Church of St. Catherine, was a sword she had never seen. No mortal was aware of its existence. This weapon she demanded, and would have and no other. A messenger was accordingly dispatched to the tomb—with full directions from Joan—where he found the sword in the place she had described. The consecrated weapon was placed in her hands, and she received her commission as a military chieftain from the hands of the King.

The brave and beautiful Joan lost no time in making ready for her march. Soon after her arrival in Orleans—at mid-day, while she was sleeping—there was a sudden commotion, and she was aroused by the rapid movement of armed men. A small detachment of French soldiers had made a reckless advance upon the enemy and had been repulsed. The virgin chief rushed to the scene, rallied the retreating soldiers, and led them to an assault that resulted in the capture of a fort. She had infused something of her spirit into the men, who seemed to be inspired with a new assurance of victory. Soon

after placing herself at the head of the troops she stormed one of the principal fortifications of the enemy. In the midst of the fight a strange panic seized the soldiery; the lines were broken and a portion of her troops became demoralized. It was a moment of great peril, and the heroism displayed on the occasion was truly sublime. We may well imagine that the old cavalier, whose bones were in the tomb of the Church of St. Catherine, was there in spirit to nerve the delicate hand that grasped his chosen weapon. Rushing forward with a spirit that was electrical in its effect upon the retreating soldiers, the Maid of Orleans, with her own hand, planted her standard in the breach. The assault was renewed with redoubled energy, and the fort was captured. A few days later, after morning prayers, she stormed and carried the last strong hold of the enemy, and then marched in triumph into the city, to the great joy of the people, who received her with universal acclamation.

One after another the inferior posts of the enemy, in the neighborhood of Orleans, were surrendered. But Gergeau, a fortified city, resisted the victorious march of the French; and here our heroine was wounded. She was scaling a wall, and while standing at the top of a ladder, with the King's standard in one hand and the sword of St. Catherine in the other, she was pierced by an arrow; and then a stone, hurled from above, struck her helmet. The blow was so violent that she fell to the ground. Instantly rising, she shouted aloud to the soldiers: "Friends! come on! Our Lord has condemned the English. They are ours. *Bon courage!*"

The powers of the Spirit World through the mediumship of this fair young girl, had turned back the tide of war. With the termination of the siege of Orleans—if the resolution of the English did not waver—it is certain that the fortunes of the contending parties were more evenly balanced. The Duke of Bedford realized the necessity for increasing the active force at his command. In a few days he succeeded in raising six thousand additional men and sent them to the field to repair the shattered ranks of his army. The new preparations for carrying on this aggressive war did not fail to awaken serious apprehensions in the minds of the French Generals; but Joan's loftier spirit was undismayed. When her officers inquired what should be done to meet new complications and an impending crisis, she answered in these emphatic words:

"We must fight the English if they fall down from the clouds, and we must furnish ourselves with good spurs in order to pursue them."

It was in this spirit that she led the way to Rheims. The King followed with the army, but exercised no authority over

its movements. All orders emanated from the inspired Commander. The line of march was through a hostile country, but the inhabitants offered no resistance. At length, at the head of her army, she entered Rheims, while the garrison retired in an opposite direction. Charles was acknowledged King. Thus with courage equal to the most trying situations; with an unwavering faith in the achievement of a providential purpose; and with the sublime enthusiasm of a Christian Apostle, she led the armies of France to victory and her King to his throne. Having placed the crown on the head of its rightful possessor, she felt a profound consciousness that her mission was accomplished. The occasion of the coronation was one of singular interest. The great joy of the people was tempered by an impressive solemnity. Joan, herself, held the sword over the King's head during the ceremony. At the close of the services of the consecration, she prostrated herself before the King, and, with a voice almost stifled by conflicting emotions, thus addressed him :

“At length, gentle King, the pleasure of God is executed, whose will it was that you should come to Rheims, to receive the consecration that was due you, to show that you are the true King, and he to whom the kingdom ought to belong.”

She now expressed an earnest desire to return to the quiet scenes of childhood, and petitioned the King to be released from all further participation in public affairs. But Charles had been so impressed by her prowess, that he was unwilling to dispense with her services. To a question of Count Du-nois, respecting the possibilities of her future, she replied in the following language :

“I only know that God has given me no command except to raise the siege of Orleans, and to conduct the King to Rheims; and in the doubt that he has anything more for me to do, the King will please me by permitting me to return to the home of my parents, to resume my former condition.”

The King, in recognition of her services, decreed that no taxes should be imposed upon her native village of Domremy. He conferred a coat of arms and titles of nobility on her family, giving to the heroic maiden the title of “The Virgin.” Joan made a fatal mistake in yielding to the pleasure of the King and the popular desire that she should remain in public life. She disobeyed the voice of her spiritual monitor that she might serve her royal master, who at last did not prove himself worthy of her unselfish devotion. In an attack on Paris the virgin warrior displayed her usual courage, but was severely wounded and left for some time in a ditch. And still the noble girl whose hand upheld a tottering throne; to whom royalty was indebted for crown and scepter, was to be kept in the military service by her selfish

king. And thus she was cruelly sacrificed. In her next battle, while defending the town of Campiegne, she was taken prisoner by the Count of Luxembourg, of Burgundy, who resigned his precious charge to the tender mercies of the English, but with the understanding that she was to be treated as a prisoner of war.\*

As if to prepare the public mind for the commission of one of the most dastardly and inhuman deeds that ever blackened the page of authentic history, her enemies circulated malicious calumnies. She was falsely accused of crimes; appeals were made to popular prejudice and the foulest superstitions; and she was charged with heresy, perjury, intercourse with diabolical agents, and turned over to the Inquisition. It was a Church tribunal that found the Maid of Orleans guilty of sorcery, and every other nameless and graceless offense against its despotic authority. That institution, in the insulted name of Jesus, convicted her, and sanctioned the great crime of burning her at the stake.

The noblest virtues and graces that ever adorned human nature had been beautifully exemplified in her life. Not a single deed of cruelty, a word of irreverence, or so much as a feeling of selfishness could be justly charged to her account. Nevertheless, she was reviled as an apostate, and remorselessly condemned by her heartless inquisitors. She accepted the crown of martyrdom with cheerful grace and religious resignation---apparently as cordially as she had placed the crown of France on the head of her King. On the character of the Duke of Bedford---third son of Henry IV. of England---rests the foul stain of causing her execution in the public market-place at Rouen. When the torch was applied to the faggots, she betrayed no weakness. Those who crucified her looked in vain for some sign of irresolution or feeling of displeasure; but her solemn purpose to meet death with composure was unshaken, and the serenity of her mind undisturbed. Thus ran the pure current of her life toward the shoreless ocean,

“Like a clear streamlet o'er its jagged bed,  
That by no torture can be hush'd asleep.”

The beautiful and noble Joan did not die; but, robed with flaming fire, went up to her immortality! Her last moments were spent in prayer, and the name of Jesus was on her lip when the remorseless flames stifled her utterance. A purer spirit never ascended to the Father. The scene was impressive beyond description. An English soldier, who had

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\*The Duke of Bedford, in his exultation over the capture of Joan caused the event to be celebrated by the chanting of *Te Deum*: and by his orders the news was carried, by special messengers, through all the Provinces.

avowed his readiness to add fuel to the burning pile, was smitten and overwhelmed by the moral grandeur of this last conquest---THE VICTORY OVER DEATH!---and turning away from the thrilling spectacle, in deep contrition, he declared, that from the ashes of the martyr, a dove with white pinions went up to heaven!

Many years after---on the spot consecrated by the death of this Spiritual Apostle--an imposing monument was erected to her memory, bearing an exquisite inscription, of which the following is a translation :

“The royal crown is defended by the Virgin's sword ;  
Under the Virgin's sword the lilies safely flourish.”

Written for the SPIRITUAL OFFERING.

## MODERN SPIRITUALISM.

### Its Development in Rochester and Subsequent Growth.

BY R. D. JONES.

## CHAPTER III.

*Continued disturbance at the Hydesville house—The family cruelly slandered—Vain appeal to their minister—They leave the Church—Family suffering—Mrs. Fish, her investigation—THE IDEA OF CIRCLES—The young girls leave home—Raps on the boat—Kate in Rochester—Alphabet used—Mr. Willetts—Rev. A. H. Jervis—Pickard's dispute, and street Demonstration—Spirits urge a public investigation—Preparation for a Public Meeting.*

**A**FTER the events related in the former chapter, the house of Mr. Fox continued to be thronged by persons curious to hear the sounds. Some were honest, candid investigators; others made light of the whole matter, and charged the family with producing the rappings in some secret manner, known only to themselves. Every opportunity was afforded for thorough investigation, and the history of the disturbances was again and again recounted; yet the baffled visitors circulated injurious statements against the integrity of the family. As reports of the strange and persistent manifestations spread abroad, detraction and persecution increased. The family prayed daily, with all the fervor of their Methodist faith, that if this thing was of evil or of the devil, the bitter cup might pass from them—that the invisible tormentors of their peace and happiness might leave them; but if of God, they resolved to bear all the derision and persecution that might be heaped upon them. They appealed for advice, for religious consolation, in their affliction, to their minister, who met their appeal with scorn and only lectured and denounced them. Mr. and Mrs. Fox were obliged in consequence to sever their

connection with the church to which they at first hopefully appealed for advice and comfort. Had that clergyman, and others of the Methodist faith, been familiar with the history of the founder of the denomination, they would have known that their denunciation might as well have been showered upon the memory of John Wesley, as upon Mr. and Mrs. Fox, the more humble and less known Hydesville Methodists. Dr. Adam Clarke, the learned Methodist commentator, in his "Memoirs of the Wesley family," speaking of the poundings, strange noises and other disturbances that afflicted that family, and which continued with some of its members through life, says: "The accounts given of these disturbances are so circumstantial and authentic as to entitle them to the most implicit credit. The eye and ear witnesses were persons of strong understandings and well cultivated minds, untingered by superstition, and in some instances rather skeptically inclined." It would be well at this day, if unbelieving clergymen would read history, and review somewhat carefully Southey's Life of John Wesley, and the Wesley Memoirs, by Dr. Clarke.

#### THE SUFFERING OF THE FAMILY.

When to the terrors naturally excited by the super-mundane agency, were added the taunts and cruelties of the world and the church, it can scarcely be wondered that the mental torture Mrs. Fox suffered was such as to blanch her hair in a single week. Those who heard the good woman relate her experience for a year after the memorable 31st of March, as did the writer of these pages repeatedly, never could forget the thrilling narrative. We weep over the sufferings of martyrs who died at the stake for opinions sake, and forget the martyrs made to endure more than death by the mental agonies, the soul tortures, bigotry and superstition showerd upon their unfortunate victims. These manifestations and their immediate results, from which they could not be relieved, were destroying their peace of mind, good name and business, and seriously threatening permanently to impair their health.

#### MRS. FISH GOES TO HYDESVILLE—ORIGIN OF THE CIRCLE.

Mrs. Ann Leah Fish, (now Mrs. Underhill) a married daughter was a resident of Rochester, and had been for some time at the commencement of the rapping in her father's family. She was a music teacher and had numerous patrons among the cultivated families of Rochester. Aside from her musical education she had enjoyed some literary advantages beyond the ordinary schools, having been previously a student for some time at the Canandaigua Academy. Possessed of strong powers of mind, of indomitable perseverance and courage, she was adapted in an extraordinary degree to fill the important position subsequently thrust upon her. On first

hearing of the disturbance at her father's residence she felt confident she could unravel the mystery, but circumstances delayed a visit to her parents, until she heard the charges of fraud, wilful deception, &c., which were so freely circulated in reference to the family. Then she went immediately to Hydesville, saying she would solve the mystery; at least, she would defend her parents and prove the falsity of the cruel slanders uttered against them. By whatever the rappings were caused, she felt assured her pious and truthful parents could not be guilty of practising the monstrous deceptions imputed to them. Her investigations resulted much as those pursued by others, but she made some advance. She observed that when the family were gathered about the table, at meal time, the rappings were more distinct, and responses to questions more accurate. This observation subsequently led to sitting in a circle for manifestations. It soon also became apparent that the presence of Margaretta and Catharine were requisite for the more positive manifestations; in fact, after the arrival of Mrs. Fish there were very few sounds produced unless one of the girls was present. She convinced herself there was no fraud, no conscious production of the sounds on the part of her little sisters; yet the knockings were increased and more intensified in their presence. "Mother" she said, "the girls must leave home for a time, and then all will be quiet, and you can rest in peace." Accordingly arrangements were made to send Margaretta to visit the family of E. W. Capron, a friend, residing in Auburn. Mrs. Fish then started for Rochester, taking Catharine with her. She took a canal boat, then an ordinary way of traveling, and while on her way to the city, seated with her little sister, congratulated herself that she had succeeded in securing quiet for the family, and of stopping the noises which had been the occasion of so much annoyance and of such scandalous reports. Suddenly, the resonant, double rap, peculiar to the mediumship of the Fox girls, was heard on the floor of the boat's cabin in which they were seated. She was greatly startled and annoyed, as the sounds were loudly repeated, saying in effect, if not in words, "we are here also, and shall go with you." And they did. On reaching her home the rappings greeted her unwilling ears. She catechised the sounds, and learned from the responses that "the spirits," as the invisible intelligencies affirmed they were, did not intend to leave or cease their manifestations. The rappings also continued in the presence of Margaretta, whether she was in Hydesville or Auburn.

#### THE RAPPINGS IN ROCHESTER.

Mr. George Bush, Mrs. Abigail Bush, his wife, and one or two other persons of Rochester, who had heard the rapping at



Hydesville, were called in and the investigation continued. Lyman Granger, at that time a prominent citizen of Rochester was one of the earliest investigators. Isaac and Amy Post heard that their friends above named were listening to what now had come to be called "spirit rapping," and they thought these well known individuals were losing their good sense. But very soon one of the parties called at Mr. Post's with Catharine, and these staid Friends, Isaac and Amy, could not suppress their smile of incredulity at the proposition that they should hear "spirit rapping." They heard, they questioned, and soon heartily joined the number of earnest investigators. Rev. A. H. Jervis, a Methodist clergyman, was also an early investigator, and had spiritual manifestations in his own house early in 1849, as also did Lyman Granger, without the presence of any of the Fox family.

#### ALPHABET SUCCESSFULLY USED.

As heretofore mentioned it was at the suggestion of Isaac Post, in the summer of 1848, that the successful use of the Alphabet was introduced to communicate with the invisible intelligencies. This greatly facilitated the interchange of thought; the spirits were thus enabled to give directions for arranging and conducting circles, and to impart information, known and unknown, to the members of the circle.

During the latter part of the summer of 1848, an intelligent gentleman of Quaker education, residing at the east, went to the state of Michigan on business, and on his return stopped to visit his relative Isaac Post. Mr. Willetts while stopping there was informed that certain sounds were heard in the city, which displayed intelligence, and purported to be made by spirits. He was altogether skeptical about such things, but consented to go and listen to them. At first some persons were put in the "clairvoyant state," and they described Mr. W's journey to Michigan in very minute detail, giving an accurate description of land he had looked at with a view of purchasing. He thought somebody must have told them, yet his name, business, or trip to Michigan had not been mentioned, as agreed by him and Mr. Post it should not be. Except Mr. Post, he says, he did not know the name of any one present, and was equally certain no one knew him. In response to the statements of the clairvoyants, there were loud raps, and directly under his feet. In Mr. Willetts' detailed statement of this seance, he says: "Up to this time I had not spoken a word, but found the big drops of perspiration starting from my face. I gathered courage and thought I would dispel the illusion directly." I said, "As you assume to know my father, and what his mind is concerning me, perhaps you can tell his name." The name William Willetts was given by one of the

clairvoyants, which was correct; again a loud sound was heard immediately under his feet. "I never was so astonished in all my life" said Mr. W., and exclaimed, "what does all this mean?" The alphabet was called and the rapping intelligence continued the communication, and said, "I will talk with George and tell him all about it." Subsequently, by direction, with Mr. and Mrs. Post, and Catharine Fox, Mr. Willetts had a three hours conversation with the invisible intelligence, during which many facts were stated, and predictions made that were afterwards verified. At a later day and after the most thorough and varied investigation he was able to give, Mr. Willetts writes: "I have examined the matter attentively for one year and a half, and have had abundant opportunity to do so, and am prepared to say, although the sounds may cease to-day, and never be heard again, they have displayed a remarkable degree of intelligence and were not made by any person visible to us."

EXPERIENCE OF REV. A. H. JERVIS.

In April, 1849, Rev. A. H. Jervis, of Rochester, in a letter to E. W. Capron, says:

"There are many facts that have come under my observation equally convincing of the intelligence and utility of the communications from the unseen agents, who I believe are now continually about us, and more perfectly acquainted with all our ways, and even our thoughts, than we are with each other. But the fact in reference to our friend Pickard is what you require. He was at my house on Friday, April 6th, 1849. None of the Fox family were present. While at the tea table we had free communication on different subjects. Mr. Pickard was requested to ask questions. He desired to know who it was that would communicate, and was answered, 'I am your mother, Mary Pickard.' Her name, or the fact of her death, was not known to any of us. The next Monday evening Mr. Pickard was at Mr. Granger's, and tarried there over night. He then received a communication, purporting to be from his mother, saying, 'your child is dead.' He came immediately to my place, saying he should take the stage for home [Lockport, sixty miles distant]; accordingly, and wholly on the faith of the spirits communication, remember, he left in the stage at 8 a. m. At twelve that same day I returned to my home, my wife meeting me with a telegraph envelope, which I first read mentally, and then breaking the envelope read aloud as follows:

ROCHESTER, April 10, 1849.

By telegraph from Lockport to Rev. A. H. Jervis, No. 4, West street.

Tell Mr. Pickard, if you can find him, his child died this morning. Answer. R. MALLORY.

I then added to my wife, God's telegraph has out-done Morris' altogether. Yours truly,  
 To E. W. CAPRON, Auburn." A. H. JERVIS.

MR. PICKARD'S SPIRIT CONTROVERSY.

Mr. Pickard, mentioned above, soon after moved to Rochester, and was an earnest investigator of the rapping phenomena, and always warmly defended the reality of the rapping and honesty of the mediums. But he had no faith in some portion of the theology advocated by the spirits. Mr. Pickard was a man of very strong convictions, and once having adopted a theory he seldom changed. He had been educated in the Calvinistic doctrine of a literal hell of fire and brimstone, and he most devoutly believed in it. Mr. P. became a medium, was clairaudient in a marked degree, and for years could converse with the spirits through his own organism. The rapping spirits, whom he questioned, affirmed that Mr. Pickard had erroneous views of the place of punishment in the future state; that while many spirits suffered, and for a long time in consequence of wicked and ill spent lives upon earth, there was no literal lake of fire where the soul would eternally suffer. On this point Mr. P. insisted the spirits were misinformed or purposely falsified, and not a particle of his early belief would he yield. He frequently mentioned to the writer of these articles his controversy with the invisibles on this and other subjects; and he stated that on one occasion while walking in the streets and conversing with a spirit the disputed point came up. The spirit said there was no literal hell, and Mr. Pickard denounced the spirit as a falsifier, in most decided terms; whereupon, said Mr. P. "the spirit took me by the neck, and choked me until I almost lost my breath." After that he avoided controversy with the invisible disputant—and gradually ceased to hold communion with intelligencies he deemed so heterodox. Until his death he affirmed the reality of the spiritual phenomena, but he would not modify his theology—and so practically he and the invisibles parted company.

SPIRITS EFFORTS TO CONVINCe SKEPTICS—THEY INSIST ON A PUBLIC MEETING.

Through the year 1848, and for most of 1849, comparatively few persons knew of, or were interested in the rappings. A few persons in Rochester and Auburn continued their investigations, and occasionally persons from a distance were sufficiently curious to go and listen to the "mysterious knockings" of which they had heard. While listening to them, and receiving intelligent and satisfactory answers to their questions, they acquitted the young girls of practising fraud. Those who heard the sounds only at one or two seances, after leaving al-

most doubted their own senses, and quite naturally concluded there must be deception after all; those who heard only reports of the rappings were utterly incredulous. Some persons who heard the sounds frequently and had good opportunities for investigation, bitterly opposed the manifestations. The spirits in some cases were as determined persons should believe as those individuals were they would not believe. Mr. Calvin Brown, who was a boarder at Mrs. Fish's when she took Catharine to her house, was for months particularly opposed to the demonstrations. The spirits played a great many pranks with him; sometimes throwing books, pamphlets, and various articles at his person. At last he was compelled to admit and respect their power.

#### THE RAPPINGS CEASE FOR A TIME.

The spirits controlling the manifestations during the summer and early fall months of 1849—and Franklin and Swedenborg were often mentioned in this connection—frequently spelled out their desire to have some public demonstration. The family strenuously objected—regarding the odium they already suffered, as much as they could bear. The spirits replied that “they could not always strive with them,” and unless they consented to this measure, deemed vital to a proper spread of the truth, they should leave them, and in all probability withdraw until a wiser generation would listen to, and heed their advice. One evening the intelligencies announced they were about to depart, that in twenty minutes they should leave. At the expiration of the time these words were spelled: “We now bid you all farewell.” The raps ceased—and the members of the family said they were “glad to be rid of them.”

Day after day passed, and not a sound was heard. Mrs. Fish and others, began to feel they had met with a loss; they asked for the raps—there was no response. The friends who had become accustomed to the rapping, who had held cheering converse with departed relatives, assembled and besought the invisibles to give token of their presence—there was no sound—and those who had previously condemned the invisibles for what they had done, and been indifferent to their requests, now felt the deepest self reproach. Daily they sorrowfully made answer to enquiries—“the spirits have left us.” On the 12th day of silence, Mr. E. W. Capron, of Auburn, with George Willetts, called at the house of Mrs. Fish, and to their questions in regard to the rapping, were answered—“the spirits have left us.” Mr. Capron said, “perhaps they will rap for us, if not for you.” They formed a circle, and put the often repeated question, “will you rap for us?” and they were greeted with a perfect shower of the old familiar sounds. There was great rejoicing. Those, who in the commencement, pray-

ed the rappers "to depart out of their coasts," now as earnestly besought the invisible friends "never to leave or forsake them."

PUBLIC MEETING URGED.

The spirits on their return, again urged that the manifestations be made public. Catharine Fox had gone to Auburn and Margaretta had taken her place with Mrs. Fish. The few friends upon whom was pressed the importance of the public meeting, as did Mrs. Fish, dreaded the odium of taking so prominent a position. The spirits replied, "the greater will be your triumph."

One evening in the fall of 1849, a circle was held at the home of Isaac and Amy Post in Rochester. Amy being occupied did not at first join the circle. The subject of the public meeting was spoken of and the spirits called for the alphabet, (five sounds in rapid succession being understood as such call,) and spelled this sentence: "Call in Amy." She came into the room, and the communication continued: "Amy, invite sixteen persons to your house, on Thursday evening next, to hear the rapping." Amy said, "who shall I invite?" The names of sixteen prominent gentlemen of the city were spelled. Mrs. Post still sought direction, and asked, "how shall I invite them?" The spirits answered by the alphabet, as before—"Through the post office." "What shall I say to them?" queried Amy, again. Then the form of the invitation was given as follows: "Mr.—— you are invited by the spirits to call at the house of Amy and Isaac Post, next Thursday evening, at eight o'clock, to hear spirit rapping." Mrs. Post sent the invitation precisely as dictated to each of the gentlemen named, every one of whom responded, except Dr. E. M. Moore. When the company had assembled the rapping commenced. Some of the party went into the cellar; the sounds were above them; those in the parlor said they seemed to proceed from the cellar. The rapping was unusually loud, and marked in character. Some proposed to ask questions. The raps spelled out, "We did not invite you to get communications, but to hear the sounds," and no questions were answered. Another meeting was appointed for the next week, at the house of George Willetts, and the same gentlemen were invited. The result of this gathering was the same as before; the rappings were loud and in all parts of the room. A third meeting was also held. Then the friends enquired the object of these meetings, and why these strangers to the manifestations were invited. The answer was—"We wanted prominent persons to hear the sounds who should know they were not the result of trick or deception, for the influence they may exert on the public meeting; and more than all, to give the friends confidence in our ability to make the sounds in a public meeting."

A meeting of the friends familiar with the rapping was then called, at which the spirits announced they would select the persons, and assign them the part they were to perform, and their positions in the public meeting, *which must be held in Corinthian Hall*. An account of that meeting, and something of the Corinthian Hall investigation, will form the subject of the next chapter.

[TO BE CONTINUED.]

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For the SPIRITUAL OFFERING.

FUNERAL HYMN—ONE MORE.

BY MILTON H. MARBLE.

ONE more link our hearts uniting  
 To the land of life and light ;  
 To the angel's home of splendor,  
 Shining very fair and bright.—  
 One more star now peeps with love-look  
 From the skies, to guide us o'er  
 The delightful flowing river,  
 To the bright enameled shore !

One more hand to lead us onward  
 When the way grows dark and drear :  
 When our hearts are filled with sorrow,  
 And our souls beset with fear—  
 One more now has joined the angels,—  
 Blessing, he is richly blest ;  
 Joy Divine is now his portion,  
 And sweet love is in his breast.

One more love-born angel ! Father,  
 May this thought our hearts console,  
 Make the way seem fairer, brighter,  
 Till we reach the Heavenly goal !  
 One more star ! oh ! may its shining  
 Guide us safely to the land  
 Where bright bands of shining angels  
 Wait to grasp the weary hand.

December, 1878.

For the SPIRITUAL OFFERING.

## SPIRIT COMMUNICATION.

Purporting to be from Adelaide A. Proctor, the English Poetess,  
(through the Mediumship of "P. H. G.")

I AM VERY, very near to you this evening, so near that my hand rests upon your head and my breath fans your cheek, and if I dared, I would so materialize myself as to allow you to see my form and features, and it may be I should speak to you in tones you would at once recognize.

But nay, I will deny myself these blessed privileges, hoping the day is not far distant when I *shall* be enabled to give you this evidence, that the so-called dead do hover about their loved ones on the earth, and *can* come in blissful communion with such of earth's children as have received the Divine gift of mediumship.

It has been a hard struggle my dear friend, for me to relinquish the great wish of my heart, to make myself better known to you. While you freely admit that spirit friends do guide and control your hand in writing. You feign would see more, and you do not care to annoy others to witness manifestations, but wish them to come to you in the privacy of your own room, even as this communication is now coming. Wait a little longer dear friend and the wish will be gratified, for faithfulness to the cause shall have its reward.

This life of ours is one of constant activity. It is pleasant for us to go forward on our mission of love, bearing the good news of GOD to poor benighted spirits who come up hither with scarcely an idea of their destiny; without a thought some of them, of the grand plan which the wise Father has fore-ordained for the benefit of his earthly children. Ah! my friend, the knowledge which you can gain while in the earth-life, of the hereafter, is of double value, as it helps so much towards your advancement, after the things of earth, and time, and sense have ended, and the march toward the spiritual light which sheds its radiance here, has been begun and the soul has come out like an imprisoned bird from the cage which has held it, and is free to roam o'er the gardens of God forever!

To teach, to impress, to draw men and women while on the earth toward us and our home, is the strong incentive which animates spirits to communicate with mortals. We care but little, (especially after we have been away from earth a score or more of years) for the *trifles* which make up earthly life, only so far as by them we can interest mortals to investigate the grand and solemn truths of immortality. Our life here is so much more beautiful, our hope so much more spiritual, our surroundings so satisfying, so full of the essence of Divine love, so replete with all that is enobling, so filled with

the dews and gentle showers of inspiration, that we long for the time when all of earth's children shall come home to the Father's house and receive a Father's welcome.

Poetry, the arts and sciences, sculpture, painting, oratory, all of these flourish here and lend the magic of their powers toward enhancing, not only the happiness of spirits, but so far forth as mediumistic organizations can afford, these are transmitted to earth's children that they may get a foretaste of the hereafter ere they quit the realms of mortality. That they may get glimpses of the eternal, and know that God has made provisions for all the souls which he had created. To know that LOVE is all and in all, the great conquering power which will overcome all evil, and bring on bended knee, and with eyes streaming with grateful tears, every soul in that sweet bye and bye, toward which the years are bringing the great human family.

I rejoice dear friend in the solitude of this hour, when I in my spirit form can control your hand to indite the thoughts which well up in my heart, and overflow my entire being. It has proved a happy hour to me. May I be blessed with many more such, and be it my happy mission to give you truthful messages from the world of spirits,—messages which shall catch the attention of some poor wayfarer on life's trouble sea, and be to him a revelation which shall give to earthly life, such inspirations as shall nerve him to will and to do, the deeds meet for the hereafter. Ah! this hereafter is the only thing worth living for. It has no ending. Forever and forever is the burden of our song. Yesterday, to-day and to-morrow come and go. No ravages of time disturb us. Being born into the spirit and striving to obey the laws which govern the spirit world brings perpetual youth. Our chief anxiety is for the friends left behind, and gladly we welcome their freed spirits after life's battles have been fought, and the angel of death wafts them to us. Then, we who have learned the ways and rules of this eternal city are happy in guiding the footsteps of those who have just commenced their spiritual pilgrimage. This is our life, this our happiness, and next to this comes the delightful and soul satisfying pleasure, emanating from the use of a mediumistic organization through which we can give intelligence from our spirit home, and aid mortals in preparing for the journey. But I must close. Sweet be your dreams my dear friend. Angels will hover around your couch giving you vivid impressions of the life to come, strengthening your hands for the work before you, and infusing into your heart that love, that compassion, that charity, through which and by which the world is to be redeemed from sin, and the spirit-land is to come more freely into communication with earth and her children.



Written for the SPIRITUAL OFFERING.

SAMUEL B. BRITTAN.

## Passages From The Record of a Busy Life.

BY HON. NELSON CROSS.

## CHAPTER IX.

*The Spiritual Telegraph—Mr. Greeley's Opinion of the Editor—Mr. Brittan's Salutatory—Dr. Richmond sends him a Friendly Challenge—Advised by the Editor of the Tribune—The Brittan and Richmond Discussion—Materialism and Spiritualism Contrasted—Richmond recognizes "A voice from the Inner Life"—Brittan's Memorial before the United States Senate—Two Hundred Feet Long—Signed by 13,000 American Citizens—Presented by the Senator from Illinois—Gen. Shields' Presentation Speech—He Compliments the Memorial—Neglect of an Important Duty—Hon. N. P. Tallmadge on the Situation—Letters to the National Intelligencer—The Governor on the Memorial—Of "Greater Interest than the Declaration of Independence"—The Spiritual Battleground—Contest with the American Press—Five Years Successful Management—Mr. Brittan Retires from the Telegraph—Regrets of the Editorial Fraternity—Eloquent Testimony of a Western Journal—"Melancthon of the Great Religious Reformation."*

SINCE the beginning of 1852, the life and labors of S. B. Brittan have been so constantly identified with the progress of the Spiritual Reformation; his name and his ideas have been so inwoven with the very elements of its history and literature, that we may hereafter pursue the course which the necessity of the case imposes, by leaving out of our record of a busy life, a mass of interesting materials which would be required in a complete history of his life and times. Hereafter the writer will scarcely have to search for important facts and events to illustrate the character of the man, and the progress of the scientific and religious philosophy he has so long entertained and so ably expounded. The chief difficulty, in the way of a proper execution of the writer's task, will be found in the impossibility of using one half of the materials in hand, and in deciding what—by the rather inflexible law of our limits—must be suppressed.

In the Spring of 1852, Mr. Brittan entered into a co-partnership with Mr. Charles Partridge of New York, with a view to the publication of a weekly journal, devoted to "The Illustration of Spiritual Intercourse." The first number of the paper—bearing the title of, *Spiritual Telegraph*—made its appearance on the eighth of May of that year, Mr. Partridge performing the duties of the publishing department, while the editorial conduct of the new journal was left entirely to Mr. Brittan. Ten thousand copies of the first number were distributed. The bold, free spirit and earnest tone of the *Telegraph*, at once arrested public attention, and occasioned no little discussion. It was very generally noticed, with more or

less favor, by the secular press of the country. Mr. Greeley made a handsome announcement of the new journalistic enterprise in his *Tribune*; reviewing the first number at length, and extracting a large portion of the Editor's leader. In referring to its management, he said: "The paper is in excellent hands. Mr. Brittan, the Editor, is, with regard to mundane affairs, a clear-sighted and thoroughly credible observer, and as little inclined to credulity and fanaticism as any other man." We must here make room for a portion of the editorial leader, in the initial number of the *Telegraph*. We copy it from the *Daily Tribune* of May 8, 1852:

FROM MR. BRITTAN'S SALUTATORY.

"The old world—we mean the world of human thoughts, customs, and institutions—is fearfully shaken now. To-day we are musing among ruins. The great globe is not consumed—is not likely to be—but the unsubstantial world which man had formed to himself, is brought to judgment and may be most essentially destroyed. Even now, while earnestly watching the signs of the times, the dim shadows of a new creation pass before us. The new life of the great world, as well as the immortality of the individual man, is disclosed at the door of the sepulcher, and from the very urns in which are garnered the ashes of the Past the spirit of the Present goes forth, at the Divine behest, to quicken the nations of the earth. The old Materialism is startled and driven from its dusty abodes; facts, illustrative of the intimate relations of mortals to the Spirit World, are multiplying on every hand; Science is overwhelmed with images—vague and shadowy they may be—of a new world and another life, now opening as the great theater of its future and its final triumphs. The ancient wonders are being confirmed and reenacted in the living demonstrations of the spirit of to-day; while vast numbers, who have longed for some further revelation of the inward life, are made conscious of a mysterious quickening in all the essential elements and moral forces of their faith and hope. In this great awakening thousands feel an interest deep as the ultimate springs of life and lasting as the soul.

Candor requires us to observe in this connection, that, among numerous undeniable facts of spiritual intercourse, now occurring in all parts of this country, there are doubtless many instances in which the influence of a morbid imagination and an unhealthy appetite for whatever is marvelous, mingle to such a degree as to destroy the claims of such manifestations to a spiritual origin. There are some dreamers in whose estimation every idle fancy passes for a spiritual impression, and who respect the wildest vagary as they would reverence the presence and voice of an Angel. Under these circumstances, the exercise of a proper discrimination is the highest obligation of us all. To this end we must regard *the intrinsic nature* of the phenomena; and if this criterion does not already control our judgment, *it is because our Spiritualism needs to be rationalized.* The only divine authority of any revelation, known to the rational mind, is *the TRUTH it contains.*"

The *Spiritual Telegraph* had been published but a short time when, at the solicitation of Mr. Greeley, Dr. B. W. Richmond of Ohio, sent a friendly challenge to the Editor, to discuss the phenomena and claims of Spiritualism through the columns of the new paper. The Doctor had already contributed a number of very interesting articles to the *Tribune*, aiming to solve the mystery by a reference of the real facts to the forces and laws of material nature. His disquisitions excited consider-

able discussion, but had elicited no reply from Mr. Brittan. Dr. Richmond, however, displayed so much ability that Mr. Greeley not only declared, publicly, that he was the ablest man who had entered the arena of controversy, in the interest of the opposition, but he expressed the opinion that his views *could not be successfully controverted*. To get rid of a further discussion of a prolific theme which threatened to occupy so much of his space as to exclude the current news; and, also, in the hope that some light might be thrown on a dark subject, the Editor of the *Tribune* had proposed that his correspondent should invite the discussion.

The challenge was accepted. To give both parties equal opportunities, it was mutually agreed to discuss the fundamental question in the two forms which follow in this connection:

1. Can the mysterious phenomena now occurring in various parts of the United States and elsewhere, and known as the Spiritual Manifestations, be properly accounted for without admitting the agency of Spirits in their production?

2. Do those who have departed this life, still continue to hold intercourse with those who yet remain on earth?

In the first series of Twenty-four Letters, Dr. Richmond had the affirmative, as will be inferred from the form of the question. It was evident from the beginning that he had greatly underrated the intellectual caliber and scientific attainments of the man he had to deal with. He seemed to think he had only to dive headlong into physics to confound his opponent. But Mr. Brittan was no mere novice whom the spirits had scared up and brought out of obscurity to the notice of mankind. Richmond discovered his mistake when it was too late to change his method. He undertook to refer the mysterious phenomena to the various agents and forces in Nature, including in the incongruous list of his causes, Heat and Cold; Light, Electricity and Magnetism; Chemical and Volcanic Action; the Vibratory Motion of Fluids, ponderable and imponderable; Attraction and Repulsion; Terrestrial Gravitation; the Odic Force, Biology and other real or imaginary agents. Mr. Brittan deliberately followed his line of argument, taking up, one after another, the physical agents and forces, analyzing their essential nature and capabilities, respectively, and showing that their utmost powers were inadequate to account for the phenomena. It was a running fire all the while, the Doctor going from one to another of his alleged physical causes of the spiritual phenomena, and Mr. Brittan following closely and routing him at every point by the logical methods of his searching criticism. It is worthy of observation that Dr. Richmond never made a resolute stand on any one of his physical agents, after the champion of Spir-

itualism had subjected the same to the crucial trial of his scientific philosophy.

In the second series of Letters, Mr. Brittan occupied affirmative ground, and was enabled to exhibit the real strength of his position, which he did by the citation and classification of a great number of startling facts, illustrating the several phases of the subject, with a clearness of language and force of reasoning that shook the stubborn skepticism of many unbelievers. In summing up the argument in his last letter, he presented the features and aspects of the two systems—Materialism and Spiritualism—in a light that revealed the hideous deformity of the one, and the divine beauty of the other so clearly, that the images can never be forgotten. We can not resist the inclination to reproduce a portion of Mr. Brittan's bold and vivid contrast of the Material and Spiritual philosophies as represented respectively, by Dr. Richmond and himself.

FROM BRITTAN AND RICHMOND'S DISCUSSION.

The fundamental difference between Materialism and Spiritualism is especially manifest in what they respectively teach concerning the spirit. You, indeed, suppose it to be endowed with very exalted faculties; but you limit the exercise of those powers to *the life that now is*, while I venture to presume that all its faculties are preserved, quickened and intensified by the transition to the higher life. You insist that the spirit becomes *inert*, the moment its corporeal relations are interrupted; the superior power which it was admitted to possess, while in the flesh, is alleged to be lost in the process that dissolves the body, and the God-like nature becomes the slave of mere material forces and physical conditions. It has no longer any voluntary power of resistance, but like unconscious and lifeless things must go wherever the laws of material gravitation determine; while, on the contrary, the Spiritual Philosophy teaches that immortalized human beings possess an increased power over mere material forces; and instead of being driven about like inanimate objects, as you presume, they are privileged to roam at pleasure through the realms of space. Your views tend to interrupt the most endearing relations of life; on the other hand, my own aim to preserve and perfect these relations. You place a cold seal on the eloquent lip, and the strongest affection is silent and expressionless; but when the spirit of the divine Philosophy touches the palsied lip, love is eloquent again and speaks with an immortal tongue. You make the objects of my highest hope, the worthless creations of a distempered fancy; but in the light of the Spiritual Era, they are revealed as the magnets which attract me to the Heavens. You insist that no earth-born spirit has ever indicated its presence here, after its separation from the body; I devoutly believe that such proofs of the presence of spirits have been given in all ages, and that they *do now* frequently occur. You profess to have no tangible evidence that the beautiful affinities which unite kindred natures here, have any existence hereafter; or, at least, that such existence can, by a possibility, be made known to men; but Spiritualism immortalizes all true love, all real beauty, all essential perfection, and whatever else the spirit does most delight to cherish and adore. The inspiration that fired the soul of Keats descends on us, and we feel of a truth that

"A thing of beauty is a joy forever;"

because everything that hath life in itself—all things that possess elements of the Divine excellence are deathless, and must live for a fellowship with God. Your theory cuts me off from communion with Heaven, and hurls my

spirit down to the scenes of its earthly groveling, while the Spiritual Philosophy lifts me up again and honors me, all imperfect as I am, with the companionship of Angels. Your faith—if such it may be called—deprives me of my kindred and friends; but my own restores their presence, and makes them the guardians of my life. You locate Heaven far away—at an inconceivable distance—but the faith which the Spirits teach, comes to me, as Jesus of Nazareth came to the humblest disciple, to bring Heaven to my immediate presence, and to make me conscious that I sleep and wake within the sacred precincts of its mystical courts.

“ Sublime Philosophy !

Thou art the Patriarch's ladder, reaching Heaven,  
And bright with beckoning angels.”

No spirit, say you, has ever manifested its presence to mortals, or given one token of renewed life. The countless millions of sentient beings come, and go, and are forgotten; they are unfolded like the buds in spring-time, and like the seared leaves of autumn they fall unnumbered to the earth. A lethean spell has bound all that hath lived, from first to last; and as the living generations pass away in solemn succession, they become silent and voiceless forever-more! And what is the Universe, on this hypothesis, but one mighty sepulcher—a monument to cover the ashes of the dead! And what are the records of all human thought and experience but the epitaphs which men have written for their own souls! It cannot be denied that the prevailing Spiritual phenomena are making a deep and lasting impression on the minds of thousands, who, until recently, were without hope in the world. Men who have listened from their earliest childhood to the appointed religious teachers, and yet were utterly faithless, with respect to the future life, have been overwhelmed—perchance in a single hour—with a conviction so deep that its record shall be effaced from the soul no more forever.

To-day error trembles in its dusty abodes; its altars are shaken, and rays of Divine light—more fatal than the envenomed shafts of an armed host—penetrate the thick darkness, and Materialism, at last, goes reeling and wailing to its final doom. I am aware that many learned Doctors have tenderly cherished it, even in Christ's name, but in spite of all their sympathy it is beginning to be convulsed with mortal agonies. In its dying anguish it bites the very dust, and frantically grasps at all earthly things. Not a few who were once numbered with its best friends, shocked with the terrors of its smitten form and distorted visage, have fled from its presence. Some faithful disciples, I doubt not, will remain behind to witness the last struggle, and to smooth the wrinkled brow, made doubly terrible by the reflection of a thousand errors and the dominion of all earthly lusts. It is well that the old Materialism should die thus, with no hope of a resurrection. It was born of the earth, at a period when the human mind was dark and faith and hope were weak. It is a satisfaction to know, that, in committing it to the earth again, we violate none of its affinities.\*

In the year following the advent of the *Spiritual Telegraph*, Mr. Brittan prepared the first and only Memorial ever laid before Congress on the subject of Spiritualism. It was addressed to the United States Senate, and after a clear and comprehen-

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\*In his concluding letter to Mr. Brittan, Dr. Richmond closed the controversy in the following language: “This discussion is closed, and we have differed at every step; yet the spirit of that difference has not been marked by ill temper. The world thinks that Spiritualism is all trickery, or devilism, and will soon disappear. I think it a voice from the inner life, imperfect as yet, but destined to supersede the church and move the race toward a higher life. To me the discussion has been profitable and agreeable. I am a better and stronger man—comprehend God and duty much better—and close with the wish that we may both remember that the great object of life is Truth.”

sive statement of the several phases of the phenomena, respectfully solicited that body to institute a Scientific Commission to investigate its facts and claims. In his recent Oration on Leadership and Organization, Mr. Brittan refers to the subject. From his Anniversary Discourse I extract the following :

"This document was signed by 13,000 American citizens. With the names attached it was two hundred feet long. For convenience in handling it was backed with muslin, handsomely bound, and mounted on a cylinder. In April, 1854, the Memorial was presented to the Senate by Hon. James Shields, of Illinois, in a characteristic speech of considerable length, and in which the General said :

"I have now given a faithful synopsis of this petition, which, however unprecedented in itself, has been prepared with singular ability, presenting the subject with great delicacy and moderation."

After some discussion respecting its reference to a special committee, the Memorial was, on motion of Senator Mason, ordered to lie on the table; and it now remains in the archives at Washington. It is true the United States government often appoints commissioners to consider questions of less moment, and sends its agents to look after interests of inferior magnitude. A grave legislative body, composed mainly of Infidels and Materialists, might at least have referred such a petition to its Committee of *Foreign Relations*; but it did not. The Spirit World was not down on the congressional atlas; and as the government had formed no treaty with that country, it occurs to me that such a reference, after all, might have been inappropriate. Commercial treaties alone take hold of interests that are so tangible, that even government officials can see their importance, especially when avarice sharpens the vision, and they are well paid for their services."

The moral courage of General Shields did not prove to be quite equal to the demands of the occasion. He had undertaken to present the Memorial, and to follow his presentation speech with a motion for the proper reference of the same. When the hour arrived for him to redeem his pledge, the trial was too severe, and his sense of duty yielded to expediency. He was not sure the Senate would receive the Memorial with the gravity that usually characterizes its deliberations. He therefore resorted to the expedient of treating the subject in such a serio-humorous way, that, in the end, he might assume to be grave or facetious as the ascertained feeling of the Senate seemed to warrant. The late Hon. N. P. Tallmadge—in his letters addressed to the *National Intelligencer*, and published at the time—made a lucid exposition of the facts in the case, and reproved the wily Senator from Illinois for the unfairness of his conduct. I copy the following from his letter of April 18, 1854.

"General Shields gave a very good synopsis of the Memorial; and had he stopped there, I should not have felt myself called upon for any remarks. But contrary to my expectations, the General attempted to ridicule a subject which appealed to his better judgment, and which, according to my understanding, was to receive very different treatment at his hands.

When I first spoke to General Shields about presenting the Memorial to the Senate, he treated it with great courtesy, and expressed his willingness

to move its reference to a Select Committee. Without expressing any opinion in favor of the spiritual theory, he agreed with me that, whether spiritual or philosophical, it was worthy of investigation. After this understanding, I confess my surprise that he should have treated it as he did; that instead of an investigation by a Select Committee, of which, by parliamentary usage, he would have been chairman, and where those who have investigated the subject could have been heard, he should have given in advance a *rehash* of what has so often been said before by the opponents of Spiritualism! My habitual respect for the honorable body of which he is a member, will cause me to forego any remarks upon the attempted criticisms of himself and others on this occasion."

While writing on the general subject, with special reference to the correspondence of Governor Tallmadge, the Editor of the *Telegraph* handled the enemies of Spiritualism with becoming freedom and dignity, as may be inferred from his closing paragraph:

"The letters of our honored friend are wisely conceived and admirably expressed. They will call general attention to the subject, while the profane and sacriligious spirit of the opposition will be rebuked, and the truth vindicated. The serious tone and civil severity of Mr. Tallmadge are peculiarly adapted to correct the bad habits of titled ignorance and arrogance, and will impose a salutary restraint precisely where it is most needed. We have a serene faith that great good will result from the discussion which the conduct of General Shields is likely to occasion. The truth cannot be damaged by any such exhibition of Congressional quixotism. Some men are still determined that Spiritualism shall prove to be a "*fog-bank*." One after another they continue to run their devoted heads against it, in spite of their best friends. Those who have either reputation or brains, stand a chance to lose what they have by this experiment, as they are sure to find an immovable *rock* where they only look for yielding and impalpable vapors."\*

In his Appendix to "The Healing of the Nations," page 534, Governor Tallmadge thus expresses his views of the Memorial which he copies entire:

"As a part of the history of this matter, I deem it proper to preserve, in this connection, a copy of the Memorial itself. It was drawn up with characteristic ability by Prof. S. B. Brittan. Though laid upon the table, it is nevertheless preserved in the National Archives—and there it will remain as long as free government and free principles are recognized among men. In less time than has elapsed since the Declaration of Independence, which proclaimed the freedom of man's political rights, this Memorial will be regarded with even greater interest, as proclaiming the mental freedom of the human race."†

Mr. Brittan was the editor of the *Spiritual Telegraph* from the issue of the first number, May 8, 1852, until April, 1857, a period of five years, during which time the public mind was deeply excited on the general subject to which his labors were devoted. The principles of the new philosophy challenged universal attention, and the subject was illustrated by the oc-

\*See "The Healing of the Nations"—Appendix by Gov. Tallmadge—page 474.

†Whatever may be thought of this estimate of the interest and importance of the Memorial, it is quite evident that the man who had been United States Senator from New York and Governor of Wisconsin, was one of the most rational of the defenders of Modern Spiritualism.

currence of the most startling facts in every part of the country. It was during that period that the great battle in behalf of Spiritualism was fought against the combined opposition of the American press. The Editor of the *Telegraph* was the recognized champion of the cause in that memorable contest. His armor was always on, and "the sword of the spirit" gathered no rust in his hands. On all sides and everywhere, the assailants of the new Gospel were met in a calm, rational and dignified manner by the faithful soldier who had enlisted for life in the great intellectual and moral Revolution of the age. The weak defenses of error were demolished, and from many a spiritual battle-ground the enemy retired in sullen silence, mortified and dejected, but perhaps wiser grown by a severe experience.

A train of circumstances,—of too complex a character to admit of narration,—led the Editor of the *Telegraph* to relinquish the further prosecution of his enterprise, as one of the founders of that journal and of the Book Business of that early Spiritual publishing house. In his paper of the date of April 18, 1857, I find the Editor's Valedictory. It is written in the author's calm and thoughtful spirit; evidently by a man who had the shadow of a sad experience on his mind; at the same time it reveals an unyielding determination and a hope that loses none of its soul-sustaining power in seasons of trial and disaster. I extract the following from

#### MR. BRITTAN'S VALEDICTORY.

Five years have elapsed since this paper was projected—years marked by many important and startling events which will live in the world's memory and in history. But the occurrences of deepest import are seldom or never signalized by the general observation of mankind. The events most likely to arrest attention are such as are invested with the pomp and glare of external circumstance, and which enchain the popular mind rather by the noise and exhibition of their coming, than by their profound significance and permanent consequences. Hence, while the schemes and movements of political parties and hostile armies are objects of general attention, many people are seemingly all unconscious of the wider, deeper, and more lasting revolutions in the realms of mind, which silently but rapidly mold into new and higher forms the faiths and philosophies of the world.

\* \* \* \* \*

In this relation my work is accomplished. I have at least labored with an honest purpose, but with what degree of success others have an undoubted right to judge. Some of the best years in my life have been unreveredly devoted to the inculcation of the principles and precepts of the Spiritual Philosophy. Had the acquisition of wealth, or the possession of what the poet calls "the bubble reputation," been chief among the objects for which I have lived, I should be forced by the stern realities of the present hour, to regard this life as little less than a failure; for while the constant labor of eleven years has left me "neither purse nor scrip;" without a dwelling place, or so much as six feet of common earth to rest upon, I have been—often and most emphatically—reminded that the world is prone to speak well of those who leave its hoary errors and gigantic wrongs to flourish undisturbed.



But this experience has not diminished my faith in God and Humanity. I am still hopeful that the great heart of the Race will one day be pervaded and warmed by all human sympathies, and that its inspired mind will yet be transfigured by a sublime consciousness and realization of the Divine life on earth. Till then, it is fit that the living martyrs should wear their thorny crowns. When the adversaries of truth are vanquished, and the clouds that darken our mortal pathway are dissipated, they will turn to floral wreaths and to bright symbols of living inspirations and heavenly joys. The fearful temptation in the wilderness of our being; the life-long toil and trial; the soul's bitter ordeals, wherein the vital currents are dissipated in the agonizing and bloody sweat—all, *all* must end. To the brave and good they all terminate in victory—if never before—at last when life's battle is over. The true man cannot fail or be subdued in his struggle with the powers of this world; for to such even death becomes the triumphal way through which angels lead the unshackled spirit to their divine repose.\*

The writer does not propose to either narrate the circumstances or discuss the reasons which led the veteran journalist to withdraw from the editorial management of the *Telegraph*. It may be observed, however, that his retirement elicited many regretful comments from the editorial fraternity. From among a large number the writer must limit himself to the selection of the following eloquent testimony and earnest appeal, copied from the *North-Western Excelsior*:

"This eminent philosopher and distinguished writer has dissolved his connection with the *Spiritual Telegraph*. Mr. Brittan has become by association and history, the Melancthon of the great religious Reformation that is awakening the world in wonder. As Editor of the *Shekinah* his career was a brilliant one, and his friends can point with pride and satisfaction to those volumes as among the most chaste and elegant productions of the age.

Five years ago he became the conductor of the *Spiritual Telegraph*, and chiefly by the attractions of his own pen, succeeded in obtaining a subscription list that numbers about six thousand. It is not flattering to assert that during all this period he has been the nestor of the Spiritual press in America. Always prudent in action, courteous and refined in language, he has given grace, beauty and dignity to a cause, which, when he espoused it, was the target of nearly universal derision and abuse.

Of the causes of this dissolution we know too little to speak, further than to say, that they in no manner affect the personal reputation of Mr. Brittan. Of this, however, we are certain, that after eleven years of untiring industry and self-sacrificing devotion to the cause of truth; and after aiding as much as any other living man, to make that cause popular and universal—against which, when he exposed it, the sky was burdened with derisive scorn and hisses—he is now almost peniless.

Spiritualists of America! this ought not to be so. It is due to ourselves—we owe it to our self-respect—to show that ingratitude is not our peculiar vice. The opportunity is yet offered for us to redeem ourselves from such a vile suspicion. Mr. Brittan is about to commence the publication of **THE SPIRITUAL AGE**. We earnestly recommend it to the public favor. Our mortification would be intense, if the great and generous West should not respond cheerfully and heartily to the call."

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\*The Brittan and Richmond Discussion was the means of establishing the *Spiritual Telegraph* on a paying basis, and it continued to be self-sustaining so long as Mr. Brittan managed its editorial department.

FOR THE SPIRITUAL OFFERING.

THE EVOLUTION OF THE RELIGION OF ISRAEL, AS  
ESTABLISHED BY SCIENTIFIC EXEGESIS.\*

BY WILLIAM EMMETTE COLERMAN.

VII.—The Age of Solomon.

THE reign of Solomon seems in many respects to form a contrast to that of David ; but there was less difference in policy and religious opinions between the two kings than might be supposed, and whatever difference there was is completely explained by circumstances. David had made Israel powerful by his wars, while Solomon reaped the benefit and made the glory of Israel still more conspicuous. Solomon favored the worship of Yahweh, but did not uphold it exclusively ; he built a temple for Yahweh, but for other gods as well. It is true that we do not read that David worshipped other gods, but we know that he acknowledged their existence just as much as Solomon. In fact, there was no great difference between them ; and we should be less struck with what difference there is, if posterity had not conceived a mistaken idea of Solomon, just as it did of David. Solomon was at peace with the neighboring states ; and he contracted marriage with several foreign princesses, including the king of Egypt's daughter. He also brought the last of the Canaanites into subjection to Israel. Moreover, he directed attention to commerce, which soon attained to large proportions ; and by it he acquired such treasure that his wealth became proverbial. Israel thus came to have more intercourse with foreigners, and their views were enlarged, and their knowledge and civilization improved. Even in David's time a higher idea of Yahweh had been reached than was before current ; for his wars, which were known as "the wars of Yahweh," had made Israel great. It accordingly rose to a higher notion of what its god could achieve ; Yahweh had become great with his people. And under Solomon things proceeded further in the same direction. The mental development and civilization of his times could not fail to react upon the religious conception of the people ; mental and spiritual progress had begun, and good promise of rich fruit in time to come. No wonder, then, that Israel began henceforth to form loftier ideas of Yahweh's power, and ere long, of his nature too.

The great glory attached to Solomon's name in after ages was due, in great measure, to his having built a temple to Yahweh at Jerusalem. It is to be supposed that the strictly religious or prophetic party was not very well pleased with

\* *The Religion of Israel*, a manual. Translated from the Dutch of J. Knappert, pastor at Leiden, by Richard A. Armstrong. 283 pp., 16mo. Boston; Roberts Bros., 1878. Cloth, \$1.00.

the idea of building this sanctuary. They dreaded the luxury and splendor of this new worship, and felt that the simplicity of the old times, when Yahweh dwelt in a tent, was better and more pleasing to Yahweh himself. Solomon was actuated in no small manner by political motives in building the temple. He saw that the erection of a magnificent temple to Yahweh, and the establishment of an influential priesthood, would add lustre to his government and capital. The sacrifices offered there, and the festivals there celebrated, drew together the inhabitants of different parts of the country, and not only strengthened the hold of the Yahweh-worship upon them more and more, but impressed them deeply with the splendor and power of the king. Thus religion once more proved a useful political instrument. The temple was a very imposing building for those early times. We can form no accurate idea of its arrangements, because it was so often altered and embellished; and the accounts we now have are of much later date. It is true that the author of Exodus xxv. describes the tabernacle in the wilderness in such terms as to make it appear that its plan and that of Solomon's temple coincided; but this account proves nothing with regard to the one or the other, for it was not written till the age subsequent to the Babylonish captivity, and it follows the plan of the temple that was then standing at Jerusalem. In the centre of Solomon's temple was a wooden erection, the true sanctuary, divided into the "Holy" and the "Holy of Holies." In the latter stood the ark, above which were two cherubs, which, as previously explained, were symbols of nature worship. Among the ornaments of the temple were representations of the pomegranate, which was the symbol of the fructifying power of nature, the lily, the palm tree and the flower-bud, all of which appear in the temples of many Asiatic deities, and all pertain to the worship of nature, or phallic worship. The columns or obelisks, Jachin and Boaz, were probably representatives of the sunbeams. In Solomon's temple we have, therefore, proofs that the Israelites were sun worshipers, nature worshipers, phallic worshipers. Thus, Solomon's temple had much in common with heathen edifices, and with slight modifications would have been a suitable temple for Baal. Most of the Israelites saw no harm in these ornaments, because they knew of no great difference between the character of Yahweh and that of Baal, Astarte, or Molech. But men of a spirit akin to Samuel were deeply conscious of such a difference. It is a fact that the temple of Solomon tended to destroy the work of Moses and Samuel, and to bring the people a step nearer to heathendom. This tendency is characteristic of the whole of Solomon's reign. He did all he could to make Israel like other people, and to obliterate the special characteristics that marked the tribes amongst whom Moses had introduced the worship of Yahweh.

In Solomon's mind Yahweh and the Semitic Gods were similar in character ; and, indeed, as a matter of fact Solomon was not only no monotheist, but he had no exalted idea of Yahweh. He built smaller temples not far from Jerusalem, for other gods as well,—the gods of his foreign friends,—one for Astarte, the goddess of the Zidonians ; another for Chemosh, the god of the Moabites ; and another for Milcam, the god of the Ammonites. He felt no difficulty in combining the worship of these other gods with that of Yahweh. Nor did he act thus—as the writer of the 1st Kings, xi., would have us believe—in his old age, led away by his foreign wives, but he did it in full accord with what were, from the first, his religious convictions. Attached to the temple was a priesthood. The priests were, no doubt, chosen by preference from the tribe of Levi, although this was not insisted on. Every Israelite was then permitted to offer sacrifice, and the king did so frequently. It was only at a later epoch that this became the exclusive right of the priests, and that the offering of sacrifice was confined to Jerusalem. In Solomon's time, and for centuries after him, offerings were made on the *bamah* or high places just as much as in the temple. Nor as yet was any distinction drawn between Levites and priests ; all were equally qualified to perform the sacrificial offerings.

Solomon is celebrated also as the first of the "sages," or wise men of Israel. Sages were those possessed of a skillful understanding, a ready wit, and keen powers of observation, and knew how to give lessons of wisdom in daily life. And posterity regarded Solomon as a "sage" after this fashion to an extraordinary degree, and supposed him to be the writer of the Book of Proverbs and Ecclesiastes, which we now know to be a mistake. The wisdom, or "chokma," of Solomon was of a very different kind to that of the following centuries, which has been preserved to us,—for example in the Book of Proverbs. The latter bears a religious stamp and is connected with the worship of Yahweh ; but the wisdom of Solomon was worldly, and had nothing to do with religion. We must specially avoid estimating it too highly, or measuring it by what we in our day should call wisdom. With Solomon it consisted in the acuteness of his judgments, (see 1st Kings, iii. 16--28), in his aptitude for solving enigmas, and in his sayings about plants and animals. The stories about his having composed three thousand proverbs and one thousand and five songs are very much exaggerated ; but they afford ground for regarding him as the prototype of the "sages" of Israel, to whom those of later times could look back as their great predecessor. From the time of this monarch dates the public recognition of common sense, reflection, and penetration as a power in Israel. It should be remem-

bered that the Israelites of the eleventh and tenth centuries before Christ were only just emerging from a state of barbarism and ignorance, and were in almost all respects on a low level of cultivation. Thus a man with what we should consider a very common place understanding passed, in those days, for a marvel of knowledge and acuteness.

Solomon was no more exclusive or strenuously Israelitish in politics than he was in religion. If his spirit had become predominant, the peculiar character of Israel and of the Israelitish religion would have very soon vanished, and Israel would have coalesced with the surrounding peoples. It may be considered as a happy thing, on the one hand, that his powerful government strengthened the belief in Yahweh's might and grandeur; and on the other, as a no less happy thing, that, thanks to the prophets, Israel preserved their peculiar religion, and rose at last to a pure monotheism excelled by no other nation of antiquity.

FORT LEAVENWORTH, KANSAS.

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Written for the SPIRITUAL OFFERING.

### THE ORACLES OF THE OAK.

BY BELLE BUSH.

'TIS glorious to live in an age like this,  
 And dwell in a land like ours,  
 Where ripen the seeds,  
 Of the loveliest deeds,  
 And the fairest of human flowers.

'Tis glorious to feel in our inmost soul  
 The wine of a higher life,  
 Though it bubble up  
 In the heart's deep cup,  
 Through agony, toil, and strife.

The flowers that bloom in the month of June  
 Are beautiful things to see;  
 But the noble forms  
 That endure the storms  
 Are dearer than those to me.

The lily may smile, and the rose may blush,  
 And the violet cheer our way,  
 But the oracles spoke  
 By the stately oak,  
 Have a loftier love than they.

They tell of years that have glided by  
Since it lay in the acorn's shell,  
A tiny thing  
That the elves of spring  
Guarded and tended well.

They tell of seasons of light and love,  
When birds in its branches sung,  
Of summers brief,  
When every leaf  
Was a musical, lispng tongue.

They sing of surly November blasts,  
When the angel of death swept by ;  
Of its rural pride,  
That in beauty died  
In the gloom of a wintry sky.

In crimson and gold each leaf went down  
To its grave on the forest floor ;  
But the stately oak  
Stood firm and spoke  
To the winds with an answering roar.

Saying to them in a kingly voice,  
" Ye may rob me of beauty's crown,  
But in the path  
Of your awful wrath  
I fling my gauntlet down,—

"And I bid you come in your power and might,  
As a warrior his haughty foe ;  
For strong and bold,  
Like the knight of old,  
I parry each fearful blow.

" My arms are strong, and my heart is full  
Of the dews of hope and health ;  
And I know that spring  
Will return, and bring  
To my brow its crown of wealth.

" For though the winter be stern and cold,  
And I stand in the whirlwind's track,  
Yet calmly I wait  
In my leafless state,  
For the light that is coming back.

" I welcome the winds and the wintry storms ;  
I gather a strength from each,  
And the lay I sing,  
As I wait for Spring,  
A lesson to men may teach."

The lily may smile, and the rose may blush  
 And the violet cheer our way,  
     But the oracles spoke  
     By the stately oak,  
 Have a loftier love than they.

Oh, would it might reach the hearts of men,  
 And bid them be strong and true  
     To the *Brotherhood*  
     Of the brave and good,  
 Till *right* shall the wrong subdue !

Would they might feel, in this fearful hour  
 The trust that sustains and warms,  
     That gives to the soul  
     A calm control  
 When nations are racked with storms !

Ah ! then they would stand like the stately oak,  
 Defying the storm-king's wrath,  
     And through the night  
     To the beautiful light  
 Hew for themselves a path.

Then they would sing, 'tis a glorious thing  
 To live in a land like ours,  
     Where fearful needs  
     Make valiant deeds  
 And quicken the spirit powers."

With the bards they sing, 'tis a blessed thing  
 To dream of the ages past;  
     More blessed still  
     To feel the thrill,  
 Of the age that is ebbing fast."

And the manly forms, with brave true hearts,  
 That strive with the tempests wrath ;  
     Shall find their way  
     Each day by day,  
 The nearer to glory's path.

For pleasure may smile, and peace may bring  
 Her blessings to cheer our way,  
     But the oracles spoke  
     Through fire and smoke  
 Have a mightier power than they,—

A power that quickens the heart and brain,  
 And makes our pulses thrill :  
     Though born of strife,  
     'Tis the higher life  
 That worketh the Father's will.

—*Belvidere Seminary, New Jersey.*

For the SPIRITUAL OFFERING.

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NO. 4.

**"Helping the Spirits."**

BY LYMAN C. HOWE.

HOW far a medium may be impelled to deceive while subject to influence we may not judge. Spirits may be ambitious and tricky, and inspire the medium to "assist" and impose upon the credulous. But in that case is it not as really a spiritual manifestation? What then? Is it any the less a fraud? Is it therefore, justifiable? Have Spirits any more right to betray the truth and abuse our confidence, because they can escape detection and throw the odium upon the medium? Are they above criticism and rebuke? Have they any right to betray their mediums and subject them to unjust suspicion? If they *profess* to give an exhibition of direct power, demonstrating their influence over matter independent of physical contact or voluntary help from mortals, the moment these conditions are violated the claim becomes fraudulent. We may be *sure* that Spirits communicate, and need no further tests, and still require all the *phases* to furnish data for our philosophy and establish the law of union between the two worlds. When form materializations invite our attention they claim a distinct and very different power and phase from that expressed through the body of the medium, though he be entranced and unconscious of the mask he is assuming to deceive. The charity that transfers the guilt from medium to spirit does not lessen the wrong nor justify any vindication of the fraud. But the fact conceded is virtual acknowledgment of the necessity for fraud proof conditions. When fraud occurs, if the Spirit be innocent the medium is guilty, unless it be traceable to the circle. That the positive influence of partizan prejudice, and overbearing suspicion directed upon the medium from persons surcharged with hypocrisy and evil motive may impress and impel the recipient against his normal tendencies and weak resolution, and induce him to meet the expectancy of fraud and "assist the Spirits," is not denied. Our knowledge of moral impressions and sympathetic motors renders such mutual trespass probable. We may not hold the medium accountable for the manifestations inspired by the circle. We ought not to blame him for the tricks of deceiving Spirits. If he is true to his gift he cannot dictate the character of the phenomena or control the *causes* that move him. He must be receptive to influx from whatever source his affinities invite. These may be



modified by the atmosphere in which he moves, and measurably subject to habitual culture and truthful associations. But, while exercising the function of mediumship, *honesty requires a total suspension of choice*. If he is true to his profession he will exercise no authority over the revelations, giving *only* such manifestations or communications as his judgment or prejudice approve, and repelling all others. This would at once bar the way to *new truth*, which is sure to meet with the opposition of ignorance and the tyranny of mental habits which have become the *law* of the mind. He may review, and accept or reject *afterwards*, according to evidence and merit, but if he decide *in advance*, accepting this or forbidding that expression, according to his mental approval or doubt, his guides will have a small share in the evolution of truth or revelations of immortality. But *mediums have a clear right to be honest*. More, they have a right to demand protection in the honest exercise of their gifts, and *such* protection as will secure them against these invisible exposures. It is not enough to secure the sitters against possible trespass by physical violence. *Moral violence is far more dangerous*. And this is not limited to the circle. It reaches back through the centuries and forward through endless æons, and focalizes in the dynamic records of the mediums own constitution! While suspended in automatic neutrality, at the mercy of unknown powers, awakening possibilities inherited from eternity and hidden in the arcana of life, attuning the delicate sensibilities with new and strange emotions and intensifying proclivities unknown to the normal state, mediums have a right of *protection against themselves!* When all the faculties are in healthy exercise the moral judgment rightfully rules the instincts and directs impulse to superior uses and truthful expression: but when volition is suspended and the whole life opened to the movings of foreign force, self-direction ceases, and with sublime trust, the medium—for the time—*gives himself away!* As this resignation is in the interest of truth and the groping suppliants at the circle shrine, it is base ingratitude to deny the medium the *fullest possible protection*. And what will secure the *medium* will also secure investigators, for justice applies with all-sided perfection and balances the scales equally for all. But how can this safety be secured? Since it is impossible always to *know* the character of sitters or of Spiritual guides, to whose aura we yield and whose motives we trust, what security has the faithful medium? This is one of the questions which we may not—in the present state of our knowledge—"sift to the bottom." But we have courage to grapple it! But lest we make this article too long we reserve it for future expression. Light is dawning and the "shadows flee away," while we lean towards the rosy morning to feel the

smiles that wreath auroral blushes, as the star-buds vanish, or burst into golden bloom at the mystic gate of Heaven, where angels walk unseen, and love untainted breathes down upon the world. O, may we duly appreciate this sacred beneficence and guard the magic way that leads to life and immortality!

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Written for the SPIRITUAL OFFERING.

### PRE-EXISTENCE.

BY WILLIAM EMMETT COLEMAN.

#### I.—Beginnings and Endings.

“ I CHOOSE the nobler part of Emerson, when, after various disenchantments, he exclaimed, ‘I covet Truth.’ The gladness of true heroism visits the heart of him who is really competent to say this.”—*Tyndall*.

“If there be an immortal spirit, it must be originated and sustained by natural laws. If this be true, we are to seek the origin of the individualized spirit with the origin of the physical body. \* \* \* Thus individualization in the spirit is effected by and through the means of the mortal body.”—*Hudson Tuttle*.

Whence comes the immortal soul of man? Whence derived that spiritual principle, spiritual essence, or what not, inherent in organized man's nature, upon which is predicated his everlasting, ceaseless existence? *Why* is it and *how* is it, that when the physical body dies, the soul or individualized life of man is found to survive the dissolution of its outer covering? There have been various theories promulgated, in all ages, attempting to explain and render clear this seeming mystery. The Christian, or other supernaturalist, would account for the existence of the soul by referring it to the voluntary and arbitrary creation of what he calls God; but we, as Spiritualists, having advanced above and beyond the plane of thought wherein men ascribe all the mystic and varied phenomena of nature to the arbitrary and impulsive caprice of a personal Deity,—we, having arrived at a comprehension of the great truth, that *all things* take place by virtue of immutable, unchanging LAW, inherent in the very nature of things,—know, therefore, that no Deity or Godhead, or any other power or principle, can alter or transcend the beautiful, impartial, never-varying laws of nature, in the midst of which we daily move; hence the blessed heritage of immortal life, the *natural* birthright of the soul, must be governed, sustained, and directed by some unerring *law*, which law it remains for us to discover, and apply to our highest uses and benefit.

Two theories relative to the law of immortality are presented by the two schools of thought found in the Spiritual ranks. Both believe in the eternal pre-existence of the immortal principle, but a marked difference exists between them in regard to the nature and character of the spirit-essence of man prior to its fleshly incarnation. One school of thought asserts dogmatically the eternal being of every human soul as an entity,—as a discrete individuality,—that every man, woman, and child in this or any other planet has always existed as an individualized entity; the second school of thinkers is of the opinion that man's individual life begins with his earthly existence,—that prior to the organization of his physical body, the inmost spirit of man, his immortal principle, did not exist as an individualized entity, but as a portion of the great ocean of spirit (so to speak), awaiting individualization through the formation of the material and spiritual bodies, in like manner as the substance of the physical and spiritual bodies has ever been in being as undetached portions of the universe of matter and spirit. It remains for the careful student of Spiritualism to cautiously weigh these two theories in the balance of matured judgment; to examine them in the light of reason and of exact science; to test the evidence (if any) presented in their support; to see what the light of clairvoyance and the revelations of the spirit-world bring to bear thereupon; and, with an eye single to the discovery and gladful acceptance of TRUTH, to determine impartially and unprejudicedly the verity or falsity of the contending propositions.

We will, for the nonce, confine our attention to the first of these hypotheses: the eternal existence of the soul as an individualized entity; and we at once enquire, what proof of its truth, what evidence of its soundness and tenability, has been advanced by its partizans? Is it simply a theory, with no attainable facts in sustentation of its postulates, or is it strongly fortified by cogent arguments and well attested facts? This is pre-eminently the era of exact science; facts, not empty assertions, are demanded on every hand,—proofs, not fine-spun theories, are what the world is ever calling for,—and unless substantial evidences, based upon ever-potent phenomena and upheld by soundest reason and the most logical arguments are produced in support of any or all principles sought to be established, the thinking, rationalistic minds of this the "Age of Reason" are not slow in the matter of their rejection. Answering the questions above propounded, I scruple not to affirm, without fear of successful contradiction, that not a solitary fact in nature can be adduced which, reasonably interpreted, lends itself to the confirmation of the doctrine of individual spiritual pre-existence; no, not one! The whole

theory is based upon speculations, surmises, guess-work, mysticisms, metaphysical quiddities, superficiality of thought, and unscientific predication. The strongest point advanced in its favor, and in fact the only one having any weight at all, that has any pretensions to being built upon a scientific basis, is that oft-repeated statement, that "beginnings imply endings." "If the human soul ever began to be as an individuality," we are told, "it must in like manner cease to be. Unless the soul has always existed as an individuality, it can never retain its individuality intact for all coming time." This is the supposed Gibraltar of the forces of individual pre-existence. Demolish this, and they will scarcely rally again.

Now, in sober earnestness, what does this bombastic rallying-cry, shouted in our ears with such an air of haughty triumph, in reality amount to? Verily, nothing at all! Upon examination, the heavy artillery of our opponents are found to be merely Quaker guns, masked in imposing array but harmless and impotent; their presumed impregnable fortress, a mass of crumbling sand and gravel. Certain statements are loudly trumpeted, that is all; but are we to accept these statements as infallible truth? Because certain Materialistic philosophers, arguing against the soul's immortality, choose to assert that as the soul has a beginning in time it must also end in time, does it necessarily follow that these affirmations are correct? Does the *ipse dixit* of the Materialist, or of the shallow Spiritualist who, being unable to find any other argument in favor of his pet theory of pre-existence, parrot-like repeats the unsustained asseveration of the Materialist, decide the immortal destiny of the human soul, or formulate the laws governing the eternity of the human mind?

Is it true, that, because the individuality of man begins with his earth-life, therefore that individuality cannot survive the shocks of time? What proof has ever been vouchsafed of its truth? *Who knows it to be true?* Where are the proofs! I demand the evidence; but no evidence is or can be forthcoming. We have abundant evidence that the individuality of man commences with his embryonic existence, but where is the evidence that it ceases to exist at the dissolution of the earthly tabernacle, or at any future time? Instead of this, we have many evidences that the human individuality survives physical death; and, so far as can be judged, this survival after death is a continuous one: at least, such a thing as the death of the spirit of man after its emergence into the spiritual realm of being has never been hinted at by the denizens of the Better Land in all their earthly ministrations. We have proof, it is seen, of man's individuality commencing at physical birth, as our experience daily and hourly presents us with the facts of new infant individualities coming into

being,—individualities the proofs of the prior existence of whom in any single case have never been given even in the slightest degree; next, we have proofs of the continuance of these same individualities intact after death of the body, under new and improved conditions; and we have, finally, proof that these same individualities continue on in an ascending series of progressive unfoldings, passing from sphere to sphere, throwing off their old bodies and assuming newer and higher ones, but in all cases and for all time the same individuality, the same mind, the same spirit. The whole evidence we see is in negation of the assumption of pre-existent entities. No evidence can be produced in proof of the existence of myself, J. M. Peebles, Jesus Christ, or Cora L. V. Richmond, or of any other man, woman, or child, as conscious personalities prior to his or her embryonic condition; but we do have evidence, *per contra*, that a new being comes into individual existence at the conception of every human infant. The concurrent testimony of the human race of all times, countries, and states of culture, attests the truth of this indisputable fact; and no one disputes it save fanatical, deluded reincarnationists and their *quasi*-allies, their equally deluded *confreres*, the advocates of pre-existent individuality; both of which classes are constantly making the most gigantic assertions regarding the arcana of spiritual being of which they have not a scintilla of knowledge, not a particle of evidence, not a ghost of a shadow of a shade of genuine proof,—their pretentious and extravagant assertions serving but to demonstrate to all clear-headed enquirers, and logical, scientific thinkers (which classes of minds it is needless to say are entirely foreign to their ranks), the depths of credulous folly, and the heights of insane theorizing and superficial speculation, which the human mind in certain unfortunate stages of being is capable of reaching.

Let those who prate so loudly of the soul's pre-existence prove its truth. Bald assertion will not suffice. Any one can assert anything he or she may choose to affirm, no matter how absurd; and in some respects, it seems the greater the absurdity the larger the following. The *future* existence of the soul can be proved,—at least Spiritualism so claims, and a multitude of facts can be produced in corroboration of the affirmation; but who has ventured to prove the *past* existence of the soul as a conscious personality? Who has brought forward any facts—hard, solid facts, not empty dreamings and mystical conceits—in proof of our former individualized eternity? The facts are not forthcoming, and for an all-sufficient reason,—there is not a particle of truth in the theory, and consequently no facts can be presented in attestation of its verity.

But is it philosophically or scientifically true, that an organism having a definite beginning in time is necessarily and irretrievably doomed to essential disintegration and decay? Why do organisms decay? Owing to the nature of the substance of which they are composed, and the action of exterior and overmastering forces upon them. Let an organism be composed of the most indestructible element, or elements, in the universe, and be governed by the highest and most superior forces holding sway in the universal economy, and how can it disorganize? Its existence as such is necessarily eternal; and the human spirit, the inmost spirit-essence, is just such an entity. Says Hudson Tuttle, in his admirable *Ethics of Spiritualism*, page 38:—

“If we admit ceaseless change as the order of nature, every change is wrought by the force of superior attractions, and we can imagine a state in which an aggregation of atoms are held by the highest forces possible to be brought to bear on them, and such an aggregation, *although it had a beginning*, because within itself all forces were satisfied, would be eternal. Such an aggregation of elements of most exquisitely sublimated character we hold the spirit of man to be.”

Again, hear the inspired words of A. J. Davis, breathing forth principles of truth and wisdom gleaned from the light of the “superior condition:”—

“Not alone that the *essence* is immortal, not alone that the inherent principles are divine and immutable, but the whole human (including the brain) form *is the ultimate of all formation*, the spiritual faculties constituting the permanent key-stone to the eternal arch. Build the two sides of an arch of unimprovable materials, which *can not decompose*, then put in an indestructible key-stone, and, architecturally, your fabric would be eternal in its duration. *Thus, that which had a beginning in form need not necessarily come to an end* \* \* Man's interior cerebral organism is a perfect arch, and being compounded of principles which cannot decompose or change, the scientific *structure* makes it forever indestructible.”—*The Thinker*, page 393.

In further illustration of this vital point, we call attention to the following extracts from *God the Father* (pages 18-21), written through Mrs. Maria M. King by a wise and lofty spirit, a man profound and learned; who, having made an exhaustive study of the entire plan of universal evolution, both in the material and spiritual realms, after a long and (to her) painful course of treatment for the development of her brain-organism to the requisite standard for the intellectual presentation of his revelations, has given the world, through her, the

results of his extended researches into Nature's deepest secrets,—laws and principles,—embodying many, very many ideas, facts, and statements of principles before unknown to the world, which let in a flood of light upon many—if not all—of the phenomena of nature, mundane and supermundane :—

“Formation effected the *embodying and individualization of intelligence*. Man was the ultimate attained by putting in action the law of organization of forms. He was to be the perfection of organization ; and in him was to be embodied the entire principle of universal action. In him, condensed and concentrated, the Deific essence was to be organized, by a method more perfect than it was in the primary state \* \* \* Man is immortal by virtue of the perfection of his organization—his real relationship to Deity. He is of all nature, being proportioned of parts derived from every quality of substance therein ; as Deity is in his ultimate essence: therefore, nature has no power to act upon his organization—his interior spirit, which is expressed in his outer form eternally—to decompose it. Deity is the superior force in nature ; and man's spirit, being Deific in its essence, is superior to any force nature can exert upon it. It cannot therefore, disorganize. Forms disorganize that are imperfect in their structure ; lacking certain parts or qualities to constitute them perfect forms, and *hence susceptible to the disintegrating forces of surrounding nature*. All forms below man disorganize ; being imperfect, or lacking some parts or qualities which man possesses. \* \* \* Disorganization and recombination is the order throughout nature up to man ; being the method by which the perfect form is at length developed. \* \* \* Physical life is for the purpose of unfolding organization upon the perfected plan. \* \* \* Philosophers are saying, that ‘what has a beginning must have an end ;’ that, ‘if the conscious existence of a human spirit has a beginning, it must have an end.’ *This latter proposition is a fallacy*, or progress is not the law with human beings, as with every thing else. If cessation of consciousness once begun evinces progress, then it is possible that it can cease with human beings ; but not otherwise. \* \* \* When, by the eternal law of progress, intelligence puts in operation a higher mode of manifesting itself, it will be through subordinating the present to that ; not by annihilating the present. Individualities must continue to be while God is the interior life of nature ; for, as has been shown, they are forever indestructible as nature is.”

FORT LEAVENWORTH, KANSAS.

[TO BE CONTINUED.]

FOR THE SPIRITUAL OFFERING.

## CONQUESTS OF THE CENTURY.

BY S. B. BRITTAN.

WE have witnessed the closing scenes of the first Hundred Years of our national existence. The Century gone is veiled in the dim shadows that cover the uncounted Eons of the past, but it has left its record for our contemplation. This period is destined to fill a large space in the work of the future historian, and will be always memorable for its amazing achievements. In our rapid development of the Arts and Sciences; in the practical illustrations of the principles of Government; in popular Education and the general progress of ideas; and, above all, in astonishing Spiritual Developments, we have fairly transcended the flight of imagination and the vision of prophecy.

Standing to day within the door of our second century, in the very shadows of great events to come, it may be both entertaining and instructive to glance at the preceding century. The beginning and the end of the period of our national life come up before the mental vision in bold and striking contrast. One hundred years ago the shadows of the Dark Ages yet lingered in the popular superstitions of the times. Ancient traditions and vile customs were elements of power among the people, and potent instruments in the hands of those who fashioned and upheld the political and spiritual despotisms of the world.

But a change—such as we witness when day succeeds the night—has come over the civilized nations. We are no longer governed by old traditions; we are no more bound by the fetters of arbitrary custom; a despotic priesthood has lost its authority; foul superstitions, like the noxious vapors that rise in darkness, vanish in the light of our time. These, with the monstrous offspring of ignorance and the unrighteous claims of a selfish ambition, the scientific philosopher consumes in his crucible; and the four winds scatter their ashes. To-day we fearlessly analyze the characters and pretensions of imperial princes; and the common people play with the symbols of a more than kingly power. In the majesty of a nobler manhood, and the serene faith of a higher destiny, we now walk abroad above the dishonored graves of all who have oppressed mankind.

The retrospect of one hundred years carries the mind back to the birth of the Republic. This vast continent was then mainly a wilderness, and our small population, scattered over the territory of thirteen States, was chiefly employed in the simple pursuits of husbandry. The people knew little of



the luxurious habits and lax morals of society, as it now exists. If they had not the various means and opportunities of intellectual culture and social refinement which we possess, it is no less true that they were comparatively free from the corruptions which have followed the progress of our imperfect civilization, and now disfigure the moral character and aspects of our political institutions and social life.

But for good and ill the change wrought by a century fills the mind with astonishment. Our population has increased from three to forty millions. Coming out of the fiery ordeal of the Revolution, our fathers went to work in earnest to build the foundations of our nationality. A lofty patriotism and patient industry determined the result of the experiment. The victories of peace were not less conspicuous than those of war. The old forests vanished like spectral shadows; the symbols and implements of barbarous life and savage warfare, are now chiefly seen in the museums; the wilderness has been made to blossom from ocean to ocean; Commerce has now a highway on every river, lake and sea; and Science, Art and Religion, have reared their temples and altars everywhere.

We can scarcely credit the facts of history. The wildest adventurer in the realms of imagination, a century ago, never dreamt of the sober realities of to-day. Who can realize, as he is hurried over the continent at the rate of thirty miles an hour, that only one hundred years ago no such thing as a line of mail stages had any existence even in England? It is true that in the reign of Charles II.—the time being about the middle of the last century—the Marquis of Worcester was credited with the first conception of the Steam Engine. But Art did not realize the dream in the reign of the Merry Monarch; and it was not until 1784 that the first line of mail coaches was established at Bristol, England. Now, the sight of one, even here in the New World, awakens the memory of a period that is forever gone.

Steam and Electricity have achieved their amazing results within the century that defines the period of our national existence. These have been mighty revolutionary powers in the practical arts and industrial pursuits of the world. Under their influence the domestic manufactures and foreign commerce of all civilized nations have been vastly extended. Every worthy enterprise feels their quickening influence. These agents have transfigured every interest of business, and multiplied the elastic springs of our amazing progress. Next to the Printing Press they have been chief among the physical forces of modern science and civilization. Without these grand instruments of light and power, the darkness of a great eclipse would supervene, and the world—in respect to

the grandest human interests--would rotate backward into night.

It would be impossible to enumerate the important discoveries in science, and the many triumphs of inventive genius that have occurred during the century. This whole period is aglow with light from a galaxy of noble minds, whose splendid achievements we gratefully remember, but have not the space to record. Geology has been busy in translating the history of the earth--stereotyped on the everlasting rocks--and in completing a luminous commentary on the Mosaic account of the creation. Those who study the heavens---sweeping the astral spaces with lenses of great magnifying power---have been rewarded by the discovery of new worlds.

Chemistry has opened one of the most fruitful fields to the scientific observer. In earlier times it was somewhat practiced as an art, but it has now become a science of unsurpassed interest and immeasurable value. It sustains intimate relations to the laws and processes of organic existence, and takes hold of our most vital concerns in every direction. To say nothing of its innumerable uses in the workshop and the manufactory; its application to scientific agriculture and the photographic art; to the means and conditions of life and health; to dietetics and medicine--in short, its relations to all these, invest the science of Chemistry with the deepest interest and importance.

In every field of scientific research we trace the footprints of men whose names are for ever embalmed in the records of their discoveries, or otherwise in the memory of mankind. The century has witnessed the career of Dr. Priestly, Sir Humphrey Davy, Lavoisier, Volta, Galvani, Wollaston, Humboldt, Laplace, Spurzheim, Champollion, Dr. Morton, Gliddon, Cuvier, Daguerre, Faraday, Dr. Hare, Professor Morse, Arago, Agassiz, and a host of others, who have contributed to enlighten mankind by serious labors and important discoveries. Never before did the human mind advance so rapidly in its conquests over the material world, and in the subordination of all physical forces to human uses. The subject was illustrated at the Centennial Exhibition in a manner that astonished the world, and afforded the grandest possible demonstration of the peaceful influence and uplifting ministries of Science and Art, in the prosperity and fraternization of nations.

But in nothing has the beneficence of modern discovery been more apparent than in the science of Medicine and the general treatment of the sick. Formerly the poor victims of disease were forced to take large and frequent doses of crude, nauseating drugs, that were alone sufficient to derange the vital forces and organic action of a healthy man. But we

have found relief from these evils in the superior chemistry of modern pharmacy. To give disease an additional advantage over the constitution, the poor patient used to be subjected to a course of rapid depletion by bleeding and blistering, powerful emetics and cathartics, until he was reduced to a shadow of his former self, with little left to build upon but a fleshless skeleton. The so-called scientific men of this class had to be absolutely *driven* from their old ways by the force of a more enlightened public opinion. For long years they had calmly listened to the plea of poor fever-blasted mortals, who—like Dives in hell—lifted up their eyes, being in torment, and begged for a drop of cold water to cool their parched tongues, and were denied.

With mineral poisons and manifold deleterious drugs, the agents of the same school still claim the right to experiment on poor human nature *ad libitum*. The doctors of this very school now have the unblushing effrontery to demand *special legislative protection of their rights*. They are not satisfied to take their chances with other men on the principles of common law. They bring improper influences to bear upon legislation, by a misrepresentation of facts and a hollow plea for the public safety. Thus they procure the passage of laws for the protection of scholastic ignorance and professional incapacity. This restrictive legislation is a gross infringement of the rights of many skilfull practitioners. It not only dishonors the just claims of certain medical reformers, but it subverts the liberties of the people, who have the common sense and intelligence to prefer the man and the science that cure, to a conceited pretender who may have little or nothing to recommend him but the matriculation register and his diploma.

The progress of the Elegant Arts in this country, and the rapid development of the æsthetic sense of our people, can only be viewed with astonishment by the nations of an older civilization. When we remember that other countries have a long history, made luminous by illustrious names and brilliant achievements; when we are reminded that the elder nations have founded the Schools of Art, that were long since famous in every part of the world; that for centuries their peoples have been privileged to contemplate the finest creations of genius, and to form their ideas in presence of the best Grecian and Roman models—it is indeed surprising that America should so suddenly rise to such honorable distinction among the nations.

But it may be said that we have no American School of Art. This may be true to-day; but it should be observed that the nation has only fairly entered upon its grand career. It is but natural that a young people, chiefly devoted to prac-

tical pursuits and interests, should first develop the Mechanic Arts, since these are more intimately related to the common necessities of the whole community. And where in the Old World is the genius of Invention more active than in this country? We are a nation of inquirers, experimenters and inventors, whose mission it is to question and to "prove all things." If, in due time, we do not found our own peculiar School of Art, it will be for the reason that Art, in this country, is destined to be *cosmopolitan*. Our population and our ideas; and, in fact, the essential elements of our nationality, are derived from all other peoples and countries. Our language is the great eclectic tongue which will inevitably follow the progress of civilization, and the conquests of Science and Art over the habitable globe. To be worthy of our geographical position, our place in the ages, and our prospective destiny, we must not only become the interpreters of Nature, in her grandest forms and most impressive moods, but we must combine all the excellencies of all the Schools of Art and Science throughout the world.

We no longer require the services of Atlas in the exhibition of the earth or the heavens. Photography puts the world in the camera, and the man who is no traveler may see it all without going out of doors. Broad landscapes, with the most majestic objects and the minutest details, are the work of a moment; images of the heavenly bodies are transferred to paper and made indellible; the microscopic world is magnified and revealed; while Sol—with his long pencils of light—has become the universal portrait painter. Every child may have heard of Atlas, the ancient giant, who—according to mythological story—supported the globe on his shoulders. No doubt many children are incredulous when they read the fable; but we are sure the modern photographer is no myth. On the contrary, he has as much to do with facts as figures when he puts all the kingdoms of Nature in a camera, and moves the world in his portfolio.

It will not be denied that the vast extent of our national domain; the varieties of climate, soil and productions; the immeasurable natural resources of our country; the grand features of its physical and political geography; the rapid settlement of new Territories, and the progress of every industrial enterprise—are all on a scale of unequalled grandeur. We only require further time and opportunity, and we shall give form and method to a multitude of new conceptions now ready to spring into objective existence. If we preserve the peace at home and abroad, we shall soon exhibit triumphs of genius and skill that in number, variety and magnitude, will have some proper relation to the grand features of Nature as she is represented in the New World. If we con-

tinue to develop our vast physical resources and, especially, if our moral advancement shall hereafter be at all commensurate with our intellectual growth and material prosperity—the fading splendors of the empires and kingdoms of the Old World may yet pale before the starry glories of the great Republic. We have only to be true to ourselves; to wisely improve our great natural advantages; and, above all, to preserve the equilibrium of physical forces and moral restraints, and our Second Century may witness that the democratic Hercules is master of arts and the arbiter of nations.

In the interest of that charity which fosters “malice toward none,” I shall have little to say of our conquest over the great American Rebellion. I have no words of denunciation for any of the actors in that terrible tragedy. Sad as are many of its lessons, its evils were not wholly without compensation. It furnished the occasion for crushing out an institution which was the prolific mother of the greatest national evils. Out from the accursed womb of Slavery they came, and the Rebellion itself was the last of the infernal brood. The compensation for these manifold evils was the uplifting of 4,000,000 of slaves from beneath the iron heel of a cruel despotism. To-day the branded victims of the nation’s greatest crime stand upright before God, in the sovereign majesty of Freedom, with the signet of Manhood on their brows!

Among the conquests of the century, we must not omit to notice the advent of Modern Spiritualism, and its triumphal march among the nations of the earth. What is this amazing movement which has startled the religious world from its drowsy insensibility; that breaks down the limitations of science; that staggers the material philosophers, and refutes popular skepticism by the irresistible logic of events? There are mysterious forces at work among the elements and forms of matter: The invisible powers play with gravitation; they destroy the ponderability of material objects; they lay invisible hands on the laws of molecular attraction and chemical affinity. Inanimate objects are apparently endowed with the powers of life and the functions of volition, sensation and voluntary motion. The ignorant astonish the wise by speaking in unknown tongues, and by revealing profound secrets of Nature and the human mind. A new fire kindles and burns on the tongue of the orator; and the great masters of Art, who left their carved memorials and pictured thoughts in the world’s Pantheon, come back to inspire the souls of living artists. Loving voices speak out of the solemn night of our grief, while the chords of the lyre are swept by invisible fingers to notes of inspiration. Heavenly harmonies descend into the poet’s brain, gently as soft perfumes steal along

the avenues of sense. In the cerebral chambers they take form ; they are clothed with beautiful vestments, and listening peoples are charmed by sublime thoughts in harmonic numbers.

The rapid growth of Spiritualism has no parallel in the history of the progress of religious ideas. In little more than a quarter of a century—in some important sense at least—it has made the complete circuit of the civilized world. It visits unbidden the palaces of kings ; it appears in the temples of religion ; it comes to cheer the neglected poor in their humble homes ; it meets the wanderers in far off desert lands ; and it is a sacred presence in the chambers of the dying. It confounds the wise, and humbles the proud ; it enlightens the ignorant, while it uplifts thousands who were bowed down with sorrow, and “ without hope in the world.” With unsparing hand it strikes off the mask from the soul of the hypocrite, and before its unearthly vision the darkest secrets of the human heart may be revealed. The man of depraved life may be disturbed by the presence of invisible messengers, apprehending that his secret thoughts and deeds may be included in their revelations ; but the just have nothing to fear. Peacefully do the pure in heart—little children and innocent maidens—recline by the living springs of its inspiration.

The conquests of Spiritualism are *the victories of Peace*. It is opposed to the bloody strifes of nations. It neither builds gibbets nor dungeons, and never tortures men for inherited weakness and constitutional depravity. It acknowledges one Supreme Being, or infinite good and truth ; but recognizes no diabolical agent, with fathomless ability and power to resist the Divine administration. It does not believe in punishment *as an end*, and disapproves of all vindictive penalties as unwise and calculated to excite the brutal passions of men. Like the great Spiritualist of Nazareth, it calls for “ mercy and not sacrifice.” It is irrational to condemn Spiritualism on account of the small irregularities of its weak disciples, whilst the authors of such denunciation profess to venerate the names and deeds recorded in “ sacred history.” Moses, Joshua and David ; Constantine, Peter the Hermit, and Simon de Montfort, offered whole hecatombs of human victims on the altars of their religion. The ashes of two millions fertilized the battle-fields of the Crusaders. Solomon—said to be the wisest man of his time—built a temple to Moloch on the Mount of Olives, and the beautiful valley of Hinnom—where the fire was kept burning in honor of that bloody divinity—came to be known as Tophet,

“ And black Gehenna call'd, the type of Hell.”

The Christian Church has had its Inquisition, and its victims were burned alive by thousands—nearly half a million

having been tortured in one way or another, during its accursed reign. Spiritualism, on the contrary, offers no bloody sacrifices. It affirms that all bitterness, malice, and cruelty, are forever at war with the pure spirit of its living Gospel. The old system of deified hate—life-long persecution of men for their honest convictions, and aimless suffering in hell forever—is welcome to the bad fame of its bloody heroes, and the foul history of all the engines and implements of tyranny, torture and death. If it were possible we would blot out the very name of the Inquisition from the mind of man, and bury the memory of the heartless inquisitors with their broken chains, and racks and thumbscrews. The religion that is defended by the sword and proposes to damn conscientious unbelievers; whose temples are consecrated to Pride and Mammon by the thoughtless votaries of wealth and fashion, is not likely to improve either personal manners or public morals. Let the warrior who fights with carnal weapons, whether in the name of Jesus or Mahomet, go to his place, bearing his scarred helmet and splintered spear to his last repose. The gold-worshiper shall build his gilded cenotaph; and even crown and scepter rust and molder in common earth with the kingly brow and the regal arm. It is fit that the sepulcher of unsanctified ambition should inclose its weapons and his trophies. Spiritualism accepts no aid from such instrumentalities, for by the will of God Almighty, and for the pleasure of the powers who sit in heavenly places—it claims a deathless existence.

Away from all polluted shrines; out of the arena of theological gladiators and dogmatic disputations, let us calmly study Nature and reverently “worship in spirit and in truth.” Our sublime philosophy finds in the laws of Nature the oracles of God; each form of beauty is a revelation; the purified mind is the temple and altar of the Divine; every curious process is a lecture or sermon; a sincere aspiration or grateful emotion it regards as a true prayer or solemn psalm, and all charitable acts are its appropriate benedictions. Its enlightened and true friends hope and trust it will triumph by loving words, inspired ideas, and God-like deeds. May the white banner, already unfurled in the golden morning of our Spiritual Freedom, become the ENSIGN OF THE WORLD.

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If the account given in Genesis is really true, ought we not to thank this serpent? He was the first schoolmaster, the first advocate of learning, the first enemy of ignorance, the first to whisper in human ears the sacred word liberty, the creator of ambition, the author of modesty, of inquiry, of doubt, of investigation, of progress, and of civilization.—*Ingersoll.*

## Our Young Folks.

### LULU'S COMPLAINT.

BY HESTER A. BENEDICT.

I SE a poor 'ittle sorrowful baby,  
 For B'idget is 'way down stairs;  
 My titten has statched my finder,  
 And Dolly won't sav her p'ayers.

I haint seen my bootiful mamma  
 Since ever so lon'ado;  
 An' I ain't her tunnin'st baby  
 No londer, for B'idget said so.

My ma's dot anoder new baby;  
 Dod dived it—He did— yes'erday,  
 An' it kies, it kies, oh, so defful!  
 I wis' He would tate it away.

I don't want no "sweet" 'ittle sister!  
 I want my dood mamma, I do;  
 I want her to tiss me, an' tiss me,  
 An' tall me her p'ecious Lulu!

I dess my bid papa will b'in' me  
 A 'ittle dood titten some day,—  
 Here's nurse wid my mamma's new baby:  
 I wis' s'e would tate it away.

Oh, oh, what tunnin' yed finders!  
 It sees me yite out o' its eyes!  
 I dess we will teep it, and dive it  
 Some tanny whenever it kies.

I dess I will dive it my Dolly  
 To play wid mos' every day;  
 And I dess, I dess—Say, B'idget,  
 As' Dod not to tate it away.

Written for the SPIRITUAL OFFERING.

### THE ÆOLIAN HARP.

Given Inspirationally by Mrs. Kate Osborn for Our Young Folks  
 Department.

THE golden beams of the setting sun played through the chestnut ringlets of a child as she stood in an open window wreathed with multiflora, shaded by magnolia trees. Near the window on a couch rested the child's mother, whose pale face and transparent hand told that the spirit would soon be free. Daylight was passing away. Birds nestled mid the green leaves of the orange branches; sweet scented shrubs filled the air with fragrance, and dew drops cooled the heated grass. The low murmur of the winding brook on the hillside alone broke the silence. All was calm and full of beauty resting from the heat of day. But soon the sound of grief



from a little child startled the birds from nest and bough, while the murmur of the brook was lost in the cry of anguish.

"Mamma, take me with you to the angels! Don't leave me alone, you are all the mamma I have got! What will I do without you?"

These words echoed forth from the open window, till bud blossom quivered neath the vibration of grief.

"Don't cry so Ruth," said the dying mother to her little girl only eight years old. "Darling, listen to mamma and remember all I tell you. I am going with the angels to their home, but I am not going to stay there all the time, I am coming back to watch over my little daughter, to bring bright, beautiful thoughts that will help her to be pure and truthful. I shall see you all the time and will know all you do: when you are good it will make me very happy. But if you are angry or unkind to any one, it will grieve me so much I cannot be happy even in the beautiful Summer Land."

"Bring the æolian harp I gave to Ruth," said the faint voice. The harp was placed on the couch, then the mother clasped the little hands across its strings and said, "Darling, by the sounds of this harp you shall know when my little girl makes me happy and when she makes me sad." "Kiss me Ruth, the angels have come" she murmured.

Again the weeping child was pressed to her heart,—one more word—"Ruth," and the voice was silent. A rosy light played through the wreaths of multiflora and shimmered across the floor. Musical echoes lingered on the magnolia blossoms, and light footsteps were heard in the room. Ruth looked up. At the foot of the couch stood four spirits veiled in white holding a hammock made of flowers fragrant with snow-white lilies and jasmine. At either side of the couch knelt four angel children; their robes were blue like the sky, and over the head of each one arched a beautiful rainbow blending the soft hues of every color. These blended hues fell across the couch weaving a double network that rested on the hands of the children. This network resembled honeycomb woven of gold, and silver wire wound with soft chenille of blue and scarlet. When it was finished there was a rustling in the air like the fluttering of a bird, and Ruth saw her mother lying in the beautiful resting place made for her by the angels, while on the couch beneath, cold and still was the form she had left. Like a glove that lies on the floor, while the hand it has just covered rests on the table above.

The glove is shaped to fit your hand, when it is on it opens and closes at your will, but when it is drawn off it is cold and motionless, showing that the life and warmth belongs to the hand that controls the glove. Thus it is with the human form. It is moulded to fit the spirit; and when the spirit is in it—it

moves and acts as the spirit wishes. But when the form is thrown off, like the glove, it is cold and motionless, showing that the life, warmth, and power to act, belongs to the spirit that controls the body. A gentle breeze passed over the couch and wafted the beautiful network with its treasure to the hammock of flowers. There it rested.

The angel children arose in the air forming a circle above, while the rainbows twined and arched still higher, flashing down gold and purple lights through waves of softest amber. But soon the spirits in white, the hammock of flowers, the angel children, and the sparkling rainbows, all slowly passed from the room; and ascended into the blue sky—above the clouds—beyond the stars,—home to the radiant Summer Land!

“Ruth she is gone, did you see it all?” said her aunt Flora, adding in a low tone, “thank God we are all getting clair-voyant.”

“Yes,” answered the child, and I understand it too. Mamma has gone to heaven, and if I am good she will be very happy. “But auntie, when you look at the couch don't it make you feel as if that is mamma lying there?”

“No darling, for there is no light in the eyes, no sound on the lips, no warmth in the heart. It is only the house she lived in; we love it, for it was once the home of a spirit we love. It remains like a beautiful vase when the lovely flowers with their exquisite colors and rich perfumes have been taken away.

Weeks glided by, and all the time Ruth tried to be very good, remembering the last words spoken by her mamma, when she went with the angels. Ruth knew she was making her mamma happy, for every night when she fell asleep on her little couch, strains of sweetest music from the æolian harp floated through the room, filling the air with harmonious melody; soothing the motherless child to sleep. But one day Ruth forgot that on her depended the happiness of her spirit mother, and allowed herself to become very angry; saying many unkind things to aunt Flora, who had so tenderly cared for the little orphan. And what had aunt Flora done? In her great love for the child, she refused to let her join a party of children in a boat ride, fearing some harm might come to her. For this, the sunshine of home was broken by angry words, and the day passed in gloom.

Night came and Ruth went to rest, but alas! there was no rest for her. For sad strains from the æolian harp moaned through the vines at the window, and crept through the room like a wail of anguish. Every harp string seemed to give forth a quivering sigh, that echoed everywhere, till the air was laden with the vibrations of grief. Ruth's heart beat quick with remorse. She remembered the farewell words

that were spoken, and felt that through the æolian harp her dear mamma expressed the great sorrow that had been brought to her by her little girl. The child arose and laid her hand on the harp-strings, hoping to hush their sad murmurings, for it was more than she could bear. Heavy drops fell on the little hands and the harp was wet with angel tears. Broken sobs brought aunt Flora to the weeping child. The story was told—forgiveness asked and received—but many hours passed away ere Ruth was soothed to slumber on aunt Flora's loving heart. Time passed, flowers bloomed and faded, clouds and sunbeams changed their places in the sky, but the æolian harp ever gave forth joyous strains of melody. For after that night the angel mother wept, her parting words like a golden shield kept back the sharp arrows of anger, which too often pierce loving hearts, leaving their broken strings to mark their desolation. Remember, over every unkind word spoken on earth, the æolian harps of paradise are sighing.

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### Editor's Table.

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#### HAPPY NEW YEAR.

THIS is a season of compliments, and of sentimental reflections upon the death of the old and birth of the new year. Resolutions of amendment are always in order, but *now* is as appropriate a time as will occur in the next twelve months to form such resolutions as are necessary to the reparation of past deficiencies, and to a proper growth in spiritual life and practical goodness. This too is a season for renewal of friendships, fraternal greetings and kindly gifts.

“Friendship above all ties does bind the heart ;  
And faith in friendship is the noblest part.”

The bestowal of gifts, if from the genuine and spontaneous expression of the heart, prudently bestowed, are among the pleasant enjoyments of the season. It should be ever remembered, however, that

“They are the noblest benefits, and sink  
Deepest in man ; of which when he doth think,  
The memory delights him more, from *whom*,  
Than *what* he hath received.”

With the mass of the people, the times are inauspicious for costly gifts, many may be compelled to say with *Miss Landon*,

“Flowers are all the jewels I can give thee.”

A simple flower given in sincere affection may be more highly appreciated than presents rich and costly.

“ God weighs the heart ; whom we can never move  
By outward actions, without inward love.”

Gifts depend not so much on trade value, as upon adaptation to the real want of the recipient. A book is many times of far greater benefit than any thing else that can be bestowed. In connection with this thought we suggest the *SPIRITUAL OFFERING* for a year, as an appropriate gift to any friend. After the monthly reading of its valuable contents, then, at the end of the year, well bound at a trifling cost, it makes a beautiful book of permanent value. Will a few of our patrons accept our suggestion, and order for some friend, either the bound volumes, or the *OFFERING* for the coming year. We feel quite sure the gift would be appreciated.

The year just closing we regard as the most successful for the advancement of our cause since the dawn of Modern Spiritualism. Looking over the amazing progress of the past *thirty* years, what wonderful achievements may we not confidently look for within the next quarter of a century. Charles R. Miller reports that one of the materialized forms which appeared to him in the presence of Alfred James, the wonderful materializing medium recently developed in Philadelphia, was one of noble mien, fully dressed in oriental costume, and calling himself Prince Radama. He was handed a pencil and requested to write; he did so, returned the paper to Mr. Miller, and he found legibly written thereon: “Radama, son of the Rajah of Lahore. ONLY DEWS NOW—SOON COMES THE SPIRITUAL STORM.” What a grand prophecy do we find in these most expressive words. During the past thirty years we have only had the “dew, next comes the Spiritual Storm.”

Kind reader may the year we are just entering upon prove the successful, the initiatory one of that prophecied of period; may you and I each perform well our allotted part in the great work. With this earnest wish in our heart, and a desire for the highest good for all our readers, with this issue of our loved Magazine we send to all, the kindly words. A MERRY CHRISTMAS : A HAPPY NEW YEAR.

## PROGRESSIVE WORK UNDER OUR OWN OBSERVATION.

LESS than three months since we commenced our work in Rochester, and now with the help of our spirit friends we have the pleasure of ministering to a large, and as intelligent a congregation as convenes in the city. The Temple is centrally located, beautiful in its finish and adornments, and in every respect desirable for our use. We ever feel therein a hallowed influence, and that we are blessed in our work. Our thanks are due to Mr. W. W. Parsells, who presides over the meetings with gentlemanly dignity, and manifest happiness and earnestness in his work. We find earnest workers in brothers Jones, Austin, Marsh, Warren, King and others, and from our sisters too we find ever extended the helping hand, look of sympathy, and word of encouragement. Some there are in sympathy with us, but not publicly identified with our cause, from whom we have received acts of kindness that greatly aid us in the work we have to do; these we cannot name. We would not forget to acknowledge our sincere obligations to Mr. Child, who cheerfully volunteered his services as Organist, and to Mr. Gibbs, sisters Coan, Barker and others who assist in the singing. All have been unremitting in their attendance.

Sunday Dec. 8th and 15th, our congregation was addressed by Rev. John Tyreman of Australia. We were glad to welcome to our rostrum this earnest brother from a far off, foreign land; one who unhesitatingly surrendered a good standing in the ministry of the Church of England, where his prospects in a worldly point of view were fair for ease and competence. These he cheerfully surrendered to his convictions of the truth of Spiritualism, and became a zealous advocate of its philosophy. Mr. Tyreman is a man of culture, with gifts of a high order which cannot fail to make him an efficient worker in our cause.

We hear of circles for spirit manifestations in every part of the city; many in private families, others more publicly attended. A few we have visited and find an interesting work going on. Our physical and other test mediums are doing well, and we hear the same report from our Healers. To persons from a distance visiting Rochester, we will afford all the

information we have and are sure we can send them to trustworthy Mediums with whom they will be glad to meet.

The presence of Brother Tyreman in Rochester afforded us an opportunity to visit Buffalo, where we were heartily welcomed and kindly entertained at the hospitable home of Mr. and Mrs. A. H. Frank. This is known far and wide as the Mediums home in Buffalo, and from which no weary or peniless advocate of Spiritualism is ever turned away. We addressed large audiences morning and evening of the two Sundays we passed there, and can see no reason why a large congregation may not be built up. Unity of effort and earnestness are all that is required; the people are ready. We met several earnest workers. Names we cannot recall, except those of Mr. and Mrs. Geo. Montague, Mrs. Kennedy and Mrs. M. A. Fullerton, M. D.

Mrs. Fullerton graduated from a medical college, and aided by her mediumistic powers is successful in the treatment of all classes of diseases, and psychometrical delineations of character. Those desiring her services, should address her 23 West Swan street. Mr. Frank Ripley, a good test medium, may be addressed care A. H. Frank, 123 West Eagle street. We met one or two other mediums but failed to remember names, and did not get their address.

Mr. Tyreman was engaged to speak in Buffalo the last two Sundays in December, and E. V. Wilson during January. We hope these efforts may result favorably, and a permanent congregation be established.

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## THE PHANTOM FORM;

Or, Experiences in Earth and Spirit Life.

BY THE EDITOR.

PART SECOND.

### CHAPTER IX.

**I**N TO my veins had been poured the elixer of life; across my path fell the glory of a new existence. The repulsive shadows of selfishness and unrest were drifting earthward, a divine presence seemed to enfold and uplift me; all things combined to recall the memory of one whose praises my heart

was ever repeating. If I walked upon the shady lawn, the fragrant breezes repeated his name and recalled the melodious accents of his voice; every living form was transformed into a likeness of him who was the one star to which my spirit turned. I confidently expected that Gonzalo would visit me; but days lengthened into weeks, weeks into months and he came not. Mother, Thalia and friends were often with me. They rejoiced in my improvement, but never mentioned Gonzalo, and at last the unpleasant conviction forced itself upon me that I had become interested in one who had forgotten my very existence. I resolved to lock the secret in my heart and apply myself with renewed energy to the acquisition of knowledge.

I had formed a few congenial associates at the school. Ladies and gentlemen whose lives seemed as isolated as my own. Gradually the constraint and suspicious reserve which had characterized our intercourse wore away, and from mutual sympathy in our studies, we came into closer and more intimate relations. From them I learned much of life in the sphere we occupied. Society was divided into many circles. The religious represented by a large and intelligent class; the worldly and thoughtless, intent on seeking their own pleasure and filling the flying hours with what they termed happiness. The scholars, as they were called, formed another class. Here was found the most advanced thinkers, as well as those whose whole aim and object was the acquisition of truth. This was the least numerous and yet the most powerful of the three classes. It was looked up to with respect and veneration. The members of this class were connected with no religious sect, and had freed themselves from all narrow prejudices and sectarian tendencies. These classes do not represent those spirits whose attractions are to the earth. I was told that missionaries frequently descended and labored with the people; but it was a significant fact that they never entered the Universities nor approached one who attended them. There was also a class of independent teachers who, upon their arrival from earth, immediately commenced their iconoclastic work. This aided in preparing many who were still wrapped in the folds of mythological error for the reception of natural truths; and awakened a love for the verities underlying the outer form of science. Many had passed from the Universities, gone to dwell in higher spheres, returning at times to inform friends of their happiness and progress. I was much pleased with the glowing descriptions of other plains of Spirit Life, and enquired how long I should occupy my present position before being permitted to pass on.

“That depends upon the rapidity of your progress. Greatly as you admire intellectual facts and earnestly as you are seek-

ing to adorn your spirit with pearls of knowledge, your advance is very slow. Your heart, continued my friend, has not yet been touched by that broad, humanitarian love which would lead you to forget self and your own attainments, to administer to the aching hearts and diseased moral natures which are constantly rising from earth. I have seen you imparting comfort and consolation to one, and only one; but judging from your appearance, you were not impelled to this work by true sympathy and self abnegation. It does not brighten your eye and lighten your step as it would had the motive been high."

My cheek flushed at this allusion to my selfishness, for I was compelled to admit its justice, and also that the repulsive man I served was my father. He had often repeated his wish to see mother, and I realized that he could never be at rest until he had besought her forgiveness. She had hitherto declined to see him, sending her pardon by me and begging him to forget the injustice of the past and to strive by noble action to become worthy the respect of the good and true. This did not satisfy him; he longed to feast his eyes upon her beautiful face and hear again the voice that had so often cheered and soothed his children. He never wearied in asking questions of her appearance and condition, and was overjoyed when at last she consented to meet him. I thought it strange he had never mentioned the Phantom Form, nor Eunice; but as he avoided the subject, I was silent.

The day fixed for my mother's arrival, I repaired to the cottage where my father spent all his time, for he persistently refused to mingle in society, and would neither see or converse with any one. His only expressed wish was to see mother. The hot fire of remorse seemed burning into his very soul. This woman, crushed and despised by him on earth, seemed to hold a wonderful power over him; she was the power that was to compel his regeneration. I was at the cottage when mother approached leaning upon the arm of my brother who had left the earth in childhood. I had met him once only since I passed from the physical body, and was delighted to see him again. Father was trembling violently as they drew near. He declined to touch the hand extended to him, fell at mother's feet and kissing the hem of her garments, implored forgiveness for the past. Mother was calm and self-composed. With quiet dignity she bade him rise, and after presenting his son whom father had not noticed, she said:

"I had hoped to avoid the excitement which this meeting must cause you. The past is dead, bury its errors and wrongs so deep that they can never be resurrected. Our marriage was a misfortune. You were true to the nature you had inherited. Long, long before my flight from earth, the tie that bound us



was severed; now every shadow and taint of that earth life has departed. I no longer condemn you; rise, throw off the shadows of selfishness, pride and ambition. Beautiful germs are sleeping within the chambers of your soul, permit them to guide you to a noble manhood. I am supremely blessed; when you have passed above the darkness that now surrounds you, we shall meet as friends. Press onward and upward, and now, farewell!"

"Oh no, no you must not go, do not leave me! I have much to say to you, I must tell you how deeply I have wronged you, how deeply I have sinned against you!"

"I have read every page of your life. Know all your weakness, all your folly. Freely I forgive and gladly will aid you as I can."

Oh thanks, a thousand thanks, but stay: your purity and brightness transforms and elevates me. Oh, if you forgive, will you not,—is it too much to ask you to come often,—you and you alone can save me from the haunting memories of the past. You can quench the fires of gehenna! Come and elevate me by your presence, tell me of the world in which you live, let me feel that we are not entirely sundered!"

Mother's fine form was drawn up to its full height, and her very soul seemed luminous in her eyes, as she replied.

"Love is the most powerful element of the soul, death can never touch it! We never loved, else this separation had been impossible. My pathway lies away over the purple mountains; there is a realm of whose beauty you have not the faintest conception, there are homes whose outward loveliness correspond to inward harmonies. There friendship and love have ascended loftier heights and compassed broader realms, accomplished loftier purposes than you can grasp. There is my home, there are the streams of inspiration and wisdom which have prepared me for the work in which I am now engaged. To-morrow with a band of noble souls I cross the magnetic gulf and pass to a distant sphere to aid in preparing for the influx of light which is to uplift millions. No ties bind me to you, no wish draws me here. We have met as meets two atoms in one form, to dwell a time and then drift out into the unknown. Cease trying to draw or hold me, I am not a part of your being or you of mine. Forget the past, cover it with the fragrance of noble deeds and the future will give a rich reward, farewell." She bowed gracefully and moved swiftly from the cottage.

Father cast himself upon the floor, crying, "lost, lost." No, not lost I replied, she is a star whose brightness will ever draw you heavenward, an angel whose perfection will save you. Rise, rely upon your own strength, I will aid you as best I can.

[TO BE CONTINUED.]

## Editorial Notes.

TO OUR PATRONS.—Kind friends. The first number of THE SPIRITUAL OFFERING for the year 1879 is before you. Please compare it with January 1878, and the improvement will be so apparent that it cannot fail to encourage you for the future, and we hope, induce you to interest others in our behalf. We are under obligations to esteemed contributors for the very excellent table of contents we present to our readers this month. Some of the articles being longer than anticipated accounts for the brevity of editorial matter, and non-appearance of several contributions intended for this number, also most of the Review of Current Literature.

The beautiful portrait of the "Maid of Orleans," and the vivid sketch of her Mediumistic Life, by Prof. S. B. Brittan, will first attract attention. "The Conquests of a Century," by same author, is worth a year's subscription. Mark the power and beauty of the closing paragraphs on the advent of Modern Spiritualism. R. D. Jones, Esq., has made Chap. III of his history, deeply interesting. Mrs. Kate Osborn has written many valuable articles for the OFFERING, but never anything more beautiful than the "Æolian Harp" with which she favors our Young Folks.

William Emmette Coleman, ably combats the Pre-existence dogma, and in the closing article which will appear next month, successfully overthrows the assumptions of the advocates of that baseless theory. No words of commendation are needed from us to interest the reader in the poetic words of Miss Belle Bush, "The Oracles of the Oak," cannot fail to strengthen all struggling amid life's conflicts. The Spirit Communication on page 146, will interest all believers in the Communion of Spirits. We expect others from the same source. We hope all who desire to know of the Life Beyond, will be interested in the brief chapter we give of the "Phantom Form." From it we learn that all progress in the other life depends upon earnest, unselfish work to elevate and bless others.

The Magazine falls far short of what we desire, and purpose to make it. We cannot, however, hope to sustain and improve it, unless those before whom we spread our monthly feast of good things, will aid by remitting amount due us, and send at least *one* new subscriber. FRIENDS PLEASE REMEMBER US AT ONCE. *Over four hundred* subscribers are in arrears.

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CORRECTION.—In the December issue of the OFFERING, we gave a kindly notice of the *National Citizen and Ballot Box*, Mrs. Matilda Joslyn Gage, editor and publisher, Syracuse, N. Y. We have since received the December issue and find upon

a more careful examination of its contents, that we were in error in the statement then made, that the "History of Woman Suffrage from 1848 to 1877," appearing in a series of articles in that paper were written by Mrs. Elizabeth Cady Stanton. The History is written by the Editor, assisted by her associates, Mrs. Stanton and Miss Susan B. Anthony. The December number of this excellent journal is before us, replete with matter of deepest interest to every friend of woman's advancement.

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SPECIAL NOTICE.—This copy of the OFFERING is sent to several persons whose names have been sent us. We also continue to send to many, who from forgetfulness or other cause, have failed to remit for the present year. Will all who do not want the OFFERING continued, after reading please return with their address on the cover. All who *do* want it, and wish to sustain the only Spiritual Magazine in America, must realize that we need pay at once to defray the large expense of its publication.

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#### LECTURES.

I will accept calls to lecture on week day evenings, in any town or city, on or near the railroad west of Albany. Tuesday, Wednesday and Thursday evenings must be the time, to enable me to return to my Sunday congregations.

Address,

NETTIE PEASE FOX,

170½ West Main street.

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#### THE VOICE OF THE PEOPLE.

LYMAN C. HOWE.

Your stinging words in December OFFERING, on the "Work we have to do," ought to *burn* their way to the hearts of those selfish autocrats who feast on the blood of the starving poor. "Devote your Magazine wholly to Spiritualism," smacks of a Sectarian inheritance. What *is* Spiritualism? If it does not reach the spawn of the world, and touch with its magic the buried germs of virtue and justice, and arouse the dormant sensibilities and sleeping conscience to strike down the crushing creeds of moral and social despotism, and *renovate* society in *all* departments, that this earth may be a fit receptacle of the heavenly order and an inviting abode for the "pure in heart," then it is *doomed*, like all other *limited* religions, to pass away and give place to a broader, deeper, higher revelation. But it *does*. Nothing can escape its immortal fire. Thrones tremble at its voice. Hoary error dissolves in its light, and powerful

systems of organized evil groan in dying despair under the lightning lances it drives at the heart of sin.

The inspiration of those loyal words, defining "The work we have to do," bears down upon the proud tyrants whose defenses are political shams and religious "shoddy" with terrible force, and give courage to the faithful who love Spiritualism for the *good* it can do.

DR. G. L. DITSON, ALBANY, N. Y.

I can say that your publication is the most beautiful of all that reach me; you certainly display great taste in its production, and I see that you are fortunate in procuring able contributors. Believe me that you have my warmest wishes for your success, and my prayers that God will prosper you in your great work.

H. M. STEWART, PENN YAN.

I think highly of the OFFERING. In literary tone and ability it can stand by the side of the best magazines in the country. The articles of R. D. Jones working up the history of the *Great, Swiftly Coming Religion of the World*, is scholarly, condensed and good.

WM. H. DENNIS, ZURICH.

I HAVE received a copy of the OFFERING for November, which you sent me at my request, and must say after carefully perusing it, that it suits me to a "dot." I do not give prominence to any particular portion of it, but am well pleased with it entire. Such a periodical has long been needed, and I think it the duty of every Spiritualist and Liberal in the State or United States, to help aid and sustain you in the work which you are trying so nobly to perform.

MRS. DELINDA ELVIDGE, BLOOMFIELD, MO.

The OFFERING has indeed been to me a rich intellectual treat. If I was not poor I would take all the Spiritual papers, and others that advocate liberty of thought. The dangers threatening, require every liberal to be on the alert and help on the cause of liberalism by giving financial aid to moral patriots and heroes who are now fronting the battle-ground in the mighty contest between freedom of thought, speech, pen, press and mails, on the one hand, and the introduction into our constitution and laws of theological terrorism. Many persons are now, only too anxiously awaiting the time when by some unexpected stratagem, they can introduce into the constitution, couched in ambiguous language, an amendment, which to the unsuspecting can be interpreted to have a reformatory tendency, and which they can interpret when expedient to give them power to crush out every vestige of freedom by diabolical persecutions.

OUR SPIRIT FRIENDS ALWAYS WITHIN CALL.—There are individuals whose minds appear to be so obtuse as regards Spiritual laws, that they charge it against physical mediums as an evidence of fraud on their part, that the kind of manifestations adapted to the wants of the persons present should come to order when wanted! Who that is at all acquainted with the beautiful law of spirit attraction, can answer such an objection otherwise than by holding up both hands in amazement.

OBSERVER.

H. STRAUB, DOWAGIAC, MICH.

It is true, as you say, that many questions of great importance are now rising before the world, especially in our own country. Religious bigotry, political corruption and a monied aristocracy, are combining to reduce us to a nation of slaves. Truly, it is the duty of every one who can, to use pen or voice in the great struggle that is now upon us.

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### REVIEW OF CURRENT LITERATURE.

BY WILLIAM EMMETTE COLEMAN.

*Reason of Money. or Metaphysics of Money, in connection with the Science of Government. A new Financial Plan, by A. H. John, D. D.* 45 pp., 8vo. Kirksville, Mo., S. M. Pickler. Paper, 50 cents.

Many and varied are the plans being presented involving a solution of the pressing financial problems now engaging public attention; and this, the latest, seems to be the product of extensive research and of much thought by Dr. John. As its title indicates, the author is something of a metaphysician; and the basic principles of our sociologic structure are rationally considered and cogently formulated, with special reference to the questions underlying a sound and safe system of currency. All those interested in these grave and pregnant issues (and who is not?) would do well to procure a copy of this ably written and well-digested *brochure*. No outline of its contents can do it justice, but among other subjects which it seeks to attain may be mentioned, "to subserve the purpose of a more rational conception of the form of our government, and induct the reader into these fundamental principles upon which it is founded, how to perpetuate it and how to make it subserve the purposes for which it was intended by its author, and how that its people can in the future become more wise and truly great, and finally more happy than any nation before in the history of man."

*The Non-originality of Jesus' Teachings.* By William Emmette Coleman. Free-thinker Tract No. 1. 2 pp., 8vo 1 cent.

This tract aims to set forth the various sources from which Jesus derived his teachings as presented to us in the Gospels. It seeks to demonstrate, that every precept of value to mankind ascribed to the Nazarene Reformer had been taught by others in his own nation, the Hebrew, prior to his time; the only originality to which Jesus can in truth lay claim being the voicing of various unwise, extravagant, impracticable, and in some cases, immoral commands attributed to him in the Synoptic Gospels. The remainder of his gospel—as it was subsequently called—was, it is claimed, taken wholly from the Old Testament, the Talmud, the writings of Hillel, the Book of Enoch, and the doctrines of the Essenian Brotherhood of his day.

THE  
SPIRITUAL OFFERING.

A MONTHLY MAGAZINE.

*Devoted to the Interests of Humanity, from a Spiritualistic  
and Scientific standpoint.*

FEBRUARY, 1879.

THE CLAIMS OF SPIRITUALISM TO INVESTIGATION.

Outlines of a Lecture delivered in Rochester, N. Y.

BY J. TYERMAN.

IT IS gratifying to think of the progress Modern Spiritualism has made in the world, considering the efforts that have been put forth to extinguish it. There are many, however, who are still opposed to it, either through ignorance, prejudice, sectarian interests, or other cause. This lecture is intended for such. I should like to induce them to divest themselves of all unfriendly feelings, and undertake the investigation of it, in a candid, truthseeking spirit. I do not care how sceptical they are, if their scepticism is only reasonable and open to conviction. I know of no disputed question, for which full and fearless investigation may be so confidently invited as that of Spiritualism. If the investigation is impartial and thorough, the intelligent Spiritualist fears not the result. I will speak briefly of the possibility, probability, actuality, and methods of Spirit Communion, in the hope of influencing some of those still outside our ranks, to look into this matter, by showing them that it is at least worthy of examination.

I. First, consider the *Possibility of Spirit Communion*. I shall take for granted the existence of a soul and the reality of a future state. Can the soul, when freed from the body, return to earth, and make itself known to surviving friends? Who shall declare this to be impossible? To justify any one in dogmatically denying this possibility, he must possess a knowledge of the soul, its nature and capabilities; of the other world,—the laws that govern it, and the forces that operate in it; and of the connection between that world and this, which no one on earth can justly boast. I shall therefore assume the possibility of this communion, and proceed to the more important question.

II. Is such communion *Probable*? I think it is; and as a matter of argument, I should infer its probability, first, from *the character of God*. Christians themselves claim that God is a being of pure and unbounded love; and therefore he must desire the welfare of all his intelligent creatures, and approve of any and every means that can be used to promote that welfare. And as it can be proved that Spirit communion has this tendency, it must be as agreeable to the Divine will, and it is in harmony with his inimitable laws. *The interest departed Spirits must still feel in those they have left on earth*, is another reason for believing in the probability of this communion. There is nothing in death to affect any radical change in the soul. Death is but a transference from one part of the universe to another. The soul will take with it its memory, reason, affection, and everything that constituted its individuality on earth. And therefore those on the other side of the river must not only still remember their relatives and friends on earth, but love them, feel an interest in their welfare, and desire to assist them, if that is possible. The mother has not forgotten nor ceased to love the child from which she was removed; and if a channel is open, is it not reasonable to suppose that mother will return to earth, make herself known to that child, and as far as laws and circumstances allow, minister to it as a guardian angel? That would surely be a nobler work, and far more worthy of a motherly nature, than to spend her time in selfish enjoyment in such a place as the orthodox heaven. We may rest assured that those loves and interests which our departed friends still feel, will bring them back to us, if a return to earth is possible.

*Our limited and imperfect knowledge of the world to come*, is a third reason for believing in the probability of spirit communion, as a means of increasing that knowledge. Ask the orthodox believer in a future state, what he really knows about it, and you will find that he is ignorant on many points which it is desirable should be made clear. He will refer you to the Bible as the source of his information on the subject; but that book, with all due respect, is very barren of teaching on this important question; and a considerable portion of the little it does supply, is not of a nature to commend it to many intelligent and thinking minds. We naturally desire fuller information than it gives. To tell us to be content with what God has been pleased to reveal in that ancient record, and that it is wicked to attempt to lift the veil, and penetrate the mysteries on the other side, is to insult many of the noblest intellects of the age. If it is right and desirable to seek further knowledge on other subjects of far less importance to us, it cannot be wrong to wish for more light on the world that is soon to be our eternal home, nor unreasonable to suppose that

its inhabitants will do their best to supply what is so much needed. It seems to me in the highest degree probable, that our friends will return to us if they can, and enlighten us as to their new home, their mode of living, their employments, and a thousand things beside, that we feel an interest in.

*The gradual and progressive character of all past revelations and developments of truth*, is a fifth reason for believing in the probability of the thing in question. What knowledge we have got on the future state, and other subjects more or less related to it, was not obtained all at once. It did not burst upon the human mind like the sun in its noon-day splendor, but was gradually revealed, as man's mental and spiritual powers expanded and his wants increased. The Bible itself illustrates this truth. The Mosaic economy was an improvement upon the Patriarchal state of things; and the gospel dispensation is presumed to be far in advance of the preceding economy. But is it a final dispensation? Was it intended to complete the plan of progressive development that had been in force so long? I think not; nor does the Bible itself, sanction the notion that it was. And therefore, in perfect harmony with the very laws and principles which the scriptures illustrate, some such further unfoldment as Spiritualism purports to be might reasonably be expected.

*The necessity for such a dispensation as Spiritualism, in the present condition of the religious world*, is the last reason I have time to mention at present for maintaining the probability of spirit communion. Orthodox Christianity is on the wane; its dogmas are assailed on all hands; the very foundations of religion are being shaken; scientific materialism is boldly challenging the belief in God, and the immortality of the soul. And the churches seem powerless to cope successfully with existing difficulties. Scepticism and positive unbelief are spreading rapidly, in spite of all they can do to prevent it. Objections are raised which they cannot fairly meet; arguments are employed against them which they cannot satisfactorily answer; and evidences are demanded which they are utterly unable to supply. Something is needed that is adapted to the peculiar intellectual and religious wants of the present age; and reasoning from experience and analogy, I should expect some such dispensation as Spiritualism professes to be; supplying as it purports to do, positive proof of immortality, and furnishing the most rational and powerful incentives to a pure and noble life.

III. Thirdly, notice the *actuality* of Spirit communion. Has what has been shown to be both possible, and highly probable, really taken place? I affirm that it has. But what evidence is there to satisfy the candid, inquiring sceptic that such is the case? The evidence for those who wish for it, is



twofold—presumptive and direct. The *presumptive* evidence consists in such considerations as the following. First, the witnesses to the truth of Spiritualism are found in nearly all parts of the world; hence it cannot be said to rest on the testimony of a handful of persons in some obscure locality, who may have concocted it for some unworthy end. Secondly, they belong to all ranks in society; hence the upper classes cannot regard it as merely the product of the ignorance and superstition of the lower classes, nor the lower reject it as a mere device of the higher for selfish ends—it affects upper and lower alike. Thirdly, though over thirty years have elapsed since it was introduced to the public, it has never been exposed. If an imposture, could it have escaped detection so long? If a delusion, would not the bubble have been likely to have burst before this? Think of what has been done to expose and destroy it! The pulpit, press and general public have combined to put it down, and I think they would have succeeded, had it not been founded on truth. Fourthly, a number of men, thoroughly competent for the task have undertaken to investigate it, with the full conviction that they would be able either to prove it all false, or explain any truth there might be in it on some other than the Spiritualistic theory, but they have become fully convinced, not only that its facts are as alleged, but that the hypothesis of Spirit agency is the only one that satisfactorily explains them. And the inference to be drawn from this fact is, that if other skeptics would investigate as those in question have done, they, too, would be constrained by the logic of undeniable facts to accept Spiritualism as a truth.

The *direct* evidence consists in the positive testimony of those who have personally proved the truth of Spiritualism. On behalf of the witnesses it may be urged that they are first, eye and ear witnesses, and do not deal in mere hearsay or second hand evidence. Secondly, many of them are well qualified to examine the phenomena, and give a scientific opinion upon them. Thirdly, the disinterestedness of many of them is in their favor, having nothing to gain, but often much to lose through their adhesion to Spiritualism. Fourthly, the high moral character of numbers of them gives great weight to their testimony. Their evidence in favor of any thing else would go far to determine a verdict. Fifthly, their independence of each other, and the consequent impossibility of collusion, is another strong point in their favor. And lastly, their number ought to have great weight with skeptics. They are not a mere handful, but amount to millions, and include some of the most intelligent, cultured, scientific, and trustworthy men of the age. Surely a movement for which such an array of testimony can be adduced, is at least entitled to investigation.

IV. The *methods* of Spirit Communion is the fourth branch of my subject; but I have not time to enlarge upon it. They lift tables, make raps, do writing, create lights, play instruments, control organisms and speak through them, materialize hands and full forms, sit for their photographs, communicate intelligence on a variety of subjects, and in other ways manifest their presence and power to the patient, honest, truth-seeker. Let the skeptic, then, do as others have done, and it is morally certain that you will prove that Spiritualism is a grand truth, and not a mere fraud or a delusion as its enemies have so often alleged.

For the SPIRITUAL OFFERING.

### DRIFTING LEAVES.

BY S. B. BRITTAN.

(Notwithstanding Professor Brittan's prose writings are remarkably rhythmical, and otherwise poetic in thought and diction, he seldom attempts to write verse. He long ago had occasion to observe that in his case, the rules of versification greatly limit the freedom and force of expression. This fact and his fine appreciation of the best poetry, may suggest the reason why he so rarely essays to embody his poetic conceptions in verse. In raking up some of his Drifting Leaves for this number, the following stanzas came to the surface. They were written nearly thirty years ago at Oriskany Falls, N. Y., where he chanced to stop one cold November night while on a lecturing tour through the West.—EDITOR.)

#### WATCHING AT THE SEPULCHER.

By the graves of the silent dead  
 He sat, while the winds were sighing,  
 And Night curtained the lowly bed  
 Of the dead and dying :  
 And midst the sable realms afar  
 Appeared a solitary star.

From the deep of the azure skies—  
 Adown through the shadowy gloom—  
 The Angels watched with sleepless eyes,  
 The slumbers of the tomb ;  
 Bidding the mourner dry his tears  
 And still the tumult of his fears.

O, gaze not on the voiceless urns  
 Where Mortality lies sleeping ;  
 While the rapt Soul adores and burns,  
 Thou alone art weeping—  
 And Angels clad in star-lit robes,  
 Come out from their divine abodes.

The giant Wrongs of earth expire,  
 And all the sons of Want are blest ;  
 While brightly burns the sacred fire  
 To light the watcher's rest ;  
 And Angel voices from above  
 Proclaim below, the reign of LOVE.

The cumbrous forms of Earth and Time,  
 With shafts of purest light are riven ;  
 TRUTH, in a victory sublime,  
 Descends again from Heaven :  
 Now Morning drives the clouds away,  
 And ushers in the promised DAY.

#### POETRY OF MYTHOLOGY.

The spell of invincible ministers was everywhere upon the earth, and their mysterious powers influenced the minds and destinies of men. It was Aurora who opened the gates of the Orient, that the god of day might enter in his chariot of fire and glorify the natural creation. The dewdrops that glistened in the morning sun were the tears of the goddess, with which she watered the flowers on the hills and in the valleys. Zephyrs breathed and the forrest-boughs became musical, while the tall grass and golden grain in the meadows and fields waved in graceful undulations. The shimmer and murmur of rippling waters were caused by the light and motion of the Naiads that sported in the springs and danced on the surfaces of waveless pools and crystal lakes. Pan responded to the shepherd's pipe; Diana pursued the stag; Bacchus was among the vines, and Ceres presided at the harvest home. It was the office of the young and beautiful Hebe to put the cup of nectar to the lips of the gods. Mars governed the fortunes of war, and in his honor the Romans erected many temples. In the center of the grand circle of the Olympian Court was Venus, the goddess of beauty and love, engirdled by the Graces, and accompanied by that naked boy with bow and quiver, who, even in Christian lands, has never ceased to play the mischief with the human heart.

#### ELECTRICAL SCIENCE.

The fact is not generally recognized that the progress of the world is chiefly due to a few leading minds. In spite of general ignorance, popular delusion, and the opposition of scientific pretenders, the men of bold and irrepressible genius make their way into new fields of research, from which they bring fourth the facts and evidences that silence unreasoning skepticism, and the world is enriched by the fruit of their la-

bors. Not restricted to the domain of ponderable substances, they ascend into ethereal realms, disarm the lightning of its terrors and utilize it in the common interest of man. So startling and important have been the late discoveries in the practical application of this power that scientists, the world over, are eagerly watching its phenomena.

The relations of Electricity to all the vital and voluntary functions of animal and human bodies is too clearly demonstrated to admit of controversy among men who have kept pace with the progress of scientific discovery. In its most subtle form electricity is the great vital motor on which the functions of animated nature constantly depend, and hence the active agent in all the processes of organic chemistry as exhibited in animal and human bodies. It follows, therefore, that all vital derangement, organic inharmony or *disease*, originates in some disturbance of this subtle motive power.

Electricity being homogeneous with the vital fluid, or circulating medium of the brain and nervous system, is, naturally enough, the most important of all remedial agents. In the hands of a scientific man and skillful practitioner it becomes an agent of unequalled power in the renovation of the human body, and the restoration of its vital forces and organic functions. Even the dead are moved by its application to a mysterious semblance of all the powers of life.

#### SMITTING THE HYDRA.

The term *hydra* is used to represent any manifold evil; hence *disease* is thus appropriately characterized in books and in popular speech. More terrible indeed, than the many-headed monster, that—according to the mythological fable—infested the lake of Lerna, is the omnipresent hydra that rears his venomous heads in every household, and hisses through the darkness of our grief and from the fathomless depths of all human suffering.

We are aware that many persons attempt to apply electricity as a remedial agent who do not know so much as the alphabet of the subject, and have never perhaps read a single author on electrical science. It is not strange that such pretenders are frequently unsuccessful. For years we have been battling with this terrible hydra, with what success many who were in his coils may testify. Often has the powerless victim been snatched from the open jaws of the monster. Many a poor mortal whose sad experience had demonstrated the failure of drugs, has obtained a new lease of life, and has gone on his way rejoicing.

## FAIR DEALING.

The business man whose method is integrity and industry makes a name and builds up a character on the solid principles of justice. Never maddened by the ambition to grasp the world by one convulsive effort, he esteems fair dealing more than large profits and sudden wealth unjustly obtained. He may be a long time in accomplishing the object of his life—a life time is given him to do his work—but the end is sure. When once his fortune is made, it will stay by him; he knows precisely what it has cost, and he uses it in moderation for wise and beneficent purposes. Earlier or later all such men win the public confidence; they retain and enjoy that confidence because they do not abuse it, and for the reason that they would rather do right than be rich.

## ON THE WATCH.

It is now about four hundred years since at Nuremberg, in Germany, a comparatively clumsy machine for measuring time was invented, which was the first distinct prophecy of the elegant chronometer of to-day. Two hundred years elapsed before the idea was epitomized by Hooke in size and form adapted to the pocket. Since 1650 the improvements in the *watch* have been numerous and important. Within the period of our remembrance the English watches were most esteemed in this country; but there is little demand for them now. The Swiss and American manufacturers have achieved a pre-eminence which they will not readily resign.

## WOLFGANG MOZART.

This great German composer closed his mortal career at Vienna, in the year 1791. The circumstance attending his departure were fraught with a mysterious and peculiar interest. His soul was a place for angels and a temple for celestial harmonies. Perhaps he was not deeply inspired in the composition of his last work—*his Requiem*. When about to commence the work his approaching dissolution was distinctly foreshadowed by some invisible power. The Requiem was undertaken at the solicitation of a stranger, who had no sooner made terms with Mozart than he abruptly disappeared. The author soon became intensely absorbed, and felt assured that *he was composing the work for himself*. At length the Requiem—which had occupied more time than was at first anticipated—was completed, and with the last strain the unshackled soul ascended toward the immortal source of its inspiration. We copy the following touching description of his last moments:

Mozart had been employed on his Requiem for several weeks, his soul filled with inspirations of richest melody, and already claiming kindred with immortality. After giving it its last touch, and breathing into it that undying spirit of song which was to consecrate it through all time, as his "cygnean strain," he fell into a gentle and quiet slumber. At length the light footsteps of his daughter Emilie awoke him. "Come hither," said he, "my Emilie—my task is done—the Requiem—*my* Requiem is finished."

"Say not so, dear father," said the gentle girl, interrupting him as tears stood in her eyes. "You must be better—you look better, for even now your cheek has a glow upon it—I am sure we will nurse you well again—let me bring you something refreshing."

"Do not deceive yourself, my love," said the dying father. "This wasted form can never be restored by human aid. From Heaven's mercy alone do I look for aid, in this my dying hour. You spoke of refreshment, my Emilie—take these my last notes—sit down by my piano here—sing with them the hymn of your sainted mother—let me once more hear those tones which have been so long my solacement and delight." Emilie obeyed, and with a voice enriched with tenderest emotion, sung the following stanzas:

Spirit ! thy labor is o'er !  
 Thy term of probation is run,  
 Thy steps are now bound for the untrodden shore,  
 And the race of immortals begun.

Spirit ! look not on the strife,  
 Or the pleasures of earth with regret ;  
 Pause not on the threshold of limitless life,  
 To mourn for the day that is set.

Spirit ! no fetters can bind,  
 No wicked have powers to molest ;  
 There the weary, like thee—the wretched shall find  
 A haven—a mansion of rest.

Spirit ! how bright is the road  
 for which thou art now on the wing ;  
 Thy home it will be, with thy Savior and God,  
 There loud hallelujah to sing.

As she concluded, she dwelt for a moment on the low melancholy notes of the piece, and then turned from the instrument to meet the approving smiles of her father. It was the still, passionless smile which the rapt and joyous Spirit left on his features.

In due time the mysterious stranger reappeared. He found the task completed according to contract; but Mozart was not there. He had finished his work as an interpreter of the Divine harmonies on earth.

#### DEFECTS OF OUR EDUCATION.

Under the present imperfect system, the functions of the brain may be enfeebled, while the mind is crammed. The mental faculties and the moral constitution can never be unfolded in their majesty and power, so long as we only memorize the elements of thought and the parts of speech. The man is not saved from error who merely learns the truth by rote. No soul is redeemed by the righteousness that finds no place save in logical periods and poetic numbers. The sublime possibilities of human nature are only to be realized when truth is fairly incorporated in the mind and the life. The process of assimilation must go on uninterruptedly in this part of human nature, not less than in the body, or there can be no true life and natural growth. The common course of scholastic training is too often a narrow groove, or a deep rut, in which the mind loses the capacity for independent action, and sinks its own individuality out of sight and beyond the hope of recovery in this world.

#### WHY DOING NOTHING?

The Spiritualists number several millions in this country alone—in one vast unorganized constituency—and with hundreds of thousands of children whose minds are to be developed and their characters molded as it shall please us to determine; yet we have not thus far, as a people, established a single institution of any kind, worthy of public recognition. Who will mitigate the public judgment of our neglect, and by the mantle of a noble charity hide the shame of our nakedness? It is now time to make a practical application of our principles in some worthy and enduring form, to the end that this unseemly blank may be filled with the fair record of honorable achievements.

#### MUSICAL CULTURE.

In these days, when the popular idea of utility is less contracted and superficial than formerly, and men are beginning to discover that they have souls as well as bodies to provide for, music is becoming an element in the general education of the people. The Piano Forte and the Parlor Organ—by far the most elegant and useful of all musical instruments—are beginning to be regarded as quite indispensable in every enlightened family circle. This is a significant indication of the growing refinement of American society. If only a single

musical instrument is to have a place in the family dwelling, it should be either the Piano or the Organ. With the two we may render the wide range of complicated harmonies by the great composers of operatic and sacred music, and thus give expression to the solemn emotions and lofty aspirations of the soul.

#### THE BURGLAR'S TRIAL.

The mischievous experts who mine the foundations of prisons and laugh at all ordinary bars and bolts, have found something at last in the burglar-proof safe, that excites serious thought, because it is more fatal to their occupation than all the police detectives in the country. Many a skillful burglar has worked hard all night—and from Saturday night until Monday morning—and fled at the crowing of the cock, leaving the coveted treasure and all his tools behind. To have millions within arms length, and like Tantalus to have no power to grasp the smallest thing, is the terrible ordeal that would test the faith and patience of better men.

#### LIGHT GYMNASTICS.

Not only afford an elegant pastime, but will prove to be immensely valuable as a medicine for ladies of all ages who suffer from loss of appetite, from imperfect digestion, low spirits and nervous debility. Take the medicine freely and never mind the expense. We have a loving faith in the agreeable remedies.

From the Index.

#### THE REAL GOD.

A Sermon preached in the Masonic Temple, New York City  
December 8. 1878.

My subject this morning is "The Real God," or, in other words, the reality of God, and my design is, if possible, to show in what sense God may be, to us, a reality, a real force or being, a "living God." My object is not to discourse of the gods which are actual and real to men, for then I must speak of pleasure, of wealth and fame, of success and victory; for these are the deities that men truly and daily worship. There is an everlasting difference between the deity that is professed and the God that is adored, between the God that we write the name of in our creed and the God that we worship in our hearts, between the God of theology and the God of life. Many a man's God is the very opposite of what he says it is. He will talk to you about his deity, will define it, and describe it in well-considered terms, will tell you how it



differs from the deity held by his neighbors; but follow the course of the man's life, consult the drift of his motives and impulses, see what it is that sways his desire, and you will find that it is some mean thing, some idle, grovelling passion that he would be shocked at if it was fairly presented to him.

I spoke one Sunday of the practical value of a faith in God. Now we must never forget that no faith has a great practical value that is not in some sense real. The faith in God must be real, if it is to prevail. The popular faith is real. The mass of mankind truly believe in a living, operative, personal deity. They cannot speak intelligently of him; they cannot define him; they cannot give reasons for the faith that is in them; they can follow no line of argument in demonstration of his existence; but yet there is an instinctive, awful feeling of his actual presence in the world, which controls, regulates, and predetermines human life. That this is so need not be argued. It is too evident to be doubted. Go among simple men and women of all classes, search the by-ways of life, and you will find a steady simplicity of goodness, sincerity, honesty, and veracity which can be accounted for, not on the theory of intuitive knowledge, not on the theory of an instinctive faith in God, but as a sense, a feeling, an impression that, outside of themselves, outside of the working world, there is a power which thinks, feels, purposes, and impels the world toward certain ends of its own. God becomes unreal when life ceases to be simple; when men, engaged in business, completely absorbed in terrestrial affairs, lose the sense of mystery that embosoms and exalts human life; or, it may be, when they are engaged in intellectual pursuits, in the study of science or literature, then, engrossed in themselves, interested in the working of their own minds, they forget the overarching reality that holds them and everything in its place. The unreality of God haunts the working mind. You find it in cities, where men are busy with their own affairs. You do not find it in the country, where men are natural, thoughtless of themselves, and earnest in their service of others; where they lay aside their vanity and conceit.

Men in all ages have insisted on having, not a speculative, but a living, God. The evidences of this are before us. Superstition, that grim, gaunt, awful thing that we speak of, sometimes in the language of horror, sometimes in terms of contempt, is, when duly examined, an effort to realize God, to make divine things palpable, tangible, to give them a local habitation and a name. Superstition takes its color from the mind that entertains it, from the fears and hopes, the hates or loves, that see a horrible ugliness or an immortal beauty in the immediate world of matter. Sometimes it is horrible, as

in India, sometimes it is lovely, as in Greece ; but whether hideous or charming, it is an attempt to detain the fugitive spirit of the law that bathes and governs the world. All men are superstitious; all people are superstitious; and they will be, to a certain extent, to the end of time; for superstition, shading off in infinite degrees as it does, reaches the lowest, but does not leave the highest, intelligence.

Idolatry is another effort to realize or make palpable divine powers; to make God an actual living being. The world is full of idols, horrible idols, some of them ghastly, stained with blood, but all in their way symbolical. The deities of Greece were idols none the less for being models of beauty to all time. The image which one sets up in his mind when he undertakes to conceive of deity is an idol. It cannot be seen or touched; still it has its outline to the thought; it is palpable to the intellectual apprehension. The real secret of idolatry is doubtless this,—that the idol expresses what the unaided mind cannot grasp. The idolator does not necessarily worship the image; he adores the idea behind the image. At last, perhaps, he comes to worship the image, but only at last. This he did in Pagan times. This he does in Christian times. The ordinary Catholic worships the picture of the Virgin as devoutly as the ordinary Greek or Roman worshipped his block of stone. The intelligent Catholic sees the spirit behind the picture and bends before that.

The Ark of the Covenant, which we read of in the Old Testament, was a symbol intended to localize deity. If we know anything about the deity of the early Hebrews, and I confess we know very little, perhaps nothing at all, that conception, without regard to its date, was the purest, noblest, the highest, ideal on the whole that has ever been entertained by any considerable number of the human family, a highly intellectual conception of a deity without form or substance, having no abiding-place, fashioned after the image of no created thing, whether orb of heaven, or monster of the deep, beast, insect, man, creeping thing, or imaginary being, offspring of fear or fancy; but it has never been possible for a race of men for any length of time to entertain an intellectual conception of deity. The Ark of the Covenant was an attempt as innocent as could be made to localize and domesticate the impalpable. It was a wooden box of ordinary fashion and regular dimensions, furnished with conveniences for handling and carriage, all but devoid of ornament; yet the people became accustomed to look upon it as a divine symbol. Where it was, there was Jehovah; where it went, there Jehovah went. In the course of time the lowest, the vulgarest, superstition gathered upon it. To lose it was to lose the support of deity; to possess it was to have the living deity in the midst of the people.

Pass now to the Christian doctrine of Incarnation. That, again, was an attempt to realize the godhead, to take the divine being out of the vast bleak spaces of the heavens and make him a man. The Christ was "God with us," Emanuel; he was the word become a man, the whole deity in the human form, walking about in the streets of cities, sitting at meat in human dwellings, talking with men and women as a friend, sympathizing with them in their sorrow, curing their diseases, raising up their dead. This was the thought that gave vitality to the early Church. Around this central conception the modern Church gathers. The jealousy that the Trinitarian even to day has of the Unitarian is founded upon this belief that the incarnation must contain the *whole* of God. The Christ must be verily God with us, not an archangel not a spiritual creature of even the highest rank, but the infinite, the omnipresent, the omniscient, the perfect wisdom and love, the fullness, the All in All,—this, nothing else, and nothing less; the Trinitarian charges the Unitarian with dividing the godhead, letting the divine essence depart and become once more a film in the air. There is no longer, he says, a real deity. There is no longer a living, working, operative being. The most popular of our living preachers said in substance: Christ is my God; him I believe in, him I pray to; the other God, the absolute, the ideal, the infinite, is a mist in the air.

The Roman Catholic Church did its best to realize God in the sacraments. The sacraments were channels of grace by means of which the individual believer appropriated, by the touch, the taste, in drops of water, in the consecrated wafer, through the holy hands of the priest, the regenerating lord. The drops of water in baptism were supposed to convey the protecting God. In confirmation, the rite by which the mortal connected himself with the Church, was an electric bond by which helpless individuals became sharers in the life of the eternal. The Church was the living, instituted, domesticated deity. In the communion, the participant took the consecrated wafer, which was regarded as the very body of Christ himself, and, eating it, appropriated the substantiated deity. In extreme unction, in absolution, deity was supposed to trickel from the finger-ends of the priest. The words he spoke were the reasoning of the almighty; the individual touched God. This was the mystery of the mass,—how a breadden God could be a real one. To the multitude no other *was* real; the multitude could worship no deity they could not swallow.

Turn to Protestantism; the eternal God, the God of whom law, justice, truth, endless beauty, are the suggestive names and the spiritual substance is to Protestants nothing. He must be a *real* God, and to make God real there is the con-

ceded necessity that he become tangible. The Protestant therefore clings to baptism, in the belief that the consecrated drops of water convey to the individual the regenerating spirit of heaven. He prizes the communion bread and wine, the elements of the supper being consecrated by the priest before eaten. The Bible to the Protestant is the portable God, a deity he can put in his pocket, lock up in his trunk, carry about with him on journeys; a divinity he can find lying on the centre-table, can take up and appropriate by the eye as occasion may serve. You see him in the saloons of the steamboats; you come upon him in the chamber of the hotel. Everywhere the effort is to place the idolized book, the printed, bound, enleathered deity, within the easy reach of men and women. That is the sanctifying thing, to read the Bible, to read it devotedly, to read it on the knees. That is sacramental. That is immediate communication with the all-quickenening love.

The last made effort to realize deity is disclosed in the proposition to incorporate his name in the Constitution of the United States. There seems to be somewhere a notion that if we can but vote ourselves a God-fearing people, we shall be so; that if we can contrive to get written as a phylactery on the forehead of our nationality the ineffable name, an ineffable power will thereupon take possession of us, sanctify us, sweeten us, and bear us on to national victory. Such an idea could be entertained only by the people who have for generations on generations been trying to incorporate God in some system or institution, to make him local; people who have believed in incarnating marble, canvas, paper; in fetiches and idols; in symbols and signs; in figures of speech and gestures of the body. No intellectual people, no rational people, would ever think of such a thing. Put the name of God into the Constitution! Why Phillip II. of Spain did that, and was not saved thereby from the misfortune of being about the most despicably inhuman king that ever sat on a throne; a tyrant and a bigot who ruined the noblest empire under the sun. Napoleon III. did it, and what became of him and his dominion? Did the name of God deliver him from his spiritual foes? Pope Pius IX. was eminent in his achievement. To what end? Either the divine spirit is in the breasts of the people, or it is not. If it is, then how idle to write an acknowledgment of it on a sheet of paper! If it is not, then how idle! If the people are saved at all, it must be by faith in a *real* God, not by profession of a *nominal* one.

In the ancient city of Prague, in Bohemia, there is a venerable Jewish synagogue, its walls so thick with grime as to be absolutely black. The synagogue must be lighted in mid-day. A superstitious piety forbids its cleaning. There

is a tradition that somewhere on the walls, the precise spot was unknown, the name Jehovah is inscribed, so that, if the walls were cleaned, it might be rubbed out. Would it not be better to clean the walls and realize purity, even at the risk of obliterating the word? The word does not cleanse the building; the dirt conceals the word.

Let us turn from these artificial and unnatural devices for realizing God, these fantastical inventions, and consider how reasonable, thoughtful, earnest people may do it. I have mentioned these instances simply to illustrate the necessity that men are under, from the constitution of their minds, to make God a real being, not an impalpable influence. Here, to begin with, is the outward world of Nature, the material universe, as we call it. How different the conception of Nature is to day from what it was even a hundred years ago! We have been educated to think of nature as a crude, solid, substantial mass, which must be roughly dealt with; a stubborn obstacle to intelligence. We now know that it is in ceaseless flux, irresistible, omnipresent, in perpetual action. We live in a living world. We speak now of force, of the correlation of forces. The doctrine amounts to this: that any force may be changed into another force; that its disappearance in one shape is no evidence that it is abolished. It reappears in another. There is always the same amount of force in the universe. It is never diminished; it is never increased. What a conception does that give of a living God, a creative power, which is generating, regenerating, animating, every moment of time, protean in its shapes, single in its essence, dropping this form, assuming that, passing from shape to shape, always changing its semblance, its substance always identical with itself.

Listening to Mr. Tyndall's lectures on light, we were obliged to confess that the world was a mystery of glory; we felt that the sunbeam held us fast by a luminous chain. *Imprisoned in the world!* Imprisoned in liberty? Dungeoned in light? Such a thing is inconceivable. The universe emancipates. Nature is not an enemy, but a friend; not an oppressor, but an emancipator. If we study it, adjust ourselves to it, it will give us wings, not hang leaden clogs on our feet. The name on all lips at this moment is the name of Edison, who is astonishing the world with his studies on the phenomena of sound. This discovery suggests to the dullest apprehensions that the universe is vocal, that these apparently fugitive waves of sound which cross and recross each other are under law, they can be measured and regulated, combined, subjected to the orderly service of man. There is another revelation of a living presence in the world.

Poets have always seen it. The immortal Shakespeare, in those tremendous lines which have been quoted many thousands of times, and never cease to be impressive, betrays his suspicion that the material world is but a mask:—

“ The cloud-clapped towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And, like this unsubstantial pageant faded,  
Leave not a rack behind.”

Goethe had a similar thought in his mind when he put into the mouth of his earth-spirit these resounding words:—

“ Thus at the roaring loom of life I ply,  
And weave for God the garment thou see'st him by.”

The thought is never absent from the mind of our own Emerson; every one of his essays is full of it. He describes himself as watching the winter sunrise; as making his way under a cloudy sky at evening through a lonely region, plashing over wet marshes, guided only by the light of stars; as standing, musing in the woods, solitary and silent, listening to that voiceless presence that abides there, enchanted always with an unspeakable delight. This idea saturates those immortal essays on compensation, on the spiritual laws, which contain the deepest studies on this theme that are to be found in literature. The poet sees it, for it is the gift of the poet to look behind the semblance, to pluck off the mask, to discover the reality, the soul of things, the creative spirit behind the painted show. The poet discerns the analogues that hold things together, traces cause and effect, divines how forces must ultimate in effects. But are we not all in some degree poets? Who has not felt, by the sea-side, in the woods, by the grave of a child, musing by a peaceful corpse, the mysterious sense of awe that penetrates to the very roots of his being, making him feel how little he was, how majestic, how awful, how sweet and tender, was the animating spirit of the world?

But more impressive still than the world of Nature is the world of circumstance. We who live in cities know little of Nature; we see it through the crevices of the streets; a constellation here and there, a bit of sunrise or sunset. But there is no day when every one of us is not living and working amid human conditions, tied up in a bundle of life with more or fewer human creatures. Stop, reflect a moment, and the closeness with which things are riveted together, are constructed all of one piece, is astonishing. Affairs seem to go by luck, hazard, chance. The careless observer believes in

accident. But the instant one stops and considers, he is convinced that there are no such things as luck, chance, hazard, or accident; that a supreme necessity works through the world of circumstances, knitting part to part, effect to cause, each effect being a cause in its turn, until the universe is resolved into a close net-work of laws. In fact, if one thinks too much on this, the impression of destiny is overpowering; he loses all sense of individual existence: he becomes in his estimation nothing, a bit of straw before the wind, the crest of a wave. His personality is drowned. It is the easiest thing in the world to become a fatalist, a pantheist, to become persuaded that there is nothing real *but* God. The ignorant, the superstitious, the credulous, who must have an interpretation of every event, are perpetually committing the blunder of misplacing cause and effect, confounding their own fancies with the eternal laws. The evangelical Protestant is convinced that if sickness befalls, or disease, or pestilence, it is because the people have neglected church-going, have not listened to sermons, have omitted to say their prayers or read their Bible as they should. Does a child die? The calamity befell because its mother loved the child too much, loved it more than she loved its Creator, who would have no divided loyalty. Does public distress prevail? It is because the people have ceased to believe in the Trinity. Tenterden steeple is the cause of Goodwin sands.

This is hopeless; such an absolute want of logic, reason, common-sense, such resolute and complacent putting the cart before the horse, setting cause and effect at opposite ends of the planet, is stupifying. We must get away from this. It is simply the recourse of desperation to keep God within some sort of bounds. We must learn to think, to be intelligent, to reason, to put things together. Give us an understanding heart! should be the prayer of every earnest and simple person. Here is the merit of science. The scientific method compels us to look at things as they are, to put causes and effects together where they belong, to classify phenomena, to disregard feelings, sentiments, prejudices, to classify things according to their constitution and relations. This is the immense service that science is rendering to this generation. It is compelling us to recognize the real, to leave out of sight the artificial, deity. Talk of science as being irreligious, atheistic! Science is creating a new idea of God. It is due to science that we have any conception at all of a *living* God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to science, because it is disabusing us of hideous-illusions that tease and embarrass us, and putting us in the way of knowing how to reason about the things we see.

But then, if I may be allowed to make a suggestion, it seems to me that the scientific method must be supplemented by the poetic. The scientific method is adapted to the understanding. It bids us consult visible facts, study palpable realities. The culture of the imagination, of the power to go behind facts, to discern laws, to appreciate principles, to get on the track of everlasting forces, is of equal value with knowledge; I had almost said, is of supreme value. The poetic sense,—do we not need more of it? Are we not too practical, too business-like? Would it not be of service to us to read oftener than we do in the great masters of imagination, who take us out of the small, low, irksome conditions of life, and enable us to lose ourselves in the contemplation of a vast universe? The study of Art in its highest relations, the study of poetry, the study of the statliest literature, the reading intelligently of the sacred books of the soul,—something of this is needed to give us a new sense of the reality of that spirit which is real, though we know it not. We cannot anticipate a return of the old-fashioned faith in God. No new definitions are to be expected. No new forms of statement are to be looked for; but we may anticipate a time when a real God shall be felt as he is not now; shall be felt even by the thinkers, certainly by the earnest, intelligent, progressive minds of the race. When the name of God shall be identical with justice and equity, with truth and freedom and beauty, then will God become truly real once more; then he will become indwelling once more, a quickening motive, a keen inspiration to all greatness and goodness.

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ACROSTIC—(Spiritual Offering).

BY LYMAN C. HOWE.

SPIRIT of Truth  
 Proclaim the law abroad,  
 Inspire the youth  
 Reveal the will of God:  
 Interpret mind;  
 Translate the signs from heaven,  
 Unmask, unbind  
 All that God has given;  
 Lead us aright!

Offer the world thy boon,  
 Full of thy might  
 Freedom buildeth her throne;  
 Ever thy light  
 Resplendent shines for all;  
 In blackest night  
 Nearest the final fall  
 God loveth, and thy glory filleth all!



For the SPIRITUAL OFFERING.

## "MEDIUMS' RIGHTS" REVIEWED.

BY THOMAS R. HAZARD.

No. 3. in the Spiritual Offering for December.

MY comments in the OFFERING for November on "Mediums' Rights" No. 1 and 2, are broad enough I think to cover most of the ground occupied by him in the December number, so I will refer to but a few of the points made, or questions raised in number 3.

"Mediums' Rights" avers that by putting the testing power in the hands of the Spirits through the "agency of the medium to be tested, places the medium on a level with jugglers, who always make their own conditions. \* \* \* But the first thing is to know that we are in communion with the spirits, and that they are responsible for the conditions demanded. How can this point be established without test conditions?" I answer by adopting the apostolic rule to "Try the Spirits." But, says "Mediums' Rights," we know nothing "of the Spirit world but by its fruits."

I answer exactly so! and therefore it seems apparent that the only way we have to try the spirits is *by their fruits!* Mrs. Conant tells us from spirit life that if those in mortal life will place the testing power in the hands of the spirits "we will give to you and others more than you and they could even ask of us." Spirit A. A. Ballou tells us that in order to obtain reliable manifestations from their side of existence, the spirits must have full control of the instruments they use as agents. In other words the pilot who is responsible for the safety and course of the ship must hold the tiller in his own hand, and be subjected to no interference from outsiders. His words are, "The conditions for manifestations must be controlled by the spirit world, that if you place yourself in accord with them ample satisfaction undoubtedly will be given." So say many other returning spirits.

But says "Mediums' Rights," by implication how are we to know in whose hands this testing power is. In short how are we to know that the mediums who assume to speak for the spirits are not counterfeiters? How are we to distinguish their utterances from the tricks of jugglers? Again I answer by "trying the spirits." *They* tell us that if we will conform to their requirements, "they will give to us more than we could even ask for!" That if we place ourselves "in accord with them, ample satisfaction will *undoubtedly* be given!" Has "Mediums' Rights" ever conformed to the spirits requirements in these respects in full? If not, what right

has he to question the spirit's ability to do all they promise, and thus prove that theirs is not the work or tricks of bogus mediums or jugglers! For one I may say that I have in numerous instances endeavored to conform to the spirit's requirements as announced by Mrs. Conant, spirit A. A. Ballou, and others, and have found the spirits to be as good as their word. I have under these conditions received the most ample satisfaction, yea so ample that I may compare it to "good measure, pressed down, and shaken together, and running over." I know of others who by conforming to the spirits' requirements, have received equal satisfaction with myself, and I have no doubt that if "Mediums' Rights" would divest his mind of the idea that the spirit world has "failed in its mission" because, forsooth, it does not or "cannot meet his demand," so far as prescribing the conditions under which mutual intercourse is to be conducted, and place himself in full accord with the spirits and their mediums, that he might reap equal satisfaction.

In conclusion I would say that in my view of the subject, the only way we can acquire even an infinitesimal portion of the workings of spiritual laws and mediumship is by quite humble observation through our senses. In this way alone, all that our most accomplished scientists and thoughtful philosophers have learned of the occult laws and phenomena of nature has been acquired. All investigators when they visit spiritual seances, should discard from their minds every prestige of that fancied "knowledge that puffeth up," and then in accordance with the old logical precept "observe *well*, observe *long*, and observe *all*."

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FOR THE SPIRITUAL OFFERING.

ORIENTAL THOUGHT.

BY G. L. DITSON.

"And however bold the assertion may sound, that all the languages of mankind have an Oriental origin, true it is that all religions, like the suns, have arisen from the East."

THE above is from that noble lecture on Buddhism, by Max Muller, which must have created a profound sensation throughout Europe. This grand religion, Buddhism, holding in its embrace about a third of the entire population of the globe, "has been praised," says this distinguished scholar just named, by all and everybody for its elevated, pure, and harmonizing character." Here, if a fact, is something startling, something worthy of profound consideration, something that evidently has inhering in it a divinity that smacks of heaven. The Ayan thought is eminently religious and philosophical, but it

is necessary for us first to rid ourselves of the teachings of our priests, and of that "missionary spirit," (which holds a diabolical error up to view,) by which we have been misled, before we can be, measurably even, prepared to weigh the evidences now being exhumed and brought to public notice by our liberal-minded, our non-priest-ridden students.

But what is Ayan thought? From ancient Kuneiform inscriptions, from some remarks by Herodotus, from the Avesta, and Vedic hymns, we learn that Hindus, Medes and Persians apply the term Ayan to their race.\* But the mere geographical limit matters little: these people were intimately associated by commerce, by the varying vicissitudes of peace and war, and by those aptitudes of mind which bring alike tastes into juxtaposition; and when any great truth was welling up in the minds of the one, it would inevitably overflow and reach the other. And, to produce great results, there must be more or less asceticism. The mind of man being a mighty laboratory, its materials must be in order, have consecutive application, have methods of adjustment, of synthesis, be able to weigh, to examine evidence, to make proper deductions. Exceptional cases are admitted: volcanic-like, wonderful discoveries blaze up occasionally and illumine the world; sometimes, perhaps, an angel's wing may touch a sensitive soul and the glow of some new thought be there and then infused, and the whole earth startled as by an "Apocalyptic" catastrophe. The asceticism I have referred to, may have been, and probably was at first, like that of Abraham, who, as he sat contemplative (so I will assume), in his tent door, was prepared to receive celestial visitors. A pastoral people were then eminently qualified; or perhaps, hence, predestined to map out celestial verities that any way-farer might take up and read though he ran. The true value of this asceticism was at an early date recognized; and out of it grew those monastic institutions that have perhaps become a great evil, as shadows deepen as light declines; but the most profound of philosophical conceptions, the purest and sublimest of moral precepts had here, I believe, their incipency. From what has been said, we may naturally look to a nation of herdsmen for the day-spring, especially, of spiritual development; so we come to that great family above named dwelling in Persia, Afghanistan and Northern Hindustan. In the Zend Avesta, containing much chaff as rendered by Prof. Spiegel, we can find a multiplicity of facts to corroborate what I say,—from a people thinking of the cow and the pasture, the plants of the earth beneath, the field of stars above, making them go hand in hand, as it were, making an altar in

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\* "Braces Races," page 516.

their hearts and keeping there a perpetual fire as if in praise and adoration of these admirable gifts. "He who cultivates the fruits of the field cultivates purity," says the Vendidad : and : "cultivated, the earth speaks to man." \* \* \*

"Purity is the best thing for a man after birth. This is purity, O Zarathustra ! the Mazdayasnian law. He who keeps himself pure by good thoughts, words, and deeds." \* \* \*

"Then are they not pure in life, and after death they take no share in Paradise. They fill up the place which is appointed for the wicked. The dark, which comes from darkness." \* \*

They envy who have little understanding, not those who have much." \* \* \* "He who purifies makes content \* \* \*

makes the earth content, the cattle, the trees, the pure man the pure woman." \* \* \* "Go to the growing trees, O

holy Zarathustra, to the beautiful, flourishing, the good created by Ahura-Mazda, pure." \* \* \* "There the Dæva Vizaresho leads the souls bound, the sinful-living \* \* \*

To the ways which were created by Time, comes he who is goodness and he who is holy : to the bridge *chinvat*, where they interrogate the consciousness and the soul regarding the conduct practiced in the corporeal body." \* \* \* "The

mithra is for the wicked as well as the pure ;" i. e. "contracts are to be observed faithfully even when made with a wicked man" (note.) \* \* \* "All dwellings protected by Craesha we praise, beloved as a friend, where the pure man especially thinks purity, especially speaks purity, especially does purity."

There is through the whole of the Zend-Avesta a pure thought running that awakens praise to the "Giver of all good gifts," and is ever alive to the beautiful and the beneficial : in the latter respect it seems in advance of us ; and, so far as my own knowledge extends I am forced to believe, that a minuter examination, a more careful study of trees and toads, cows and caterpillars would tend to elevate us by causing us to see in them the wonders of a wise hand. And when the "great orb of day" rises and sets, is there a sentient being that would not be benefitted by regarding it as it is said the Persians do ? Indeed, I think it would be much better for all of us if, when we see the sun rising in splendor and sending its glories up into the heavens, we should kneel to it in wonder and adoration ; better thus than to rise from our beds and think only of the pleasures of the day ; rise and think only of business ; rise and have every thought a selfish one. Every devotional feeling that takes one out of himself, is illuminating the ladder by which he mounts upwards.

In the *Khordah-Avesta* we may read : "Which is the one prayer Ashem-vohee, which in greatness, goodness and beauty, is worth ten thousand other prayers Ashem-vohee ? Him answered Ahura-Masda : That one, O pure Zarathustra,

which a man waking from sleep, prays with purity, lifting himself up, praising good thoughts, words, and works; putting away evil thoughts, words, and works." Thus, also when a man lies down to sleep; and, when a man at the latter end of his life "prays with purity, praising all good thoughts," &c. From the same we have a "Fragment" regarding death. Zarathustra asks: "When a pure man dies, where does his soul dwell during this night?" Ahura-Mazda replies: "Near his head it sits itself down, reciting the Gatha Ustavaita, praying happiness for itself: Happiness to the man who conduces to the happiness of each \* \* \* On this night the soul sees as much joyfulness as the whole living world possesses." Thus on till: "When the lapse of the third night turns itself to light, then the soul of the pure man goes forward, recollecting itself at the perfume of plants:" for there "comes to meet him a sweet-scented wind, more sweet-scented than other winds." Here follows much that may have inspired Swedenborg. Regarding the bad: "Then goes the soul of the wicked man to the impure place, recollecting itself continually by the stench." This is the striking contrast to what has just preceded.

"There is nothing new under the sun," is an old adage, and is almost literally true. The analysis of the human mind, the capacities of the spirit, the destiny of the soul, seems to have largely occupied Oriental thought; and when said thought is properly understood, will be found to tally almost exactly with the teachings of Spiritualism; but when we see, as we may do, amply in the "Buddhism Face to Face with Christianity"\* how thoroughly misinterpreted the records of a strange faith can be, and how wild a meaning may be made of a language not completely mastered, amazement and mortification may well be ours. In the "Asiatic Researches," Sir Wm. Jones placed the English people on their guard respecting too great a presumption in these matters: and it was well he did so; for the rich treasures of Oriental learning have fully justified his precautionary steps. Madam Blavatsky's great work, "Isis Unveiled," reveals a mine of intellectual wealth, long buried in sacred crypts and lamasaries of Tibet and other ancient haunts of wisdom, whose depths it may require centuries of scholastic delving to touch.

I would gladly enlarge here upon "Gentoo Laws;" but a few paragraphs from a "code" prepared from a Persian (from Sanscrit), translation by Mr. N. B. Holhead, 1778, may suffice.

"A good man indulges in no enmity but is well-inclined toward another even while ill-treated by him: so, even while

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\*An important pamphlet just published by Messrs. Colby and Rich.

the sandal-tree is felling, it imparts to the edge of the axe its aromatic flavor." Mr. Holhead says that "Adhæ Doom has written a beautiful stanza upon this system of the transmigration, which he compares to a change of dress." If a man deserts a good wife, "the magistrate shall inflict upon him the punishment of a thief." "A woman who dissipates or procures abortion, or is always quarreling, (etc.,) shall be turned out of the house." Among the six things disgraceful to a woman, "is to keep company with a man of bad principles." "If a man having found any thing that was lost, should neglect to inform the magistrate, he shall receive the same punishment as a thief." Punishment personified: "Punishment is the magistrate; punishment is the inspirer of terror, the nourisher of the subjects, defender from calamity, the guardian of those that sleep." \* \* \* If a man, to avoid paying toll, doth not sell his goods at the regular hour of sale, the magistrate shall fine him eight times as much." \* \* \* "Whoever is security upon a quarrel between a father and a son, the magistrate shall fine him 24 *puns of cowries*." \* \* \* "If a magistrate, not distinguishing between good and bad men, takes fines, in contradiction to the *Shaster*, his kingdom becomes desolate." \* \* \* "The magistrate shall not take counsel of a person unacquainted with works of piety," etc. \* \* \* "If a man dies in debt, his sons shall contribute their respective shares to discharge his obligations \* \* \* Or his grandchildren shall respectively contribute to pay the money." \* \* \*

The above are hasty selections, but show somewhat, the tone of morals, the nature of justice, among the Gentoos. As a confirmation of what I have said respecting the literal interpretation of the phraseology of Aryan mystics, I will quote a paragraph concerning a sacrifice, found in the explanatory preface to the work last named:

"The golden vessels, which are prepared before the horse (in the sacrifice, Ashummed Jugg), is let loose, are the light of the day, and the place where those vessels are kept is a type of the ocean of the east; the silver vessels (used) are the light of the night and the place of keeping a type of the ocean of the west" \* \* \* and man should consider himself to be in place of the sacrificial object, and look upon all these articles as typified in himself; and, considering the Atma (divine soul) to be an ocean, should let all thought of self be absorbed in that Atma." Selfishness may certainly be classed among the greatest evils that afflict humanity. But how can we judge of things by an acorn-shell full out of the great ocean of truth, wisdom, broad and profound as the love of God, over which a Noahchian dove may have flown, bearing an olive branch of peace and harmony, ages anterior to our historic

Deluge? "Isis Unveiled" has lain bare a mass of mystic lore, or through hints, has given us the key to Golcondahs of scientific bowlders it may become our astute thinkers to crack, to smash, to test. But I have before commended this work and will now in conclusion, filch a line or two from its pages: "If we may believe those who, at the present time, profess to belong to it, ("An occult fraternity"), *the philosopher's stone*, *the elixir of life*, the art of *invisibility*, and the power of communication directly with the ultra-mundane life, are parts of the inheritance they possess:" and this pertains to Oriental thought.

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FOR THE SPIRITUAL OFFERING.

### THE OLD AND NEW.

BY D. HIGHER, M. D.

OF THE Old and New I shall speak in a theologic sense. In the days of Jesus, the Apostles and church fathers, and down to A. D. 150, the God-head of Jesus was not believed in as taught by Trinitarians of to-day. The personality of the Holy Ghost, was not taught and accepted until A. D. 450. Jesus was believed in as a divine person, but that the "Father through him did the works." That Jesus was the Medium for the manifestation of divine power in performing what was called miracles, as healing the sick, casting out devils, raising the dead; the agency being the same as that controlling good and gifted Media to-day. In A. D. 325, a church council was called under Constantine the Great, so called, to settle the controversy between Arius and Alexander, both bishops of Alexandria in Egypt. Arius and his party taught the unity of God. Alexander taught the dogmas of the Godship of Jesus. In this first Nicene Council, Arius was condemned and banished with some of his party, by the Trinitarians. Under the lead of Constantine and the church, Trinitarianism assumed organic form, and has held a prominent place in the Roman Catholic and Protestant churches to the present time. Down to the Council of Laodreca in A. D. 363, the Old Testament or Hebrew Books was considered the only sacred and inspired books by both Jews and Christians. At this Council, Origen's list of sacred books or parchments was accepted, viz: all the books of Old Testament, with Apocrypha; New Testament, 4 gospels, 13 epistles of Paul, and all the others as we now have them nearly, excepting the Epistle to the Hebrews and Revelations of John. After many controversies, these became a part and helped complete what was called the Sacred Canon A. D. 397, and was pronounced by church dignitaries the infallible Word of God, and assumed

the mastery over the human conscience. Since then under church rule, men have not dared to reason on questions of Ethics only to learn what the *book* said,—then like abject, cringing slaves, served God in fear. When the book assumed mastery progress in religion ceased and man became slave to a book, and only as he has dared to throw off this bondage and return to the religion of Jesus, the plain and simple worship of the Father, and the communion and comfort of angels—once human, has his religion been rational and his peace like a river. The Christianity of to-day is a monstrosity—Jesus knew nothing of it. The pomp, parade, and show of popular churches would thrust the spear and press the thorny crown upon the head of Jesus again should he appear in their courts unheralded. Along the centuries, the dogmas of the Fall, eternal punishment in a lake of literal fire and brimstone, atonement, resurrection of the body, pardon of sins, triune God, eternal life and bliss in heaven, had assumed nearly their present form and shape as early as A. D. 375. In every possible way, through priest, cardinal, and pope, they have been fastened upon the souls of men. The Dark ages of 1,000 years was when the church had her way. When Luther broke with her, it was not on the question of dogmas as named above, but on her assumption of divine power over the souls and bodies of men. In fact, he brought with him and fastened upon his adherents all the church myths of 1,500 years, including Transubstantiation. That is, in the Eucharist the bread and wine, became the literal body and blood of Jesus. The Roman church is the Bread of Rev., and the Protestant church the *Image* of the Beast—as she has maintained the Catholic church dogmas. The church has tried to subsist upon this fiction of body and blood until her spirituality has become paralytic, and well nigh ready for the undertaker. Did Jesus ever teach the fall of man? If so, where? If that dogma falls, the entire scheme of salvation built upon it, must fall also; then we land upon the granite rock of Morality, where virtue brings happiness, and vice misery. The sooner we leave the air-castles and anchor on this stratum, the more promptly will reason and common sense come to our rescue. The so-called Old Lights of the church are growing dim and fading from human sight. They must give place to the New. They have been weighed in the balance and found wanting. The New is on hand and at the door. Telegrams have been received from across the blue sea; from the home of millions of the best of our race. It can no longer be gainsayed. I accept it as a fact, a glorious and sublime fact. What matter it, if the church, true to her evil genius of crushing out every idea that militates against her methods—cries devil, humbug, &c. We remember, of her master it was said “he hath a



devil." The errors of 15 centuries cannot be removed in a day, the battle will be long and heavy, Organic and hoary myths, entrenched in college, church, and school, have to be met in open field, and vanquished under the guns of truth and reason. Give the Iconoclast room. Let the images be broken. The builders will come in season, and the "fittest will survive." In Autumn the sear and yellow leaf of forrest and field give no evidence of rejuvenation. But when the New Life, forces root and bud, and all nature dons her finest robes, the old and decayed must give place to the New, made richer by past decays. So, the old faiths, must give place to the new and brighter foliage, richer balsam, grander and more rational faiths, for the healing of the nations. But what do telegrams from the land of the immortal reveal to us? "He that hath ears to hear let him hear."

"There is no death, what seems so is transition,  
This life of mortal breath;  
Is but a suburb of the life Elysian,  
Whose *portal* we call death."

There is no pardon for sin. Its consequences only affect man, and must be outgrown. There is no angry and revengeful God, only one of Law and Love. There is no endless torture to any one human soul. Man never fell, and consequently was never lost. There is no resurrection of the physical body, only of the spiritual. The soul is immortal, and if guilty at death, suffering and sorrow in the lower spheres will work repentance and consequent moral elevation and happiness. None are lost. Man is not saved through the blood, merits and intercession of the Master. Every man is his own saviour, and must depend upon himself. The world of mind and matter is united by unchanging laws, and happiness is found in studying and obeying them. All truth is based upon science, and science is a demonstration of truth in its regular and natural manifestation. Whatever noble endowments through enlightened parentage, any one may possess, is a perpetual dowry, with interest compounded; the title to which no moral obligations can invalidate, only *postpone*. There is no sin where there is no *injury*, either against God or man. There is no sin against God, because he receives no injury; hence, he can have no pardon to grant, and his laws become their own executors, and for the sinner there is *no escape* only in ceasing to do evil. Strict justice can in no wise, nor in any world clear the guilty, but requires the penalty attached to the offence. This forever sweeps away all vicarious offerings for sin. The sinner *may* and *should* repent, *reform*, *outgrow* sin's consequences. His capacity for happiness is simply illimitable. He should learn to comply with its conditions, and he cannot

fail to possess it. The proffer of pardon on the part of God, is simply offering a premium on crime. The lesson of all the ages, compressed, and voiced in thunder tones, is "*obey Nature's Laws and be blessed—disobey and suffer.*" May memory engrave this on her tablets. These principles place Justice and Goodness on the throne of the universe, and present the All Father as the true friend of man—demanding discipline and knowledge as a sure means of moral exaltation, and opening wide the door of Progress to the wretched, hungry, starving poor. One of the mightiest agencies to speedily endow the soul, and send it forward with rail road speed on the solid and graded track of moral and intellectual progress, is right parentage, ante-natal influences. No act involves so much as procreation; God made man and woman partners in this sexual and creative act. Let none dishonor their partnership by lust. Let love, purity, health, and content, with pleasant surroundings, and unfaltering trust in God, overshadow every prospective mother and child. May every young man and woman, every true and expectant father and mother regard Parentage as the grandest of all human sacraments. Then they may be blessed with children of love, health and happiness, instead of demons of marital discord and hate.

See a grand race our spacious courts adorn,  
 See future sons and daughters yet unborn,  
 Forms outwrought in beauty's classic mould,  
 In wealth of love and native charms untold,  
 With loud acclaim will ever bless the day  
 We sent them down this shining, brilliant ray  
 That through all future time will light their way.

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Written for the SPIRITUAL OFFERING.

## TRANSCORPOREAL ACTION OF SPIRIT,

BY DR. F. VOGL.

IT is still an open question with us, if the spirit does leave the body, or if this phenomena is explained by clairvoyance; some experiences favor the one theory and some the other, so we will only relate what we know and what we have experienced:

One of our patients in W. Virginia reported to us that at a circle held there lately a trance medium wrote a prescription for a cough and signed our full name to it. This is very curious certainly; the lady medium is a stranger to us, and she never even knew our name. For our part we have not even the slightest recollection of doing so. As regards the

prescription however, that looks in its composition decidedly like our work and like our way of reasoning. This phenomena has been, and still is, a puzzel to us.

Another lady in Nebraska, formerly our patient, who is developing nicely in clairvoyance, reports having seen us twice distinctly, lately, and thereupon wrote to us, after a lapse in our correspondence of over a year ; we have not the faintest remembrance of going to Nebraska, however.

One of our most amusing double experiences happened several years ago in Philadelphia. A lady medium in Philadelphia entered a crowded horse-car, a gentleman politely offered her his seat, which she accepted with thanks, and on looking up she avers she recognized the writer and addressed him, but much to her chagrin he turned his back upon her without replying and left the car.

The same day two other lady friends and mediums were standing at the corner of Ninth and Chestnut streets, and on the rear platform of a passing car stood the writer, whom they recognized and saluted.

Now we ourself, body at least, were that same Saturday in Western Pennsylvania, travelling as fast as steam could make us towards Philadelphia, which we reached after an all day ride at 7 o'clock p. m.

The next day at the Lyceum we met the three ladies, heard their stories, with the lectures on returning salutations, smilingly, and astonished them by proving an alibi.

We were most of that day in the cars and thinking a great deal of our Philadelphia friends, and of course, like an old soldier, slept considerably, and perhaps this was some of the work of our double.

During the winter of 1876 to 1877 we were sojourning in Detroit, Mich. One of our correspondents was Mrs. Chloe A. Booth, of Moravia, N. Y. Mrs. Booth is an unconscious Trance Medium, and probably the best Planchette Medium in America, she also excells as a Developing Medium. We asked her in one of our letters to set a day sufficiently ahead when her double would make us a visit, *she being in a Trance*. The day appointed by her was a Sunday evening, 8 p. m.

As the time approached we took our place at the table in a very passive mood, extinguished the light, and awaited results.

In a few moments the east window of our room, facing the public square appeared to open, and there entered a female figure clad in white raiment whom we recognized as our friend Mrs. Booth. She was accompanied by her chief control, the Indian Chief Crowfoot, two more controls of her band and three of our own chief controls. Mrs. Booth bid us good evening, came to me and manipulated on my head, and

her hands felt as life-like as any mortal. We asked her to take particular notice of the arrangement of the furniture of the room, and report by mail. She promised, and the party having been with us ten minutes, we should judge, left as they came, by the window in the second story of the tall brick house in which we made our home. We now lighted the gas and wrote a detailed account of this extraordinary occurrence and went to bed. We held this letter until the mail brought the expected letter from Mrs. Booth, who during that visit was surrounded by her regular circle in a deep trance. She described the journey, the lakes and rivers she passed, gave the names of the band with her, how she had given us a treatment, and minutely described the arrangement of the furniture of the room, only her compass points were reversed, where it was east she had it west, and so on, otherwise the description was true and correct every way.

This error in compass points are one of the things to be explained by somebody. In our personal test descriptions it happens sometimes that we see a scar on the left arm for instance, when it turns out that the scar is in just such a place but on the right arm ; it is like looking into a photograph camera.

If it is our want of passivness, or whatever other cause, we are unable to say. Clairvoyance and the phenomena of the double are both subjects for deep study, and with all our experience we are still a pupil only.

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For the SPIRITUAL OFFERING.

## A FEW OF MY EXPERIENCES.

BY LITA BARNEY SAYLES.

**T**WENTY-SEVEN years ago, I learned a lesson from the first table-tipping that I witnessed, that I have not forgotten, that is,— never to cry “humbug,” and “fanatic,” and “deluded,” until I am very sure of what I am talking. We can never be competent to dogmatically declare our opinion of any point under consideration, till we have thoroughly examined it ; and when it is a subject which from its nature, admits of no such examination, we then have no right to cry “fanatic,” and “deluded” concerning those who have received evidence, which appeals sufficiently to their reason.

This preamble, because of Wm. Emmette Coleman’s “Pre-Existence” (which he disclaims) in the January number of the OFFERING. Some things are *unprovable*, except of their possibility or probability, by deduction from well-known facts in nature. *Immortality* is one of these. The witness

must have lived to all eternity to be able to testify. Some other things would be about as unprovable, were it not that we, as Spiritualists, do allow of evidence from the other side of the River of Death. Pre-existence, Non-Immortality, and Re-Incarnation are some of *these*. They bear a close relation to each other, and are attested by Spirits, in the body and out, whose word we scruple not to receive upon other matters; spirits we might call second, third and fourth "proof," when they have passed through as many re-incarnations.

It cannot be helped that "the world" will not accept of the "proofs" they "are ever calling for;" "the world" do not receive the facts of spirit-intercourse, and with their disbelief shut off such "proofs;" and, of course, they call all of *us*, who do receive it, "fanatical, deluded," and crazy Spiritualists, just as Mr. Coleman very kindly does those who differ from him, in the theories which he deprecates. I observe that it is not wise, nor charitable, nor just, to call people by opprobrious epithets, where they may know quite as much about these matters as he; for he says he knows nothing, and he declares no one else does, either, which I suppose must set a limit to our further knowledge in that direction.

I am a questioner, and a learner in all departments of life. I am very much interested in this and kindred topics. Even the wisest of us know so very little, that it behooves us to be very modest in asserting what is, and what is not, unless we can prove our position. Mr. Coleman condemns the "gigantic assertions," (p. 168) of these "fanatical" and "deluded" re-incarnationists, and the advocates of pre-existence," but of what is the most of his article composed, but of mere "gigantic assertions?" Nothing is proved in the whole of it, that I see, except that which is given in evidence by mediums and spirits, and this might easily be nullified by a larger amount of evidence from the like source, to *prove* re-incarnation and pre-existence.

As an instance of his "assertions," how have we "proofs" that "the individuality of man commences with his embryonic existence?" It is a question to which we cannot bring the test of our physical senses; it can only be "proved" by spirit communications; and spirit communications also say the reverse is true. Yet he asserts this over and over, five or six times in one paragraph; as if it needed re-iteration to help it become proof.

In the face of all that has been declared and written concerning the truth of Re-incarnation, and, of course, Pre-existence, it is very presumptuous in any one to declare all these people liars, or "fanatics," or "deluded," in such voluminous phraseology as our friend seems to have at his disposal. Many people perfectly remember their re-incarnations; be-

cause Mr. Coleman does not, is that a proof that no one never was re-incarnated? The account of one person, even, who has experienced this previous condition, and is cognizant of it, is worth more than that of hundreds who remember nothing about it. We will concede that he was never incarnated before, it is quite likely. "Pythagoras remembered three incarnations; Julian the Apostate recollected having been Alexander of Macedonia; Alex Dumas, Sr, remembered having been Aristippus, and two English ladies remembered severally one and three incarnations." These evidences might be much multiplied, did space permit.

Their memory and the evidence of those in the spirit-world, in connection with the reasonable necessities of life, are as good "proofs" to me of the truth they teach, as Mr. Coleman's forgetfulness and vituperations. A letter from G. Damiani, of Naples, in the *Banner* for December 28th, comes opportunely to hand, and contains many good thoughts expressed much better than I can. I instance the argument which he makes in favor of this development, in 3rd p., 3rd col., pp. 2nd, the points of which I was intending to dwell upon here, but I am making my paper too long, and therefore cannot speak of the uses and necessities of Re-incarnation in this issue. Meantime I beg Mr. Coleman not to annihilate me with his adjectives and "gigantic assertions," as I fear I should be ignominiously masticated if he attack me, as he has those "deluded Re-incarnationists."

I am not certain of the truth, or the misconceptions of these theories; but I am satisfied that investigation should be courted and not scouted by those who seek the truth; among which, with never a shade of fear that some of my old dogmas will be overthrown by the new light, please reckon in the fore-front, me.

DAYVILLE, CT., December 30, 1878.

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## THE GREAT HARVEST YEAR.

BY EDWARD EVERETT HALE.

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[The harvest of the year 1878 is the largest harvest which ever ripened in America. The exports of food are much greater than ever before.]

The night the century ebbed out, all worn with work and sin,  
 The night a twentieth century, all fresh with hope, came in,  
 The children watched, the evening long, the midnight clock to see,  
 And to wish to one another: "A Happy Century!"  
 They climbed upon my knee, and they tumbled on the floor,  
 And Bob and Nell came begging me for stories of the war.

But I told Nell that I could tell no tales but tales of peace—  
 God grant that for a hundred years the tales of war might cease !  
 I told them I would tell them of the blessed harvest store,  
 Of the year in which God fed men as they ne'er were fed before ;  
 For, till that year of matchless cheer, since suns or worlds were made,  
 Never sent land to other lands such gifts of daily bread !

The war was done, and men began to live in peaceful ways,  
 For thirteen years of hopes and fears, dark nights and joyful days.  
 If wealth would slip, if wit would trip, and neither would avail,  
 " Lo ! the seed-time and the harvest," saith the Lord, " shall never fail."

And to all change of ups and downs, to every hope and fear,  
 To men's amaze came round the days of the Great Harvest Year,  
 When God's command bade all the land join heart and soul and mind,  
 And health and wealth, and hand and land, for feeding half mankind.

So hot the noons of ripe July that men took day for sleep,  
 And when the night shone clear and bright they took their time to reap ;  
 Nor can the men cut all the grain when hungry worlds are fed,  
 So the ready Ruths and Orphas are gleaning in their stead.

All through the heated summer days the Kansas maidens slept.  
 All through the night, with laughter light, their moonlight vigil kept ;  
 From set of sun the kindly moon until the break of day  
 Watched o'er their lightsome harvest work, and cheered them on their way

They drove their handsome horses down, and drove them up again,  
 While " click, click, click," the rattling knives cut off the heavy grain ;  
 Before it falls, around the straw the waiting wires wind,  
 And the well-ordered sheaves are left in still array behind.

So laughing girls the harvest reap, all chattering the while,  
 While " click, click, click," the shears keep their chorus, mile by mile ;  
 And lazy morning blushes when she sees the harvest stands  
 In ordered files, those miles on miles to feed the hungry lands.

Far in the South from day to day a living tide swept forth,  
 As, wave on wave, the herds of kine flowed slowly to the North.  
 Great, broad-horned oxen, tender-eyed, and such as Juno loved,  
 In troops no man could number, across the prairie moved.

Behind, along their wavy line, the brown rancheros rode,  
 From east to west, from west to east, as north the column flowed,  
 To keep the host compact and close from morn to setting sun,  
 Nor on the way leave one astray, as the great tide poured on.

A fair-haired Saxon boy beside commanded the array,  
 And as it flowed along the road I heard the stripling say,  
 "'Tis God's command these beeves shall stand upon the Cheviot hills,  
 The land to feed where rippling Tweed the low-land dews distils."  
 So the great herd flows northward as the All-Father wills.

—*Harper's Magazine*

Written for the SPIRITUAL OFFERING.

## PRE-EXISTENCE.

BY WILLIAM EMMETTE COLEMAN.

## II.—Existence versus Non-existence.

“One must study to know, know to understand, understand to judge.”  
—*Narada*.

“The work of individualizing the intelligent principle in man must commence with and regulate the process of embryonic formation.”—*S. B. Britton, M. D.*

HAVING disposed of the shallow sophistry of the cry of beginnings always necessarily implying endings, we will proceed to summarily consider some of the positions assumed by the advocates of eternal conscious pre-existence. Prominent among these advocates we find Dr. J. M. Peebles, who has for many years upheld this specious dogma. Arguing in attempted demonstration of man's eternal individual existence, he remarks: “Once in existence, always in existence. \* \* \* once out of existence, never in existence. \* \* \* If an individual, then, were absolutely once out of existence, as a conscious individuality, tell us how he ‘got’ into existence. The telling will solve the startling and heretofore inexplicable phenomenon of something from nothing,—somebody from nobody.”\* Mr. Peebles, in writing this, seems to have been oblivious of the existence of any form of conscious individualities in the universe except man; else he would scarcely have penned such a string of fallacies as the above sentences embody. Consciousness is not confined to the human species alone, but is exhibited in all forms of animal life, from the lowly undifferentiated moner and amœba to the dog, elephant, chimpanzee, and orang, in a successive series of psychological stages; higher and higher states of consciousness being manifested as the animal nears the ultimate form,—man. Is not a dog or a cat a conscious individuality, as much so in kind, though not in degree, as myself or Dr. Peebles? are not ants, bees, mosquitoes, rattlesnakes, scorpions, flies, lice, bedbugs, spiders, tarantulas, tigers, hyenas, wolves, all conscious individualities? Most assuredly they are. Let us then apply Bro. Peebles’ logic to them, and see what the result will be.

“If an individual” flea, rattlesnake, or hyena “was once out of existence, as a conscious individuality, tell us how he ‘got’ into existence.” Please do tell us, Bro. Peebles, how this “conscious individuality” ever came to exist, unless, in accordance with your philosophy, such individuality is and has been eternally self-existent. “Once out of existence,” remember, “never in existence.” Therefore, if the millions

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\*Spiritual Pilgrim, page 140.



of millions and billions of billions of insects and lower animal forms that swarmed upon the earth during the thousands of millions of years which have elapsed since the dawn of organic life in remote geologic periods, were ever out of existence as individualities, then they never could have come into existence; *ergo*, they have, one and all, been always in existence somewhere and somehow, awaiting incarnation on this earth. Moreover, "once in existence, always in existence." Therefore, every animal that ever existed, or that ever will exist, on this planet, or on all other planets and worlds, possesses an immortal soul; and untold myriads of venomous and carnivorous insects, reptiles, and beasts—all the huge and unsightly monsters of palæozoic and mesozoic eras, the megalosauri, hadrosauri, labyrinthodons, megatheria, rhamphorhynchi, iguanodons—are now summering in the heavens,—now enjoying the beatitudes of the "sweet by and by." Although this is the logical outcome of Bro. Peebles' emphatic and dogmatic statement as above, yet, strange as it may seem, he scornfully scouts the idea of animal immortality, and speaks contemptuously of "spheres of spiders, spheres of immortal serpents, and vast concentric zones of stinging mosquitoes, absolutely measureless in extent."\* Remember, Bro. Peebles, "once in existence, always in existence;" and if a mosquito or a bacterium comes into existence from a previously non-individualized state, the phenomenon exemplifies "something from nothing,"—as per your assertion above.

Bro. Peebles, it is needless to remark, repudiates the prior individuality of animals, confining his pre-existent theories to man alone; but common sense and rational science conclusively indicate, that, as no previous individuality is requisite in the one case, so neither is it in the other. Both animals and man exhibit consciousness where previous to their evolution no consciousness was manifest. Where did the consciousness of the infantile dog, elephant, or monkey spring from? whence was it derived? We know that at one time on our planet no such thing as consciousness had ever manifested itself. After that there were evolved lowly organized forms exhibiting very feeble and imperfect states of consciousness, or mental action; after that still higher mental conditions were produced; and so on until at length man was evolved, savage, ignorant, with a consciousness but slightly superior to that of the highest animals. What is the natural conclusion to be derived from a survey of these undoubted biologic and psychologic facts? If one form of consciousness requires a pre-existent individuality, then all forms similarly require it. The animal consciousness is in many respects

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\*Conflict between Darwinianism and Spiritualism, page 32.

akin to that of man, especially in those animals closest approximating man; animal mentalities possess many of the same psychical features manifested by man. Man's consciousness consists of the animal consciousness *plus* certain faculties either not evidenced in animals or only existent therein in germ; therefore, a large part, or nearly all, of the human consciousness is similar to that of the animal. Now, if man has eternally existed as a conscious entity, and animals have not, how is it that the greater part of man's consciousness, upon the existence of which man's eternal individuality in the past is predicated, is just the same as that of the animal? How did the lower animals manage to get possession of the same consciousness, in so large a degree, as man, and yet never possess that consciousness before physical birth, while man in order to obtain possession of this same consciousness is required to be in eternal ownership of it, else he would never be able to procure it? Animals, it seems, have a great advantage over man in this regard: in order to be in possession of certain mental qualities man is necessitated to have eternally existed in full ownership of those faculties forever, else it would be impossible for him to ever attain their possession; while, on the other hand, animals contrive, in some mysterious manner, to be born into physical life with the same faculties, although they never previously possessed them as individualities. Certainly, it seems to me, if animals can be supplied with a mental organism without having a previous individual existence, so in like manner can man,—the two mentalities being so largely identical. (Recollect, I am now speaking only of those mental qualities common to man and the higher animals.) In neither case is a previous existence requisite. From the same source and in the same manner, comparatively speaking, that animals derive their individuality and their mentality, do men and women derive theirs. An explanation of this source will appear in the sequel. The same law governs in each case, by adaptation to the various degrees of organisms subject to its workings.

It may, however, be objected, that certain faculties exist in man's mind not found in the animal world proper; and that, to account for their possession, an eternal individuality is necessitated. If this were true, the mind of man would be, instead of a unity, a duplex compound, composed of two entirely different kinds of mentalities or psychological materials: first, as a large part of the human mind is similar to that of the animal, this part—much the larger—must have been derived by man from the same source as that from which animals derive theirs,—that is, it belongs to him only since his mundane incarnation; and secondly, the other portion of his mind he must have owned eternally, and brought with him from his pre-

existent state. If we deprive man of all the mental powers held in common with the animal world, and which he could not have possessed in his previous condition of living, what kind of an individuality would he consist of? An anomalous nondescript, fit neither for heaven, hades, nor any other place in the universe,—an unthinkable monstrosity. Again, how could the two differing mentalities coalesce,—one an eternally-existent, ever-individualized, ecstatic mind, and the other an unindividualized mind, composed of animal traits and characteristics? By what means is the junction effected? and how does the co-partnership affect the two individual members of the firm? An accurate rejoinder, based upon scientific principles, would greatly facilitate the solution of the mighty problems involved in the dogma of pre-existence.

In contradistinction to the hypothesis of the union of two mentalities in the human embryo, attention is invited to the fact that some animals possess in germ, or give slight indications of the action of, the higher qualities of mind; faint evidences, even, of the religious instinct, deemed peculiar to man, being sometimes seen, as some naturalists inform us. The moral sentiments exist in some animals, though, of course, in much less degree than in man; not so very much less, though, than in the lowest tribes of men, in whom morality is in its infancy, so to speak. No strict line of demarcation can be drawn between man and lower animals; even language, man's most distinguishing characteristic, being exhibited in the animal world to a large extent, but in a far inferior degree to its human manifestation. Mind in both animal and man works under the same laws and manifests itself in the same manner and for the same ends, the difference in the two being one of degree and not of kind; and it is the height of absurdity to declare that for the lowest, most degraded, and ignorant man, unable to count as far as some dogs, an eternal "pre-existent state of ecstatic bliss."\* is necessitated to account for his existence, while for that of the highest animal, possessing in some respects more intelligence than the lowest man, no such pre-existence is requisite. Science and reason alike assert, "Pre-existence for all or pre-existence for none." Nature is a unit, and works by uniform laws. The laws of evolution in the case of the brutal biped are akin to those in case of the quadruped brute; and none deny it except creed-bound bigots, speculative subjectivists, dreamy mystics, and idealizing transcendentalists.

Again, if, because man possesses certain mental functions not found in lower animals, an eternal individuality in the past is predicated of him, then, by a parity of reasoning, as

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\*Conflict between Darwinianism and Spiritualism, page 34.

we find certain higher animals in ownership of mental faculties unknown in lower species, a pre-existent individuality should also be predicated of them ; and, following this out, as every animal has faculties superior to the lower forms, all animals, except the most lowly and insignificant form (say the moner), should be pre-existent individualities ; and, even in case of the moner, as it has a consciousness, feeble as it may be, which is unknown to the inorganic world, it should, upon the same principle, be eternally individualized. We are therefore brought back to the same result as before : the eternal individuality of all animal life. No matter how we trace it, if we assert the pre-existence of man as an individual, the pre-existence of all other animals follows necessarily. It cannot be avoided, no matter how much the advocates of pre-existence may squirm, or hedge, or beg the question, or envelope themselves in clouds of metaphysical abstractions pointless and unsupported. Out of their own mouths are they condemned ; as in like manner are self-condemned their brethren the re-incarnationists, whose philosophy is perforce based upon individual pre-existence.

FORT LEAVENWORTH, KANSAS.

[TO BE CONTINUED.]

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### WOMAN SUFFRAGE.

NOT long since an item appeared in the *St. Louis Republican*, asserting that Woman Suffrage was a great failure in Wyoming. Women did not vote except on rare occasions ; do not serve on juries, and are very seldom elected to any office. This item very much enlarged upon, went the rounds of the papers, religious and secular. Immediately thereafter came a full and well authenticated statement, reversing the record, and proving that woman suffrage was a success. Not one in a hundred of the papers have been sufficiently just to publish the last statement. We notice one exception in the religious press. The *Independent* speaks as follows:—

Let it be understood that female-suffrage is not an experiment. It has been tried now for many years in England for certain minor offices, and in Wyoming it has now been tried for eight years. It is no mere theory, like socialism, about which its advocates can talk big, because it has not been tested. In Wyoming the testimony is universal in its favor. Even women who went to the territory prejudiced against it, like the lady whose judgment of it the *Observer* has asked, agree that it is of no injury to them, but a privilege which they value and which they can exercise decorously. The

message of the Governor of Wyoming, at the end of each successive two years, has recognized the success of the measure as gratifying, and no Legislature has dared to attack it. What works confessedly so well in Wyoming will work just as well in Wisconsin or in Massachusetts, and cautious men like Dr. Boardman of Philadelphia, and Joseph Cook, are beginning to look to it as not merely a right privilege to grant, but a most hopeful agency to purify legislation. Were women to become voters, we might hope not to have our polling places put in liquor saloons, and to have the saloons shut up week days and Sundays.

President Hayes before his election, was a professed friend of woman suffrage. Our readers will recollect that about the time of his inauguration we stated the fact, but expressed our belief that officially he would in no way favor it. Our prediction we regret to say was true. Gov. Talbot of Mass., in his message to the Legislature, has met the subject more fairly. He says :—

The claims of women to the right of suffrage have too firm a basis in natural justice, and too many earnest and able advocates, to be thrust lightly aside. It seems only reasonable and fair that these claims should be laid before the people for acceptance or rejection, in the form of a constitutional amendment, thus transferring their examination and discussion from the Legislature, which can ill spare the time, to a wider arena, and remitting them at once for decision to the final tribunal.

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### DREAMS AND PREVISIONS.

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**I**N A communication to the Boston *Commonwealth*, John Wetherbee says,—

I once had an aunt with a disordered imagination. She was so prescient that it would have been a blessing to the household, if not to herself, had she been permanently in that condition ; for there was such a prophetic power in her disorder that, if the nightmare had been chronic, she would have been wiser in the night-side of her nature than in her day-side. Let me illustrate my subject with an incident in her connection : She was one of a family of twelve children ; on the occasion of which I am speaking she seemed in her nightmare or dream, to go to the front window, which opened into Hancock street, where we lived. Instead of the street she saw a graveyard ; conspicuous before her were twelve stones in a row, with the names of her brothers and sisters and her own on them, in the order of their birth, and with the year of their death. Three or four of the family were dead, and the years on the stones were correct ; of the seven or eight who were then living she remembered some dates, and those died in the years that were written on the stones. Had she remembered the whole tableau, on awaking, she would have known the year of the deaths of all ; as far as she did remember the index was correct.

There would hardly seem any wisdom in such a prevision, or reason why any intelligence should thrust in, before the hour, such uncalled for tidings. I only relate this incident to show that there is a psychic force, or power, or system, in the flux of current affairs, that knows the future as well as the astronomer knows when the shadow of an eclipse is to pass across the earth's surface, or when an occultation or transit is to occur. In the one case it requires some knowledge of celestial geometry; in the other it seems to need a cataleptic condition of the system, or, at times, a disordered stomach. It is *possible* the time may come when a more intelligent method of forecasting the sunset of a life may obtain, and may become, like astronomy, a science; but I hope not. Though the prevision be a celestial, as well as a terrestrial, influence, I have no welcome for it. Wisdom seems to be in letting future suns shine on future days, without anticipating them by any discount.

My object in thus elaborating the subject is to show, if I can, not that the future, like the past, is the product of law or fate, but that there is an intelligence in nature that knows the future in detail; and I think it an intelligence this side of Deity. I am inclined to think it human, though, perhaps, not mortal; but we will not speculate on the point at present.

Though the future is wisely veiled from human observations, and there is no reliable open vision in these days, or any days (except that there are periods when the world is more in heat than at other periods; and this may be an abnormal or diseased state of the planet), yet it is in the order of things that, semi-occasionally, like angels' visits—which they may be—the prophetic finds expression; not as a rule, not as a calculating reliability, but as a mysterious fact in the providential system; and it so happens that the expressions are generally associated with some irregularity or disease. In a word, the warning in a dream, the prophetic expression of events before the fact, associated with an irregularity or disease, is not, as Mr. Richards says, caused by the disordered organism; but disease is the condition that permits the light or the shadow to enter. Does matter do it all? pertinently asks one of the eminent scientists of the age; and the answer is certainly No! Coleridge recognizes the fact I have hinted at, as all pre-scient souls do, and he expresses his thought very neatly in the following lines:

As the sun,  
Ere it is risen, sometimes paints its image  
In the atmosphere, so often do the spirits  
Of great events stride on before the events,  
And in to-day already walks to-morrow.

[Is it not *probable*, rather, that the time is coming when these laws, now mysterious, because of our ignorance, will be understood and become, like astronomy, a science? Why should our good Brother Wetherbee "hope not, have no welcome for it?" If there is such a law, why should we not seek to know of it, as of any other of nature's laws? Brother Wetherbee sees wisdom in our ignorance of events to occur in the future. We do not. If this be true, at once stop the work of "Old Probabilities" in Washington; it is better to let the storm in all its fury, burst upon us unheralded and we unprepared. We say to our esteemed contributor we do not see it in that light. Will he enlighten us?—EDITOR.]

Written for the SPIRITUAL OFFERING.

**SPIRIT COMMUNICATION.**

(Through the Mediumship of P. H. G.)

MY DEAR FRIEND :

MOMENTARILY from the earth life, from some portion of its wide domain, there comes to the spirit land, loved ones and dear ones. Heartaches and tear-wet eyes are left behind, and the friends wonder, and exclaim : "whither have my loved ones gone ! Oh God ! why could ye not have spared them ?"

Noiselessly, calmly, the freed spirits leave their earthly forms and are wafted forth into the unseen, where those who have gone before receive and minister unto them. Mothers and fathers clasp their sons and daughters ; sisters and brothers and wives and husbands gather at the brink of the river which divides this land of ours from the mortal life, and with gladness shining on their faces with a marvellous light, are re-united with kindred, whom they had known on earth. Then my dear friend comes the examination, the day of judgment as it has been termed by some writers. What sort of a spirit have you brought into our heaven ? is the question. And by their works shall ye be known, is the unalterable decision of the good God, our Heavenly Father, whom, while he has said no soul which he has created, shall be lost, yet leaves it with that soul how far it shall wander from the sheep-fold of the good Shepherd.

Some come up here who by their purity, their obedience to God's laws, their love of neighbors, their great charity, their love of peace, their kindness, their uprightness, bring with them such glorified spirits, that their advent is marked with extreme brightness, and they take their place among the angels of light, who carry them through space, upward and onward to the dwelling places fitted for such as have well and faithfully performed their earth work. Others must be prepared for their abodes by discipline, and others still, must go through a long course of purification, divesting themselves of selfishness and its kindred taints, learn the lessons which will make them spirits fit to enjoy the happiness of heaven.

Therefore my friend, remember that you build upon the earth for heaven. This is a solemn and at the same time a glorious thought, evincing as it does the goodness of God who from the beginning ordered all things aright. He speaks to mortals through the New Testament of Jesus, of His love for all his children, and tells them of the mansions above, mansions adapted for the home of the spirit, in which it can grow unto perfection. What an inspiring thought is this, not only for you upon the earth, but also for us who have passed through the change falsely called death, passed into and taken possession of our heavenly mansion, thus partaking of the gift vouchsafed by the good Father.

It is so much better my dear friend to know of this Spirit world, ere you leave the mortal, and thankful should you be that the present is the day of light, when constant communication is enjoyed between the two worlds, when the most positive evidence is given that the so-called dead, have only advanced into further light, where progression is the watchword and love the keystone which binds all hearts and inspires every action. Time will garner all souls, and divesting them of their earthly habiliments, float them into this bright land of the eternal. Death, (so called) is the friend who sets you free. Then it may be said that you are *born*, in the true sense of that word. The ladders from earth to heaven are in constant use, bearing their precious burdens into immortality. Precious legacy, freighted with blessings incalculable, extending from the finite to the infinite. The aisles of eternity echo with gladsome songs, its jeweled firmament reflects lustre indiscribable, its pleasant plains, its lofty mountains, its rivers, its gardens are of surpassing loveliness and grandeur. All the gift of the Father, the first cause, who from the first conceived this Paradise as the home of the souls which he created, and which to-day is peopled with millions who have come up from earth to take on the new life, to bathe their freed Spirits in the light and joy and gladness which is the inheritance of every soul *when it has earned the right to full communion*. And this right is of Divine origin. It cannot be taken away from the lowest, for God is the maker, the preserver, the benefactor, who reigns impartially! His word has gone forth unto all the nations. He will save even unto the uttermost. Therefore rejoice ye sick, ye weary, ye disappointed! Your day of triumph is coming! The door will be opened unto your sorrows, your afflictions, and joy and gladness will permeate your hearts. Fight well the good fight. Be true to yourselves while in the earth life; love purity for its own sweet sake; love virtue as its rewards are sure and eternal. Build well, and strong, and hopefully. Regard not the trials and disappointments which hedge in your pathway below. Look above! Catch the inspirations which flow from the Spiritual. Fix your eye on the stars, emblematic of light and glory. Get near to the Father through prayer and a denial of self, that others may be benefited. Count not on earthly gain or honor—they are perishable. Lay up your treasures in that land where there are joys that are fadeless, and the dews of Heaven water and revive, with its life-giving powers, and where perpetual youth crowns the soul who has fought the good fight and won the victory! Blessed be God for His wonderful revelations in these days. Blessed be his name for the light he has shed. Blessed be the power which he has diffused, and caused so many of earth's children to become possessed with the glorious gift of mediumship.

ADAH ISAACS MENKEN.



For the SPIRITUAL OFFERING.

THE EVOLUTION OF THE RELIGION OF ISRAEL, AS  
ESTABLISHED BY SCIENTIFIC EXEGESIS.\*

BY WILLIAM EMMETT COLKMAN.

VIII.—Rehoboam and Jeroboam.

SOLOMON died in the year 978 B. C. The southern part of the country at once acknowledged his son, Rehoboam, as his successor; but the ten tribes of the north renounced his sovereignty, and sent to Egypt for Jeroboam the son of Nebat,—who had raised an insurrection in Solomon's life, and had been obliged to seek refuge in flight,—and made him their leader in opposition to Rehoboam. To understand the cause of this revolt, we should bear in mind that there never had been much sympathy between the northern and the southern tribes. In the time of the Judges the tribes had felt scarcely any interest in each other; Ephraim, the most powerful of the northern tribes, had exercised a sort of supremacy in the north, similar to that of Judah in the south. United for a short time under Saul, and once more dissevered after his death, under David and Solomon they had at last become one kingdom. But the old jealousy was not extinct. The taxes to provide for the formidable requirements of the king's table, and the compulsory labor employed upon the building of the strong places, the preparation of the pleasure-grounds and palaces and, above all, the temple, made the yoke a heavy one. Moreover, all the advantages of the new state of things fell to Judah: there stood the temple, and there stood the seat of government; and Judah had its share of the treasures of the king and in the luxury of the royal court. Almost all the offices and appointments, too, were enjoyed by Solomon's fellow-tribesmen. These all strongly inflamed the jealousy of Ephraim; and the fire so long smouldering at last burst into full blaze. Other causes, too, operated in the same direction. The eleventh chapter of I. Kings tells us how Ahijah, the prophet, a Shilomite, announced to Jeroboam that he should be king over the ten tribes of Israel. The address put into the mouth of Ahijah is unhistorical, since it is full of the ideas of later times; but it is an indication that the prophets were active in the matter. They supported the north, and helped Jeroboam against Rehoboam. We can readily understand the feelings actuating the prophets and their friends. The building of the temple was distasteful to them, because it conflicted with their attachment to the simplicity of the

\* *The Religion of Israel*, a manual. Translated from the Dutch of J. Knappert, pastor at Leiden, by Richard A. Armstrong. 283 pp., 16mo. Boston; Roberts Bros., 1878. Cloth, \$1.00.

ancient service. The whole tendency of Solomon went against the grain with them, as it seemed as if he wished to get rid of everything peculiar to Israel, and to put the worship of Yahweh on the same level with that of the rest of the gods; while they were anxious to preserve the lines of demarcation between Israel and the surrounding peoples. The Canaanites they held accursed; they hated commerce for the changes it made in the simple manners of old; and the worship of strange gods was to them abomination. They therefore supported Jeroboam; for they hoped from him the restoration of the ancient ways, and of the sole worship of Yahweh.

The two kingdoms were of unequal size. Jeroboam's authority extended over the ten tribes and the conquered districts of the north; these latter, however, soon recovered their independence. Rehoboam reigned over Judah, to which a large part of Benjamin was added. This tribe was connected by descent, and by sympathy, with the north: Benjamin was full brother of Joseph, that is, of Ephraim and Manasseh; but the city of Jerusalem stood on the territory of Benjamin, so that district was, as it were, welded to Judah, and could not attach itself to Ephraim. The Simeonites too, who no longer continued a separate tribe, belonged to Judah; and to these must be added the Edomites, who had been conquered by David.

Religion not only had much to do with the disruption itself, but it also exercised a distinct influence on subsequent events. We perceive this in the fact that Jeroboam introduced new forms of worship. He founded or restored two sanctuaries, one at Dan, in the north, and the other at Bethel, in the south of his kingdom. In these temples he placed the images of a bull, overlaid with gold, as symbols of Yahweh. He also issued instructions that his subjects should hereafter keep the harvest-festival in the eighth month at Dan and Bethel, although at Jerusalem it was celebrated in the seventh month. He thus further widened the breach between the two kingdoms. This bull-worship was the ancient form of the worship of Yahweh. Although a genuine Israelitish institution, it had not, however, been the official worship. Although carried on in the smaller temples, David had not introduced it generally; but this was done by Jeroboam, who went back to the time of the Judges, and still more, he made bull-worship the state religion. A later historian—the author of I. and II. Kings—reckons this as a sin, and always speaks of “the sin of Jeroboam, the son of Nebat;” but we must not be guided by his opinion. What he condemned was at the time not opposed. Jeroboam's subjects offered no opposition; but, on the contrary, the great majority applauded his attachment to the ancient worship. So far as can be gathered, the attitude

of the prophets toward the king was in no wise modified by the institution of the bull-worship. It appears that Elijah and Elisha, who flourished at the end of the tenth and the beginning of the ninth centuries before Christ, by no means opposed the bull-worship; and it was only in the eighth century that some of the most advanced of the prophets preached against it,—a proof, one would think, that the great majority saw no harm in it. At the same time, it is possible that some of the prophets of his day may have opposed Jeroboam's conduct; but, at all events, the opposition was not violent, and soon ceased altogether.

After the disruption the northern kingdom retained the name of Israel; and it had the fullest right to do so, for it is very probable that the name originally belonged to the inhabitants of central Canaan, Ephraim and Manasseh, and only spread to the other tribes by degrees. The southern kingdom is usually designated Judah.

The condition of religion remained more tranquil in Judah than in Israel. In the latter a fierce struggle was carried on concerning the worship of Yahweh,—a struggle which was of the utmost moment in the further development of the Israelitish religion, and most important from a historical point of view. In that struggle the very existence of the Yahweh religion was at stake, and for a time it stood in the greatest danger of extinction. But in Judah affairs were quite different. The temple remained the national sanctuary, dedicated to the nation's god; and, though in Judah, too, worship was continually accorded to other gods, no struggle against Yahweh ever took place there, as in Israel. On the one hand, then, things went better here, and less risk was run; but, on the other hand, Judah rendered less assistance during this early period in the development of Yahwehism. Judah shared in the benefit of Israel's struggle, but for all that it does not interest us at first to at all the same degree as Israel. To this latter kingdom, then, our attention will be directed in our next section.

#### FORT LEAVENWORTH, KANSAS.

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TOUCHING the matter of Spiritualism, Queen Victoria, it is said, holds communion (or believes she does so) with her late husband, in a room elegantly furnished for the purpose; and many eminent literary men and some scientists, it is well known, hold seances in their own homes; for the purposes of investigation. Joshua R. Giddings and Benjamin F. Wade both died in the faith of Spiritualism, as have many other excellent men. Of the living eminent believers there are scores, if not hundreds and thousands; and they are keen and undemonstrative men, too.—*The Commonwealth, Boston.*

## Editor's Table.

### TRUST.

Oh ye of little faith ! do ye not know,  
That roses sleep beneath the snow  
Waiting the springtime's genial glow.

Oh ye of little faith ! know that *our* powers,  
Are like summer's waiting flowers  
Sleeping in winter's icy bowers.

Oh ye of little faith ! know that honest doubt,  
Oft wraps the germ of truth about  
Till springtime's voice shall call it out.

Oh ye of little faith ! when in summer's sun,  
The doubt and ice together run,  
Truth will have then her race begun.

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### IS SPIRITUALISM TRUE ?

**A**FTER careful, earnest investigation for many years, and a varied personal experience, it is with a pleasure we can hardly express, that personally we answer the question in the affirmative. We could appeal to thousands of our readers from whom the same answer would be obtained. But the question is, how can we best present the subject so as to appeal to the calm judgment of the sceptical? They listen attentively to our individual experiences, but to them it is not conclusive evidence.

Spiritualism presents its claims for consideration in its *phenomena* and its *philosophy*. 1st. Its phenomenal aspects; we will briefly consider in their order, the physical, and mental or spiritual. We can, perhaps, present no better evidence in sustaining the affirmative, the genuineness of the physical phenomena, than by calling attention to the first manifestation in this city. We refer to the spirit rap, simply a physical manifestation, occurring through the mediumship of the Fox girls, thirty years ago. Is there to be found in the city one person, familiar with that event, who will pronounce it a humbug, a deception, a fraud? Not one! And yet this occurrence was within the knowledge of this generation and

in the city in which we write. Our evidence is not, therefore, *farfetched*. The children through whom these manifestations came, have grown to maturity. One a respected, wealthy lady of New York city, the other two, in honored, social life in London, England. All are in private life, yet occasionally these ladies will grant audience to intelligent, respectful seekers after knowledge of a future life; and through the same tiny rap from friends on the other side come satisfactory communications to these anxious enquirers. This first modern manifestation, the simple rap, has never been explained, and never can be, except upon the hypothesis claimed. It has been imitated, counterfeited; but we speak of the real "rap" that has reverberated round the world!

"Magical changes those rappings have wrought!  
Sweet hope to the hopeless their patter has brought!  
And death is bridged over with amaranth flowers!  
Blest spirits come back from their bright home to ours."

The phenomena of Spiritualism is so varied that we cannot in the brief space we have, notice its many manifestations. Spiritualism in its phenomenal phase has traversed the globe and carried its demonstrations to the people of all nationalities. We do not, however, urge this, or the fact that its believers are numbered by millions as evidence positive of its truthfulness; but we do claim that it is inferentially favorable.

The "rap" cannot be explained, neither can the moving of ponderable bodies without human contact, or the independent slate writing, produced in the presence of thousands of mediums, and which can be witnessed in this city to the satisfaction of any honest investigator. From the tiny rap, step by step through all its phases to the materialization of human forms, we have evidence of the truth of Spiritualism.

Perhaps the next most potent argument we can present, is the development of our Inspirational Media. This pertains more especially to the mental or spiritual phenomena, through and by which the philosophy of Spiritualism has been presented to the world.

We present Cora L. V. Scott, (now Mrs. Richmond) as the most marked case in the early development and marked suc-

cess of the spirits in their choice of inspirational mediums. When a mere child attending school; retiring one day to the recitation room for study, she fell asleep, as she at the time supposed, but upon awakening to consciousness, her slate was found to be entirely written over, and great was the surprise of her mother to find upon Cora's returning from school, a well written communication from a sister long since passed to spirit life. The communication referred to circumstances of which the child had no knowledge. Very soon after, this comparatively uneducated girl, was taken before immense audiences in the largest cities of this country, and since that time has lectured, while in the spirit trance, before scientific associations, and the most highly cultured classes of Europe, always with the greatest success. Thus controlled, she utters thoughts that come to her from intelligences in the higher life, once inhabitants of this earth.

This is but one of many instances of a like character. These are living witnesses, with you to day. We present their testimony in favor of the truth of Spiritualism. They all declare we are incapable of giving the thoughts and teachings we bring to you. Why should their testimony be doubted? They can have no earthly object in deceiving. The cause they advocate is unpopular; they have the church and the prejudices of the people against them. If of themselves able to deliver the eloquent addresses so often heard, why should they give the credit to others? Why not fall into the popular wake and receive ten-fold the compensation they now get? These are questions that cannot be answered by the sceptical. On the contrary, in common with our mediums for other phases of manifestations, they are persecuted from city to city, often finding it difficult to obtain the necessaries of life, and such is the bitter opposition that hundreds of these sensitive souls fall victims before the crushing Juggernaut of public opinion. As real martyrs are they, as ever suffered death in defense of their religion.

We now wish to call to the stand another class of witnesses to prove the truth of Spiritualism. The evidence we present is not from that class of men ever ready to cry out "humbug, fanatic and false" to every thing new; not the

religious bigot who fears his cherished dogmas are to be overthrown, nor the moral coward who fears to investigate a subject because of what people will say ; none of these. We will summon men who have thoroughly investigated the subject, men prominent in scientific knowledge, political and religious life. The first evidence we offer is that of Rev. Theodore Parker, whose testimony will be read with respect by all who know of the man. Before his death he said :

“ In 1856 it seems more likely that Spiritualism will become the religion of America, than in 156 that Christianity would become the religion of the Roman empire, or in 756 that Mohammedanism would be that of the Arabian populations :

“ 1. It has more *evidence for its wonders* than any historic form of religion hitherto.

“ 2. It is *thoroughly democratic*, with no hierarchy ; but inspiration is open to all.

“ 3. It is no *fixed fact*—has no *punctum stans*, but is a *punctum fluens*.

“ 4. It admits all the truths of religion and morality in all the world-sects.”

Listen to the words of Rev. W. E. Channing. He said :

“ We need not doubt the fact, that angels whose home is heaven, visit our earth, and bear a part in our transactions ; and we have good reason to believe that if we obtain admission into heaven, we shall still have opportunity, not only to return to earth, but to view the operation of God in distant spheres, and be his ministers in other worlds.”

Bayard Taylor, the great American traveler, standing in the fore-front of the literary men of the world, has just passed to the higher life. Many years since he became convinced of the facts of Spiritualism, and has left the following statement on record :

“ Let skeptical, hard, matter-of-fact men talk as they may, there is a lingering belief in the possibility of occasional communication between the natural and the supernatural—the *visible* and the *invisible* world—inherent in human nature. There are few persons whose lives do not contain at least some few occurrences, which are incapable of being satisfactorily explained by any known laws—remarkable presentiments, coincidences, and sometimes apparitions, even, which seem to be beyond the reach of accident or chance, and overcome us with a special wonder.”

Following this he gives account of a most wonderful vision he had one night at the foot-hills of the Nevadas, but which our limits will not permit us to give. Rev. G. W. Skinner writes as follows :

“No matter what explanation we may give thereof, the facts of what is called modern Spiritualism have ever been in existence. To deny them is idle; to ignore them is trifling; to ridicule them is to exhibit their own weakness.

“What shall we do with the facts? The records of all times mention them; the Bible is full of them; they are said to be happening all about us to-day. The movement of modern Spiritualism, by some, is supposed to rest solely on these phenomena. This question of Spiritualism will yet be a greater disturbing element in the religious world than it is at present. wonderful facts will interest the curious and engage the attention of the candid; and from them much light may be shed on obscure natural laws. The intelligent masses of America want more rational ideas of God, of the soul, and of our future life.”

Horace Greeley, in the early days of the modern manifestations, became convinced of the genuineness of the phenomena. Writing out his experiences he said:

“I have sat with three others around a small table, with every one of our eight hands plainly, palpably, on that table, and heard rapid writing with a pencil on paper, which, perfectly white, we had just previously placed under that table: and have, the next minute, picked up that paper with a sensible, straight-forward message of twenty to fifty words fairly written thereon. I do not say by whom, or by what said message was written; yet am quite confident that none of the persons present, who were visible to mortal eyes, wrote it. \* \* \*

“The ‘mediums’ are often children of tender years, who had no such training, have no special dexterity, and some of whom are known to be awkward and clumsily in their movements. The jugglery hypothesis utterly fails to account for occurrences which I have personally witnessed, to say nothing of others.

William Lloyd Garrison, the great philanthropist, says:

“As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them—as these manifestations continue to increase in variety and power, so that all suspicion of trick or imposture becomes simply absurd and preposterous—and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or skeptical. As for ourselves, we have been in no haste to jump to a conclusion in regard to phenomena so universally diffused and of so extraordinary a character. For the last three years we have kept pace with nearly all that has been published on the



subject: and we have witnessed, at various times, many surprising 'manifestations;' and our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency."

Among scientists we can name many who have investigated, and openly acknowledged their belief in Spiritualism. We have occupied more space than intended, and can only allude to some of them by name. The first scientist of note in America giving his attention to this subject was Professor Hare. He commenced his investigations, as have many others since, for the purpose of exposing its fallacies; but, after the most careful investigation, he became its earnest advocate. So with Dr. Elliotson, for years violently opposed to Spiritualism, after careful investigation yielded his objections, and like Dr. Ashburner became its defender. Alfred Wallace, Mr. Varley the great electrician, makes affidavit of his having investigated the facts of Spiritualism and found them real. Prof. Crooks and Prof. J. R. Buchanan, and scores of others could be named in this connection. Last year Dr. Slade, the most noted of all American mediums for certain phases of manifestations, visited Germany. Yielding himself wholly into the hands of some of the most noted of the German scientists: after months of investigation, all admitted the genuineness of the phenomena; some, Prof. Zoellner among the number, have expressed their belief in Spiritualism. Others, while admitting their genuineness, withhold expression as to the cause. In closing we quote the language of J. M. Peebles:

"Spiritualism has incorporated itself into our literature, art, music, philosophy and legislation; and it gathers strength and courtly symmetry as it sweeps through the land, destined to become the universal religion of the enlightened world."

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**MIND AND MATTER.**—Our readers will recollect that in the December OFFERING we called attention to a prospectus for the publication of a Spiritual paper to be published by J. M. Roberts in Philadelphia. The new paper with above title, came promptly to hand, beautiful in typographical appearance, and filled with good things. *Mind and Matter* has been brought to the world by invisible powers, as we believe, just at the right time and under the right control, if we may judge of the future by the excellence of the numbers received. Its Departments are admirably arranged and the contents of each

adapted to the demands of the present. If in any one particular above another it commands our admiration, it is its devotion to the interests of Mediums and Mediumship. A terrific onslaught has been made, apparently by preconcerted arrangement, on Mediums ; and, although we have never felt the least misgiving as to the result, we are glad to see *Mind and Matter*, as a reserved force of great power, thus timely brought into the conflict. We advise every true Spiritualist whose financial ability will permit, to send for this admirable and fearless advocate of Spiritualism. \$2.15 per annum. J. M. Roberts, 713 Sansom St., Philadelphia, Publisher and Editor.

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#### MEDIUMSHIP.

THIS subject ever interesting to the believer in Spirit Communion, by discussion looses none of its interests. We have as yet learned so little of it, that it is quite becoming for us to tread lightly on ground of which we are so ignorant. No. V of Lyman C. Howe's series of "Mediums' Rights," has not been received, but we have no indication from him that he has closed. We wait another month before giving further thoughts of our own.

We favor our readers with the following from Warren Chase, one of the earliest and ablest advocates of Spiritualism. After thirty years experience, his opinion should have weight with every honest investigator. We have no reason to change our views as expressed in the commencement of this conflict. Our belief then was, and now is, that the war commenced on Mediumship, first manifested by the attack on Mrs. Richmond in Chicago, will eventuate in the discomfiture of her opponents and the triumph of the Spirit World, from which this movement has from the first been directed. We rejoice in the fact that since the beginning of this controversy, which but for it might not have been, a host has been added to the forces contending for the right, in the publication of a new weekly paper in Philadelphia, *Mind and Matter*. Valiantly has it thrown itself into the conflict, and more than one of the would be censors of the Spirit World, have unexpectedly found themselves *Horse de combat*. That our new readers may better understand the answer of Brother Chase, we republish the questions alluded to by him and to which we have published many excellent answers.

### QUESTIONS.

1st. Should a medium, refusing to comply with conditions demanded, be denounced as fraudulent and unreliable?

2d. How can investigators protect themselves against fraudulent manifestations?

3d. Among the thousands who accept the facts and philosophy of Spiritualism, have we any, sufficiently acquainted with the laws of spirit intercourse to prescribe rules and regulations for the government of mediums and their spirit controls?

4th. How should we treat mediums detected in producing fraudulent manifestations?

5th. What would be the probable result to mediums and what the effect upon Spiritualism should the effort to control mediumistic conditions by human organizations be successful?

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### Mediums and Tests.

BY WARREN CHASE.

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**A**NSWERING your questions in the September No. on the controversy about mediums and tests. To your first question I emphatically answer NO! Mediums are instruments for spirits to use and not for us, and hence they, not we are to fix the conditions, and they and not we to select the persons; and even the spirits have to accept such as they can use, and use them as they can and not as they might wish or we might choose.

To your second question I answer: by the use of their senses and reason and not by bolts and bars, or screens and boxes, except when the spirits choose to use such, which is no doubt done when the conditions will admit of it, and the circumstances require it, and the cause can be advanced thereby.

To your third question I again answer no—we have none such, and if we had it would not be our province to do so, as it is the spirits and not our work that is being exhibited through the mediums. I have in an experience of thirty years, ever found it best to let the invisible forces work as they choose, or as they could, without dictating to them in any way.

To your fourth question I say, by withdrawing confidence and patronage, and ceasing to recommend them as reliable to strangers, and then excusing them as the churches do for the weaknesses of human nature and bad education, with that let them go free.

To your fifth question I answer: it would either stop them or greatly retard them, and be a very great injury to the cause. We ought to be glad of every manifestation from the other life, and welcome it through any channel, and we ought to be able with the use of our senses and reason to detect and sort the chaff from the wheat, or the false from the genuine article, and I believe many of us are. I have never to my knowledge been imposed upon, and have often witnessed what I did not

credit to the source it was credited to by others, but as I was only the judge for myself, I did not deem it my duty to press my opinion upon others. I come to conclusions for myself, and leave others to do the same.

On reading the questions and answers put to and answered by the spirits controlling Mrs. Richmond, about the mediums and the tests required, I at once remarked that I should have answered every one the same had they been put to me.

SANTA BARBARA, CAL.

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## THE PHANTOM FORM ;

Or, Experiences in Earth and Spirit Life.

BY THE EDITOR.

PART SECOND.

### CHAPTER X.

**W**ITHIN the archives of the spirit are stored exhaustless treasures which time and culture bring to the surface. Embosomed in beauty and overarched by the crystal sky of truth, the spirit bides its time, assured the hour approaches, when it can put on the diamond crown, flooding life with its ineffable beauty. Slowly the dross had been consumed in the fiery flames of affliction; slowly the pure and noble attributes of my better nature were asserting their power. My sympathies were touched and warmed into practical use by the constant demand upon them for advice and aid from the sad and uncultured spirits constantly arriving from the earth. It was impossible to administer to the needs of these unfortunates, without having the work, at first only mechanical, finally broaden into the deepest interest for all who were anxiously seeking to emancipate themselves from the effect of ignorant and misdirected lives. O, how grand and elevating to be thus engaged in aiding others in advancing to higher and happier conditions! I loved my work, was contented with the position assigned me, and realized that each day brought its own peace and happiness, and added something toward the complete emancipation of my own spirit.

My dear mother expressed much pleasure at the change through which I had passed, and I felt something akin to the tender love of childhood glow in my heart, as I listened to her words of commendation. While in this state of mind, I was agreeably surprised one morning to receive a call from Thalia. She informed me that her object in calling was to invite me to attend a reception to be held at her home. I was delighted, and at once prepared to accompany her.

"I have come early," said Thalia, "that we may travel leisurely, enjoy the rich and varied scenery, and also that we may spend some time with two friends upon whom I desire to call and whose company I hope to obtain for the remainder of the journey."

Never was there a lovelier morning, never had the spirit home seemed so bright and attractive. We soon left the great city and moved out into the open country; not into broad uncultivated tracts, filled with rocks, dwarfed and stunted shrubs; but into a magnificent park adorned by the lavish hand and artistic design of nature. Tall, graceful trees crowned with dark, glossy foliage, stood in groups upon the verdant hills, and in the lovely vales; some standing like lonely sentinels, overtopping all others, their cool shadows moving gently to and fro across the flower-enameled sod. The profusion of gorgeous flowers of every conceivable shape and tint, I had never seen excelled. Silver cascades and crystal waterfalls cast their rainbow-tinted spray upon rocks whiter and smoother than finest polished marble. There were birds whose plumage seemed dipped in sunsets vermilion dyes. Some had the appearance of purest sapphire, and others had caught the golden glory of the topaz. They flitted among the emerald leaves all together presenting a scene of beauty seldom witnessed. Their sweet voices, mingled with the music of singing streams and murmuring fountains filled the air with melody. I would fain have lingered longer in this delightful place, but Thalia reminded me that we had but just started, that to lose sight of present surroundings, was only to pass to scenes that would far surpass them. Nearly half the day had been consumed before we entered the fairy barque that was to take us from the sphere I had so long called home.

The purple twilight fell upon the sea ere we disembarked and followed the guide who conducted us to Mr. Arnold's. I found in Mrs. A. a lady who had been one of my intimate friends of earth life. She had been in spirit life a much shorter time than I, but had advanced more rapidly. Her earth marriage had been a happy one, and had not been broken by death. It was indeed a privilege to rest in their heavenly home which no shadow had ever entered. Cut off as I had been from communion with friends of earlier days, you can scarcely imagine the pleasure this unexpected meeting afforded me. The warm heart, genial disposition, and well stored mind of Mrs. Arnold filled the house with the rich aroma of her intellectual and social life. I was delighted to learn that they were to accompany us on our journey. The next day we traveled leisurly calling at midday upon a friend of Thalia. While Thalia was visiting with her friend, Mrs. Arnold suggested that we should view the city. Seated in an elegant

carriage, we passed rapidly through broad avenues thronged with earnest, thoughtful men and women whose peaceful, happy look presented a striking contrast to the care-worn faces of earth. I soon came to the conclusion that the drive was designed, not so much to give me an opportunity to see the city, as to afford Mrs. A. suitable time to ask certain questions. Her object I could not then understand, but I will give the conversation as near as I can recall it.

"You have never left the first sphere. Have you not wished for a change in your monotonous life?"

I have been quite happy I replied, and until quite recently have had no desire to change.

"I understand that your mother is to attend the reception, would you like to see her in her own home?"

Yes, I think I shall soon enjoy that privilege.

"How did your mother's marriage affect you?"

It was unexpected, I had not believed such a thing could occur, but I rejoice in her happiness.

Pardon me, but has your mother spoken to you of Eunice?"

Never! I should like to hear from her. Poor child! I can now understand how much she must have suffered.

"Have you any unkind feelings towards her?"

No, on the contrary I realize that I have wronged her. I was ignorant and self-willed.

"One more question, are you completely emancipated, is there no lingering affection for the man for whom you sacrificed so much?"

No, love burned itself out long ago! Now I see how blind and foolish I was to wish for, or attempt to hold the love that never could become mine. I have wept many bitter tears over my folly, and prayed fervently for his happiness with the sweet spirit he calls his own. As I ceased speaking Mrs. Arnold threw her arms around me, and impulsively kissing me, said:

"Dear friend, you have triumphed at last, prepare to wear the crown of rejoicing!"

On our return we found Thalia waiting, anxious to proceed, and we were soon moving rapidly toward our destination. Thalia's cheerfulness and exuberance of spirit increased as we approached her home. Mrs. Arnold was joyous as a bird, while I was awed into silence by the loveliness of the scenes through which we were passing, and the strange yet vivid impression that a startling revelation was soon to be made. As we approached the mansion pointed out by Thalia as her home, my excitement became intense and did not abate until we entered the spacious building, where we were welcomed by Mr. Gonzalo, Thalia's husband, and brother to the Gonzalo whose memory was a sacred presence in my soul.

Thalia never appeared to better advantage than when presiding over her own home ; her sweet face was radiant, and her musical voice thrilling in its tender pathos. The ease and composure of Mr. Gonzalo quieted my perturbed spirit and put to flight the apprehension that had so annoyed me. Before retiring, Thalia gave me the history of her life; explained how she came to act as my guardian and why she had kept her companion's name a secret from me. This revelation is too long to repeat, I will only give her closing words.

“ Emily dear, I am the happiest woman in this bright sphere, and I trust the day is not far distant when you will be as happy. Your mother will come early in the morning. I have two requests to make : first, that I may be permitted to select and arrange your wardrobe ; second, that you ask for no explanation of what may seem to you inexplicable.”

I willingly acquiesced and we parted to seek rest. I soon sank into that dreamless condition which so closely resembles sleep, and thus remained until aroused by a gentle motion of the delicate hangings surrounding my couch. The next moment, my mother's large eyes were gazing tenderly upon me. How noble and grand she appeared. Her ever active spirit seemed to robe itself in the imperishable beauty of the lofty aspirations it cherished.

On sped the fairy-footed hours, until morning was lost in the splendor of noon, then mother, who had given me a description of her journey to a distant planet, once the home of her companion, said : “ Now my child, I must leave you for a time, we shall meet again this evening.”

I was alone, and anxiously waited for the appearance of Thalia, but no one entered my room and no sound of voice or step reached me until evening. Then Mrs. Arnold came and after apologizing for seeming neglect, conducted me to another apartment where I found Thalia waiting to receive me. She said :

“ Dear Emily, the house is filled with friends and the ceremony I brought you here to witness will soon commence. No one besides your mother knows of your arrival. I have prepared a pleasant surprise for more than one of my guests, so please permit these ladies to aid in arranging your toilet.” To this I made no objection, only wondering why Thalia manifested so much interest in my personal appearance. After all was completed, Thalia led me to the mirror and asked :

“ Is there anything in that queenly form, that calm intelligent face, those large brilliant eyes, to remind you of the wretched woman who once crouched in a corner of a little room where a marriage ceremony was being performed ?”

Please, do not speak of my folly ! There is not a greater contrast between this shining gossamer robe, and the sombre

mantle that once enfolded me, than between my spirit in its prison of selfishness and pride, and my spirit emancipated and joyously winging its flight toward the mountains of intellectual and moral worth.

At that moment Mrs. Arnold entered and announced that Mr. Gonzalo was waiting to conduct us to the drawing room. Passing to a private parlor we were joined by a group of ladies and gentlemen, all strangers to me and to whom I was not introduced. Moving on through the grand entrance we stood in the spacious apartment. I was unprepared for the scene that suddenly burst upon me. The room was elegantly fitted, from the velvet carpet to the delicate lace hangings, and its rich works of art. Across one end of the room was a platform, gently rising from the floor, covered with bright-tinted mosses, and so arranged as to present the appearance of mosaic work. Over the platform was a canopy of delicate vines and white blossoms. Under the canopy was a rustic seat cushioned with moss. Two fountains sent fourth their jets of silver spray, sparkling like diamonds. Close to the fountains, stood rich vases filled with choice flowers; in fact, the room seemed filled with these beautiful products of nature. Back of the platform hung a crimson silk curtain, covered with hangings of delicate lace. We passed down the brilliantly lighted room and joined my mother and her companion, a man of majestic presence, large brain and intellectual face. Before a word had been exchanged, sounds of joyous music filled the room, the crimson curtain swept aside, revealing an arch formed of buds and flowers. Standing under the arch was a spirit of whose celestial beauty no language can convey an adequate conception. Imagine a woman with graceful form and perfect features; her white face illuminated with large azure eyes and shaded by a profusion of shiny hair, falling around her like a veil of gold. In one hand she held a crown of thorns, in the other an iron cross. In a moment the curtain fell and was again instantly raised, revealing Gonzalo standing by the side of the angelic spirit. Taking the crown and cross from her hand, he said:

“Long have these cruel thorns rested upon your weary brow and pierced with anguish the tender, loving heart. Long has the iron cross crushed the broken spirit. Cross and crown have inflicted wounds that have required many, many years to efface. To-night the last vestige of their power falls from you. Pass through the triumphal arch and receive the diadem whose sparkling jewels tipify the purity and worth of your spirit.” The lady addressed bowed her beautiful head, upon which Gonzalo placed the jeweled crown, then turning to the company he said:

“I am happy to introduce to you, one who has passed through many trials and has nobly won the crown of merit.



Silver Star will be warmly received and add light and brilliancy to the galaxy she now enters."

Silver Star took a seat amid the flowers, and again the music pealed forth its enlivening strains. "Do you recognize her?" whispered my mother.

Yes, it is the Phantom Form. I was about to ask an explanation of the ceremony, when my attention was called to the curtain which was slowly moving aside, revealing a woman more lovely than the first. Her features, eyes and hair, were an exact counterpart of the first. She wore a blue robe artistically trimmed with fleecy lace and sprays of delicate white flowers. It was Eunice! Oh, how my heart throbbed and thrilled at the sight of her, her whom I had loved and hated so intensely! She was not alone, by her side stood the man for whose love I was at one time willing to barter my soul. Now, I looked calmly upon his bright, handsome face, and marveled at the infatuation that for so long a time perverted my reason, reducing me to the abject position of a slave. I had but a moment for thought, for Gonzalo arose and addressed the assembly as follows:

"The goblet of life holds no elixir more potent than love; it transmutes the selfish propensities into noble aspirations and deeds; its Godlike power will eventually lift all souls above the baleful influence of crime, and emancipate all who dwell in the prison-house of sorrow and despair. Among love's protean forms, none is more beautiful than the conjugal. It gilds the sorrows and toils of earth life and is the glory of all higher spheres. You see before you two spirits who have received instruction of this divine teacher. Five years since, death opened the door through which this lady passed from the physical form. So strong were the ties that bound her to her companion, that she declined to leave the earth until he could accompany her. As soon as this change came, they were conducted to the Arbor of Repose, where they have remained until the present, and now gladly unite with you in celebrating their apotheosis and reiterating their vows of love and fidelity."

At these words, Eunice and her companion advanced to the front, standing with clasped hands, while Gonzalo uttered the following invocation:

"Spirit of Light! Thy all-enfolding law of love, that giveth to each its own, hath woven its garland of beauty for these two souls. One in spirit may they walk the starry heights of purity and peace. Their vows enameled on the tablets of the spirit, require no outward expression. May they ever realize the presence of thy divine love and the guiding power of wisdom."

"Eunice then said: "With deep and holy reverence we bow before the sacred law of marriage; that law written be-

fore the world was. To it the truly married yield implicit obedience, and find the auroral splendor of love, lighting each hour of existence. With a deeper knowledge than ever before of the spiritual significance and the grand mission of love, we again stand before its altars and in its holy name proclaim to the world of spirits, that we are one."

Eunice ceased speaking and her companion gave a brief but brilliant address. Then followed, general congratulations, music, poems and appropriate addresses.

[TO BE CONTINUED.]

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### Editorial Notes.

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DEEPLY REGRETTED BUT UNAVOIDABLE :—We are compelled to doubly disappoint our readers this month. 1st. In the non-appearance of chapter X of the Biography of Prof. Brittan, caused by the sickness of Mrs. Brittan, and the fact that his biographer, Hon. Nelson Cross has been too constantly occupied to give the least attention to the subject. 2d. Our inability to favor our readers with chapter IV of "Modern Spiritualism, its Development in Rochester and Subsequent Growth," by R. D. Jones. This disappointment is caused by several weeks very serious illness of the author. For many days serious apprehensions of the result were entertained; but we are glad to announce his convalescence, with every prospect of recovery, and the completion of the history. Had the sickness of Brother Jones terminated fatally as at one time feared, it would have been a serious loss to Spiritualism, for, of the old residents of Rochester familiar with its first developments, no one is left so well qualified to write the history. The Biography and History will be resumed in next number. We regret this break, but it was unavoidable.

ALFRED JAMES.—Just as we go to press with last pages, too late for insertion, we received resolutions passed by the "First Spiritual Society of the Golden Rule, Philadelphia," expressing confidence in Mr. James' Mediumship, and the belief that an imposition was practiced upon him at the recent pretended *expose* in Brooklyn, N. Y.

Mr. James, since his return to Philadelphia, has given proof positive of the genuineness of the form manifestations that occur in his presence. His pretended *expose* has afforded the enemies of Mediums a fine opportunity to exult, and point derisively to the *Banner*, and *Mind and Matter* because of their earnest defense of Mediums. We have an abiding faith in the great fact of Materialization.

THE BANNER OF LIGHT:—Reminds us of a noble ship, in perfect order, moving steadily, grandly on its course. Fortunate indeed, has it been for Spiritualism, to have had the *Banner* for its representative organ for nearly a quarter of a century. Every issue is a treasury of good things; but we are impelled to make these remarks because of the excellence of the number, dated January 18, which we have just read. It contains two lectures, one by Prof. J. R. Buchanan, entitled "The Soul of Man: Miss Fanchers' Case in Relation to Science and Christianity"—another by John Tyreman, on "Immortality." Besides these instructive discourses it is filled with articles upon a great variety of subjects of deepest interest to every Spiritualist. In fact, the *Banner* grows better every week. Our readers who take the *Banner* were no doubt well pleased to see by its announcement for the new year, that our able contributor Dr. S. B. Brittan, had been engaged as a regular writer for its columns. Spiritualists East, West, North or South, who fail to receive the weekly visits of the *Banner* with its ever shining *Light*, are largely the losers.

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PLEASE NOTICE.—Three dollars and fifty cents sent to this office, will pay for the OFFERING and *Mind and Matter* one year, postage paid; thus giving you a large, excellent weekly paper, and a 64 page monthly; the only Spiritual Magazine published in America.

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### THE VOICE OF THE PEOPLE.

W. A. BARTLEY, LOMPEC, CAL.

Enclosed find Two Dollars and Twenty-five cents to pay for the three subscribers for OFFERINGS, taken at this place. We are very much pleased, and desire to express our thanks to you for the able manner and style in which it is gotten up.

CAPE ANN ADVERTISER, MASS.

THE SPIRITUAL OFFERING for January is laden with the freshest spiritual thoughts of the best writers and thinkers, both on the earth and in the spiritual spheres. There is a candor and earnestness about it which commends it to the reader, and persons of all religious opinions can peruse its pages with profit. \$2.00 per annum.

MRS. H. F. M. BROWN, SANTA BARBARA.

The OFFERING is good and deserves a long list of subscribers; but you will pardon me, if I express my deep regret at the lack of charity evinced by Mr. Coleman toward those of us who hope for re-incarnation. "Fanatical," "bombastic," "deluded," "shallow," etc., are offensive words that others may apply to Mr. Coleman. Honest rebukes, friendly criticisms, of new or old doctrines, is good and acceptable. If my brother has wandered into the wrong path, let me not stone him to death, or charge him with being "imbecile," but show him a better way. We are quite ready to cry persecution when our orthodox friends denounce the work we are doing, but what better are we, if we condemn those who cast out demons in the name of our Christ?

MRS. M. A. CARPENTER, FARMINGTON, MINN.

Am so much pleased with the SPIRITUAL OFFERING, that despite the hard times I send subscription, which you will find enclosed. A young man belonging to my family, remarked after reading it: "That is the best Spiritual paper I ever saw, and the only one I should be perfectly willing to present to my orthodox friends for their perusal. There is nothing in that to be ashamed of." I heartily agree with him, and wish you much success in your undertaking.

MRS. H. F. M. BROWN, SANTA BARBARA, CAL.

The fool asked the winds: "Do ye not know some valley in the west where mortal man from all his cares may rest?"

The winds answered "no." The presumption is the "loud winds" had not been this way. Ask the gentle breeze or the northern song-birds if they know a sheltered nook, a quiet valley down close beside the sunset gates, and they, with one accord, will reply Santa Barbara, a little valley on the Pacific ocean, two hundred and eighty miles south of San Francisco. Nature has done her best to render this place restful, charming, life-giving. On the south and west out-lying mountainous islands stand as storm-breaks; on the north-west and south-east, long, double chains of corrugated mountains stand as friendly guards. To the winds they say: "Thus far, but enter not this valley." The winds obey. Between the ocean and the mountains Santa Barbara valley is located. By a bend in the sea the valley is set southward.

From March to December the sun pours out great floods of light and heat. The invalid hangs his hammock among the trees with the assurance that the rain-clouds know that their time of coming is December. The health and comfort seekers know this fact, and live a sort of wandering life. With the spring they, "like the Arabs, fold their tents and start out into the woods, or hail a sail and seek the quiet of the islands. The Live Oak and Sycamore furnish abundant shade and shelter to the tenters. The blessed Pacific sends land-ward her cooling breath and charming praise-chant. Springs of fresh water break away from the heart of the mountains, turn and twist along the hills and low-lands, furnishing their full quota of music and comfort, to beast and mortal. The wild flowers and song-birds send *up* their fragrant blessing and *down* their sweet music.

May this not in very truth be named the Peace valley? To the speculative, to the man of stir and haste, there is quite too much repose. We are eighty miles from railroad. The ocean is the principal highway. By the telegraph, the mails, and local papers we keep track of the *Beyond*. Santa Barbara has two daily and one weekly paper—the *Advertiser*, the *Press*, the *Independent*. The *Advertiser* is true to its name, free and ready to give the reader bits of news from all quarters. The editor is a high churchman, and hates heartily the equal rights resolutions the women of the state are bringing before the constitutional convention now in session, but he has never put aside the gentleman to give the bon and bigot a hearing. The *Press* often says splendid things, in prose and verse. The wife of the editor is the living spirit of this paper. The *Independent* is guided by your free-of-speech, independent in thought contributor, Warren Chase, and his thought streams of late have found new channels of views. The *Independent* is, in the main, devoted to the Greenback question.

There are two libraries in the city. Both librarians, I am glad to say, are woman; one is Mrs. G. Childs, the other Mrs. Mary A. Ashley.

As to hotels, the Arlington is by far the finest and best ordered hotel in the state, south of San Francisco. So much for this valley by the sea.

JAMES A. REYNOLDS, PRATTVILLE, ALA.

Your January number is rich in thought and artistic beauty. Dr. Brittan's conquest of the century is a master piece of composition. I think however the Doctor will have to wait several generations before he will be able to place the signet of true manhood upon the brow of the colored race. After thirty years contact with this people, I am of the opinion that they are organically children with a large predominance of the animal desires, and only susceptible of an indefinite degree of moral and intellectual culture. One thing certain, their freedom and education thus far has failed to incite in them a desire for virtue and moral worth. And while they remain a constituent element of our government, they will be dupes for demagogues and designing men. I have nothing but friendship for the blacks, but I think a subordinate position for them is better calculated to advance their happiness than to place the responsibility of full citizenship upon them until they become sufficiently elevated to realize that responsibility, which they certainly do not as yet.

MRS. MARY PALMER, HICKSVILLE, OHIO.

Perhaps you saw, a week or two ago, in the proceedings of Congress, notice of a bill presented by Mr. Davis of Illinois, appropriating not less than one million acres of land and not over three millions, on which to found National Industrial Homes for all classes of poor and sick people of the United States who choose to avail themselves of such a home. This is just to my liking, and I am greatly interested in the success of the measure. I have a niece staying with me; she is eleven years old; she is gifted with mediumistic powers. We have a son living close by who is also mediumistic. He came in the other day, and Cora, (the niece) came dancing into the room, and playfully drawing a chair up to him, and another, in which she seated herself, she spread her hands upon the vacant chair, requesting him to do the same. He complied, and soon after he commenced to talk about Mr. Blaine's speech in the senate. I listened, making some remarks, and then I asked, did you see Mr. Davis's proposal to build a home for all the poor, *all* the poor, not just the *good*? But before I had done speaking the chair on which their two hands were placed began to demonstrate in a lively manner, some intelligence seeming to control the movements, manifesting approval of my words. The chair rocked from side to side awhile, then moved toward me before the motions ceased. If petitions were signed numerously and sent into Congress, giving the reasons why such a measure should be acted upon at once, Congress might be induced to turn their attention to this, the most important measure since the abolition of slavery.

The last number of the OFFERING seemed to us the very best yet. I bless you for the good you are doing, and I hope this New Year's Day you are, and may continue to be very happy.

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ONE MORE APPEAL.—Four hundred subscribers are indebted to us for the OFFERING. If we could have our pay at once, it would greatly relieve, and enable us to proceed with increased hope and earnestness in our work. The time of payment of others, expire with this issue. *May we not hope for remittances at once.* This notice is marked with an X to all such; also to several persons whose names have been sent us. All who get this number and do not want it continued, will please return, with name and P. O. on the cover.

THE  
SPIRITUAL OFFERING.

A MONTHLY MAGAZINE.

*Devoted to the Interests of Humanity, from a Spiritualistic  
and Scientific standpoint.*

MARCH, 1879.

Written for the SPIRITUAL OFFERING.

MODERN SPIRITUALISM.

Its Development in Rochester and Subsequent Growth.

BY R. D. JONES.

CHAPTER IV.

*Preparation for the meeting at Corinthian Hall—Lecturer selected—Persons designated to go on the Platform—Mrs. Post to remain with the Medium--The Lecture and appointment of Committee—Second meeting and report of Committee. The second Committee—Their report on the third evening—Third Committee—Their investigation with a Committee of ladies—Their Report—Excitement in the Hall—The Police escort the Medium and her friends to a place of safety, &c.*

THE meeting called to make final arrangements for the investigation of the rapping phenomena was held at the house of Isaac and Amy Post. The friends who assembled, though fully convinced from long and careful private investigation of the genuineness of the spirit sounds, and some of them realizing that a public investigation was important, yet they all shrank from being prominent actors in a public meeting. They each silently prayed that "this cup might pass from them." The invisibles were persistent, determined, and as soon as a circle was formed the spirits called for the alphabet and proceeded to give in detail a plan of operations. It was a protracted, earnest and solemn seance. November 14, 1849, was appointed for the meeting, and to be held in Corinthian Hall, as before announced.

The spirits reaffirmed their promise that the sounds should be made during the meeting, and with sufficient distinctness to be heard throughout the large hall. Mr. E. W. Capron, a resident of Auburn, familiar with the phenomena from the

first, and who had for months been an investigator of the rappings, in his own house, and elsewhere, was selected to deliver a lecture on the occasion. He was to be instructed to give a plain unvarnished narrative of the commencement, and history of the manifestations up to the time of the meeting, and to ask for the appointment of a committee of citizens to make thorough investigation of the matter. Isaac Post and George Willetts were appointed to attend to the general business arrangements. Rev. A. H. Jervis, Nathaniel Draper, Lyman Granger, Amy Post, Sarah D. Fish and Mrs. Pierpont were selected to go on the platform with Mrs. Fish and her sister Margaretta, the medium. Mrs. Post was directed to sit by the medium, and to remain constantly with her during any investigations that might take place. (Catherine Fox, the younger of the two medium girls was in Auburn, and was not required to be present at the investigation.)

When the names of the above mentioned persons were spelled out and their duties assigned, consternation was visible upon every countenance. To be known as believers in what church and people stigmatized as a vile and wicked deception was incurring they felt sufficient odium; and now to be placed in such a prominent position before an incredulous people seemed a burden too great to bear. The rapping ceased and upon the chosen martyrs "fell fear and trembling." At length Rev. A. H. Jervis, a Methodist Clergyman, arose and said, "I will go, I am not afraid to face a frowning world." The others then agreed to accompany him and to perform their assigned duty.

According to appointment the meeting for investigation was held on the evening of November 14th, 1849. A large audience assembled. On the stage sat the several persons designated for the position—not one failing to appear. Mr. Capron delivered the address. It was a concise and candid statement of the history and progress of the rapping manifestation. It was stated that the rappings purported to be made by spirits who once dwelt in the body, upon the earth, and the public was invited to investigate the subject and determine the truth or falsity of the claim. The audience paid profound attention to the speaker's remarks, and the stillness was only broken by the sound of the speaker's voice, and the distinct, though muffled sound of the raps at intervals during the lecture. The more striking passages of the discourse were responded to by the unseen power with marked emphasis. At the close of the lecture, a committee of investigation composed of five prominent citizens of Rochester was appointed, with instructions to report on the subsequent evening, to which time the meeting adjourned. The committee

named by the audience were Messrs. A. J. Combs, Daniel Marsh, Nathaniel Clark, A. Judson and Edward Jones.

On the evening of November 15th, Corinthian Hall was densely packed to hear the report of the investigating committee. Most persons, except the comparatively very few who had heard the rappings, supposed the committee would be able to solve the mystery—and put an end to the “nine days wonder” of those they termed the weak and credulous. The committee reported in substance as follows:

That without the knowledge of the persons in whose presence the manifestations are made, the Committee selected the hall of the Sons of Temperance for investigation; that the sounds on the floor near where the two ladies stood were heard as distinctly as at other places, and that a part of the Committee heard the rapping on the wall behind them. A number of questions were asked, which were answered, not altogether right or altogether wrong. In the afternoon they went to the house of a citizen, and while there the sounds were heard on the outside (apparently) of the front door, after they had entered, and on the door of a closet. When the hand was placed upon the door a jar was sensibly felt when the rapping occurred. One of the Committee placed one of his hands upon the feet of the ladies and the other on the floor, and though the feet were not moved there was a distinct jar on the floor. On the *pavement* and on the *ground* the same sounds were heard. A kind of double rap, as a stroke and a rebound, were distinguishable. When the ladies were separated at a distance, no sound was heard; but when a third person was interposed between them the sounds were heard. The ladies seemed to give every opportunity to the Committee to investigate the cause fully, and would submit to a thorough investigation by a committee of ladies if desired. All the members of the Committee agreed in reporting that the sounds were heard, but they had failed to discover any means by which they were made.

The “ladies” mentioned in this report, were Mrs. Fish and her sister Margaretta. Mrs. F. at this time, and for some time subsequent, was not conscious of being a medium, yet she was equally suspected with her sister, of producing the sounds in some deceptive manner, and was therefor subjected to the same careful scrutiny as her sister Margaretta, the real medium.

The excited audience expected a very different report from the one submitted. A report exploding the “foolish humbug” was confidently anticipated, and the disappointment caused a good deal of discussion, and it was believed by many that the investigation of the Committee had not been suffi-



ciently thorough. It was resolved, therefor, to adjourn to the next evening, and to appoint a committee that "will find out the deception." The following named gentlemen were appointed: Dr. H. H. Langworthy, Hon. Frederick Whittlesey, D. C. McCallum, William Fisher, and Judge A. P. Hascall, of Le Roy.

To avoid all possibility of fraud or collusion the investigation by this second Committee was conducted at the office of Chancellor Whittlesey, one of the Committee. Mrs. Fish and her sister were placed in various positions in the room, and in most instances the sounds were heard; sometimes on the floor, on the wall, table, chairs and on the door. Dr. Langworthy, by the stethoscope tested the possibility of the sounds being produced by ventriloquism, and the Committee were unanimously of the opinion that neither ventriloquism nor machinery, produced the sounds. The response to questions, put by the Committee, exhibited an intelligence that sorely puzzled the wisest of them. Toward the close of the day's investigation, Chancellor Whittlesey happened to be standing with the medium near the door of his office, when loud raps were sounded upon the door. He placed his hand against it and feeling a very preceptable jar, he suddenly opened it to see who was upon the outside, but he saw no one. "Judge Hascall," said he, "will you step outside the door and see that no one touches it." Judge H. went into the hall, closing the door after him. Immediately there were heavy raps, and the jar or shaking of the door was again distinctly felt. The Chancellor called Judge H. to return, and said: "Judge Hascall, did you touch the door while on the outside?" "I did not," said the Judge. "Did any one else?" "No one," was the answer. This last act, added to the other performances, was such an astonisher, that Mr. Whittlesey immediately took his hat and left the room and the Committee to pursue the investigations without his further aid. He subsequently told a friend that he walked for miles to assure himself, whether he was sane, or whether a new and before unheard of power was developed upon the earth. He concurred in the report of the Committee with whom he had been associated, which stated, that after the most thorough investigation they were able to institute, they were unable to determine the cause of the sounds. Chancellor Whittlesey did not pursue the investigation farther, and he was never heard to express any doubt of the honesty of the mediums. When urged, subsequently, to give his views as to the cause of the rapping, he declined all conversation on the subject, and only answered, "inexplicable."

Rochester was fairly ablaze with excitement in regard to the rappings after the failure of the first Committee to ac-

count for them, and when the crowd that packed Corinthian Hall had heard the report of the second committee, very great indignation was manifested at their failure to explain the mystery. There was a stormy and excited discussion in regard to methods of investigation. Mr. W. L. Burtis said if he could be on the committee he would give one hundred dollars if he could not solve the mystery and expose the humbug. Another person, Mr. L. Kenyon, said "that if he could not find out the trick, he would throw himself over Genesee Falls." It was resolved to have another committee, and Messrs. Burtis and Kenyon were immediately appointed members of it. In addition to these persons, the meeting appointed on the committee, Dr. E. P. Langworthy, Dr. J. Gates and William Fitzhugh.

The third committee met on the day subsequent to their appointment, at the rooms of Dr. Gates, at the Rochester House. They appointed the ladies to assist in the examination. These ladies, as unbelieving and incredulous as the gentlemen of the committee, were instructed to make a thorough examination of the clothing of Mrs. Fish and of her sister, Margaretta. They took them to a private room, and there made the most thorough search of their shoes, stockings and of every garment they wore, but they found nothing by which the rappings could be made. The ladies certified that after the examination of the clothing, they placed the women "on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, and all heard the rapping on the wall and floor distinctly."

The gentlemen of the committee knowing the almost universal belief that there was a trick or deception somewhere—and a portion of them having denounced the former committees for lack of shrewdness in failing to detect the fraud, they conducted the examination with almost inquisitorial severity. At the conclusion of their investigation, however, they frankly admitted they could not detect any fraud, and in the evening, their chairman, Dr. Langworthy, made as full a report of their examinations during the day, as the excited state of the audience would permit. They reported that they excluded all friends of Mrs. Fish and her sister from the committee room, and had the examination only in the presence of the committee and the ladies selected by the committee. Notwithstanding all this precaution, the sounds were heard when the ladies stood on large feather pillows, without shoes, when standing on glass and when they were placed in other positions, the sounds were heard both on the floor and on the wall; that a number of questions were asked, which, when answered, were generally correct. Each member of the committee separately confirmed the report of their chairman so

far as the audience would listen to them, Mr. Kenyon with the others, but he changed his mind about going over Genesee Falls. He did not go over.

Mrs. Amy Post, who was so important and prominent an actor in the Corinthian Hall investigation, in giving an account of it while the occurrences were fresh in her memory, details briefly, but graphically, what transpired after Leah (Mrs. Fish) and Margaretta had been dismissed by the third committee and had reached her residence. She says :

"Few, I think can realize the trepidation and nervous excitement induced by these conditions. On reaching my house, Margaretta had decided not to go to the hall that evening. I said we will go by ourselves and sit down quietly and see how we feel about it. Her sister Leah soon said, 'Amy, if you will go I will go with you, if I go to the stake.' Margaretta did not change her mind until almost time to go, when she said, 'I cannot have you go without me. I must go, though I expect to be killed.' With this fearful prospect before us, we went. When we arrived at the hall, we found the faithful seven all there, four men and two women in their allotted places. When it was rumored that the last committee had been no more successful than the others, the excitement became intense. The committee having become satisfied of the integrity of the girls, and their sympathy being excited by the threatening indications, earnestly desired to be permitted to occupy the platform with us, saying that the assailants should only reach us over their dead bodies. The populace took control of the meeting, and when the report of the committee indicated adversely to their anticipations and hopes, as each member of the other committees had done, they interrupted the proceedings and continued to do so, although one of them said he would stand there until morning if he was not permitted to make his report. But stamping, shrieking, and all kinds of hideous noises obliged him to desist. About this time, the audience came in a tumultuous rush toward and upon the platform; a grand melee ensued, and amid the confusion we left, and were escorted by the Police Justice, police officers and others, to a place of safety. Subsequently the meeting passed a resolution admonishing the medium and her sister to leave the city in twenty-four hours; to which they paid no heed, except that they did not deem it safe to go to their own house for several days."

After the police had taken Leah and her sister Margaretta to the house of Isaac and Amy Post, they returned to Corinthian Hall and dispersed the excited audience. The invisible intelligencies had accomplished what they announced as their object when they urged the Corinthian Hall investigation. Public attention was called to the rappings, and they would be more widely investigated and discussed.

The investigations immediately after the Corinthian Hall meeting will be noticed in the next chapter.

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A PERSON'S WORKS do not follow him, as stores in a warehouse. *They are stored in himself, and constitute his spiritual self.* By what he thinks, says and does is he developed. It is not a divine record kept of the single acts in a man's life that admits him to heaven or hell. Giving a drink of water in the name of the Lord increases the love, and this increase of love is a fuller fitness for heaven.—*New Jerusalem Messenger.*

FOR THE SPIRITUAL OFFERING.

## HOW SHALL WE TREAT THE MEDIUMS?

BY J. S. LOVELAND.

THE QUESTION of mediumship, true and false, seems to be attracting unusual attention at the present time; and many, both in this, and professedly, in the spiritual sphere, are showing their opinions. Though not recognized, as being in the fellowship of the Spiritual church, yet, as a "past" member, I may be allowed to speak from former study and experience on the subject. Having had all the ordinary phases of mediumship in my own person, and carefully studied it in myself, and in others, I have learned a few things respecting it, which are herewith submitted.

Spirit manifestations, are effects of existing causes; or, in other words are the results of active force. This force, in the main, is furnished by the medium; though, in many instances, the medium is reinforced by harmonious members in the circle. The direction of this force, by supposed spirits, has nothing to do with its essential nature as a force. It is most emphatically the life force, as it is eliminated by the nerves of organic life. The *Solar Plexus*,—the brain of the ganglionic system of nerves, is its centre. It cannot be called a mere physical force; it embodies the automatic mentality of humanity. Its grand function is to repair the perpetual waste of the system. It does its work mostly during sleep. While the thinking, acting brain rests, the organic brain works, using the material furnished by digestion, to repair the waste produced by action. But, it appears, at times to possess surplus energy, which can be expended in other methods. The various phenomena, termed Spirit manifestations, are the results, in part at least, of the expenditure of this life force. All spiritualists, I think, agree in these statements, except, possibly the one in reference to the automatic mentality. But this is so nearly self evident, that I will not pause to argue it here. Being a life force, it is *exceedingly* sensitive—it is alive. Until embodied in some effect, it is the *projected*, but not *severed* life of the medium. It never mistakes in its legitimate sphere of activity. But, if that sphere be infringed upon, then there is disorder and mistake at once. Hence, conditions. What are they? 1. Mental and physical quiet on the part of the medium. The organic brain, as we have seen, performs its first, its grandest work, re-creating the wasting body, mostly, during the quiet hours of sleep. Reason would say that an analogous condition would be prerequisite for the projection of that force in other forms of creation. Such is the fact, so much so, that many forms of manifestation are

impossible save when the medium is in the deathlike sleep of the trance. 2. Mental and physical healthfulness on the part of the circle, or persons seeking manifestations. This living force is a conservative one. It resists everything inimical to life. When it is outflowing, in manifestations, the contact of poison, or dead flesh with the medium, will arrest the manifestations at once. The life force retires to its citadel for defensive action. Diseased persons are poisonous; and, through their influence upon mediums, manifestations are continually prevented. Some persons are irritants, disturbers to others, especially to mediums, consequent upon their *mental* ill health. Perfect conditions for mediums cannot exist in the presence of such persons. Two distinct processes cannot go on at the same time, produced by a single force. Right here, let me say, that persons, making mediumship a regular calling, ought not to labor beyond healthy recreation. The opposite course has filled many a grave already.

The best *test* conditions exist, then, where a harmonious, healthy medium and circle meet together. And, when *more* than this is sought, it is usually a detriment instead of a help. The best manifestations, always *have*, and always *will*, and always *must*, occur under these conditions. The very nature of the case compels such a result. But, if there is a pretense of giving more complete test conditions, then let them be made test conditions in reality, and not a mere sham. The cabinets, ropes, rings, handcuffs, etc., etc., are the usual outfit of the Juggler, and their use violates some of the primary conditions of mediumship. In the test conditions imposed, let not the obvious laws of mediumship be violated. If it be proposed to play instruments without touch of hands, instead of having the medium bound with cords, let them be separated by a screen of gauze; or, if it is insisted that they be tied, do it with soft, silk thread, woolen yarn, or a waxed cord. If it be proposed to put on a ring or a coat, under the pretense that the thing, or the arm is severed, and then reunited, merely ask that the ring or the garment *be left in its severed condition*. If a chemical agent was used to separate, a re-agent must be employed to unite. To leave it severed, would involve no violation of conditions, and would be a test and not a trick. If mediums *profess* to give tests under test conditions, and refuse so simple modes as here suggested, it is certainly ground for suspecting intended fraud. I was never in favor of roping, or handcuffing, or anything which would interfere with the harmony and quiet indispensable to the best phases of mediumship; and never had much confidence in anything violative of those conditions.

From the preceding remarks, it will be inferred how we should treat mediums.

1. They should be educated for their work. Intellectual, moral, physical and social culture is as needful for them as any class of persons whatever. All mediumistic persons are not simpletons, or knaves ; hence, they are susceptible to culture, and, so far as twenty years experience and observation enable me to judge, they compel this judgment : that the highest forms of the manifestations always occur in connection with a highly refined, and naturally noble nature, on the part of the medium.

2. They should be supported when their gifts are of such a nature, as to ensure the best class of tests. Spiritualists should educate and support them. Making mediumship a money getting speculation, has made the frauds of which so many complain. It continually tempts to overwork, which produces failure to secure tests, and fraud is resorted to. Educate the medium, and the people too, to a knowledge of the fact that they are using the very substance of life—that no greater crime can be committed than to waste this divine energy, and mediumship will begin to assume its appropriate position before the world, and not be hawked about at a dollar or less per circle. The harvest of fraud, is the proper penalty which Spiritualists are suffering for making merchandise of mediumship. Spiritualism was heralded as a new dispensation, but the new wine was put in the old bottles of churchly selfishness ; and no wonder they are broken. From the first, I opposed the system, but without success—the sale of holy things prevailed, and the devil secured his foothold in the new as he had in the old.

3. They should only exercise their powers to that extent, which is found by experience to best comport with health, and secure the best manifestations.

4. All the nonsense and church twaddle about being chosen, and substantially, miraculously prepared, by spirits, should be discarded. Mediumship is a condition of natural temperament supplemented by physiological and hygienic conditions and training. Spirits, if spirits there are, are as much, to say the least, dependent on the medium, as the medium on them. Their welfare is as much involved in the matter as ours ; and they need to come as much, and perhaps more than we to receive them.

All this churchly cant, about favor and condescension on the part of spiritual, or supernal powers or beings, is sickening to a right thinking mind. No God, Christ, Angel, or Spirit, can do more than their duty ; and it is no grace, or condescension on their part to aid their earthly fellows. This course will induce mediums to regard him or herself as only one of the helpers in the great work, which aids all, and no one more than the earnest, unselfish worker. Pride and self-sufficiency will perish ; and justice and good will prevail.

5. If, after all, fraud appears, vengeance is not the treatment to be used. Simply let them alone till they reform. So long as the world abounds in fraud it will invade the field of mediumship, and especially, when, as now, it is one of the money making professions. When it is striped of this, and the course pursued here suggested, there will be no fraud, or at least so little, that no discussion will be needed as to its treatment.

Clear Spiritualism of those methods, which a corrupt religion has fostered ; which an avarice cursed world pursues, and fraudulent mediums would be things of history, instead of the living scourges of the present.

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FOR THE SPIRITUAL OFFERING.

LOOKING BEYOND.

I've looked beyond into the land  
 Of everlasting flowers,  
 I've caught a glimpse of shining robes  
 Amid etherial bowers.  
 I've heard the music that they sing  
 And learned a note or two,  
 My heart repeats the thrilling strains  
 Of songs so strange and new.

I've felt the dashing of the spray  
 Against my pale, cold cheek ;  
 Have known a quiver of regret  
 Because I could not speak  
 And tell them that I longed to be  
 Across, beyond the line—  
 To join the angel choristers ;  
 With joys immortal, mine.

Ah! mortal fingers, loving hands  
 Kept reaching for mine own,—  
 Then, with my sad and dreamy eyes,  
 I saw, that near the throne  
 There was no place for me, not yet :—  
 My earth-life is not done,  
 So, quietly I journey on  
 Toward my setting sun.

I often catch a view of scenes  
 That are too bright to last,  
 Tho' to the dim, half-seen beyond  
 My feet are hast'ning fast—

I do not dread the surging waves  
 Across the river death—  
 A closing of my tired eyes,  
 A flut'ring of the breath.

A smile, a prayer, a hope, that's all—  
 The loosened spirit goes  
 To join the band awaiting it  
 Above ! beyond ! who knows ?  
 I only feel my soul hath been  
 Quite near the golden gate,  
 And just outside with patient heart  
 I am content to wait.

So, with God's sunshine in my heart  
 Sweet music,—soul to cheer,  
 I feel content awhile to work ;  
 My mission still is here.  
 I breath each hour an earnest prayer  
 That those whom I love best,  
 May go with me beyond the line  
 Into a land of rest.

LUCIE.

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## THE TRUE MARRIAGE.

BY THE EDITOR.

*This Discourse was delivered in Rochester, N. Y., Sunday, January 19, 1879,  
 in response to a question sent to the rostrum by a gentleman  
 in the congregation.*

“**B**UT happy they ! the happiest of their kind !  
 Whom gentler stars unite, and in one fate  
 Their hearts, their fortunes, and their beings blend.  
 'Tis not the coarser tie of human laws,  
 Unnatural oft, and foreign to the mind,  
 That binds their peace, but harmony itself,  
 Attuning all their passions into love ;  
 Where friendship full exerts her softest power,  
 Perfect esteem enlivened by desire  
 Ineffable, and sympathy of soul ;  
 Thought meeting thought, and will preventing will,  
 With boundless confidence : for naught but love  
 Can answer love, and render bliss secure.”

In this age of disintegration, when old systems are rapidly breaking up, when crash of creeds and fall of cherished idols, startle dreamers from the sleep of ages, and social revolution seems following in the wake of religious reformation ; in this transitional period, this crisis in religious and social life ; fear has been expressed, that the gigantic evils concealed



beyond the flower encircled portals of marriage would impel reformers to reject the authority of law and order, and result in the destruction of this long cherished institution.

Those who look upon marriage as resting upon a theological basis, depending for its existence upon the permanence of religious institutions, or the authority of book or creed, may well tremble for its perpetuity ; but those who realize its *true* foundation, have no such apprehension. The law, written in statute books, is but a poor copy of the original, found upon every atom, flower and star ; and enameled in the very constitution of the universe. Light and darkness, heat and cold, attraction and repulsion, the union of atom to atom, truth to truth and love to love, are so many indications of the indistructible foundation of true marriage.

#### LAW OF TRUE MARRIAGE.

Marriage has been defined as the perfect and life-long union of one man and one woman. This definition is not broad enough, nor high enough to define the all-enfolding principle of marriage. It recognizes only the monogamic, ignoring the stages of development in which polygamy and bigamy were established forms of marriage. It does not extend to the indefinite marital relations out of which the patriarchal and agricultural groups were evolved. Science gives no such partial and limited definition. It sees each epoch crowned with appropriate forms of flora and fauna, each stage in the progressive march of the spirit, evolving political, religious and social institutions, crude and imperfect, but as true to the age and condition in which they existed, as the more perfect conceptions of to-day are to the advanced civilization of the present. The earlier forms of marriage are perpetuated by those whose tendencies are more in harmony with the past than the present. As every atom is attracted according to its shape and size, either to the mineral, vegetable or animal ; so every human being is adapted to some form of true marriage ; it may not necessarily be the most perfect or complete, but nevertheless, is the highest he can appreciate and consequently true to him.

Perfect union ! These words imply that all marriages which are not perfect, are not true ; consequently all circumstantial or partial unions, or all merely intellectual or religious, are beneath the standard of true marriage. The fallacy of this reasoning becomes apparent when we consider the utter impossibility of finding two persons who have the same inherent tendencies, aspirations and desires ; the same social and religious culture, the same wealth of affection and power of intellect. There has been many a true *love* marriage, in which the intellectual and religious nature had no voice ; many true intellectual unions which had never been warmed

and glorified by the affections. Therefore marriage may be true, though it lack completeness.

Again, this definition declares true marriage, as the life-long union of one man to one woman. History assures us that a strict monogamy is observed by the miserable Wood Vedahs, living so widely scattered, that it can hardly be said they have reached the social state, and the wandering Bushmen similarly low, are usually monogamic. If life long union is a test of true marriage, those people should be cited as examples. These facts prove that monogamy is not the result of civilization, nor is life-long unions confined to the cultured. The dissatisfaction and unrest pervading social life, and the increasing demand for emancipation from matrimonial bondage, is sufficient evidence that life-long union is too often life-long misery.

#### THE QUESTION TO-DAY,

is not, how shall we enact arbitrary laws to perpetuate partial, circumstantial unions; but how can wrongs, injustice and oppression be removed from domestic life; how can marriage become complete and ennobling, binding heart to heart and life to life, in a harmonious and spiritual union, resulting in restfulness of spirit, depth of affection and power of culture; symbols of the celestial marriage, needing not the law of man to render it more complete. The intelligent reformer will seek a knowledge of the cause of the evils he desires to remove. These are, want of self-knowledge, lack of a clear conception of the ideal companion, a proper appreciation of the sacredness of the affections; the educational and political inequalities of the sexes, the exercise of authority vested in unjust laws, depriving one of individuality and personal rights, so essential to happiness; lack of faith in and obedience to the law of love and purity, which can alone crown marriage with its choicest blessings.

There are other evils, we will not mention them, that cannot be removed until woman is in all respects recognized as the peer of man; not until culture and financial independence have elevated and broadened her views, rendering it possible to project her ideal conceptions of marriage into practical life. Then, love guided by reason will indicate the uses of true marriage, as the welfare of the species, welfare of the offspring and welfare of the parents.

Civilization has carried humanity forward until the welfare of the species is established. The next step in the evolution of the family, was the welfare of the offspring. As members of the family became more closely united and society more integrated, many of the barbarous habits existing in primitive, predatory types have disappeared. Infanticide and other

crimes, caused by the scarcity of food and the prominence of militancy over industrialism, have slowly given way, calling into action an appreciation of the second object of marriage, the protection and education of children. From this time parental care was prolonged, often continuing through life.

#### THE RELATION OF PARENT AND CHILD.

Notwithstanding this advance, the relation of parent and children, long continued that of superior and inferior. Authority ruled the plastic nature; the child was moulded by fear. To spare the rod was to spoil the child. This treatment chilled the affections, called into action the selfish propensities and resulted in weakening the tie between them, and leaving the parent's evening of life, enfolded in the dusky shadows of a deserted and desolate home where seldom comes the joyous music of childhood, and the sunshine of filial love sheds no ray of beauty over declining years.

In earlier ages, aged parents were left to be devoured by wild beasts or die of starvation. To-day there is a more refined cruelty. The physical wants are supplied, but the heart is starved; coldness and neglect, like wild beast are devouring it. We do not believe that filial bonds have become untrustworthy, but rather, that they will grow stronger and closer when the law upon which they rest is better understood.

This law does not harmonize with the theory that would remove children from the control of parents and place them in public institutions controlled by the State, as have Mexicans and other nations. Nature has provided natural guardians for the child. They should joyfully receive it, lovingly guide and prepare it for a useful life. Parents should study the natural demands and tendencies of their children and be prepared to impart the rudiments of knowledge in the most simple and attractive form. The aroma of love and tenderness should always enfold the little sensitive heart. The welfare of offspring, demand that each child shall be desired and designed. That no disease or poisonous stimulants shall taint its life currents, no dark shadows of selfishness mar the crystal purity of its soul. It demands that beauty, poetry, music and art leave their shining impress upon the delicate being; that lofty aspirations and celestial love may enamel their golden truths upon the white tablets of the spirit; then, blessed with health, and understanding how to preserve it, physicians will be compelled to seek employment in other fields. Loving justice, ever walking in the path of rectitude and honor, there will be no demand for lawyers. Properly *generated*, the great army of ministers will no longer be required to preach regeneration. With such children, filial love will increase as they advance in years. They will never forget the loving care bestowed in

tender years. The experience of their parents will enrich their lives, and their strong arms and loving attention will guide the tottering steps of age and keep the heart bright with the fragrance of pure devotion.

“ No lingering hour of sorrow shall be thine ;  
 No sigh that rends thy father's heart and mine ;  
 Bright as his manly sire, the son shall be,  
 In form and soul ; but ah ! more blessed than he  
 Thy fame, thy worth, thy filial love, at last,  
 Shall soothe his aching heart for all the past,  
 With many a smile my solitude repay,  
 And chase the world's ungenerous scorn away.”

#### THE WELFARE OF PARENTS.

We come now to this, the third and highest use of marriage. No individual is self-sufficient. Every heart desires its counterpart, waits through years of loneliness for the appearance of that soul which will surely come ; transforming the cold, monotonous life into the glory of heaven. Every heart seeks shelter, home and love in the affections of another ; and when this ideal companion is found, the two seek to externalize their soul union through the outward form of marriage. This ceremony should be simply a public acknowledgment of the divine law which had united them, conferring no power or benefits upon one party not enjoyed by the other. Neither church or state can create or destroy that love which alone should bind two souls. Law and religion have failed to hold men and women true to their marriage vows, but love is more powerful, proving that when husband and wife are fully satisfied and devoted to each other, they will not wander in their affections ; each seeks the other's highest happiness. They would not separate were there no laws to bind them, and apart, each would seek only the other. This is the true marriage, referred to by Herbert Spencer, when he says :

“ The monogamic form in the sexual relation, is manifestly the ultimate form, and any changes to be anticipated, must be in the direction of completion and extension.

“ Already some disapproval of those who marry for money or position is expressed ; and this, growing stronger, may be expected to purify the monogamic union by making it in all cases real instead of being in some cases nominal.

“ As monogamy is likely to be raised in character by a public sentiment requiring that the legal bond shall not be entered into unless it represents the natural bond, so, perhaps, it may be that maintenance of the legal bond will come to be held improper if the natural bond ceases. Already increased facilities from obtaining divorce point to the probability that, whereas, in those early stages during which permanent monogamy was being evolved, the union by law (originally the act of purchase) was regarded as the essential part of marriage, and the union by affection as non-essential, and whereas at present the union by law is thought the more important and the union by affection the less important, there will come a time when the

union by affection will be held of primary moment and the union by law as of secondary moment; whence reprobation of marital relations in which the union by affection has dissolved. Moreover, with an increase of altruism must go a decrease of domestic dissension. Whence, simultaneously, a strengthening of the moral bond and a weakening of the forces tending to destroy it. So that the changes which may further facilitate divorce under certain conditions are changes which will make those conditions more and more rare."

We endorse the conclusions of this eminent author. There can certainly be no good reason for perpetuating the external union of those who live in misery. Certainly the welfare of the married depend much upon the nature of their union. If spiritual, it will be mutually beneficial. At present thousands of wives labor incessantly, and yet have not a dollar they can call their own. They are homeless, penniless; the wife has no right to her person, her children or her earnings.

In the future, the wife will possess a permanent home, and freed from domestic drudgery she will engage in remunerative employment, thus emancipating herself from the humiliating position of a dependent, and restoring her to the freedom she enjoyed before marriage. The husband who cannot retain the affections of a wife after marriage is unworthy of her love. Let the same care be taken to perpetuate the affections that was used in winning them; the delicate and thoughtful attention, the same respectful consideration for the wishes of the other, and love would require no bolts and bars. It would dwell in a heaven of its own from which the glory of celestial spheres could not entice it. Intellectual, moral and spiritual culture are more naturally attained through the celestial marriage. Intellect, intensified and warmed by pure affection, will glow with greater brilliancy. Fearlessly its startling discoveries, and world-lifting truths, will be proclaimed. Over unexplored continents of thought, whose shining shores are laved by the all-enfolding ocean of truth, will fall the diamond radiance of newly acquired powers. It is an admitted fact that many prominent authors, artists and poets have accomplished their greatest works, when the intellect was under the the exalted and illuminating power of the emotions.

Great as is the power of the spiritual marriage upon the intellect, it is more potent upon the moral nature. The desire to excel in power and brilliancy is surpassed by the effort to attain moral excellence. Perfection of character becomes the object of life. Truth is loved for itself; honor, integrity, purity, weave their opaline rays into the web of life. The perfection of the ideal companion adds a new charm to every virtue, and awakens the desire to be worthy the love of one so noble. Thus the soul is led from the partial and limited to the infinite and eternal; to the appreciation of

beauty, the recognition of truth and the worship of good in myriad forms and personalities.

Of this, Mr. Emerson says :

“Love, which is the deification of persons, must become more impersonal every day. The union which adds a new value to every atom in nature and transmutes every thread throughout the whole web of relations into a golden ray, and bathes the soul in a new and sweeter element, is yet a temporary state. Not always can flowers, pearls, poetry, protestations, nor even a home in another heart, content the awful soul that dwells in clay. It arouses itself at last from these endearments and aspires to vast, universal aims.”

A. J. Davis embodies the same thought when he says :

“I consider marriage and parentage (of the physical body), as the lowest and most unimportant manifestation and result of conjugal love. It has an eternal mission to the soul.”

Looking from the sun-kissed mountains of intuition, Mr. Davis perceives the spiritual significance of marriage, and thus voices the great truth :

“It is my immovable impression, that marriage *without intrinsic love*, is an unpardonable sin. There is no law, either celestial or terrestrial that can make a marriage of convenience other than bestial and vicious.”

Through the celestial marriage, the soul is led to seek perfection, that the infinite soul may flow through the purified channels of its being, until it realizes that it is one with the unconditioned reality. Its home the boundless universe, its possessions, the good, the true, the beautiful in atom and world, in monad, man and angel. The intuitive and spiritual nature ascends to sublime heights, and when under the divine influence of love, spirit asserts its authority, rises superior to time and sense, frees itself from the entanglements of the physical form and walks the starry heights where angels tread. It disproves the sophistical reasoning of the materialistic philosophy, and triumphantly proclaims that spirit is the only reality among the fleeting forms of the physical universe. It reasons not upon death, but proclaims everlasting life. It carries the soul beyond the seeming power and potency of matter, bringing it face to face with the souls of the departed. Love unlocks the door which science has in vain attempted to find, and brings to a waiting world the evidences for which theology has sought in vain. When celestial love has lit the torch of reason, illumined the moral nature and crowned the spirit with jewels of imperishable beauty, it will have but commenced its grand mission. Age after age, the ever youthful spirit will move onward toward perfection ; eliminating every trace of earthly dross and radiating its celestial love through the dark and selfish earth. Ministering spirits surround us with the illuminating power of such a love ; from them mortals received a correct knowledge of the mission of

love, and learned to look upon the harmonial marriage as a means of spirit culture and soul growth.

“ I will love thee as the cloud loves—  
 The soft cloud of the summer ;  
 That winds its pearly arms round  
 The rosy-tinted comer,  
 Interwreathing till but one cloud  
 Hangs dove-like in the blue,  
 And throws no shadow earthward,  
 But only nectar dew  
 For the roses blushing under ;  
 And, purified from thunder,  
 Floats onward with the rich light melting through.

“ I will love thee as the rays love,  
 That quiver down the ether,  
 That many-hued in solitude,  
 Are pure white knit together ;  
 And if the heavens darken,  
 Yet faint not to despair,  
 But bend their bow, hope-shafted,  
 To glorify the air,—  
 That do their simple duty,  
 Light-warm with love and beauty,  
 Not scorning any low plant anywhere.

“ I will love thee as the sweets love,  
 From dewy rose and lily,  
 That fold together cloud-like,  
 On zephyrs riding stilly,  
 Till charmed bard and lover,  
 Drunk with the scented gales,  
 Name one sweet and another,  
 Not knowing which prevails ;  
 The winged airs caress them,  
 The hearts of all things bless them ;  
 So will we float in love that never fails.

“ I will love thee as the gods love—  
 The Father God and Mother,  
 Whose intermingled Being is  
 The life of every other,—  
 One, absolute in Two-ness,  
 The universal power,  
 Wedding Love the never-ending,  
 Through planet, man, and flower ;  
 Through all our notes shall run this  
 Indissoluble oneness,  
 With music ever deepening every hour.”

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We have nothing of our own but our will ; all the rest is not ours. Sickness deprives us of health and life ; riches are taken away from us by violence ; the talents of the mind depend on the disposition of the body ; the only thing that is truly our own is our will.

Written for the SPIRITUAL OFFERING.

## SAMUEL B. BRITTAN.

## Passages From The Record of a Busy Life.

BY HON. NELSON CROSS.

## CHAPTER X.

*The Clergy on Spiritualism—Rev. Charles Beecher's Report—Consolation in Zion—Mr. Brittan's Review—Is Hell Depopulated that Men may be Deceived?—"Echoes of Unearthly Melody"—President Mahan's Exposition of Spiritual Mysteries—The Modern Bellerophon and his Pegassus—Photograph by his Reviewer—Odyle as a Miracle-worker—A Daring Blow at Revelation—A Minister in Mischief—Varnishing the Ruins—The Broken Altar and the Muscular Arm—Angel of a New Dispensation—The President's Sacrilege—Rev. C. M. Butler, D. D.—A Chaplain of the United States Senate strikes at Spiritualism—Hon. N. P. Tallmadge, Benjamin F. Wade, S. P. Chase and Joshua K. Giddings call for a Review—Mr. Brittan selected as Dr. Butler's Reviewer—Exhibition of the Doctor's Automaton Figures—Did Samuel only put in an Appearance?—Was Jesus Deceived?—Butler's short method of Exorcising Spirits—Soulless Effigies of Moses and Elias!—Going for the Lawgiver with a Vengeance—Good old Days when the Law was respected and Witches were hung.*

**D**URING the period which Mr. Brittan devoted to the Editorial management of the *Spiritual Telegraph*, he prepared and published in pamphlet form a series of elaborate Reviews of the works of the more distinguished opposers of Spiritualism. The new movement brought to the front a number of eminent Doctors of the popular divinity, who viewed its rapid progress with manifest surprise, not unaccompanied by a feeling of apprehension for the safety of the Church. "Clerical investigators," says Mr. Brittan, "have very generally ventured to decide the whole controversy, respecting modern Spiritual phenomena, on *ex-parte* evidence; and an appeal from their oracular decisions has not unfrequently been treated as a personal indignity, or as an offense against the legitimate prerogatives of the Church. Indeed, they rarely inquire into the subject at all before rendering a verdict, and when they do, the facts are often ruled out, except such as may be presumed to confirm the previous judgment of the inquisitors."

While the foregoing observations admit of general application, Mr. Brittan recognized an honorable exception in Rev. Charles Beecher, who, in 1852, was appointed—by a council of his denomination—chairman of a committee, charged to inquire into the Spiritual Manifestations, and to report the result of the investigation. No more suitable person could have been selected. Mr. Beecher spent some six months in pursuing his inquiries; and, early in 1853, prepared an elaborate Report, which was submitted at the April session of the Congregational Association of New York and Brooklyn for



that year. When it was ascertained that the investigation had resulted in his acceptance of the Spiritual idea of the origin of the Manifestations, there was a determined but unsuccessful attempt made to suppress the Report. The other members of the Beecher family present came to the rescue, insisting that the investigation had been made, and the Report prepared in pursuance of a Resolution of that body, and that *it must be read.*\* The Church was not prepared for the startling conclusion to which Mr. Beecher had arrived, and his Report was something like a firebrand in a magazine. The Author, however, did what he could to spare the feelings of the brethren and save the dogmatic theology of the Church by stoutly maintaining that the Spirits were *all evil*.

Mr. Beecher's assumption of the universal diabolism of the invisible powers seemed to afford some satisfaction to certain pious souls ; but we never could understand the reason. The Spiritual theory was exceedingly distasteful at best ; and if at last they must reluctantly accept it, the fact that these sly and slippery meddlers in mundane affairs were already damned, or ought to be, seemed to furnish food for pleasant reflection! The idea that there were any good Angels who, actuated by pure love, descended from heaven to watch over their struggling kindred on earth, Mr. Beecher was not then prepared to entertain. And here was the fountain of consolation which was opened in Zion for those who could enjoy it. Among that peculiar people many a devout brother and sister in the precious faith of hell torments found sweet mitigation and a solace in their grief.

The first of Mr. Brittan's pamphlet series of Reviews, to which reference has been made, was his critical handling of the Report on the Spiritual Manifestations. This was published in 1853, and was widely circulated. Recognizing the learning and ability of Mr. Beecher, his reviewer proceeded to expose his bad logic, by showing that there was not only no proper relation between his premises and conclusion, but that his forced inferences were at war alike with reason, the Bible and the facts. His method of treating the subject on rational grounds may be inferred from the following extract:

“Our Author's conclusion is opposed to reason. It virtually assumes that our Divine Father has resigned the government of mankind to evil Spirits, and thus left us to be fatally deceived. A just inference from this conclusion is, that the lowest intelligences of the other world enjoy a degree of freedom which is denied to such as are more divinely endowed. It presumes that the former are licensed to lead us astray by their insidious arts, while the spirits of just men are not permitted to come to the rescue of poor human nature, even in its greatest extremity. To such absurd conclusions—dishonorable alike to heaven and earth—are the devotees of

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\*The Report was read and accepted, and subsequently published by G. P. Putnam & Company, New York.

mythological theology driven in the middle of the nineteenth century. In their desperate efforts to sustain a system of dogmatic theology, which the world has outgrown, they insist that hell is disgorged, that mankind may be deceived; and they conclude with—what appears to us—the *fearful blasphemy of representing the merciful "Father of the spirits of all flesh" as a passive spectator of the scene; either satisfied to see his own image defaced, and his children sacrificed to foul demons, or else impotent to arrest the work of ruin!* Thus Mr. Beecher's conclusion—that the innumerable spirits which now visit the earth are all evil—violates our reason as clearly as it disregards the interests of humanity and subverts the Divine order and supreme government of Heaven.

That our Author's conclusion is unreasonable, will further appear if we consider a law to which all natures are subject. In this connection we propose to speak of the *affinity* which the good, not less than the evil, have for kindred souls. Agreeably to this law the noblest beings, as well as the meanest, must desire to preserve the companionship of their earthly friends, and to renew the intercourse which, through all time, ministered to pleasurable and beneficent ends. Surely, if the pure in heart are as devoted to those they loved on earth, as the wayward can be to the mere pleasures of flesh and sense, the former are quite as likely to be attracted to the earthly objects of their affectionate solicitude as the latter. And are they not bound by ties as strong? And is not the divine attraction of love lasting and sure as the mere magnetism of unholy passion and unbridled lust? A thousand facts in the history of the living and the dead witness that it is infinitely stronger. The child that clung to the maternal bosom, even to the last moment of its earth-life, will not desert that sanctuary when its frail form shall dissolve away. If the spirit survives the body, and its inherent faculties and essential laws are operative in the life to come, it will not, nay, *it can not*, do otherwise than obey the unperverted instincts of its nature. It may still nestle in that bosom, and, perchance, lay its spirit-hands on the throbbing heart to soften its pulsations. And the mother, too, who has watched over her child from the moment of its birth, shielding it from the rude winds of this fitful life, and whose last breath goes out in prayer to Heaven for its safety, can not forget the tender object of her care. Death has no power to annihilate a single attribute of our spiritual being. If it had, our identity would be lost, and consciousness buried amidst the physical ruin.

In the concluding portion of his review Mr. Brittan insisted on bringing the facts of Spiritualism to trial by the very law which Mr. Beecher was pledged by his profession of faith to accept and defend. He cited the Christ-standard: "*By their fruits ye shall know them;*" and then followed with an avalanche of messages and facts, all breathing an atmosphere of purity, and otherwise illustrative of the divinest charity. Instead of being clouded by the smoke of the hells, and rendered offensive by foul aromas from every unclean thing, Mr. Brittan's facts and communications from Spirits were beautiful confirmations of the poetic vision of Coleridge, who says:

"The massy gates of Paradise are thrown  
Wide open, and forth came, in fragments wild,  
Sweet echoes of unearthly melody,  
And odors snatch'd from beds of Amaranth.  
The favored good man in his lonely walk  
Perceives them, and his silent spirit drinks  
Strange bliss, which he shall recognize in Heaven."

In the series of Pamphlet Reviews from Mr. Brittan's trenchant pen, was his keen analysis and merciless exposure of the hollow pretensions of a book entitled, "Modern Mysteries Explained and Exposed," by Rev. Professor Asa Mahan, first President of Cleveland University. This appeared in 1855, and was extensively read, especially in the Western States where Professor Mahan was best known. In his opening chapter Mr. Brittan thus introduces the man and his work :

The late work by Professor Mahan has disappointed our reasonable expectations, and it will require but a cursory examination to satisfy the critical reader that the author is out of his appropriate sphere. In reasoning against the Spiritual theory of the Manifestations, he generally assumes his premises without proof and against probability; at the same time his method of reaching a conclusion suggests the idea of substituting locomotion for logic. The author puts forth the most chimerical notions with as much confidence as philosophers assert axiomatic principles. Indeed, the book abounds in arrogant assumptions, and the most transparent sophistry. Almost every page reveals the author's want of careful observation in the department of Spiritual Science, while his knowledge of the psychological laws, which underlie the most significant phenomena, is manifestly superficial. Professor Mahan is equally unscrupulous in his methods, whether the opinion of an individual, or his reputation, is to be disposed of. His limited information rarely prevents or restrains the expression of his judgment. Whether treating of principles or men, his dogmatic philosophy admits no doubtful issues. All his conclusions are *irresistible*. Even when his knowledge of the subject under consideration is extremely limited, he often preserves the same confident manner and imperious tone."

After reciting in brief the Reverend President's fundamental propositions, six in number—not one of which is either demonstrated or logically defended in his book—Mr. Brittan shows us the subject of his review in a picturesque style. The University Professor starts off, like the Bellerophon of classic fable, with the Odylic Force as his Pegassus. As he rises boldly into a region where everything is unsubstantial, the reviewer takes his photograph. The figure is sharply defined; the accessories are unimportant, and the toning of light and shade to harmonious relations, of little consequence. Here is a copy of the picture :

The Reverend Author is now fairly mounted on his own beast. On one side he bears his Creed, Ancient Authorities, Theological Dogmas, and Sacred Relics; while on the other, he has suspended the Odylic Force, Mesmerism, "Imagination, the principle of Conjecture or Guessing, and Clairvoyance," together with whatever else is unknown and incomprehensible, including his own arguments. Thus mounted and balanced; armed with invisible weapons and terrors unheard of by the ancient equestrian order, he sallies forth. In this rash attempt to ride over our reason, and the common senses of men, he fairly rivals the renowned John Gilpin in his reckless haste and daring. Mark how he leaps to final issues, like some fearless cavalier in the grand steeple chase! He neither pauses nor turns aside when there are obstacles in the way. Indeed, as logical objections impose no restraints on fancy and locomotion, it follows that *there are no obstacles* when one has resolved to reach the goal by such means."

President Mahan makes the hypothetical Odylic Force the chief agent in the production of all the modern Spiritual phenomena. It is at once linguist, artist, scientist, philosopher, poet, seer and prophet. To the unexplained agency of Odyle he ascribes a vast number of facts of precisely the same nature as the spiritual facts of the Bible. The modern instances are not less remarkable, and they equally well illustrate the powers heretofore attributed to God and his Angels. After this amazing fashion does this Christian minister undertake to supersede the Holy Ghost in the functions of his accredited office!

Mr. Brittan, on the contrary, proves that the existence of Odyle rests on nothing better than *an assumption*. He shows that if it has any existence, independent of the co-relation of the imponderable agents already known to exist, *it can never move ponderable bodies*, for the reason that it is utterly incapable of exerting the least degree of mechanical force. In short, it is shown to be powerless as the soft light of the glow-worm, or the dim phosphorescence of rotten wood. These points are very clearly illustrated by Mr. Brittan, whose critical review reaches a forcible conclusion in the following paragraphs:

President Mahan has aimed a daring blow at the very foundations of the Church, and has done more to discredit and dishonor the claims of revealed religion than any Infidel author of modern times. You can readily excuse the person who accidentally knocks you over, but what shall we think of the individual who, while he is your honored guest, deliberately removes the underpinning of your house, and permits it to tumble down over your own head? This is what our author has done, or is trying to do, for his brethren in the Church! They begin to see it, and will yet feel obliged to the reviewer for repelling this disguised but dangerous assault on the faith of the Christian world. \* \* \*

Professor Mahan's argument for the Scriptures might have influenced some minds had it not been preceded by the argument against Spiritualism, which is sufficient to neutralize the influence of all he has ever spoken or written to vindicate the truth of inspiration, whether ancient or modern. It is strange that just at this crisis, when the old Materialism was ready to perish, without so much as the hope of a resurrection to mitigate the severity of the last struggle, this Reverend friend should come to rescue the dying. Yet such is the fact. He summons from silent and unknown retreats, a thousand infidels; all skeptics and doubters, and many reckless and profane men, who want no angelic watchers to scrutinize their conduct, come up from their cold, oblivious abodes. He arms them all with new and more formidable weapons, and sends them forth to strangle a new-born faith; to battle against revelation, and to crush the world's fresh hopes. Will they not contend bravely with such a chief at their head? Not only does he put weapons in the hands of his servants, and teach them to use the same, but he also strikes the first and the fiercest blow.

I see a broken altar whereon the fires are partially extinguished. Truth stands at some distance, with veiled and averted face. A long muscular arm is thrust out from beneath the altar; it moves irregularly, and stabs at the fair, immovable form with a strange abnormal energy. And now, the man whose right arm was used to strike the blow comes forth from under the broken altar; he stands erect, and speaks for the Bible, for inspiration, and for miracles. He reverently uncovers his head when he refers to Moses

and the Prophets, and bows obsequiously before the effigies of the Apostles. That man defends revelation! For some reason I am impressed to say, that such a defense, at this time, and from such a champion, will do as much for revelation as a coat of varnish would have done to mend the walls of Sevastopol when the bombardment was over—*it will cause the ruins to shine!*

The scene changes. The Angel of a new dispensation approaches the broken altar to rekindle the waning fires. The radiant form stands uncovered in the presence of the man whose mission is to defend revelation. The fair creature is glowing with the beauty of young life, and the freshness of the spiritual eden is on her cheek. The man with the long muscular arm looks sternly as he approaches the bright messenger. He has no faith in spiritual dispensations, and no respect for the radiant ministers of To-day. The new is only natural, and the beautiful must be unholy. And so he strikes with desperate energy at the living form that stands in his way. He smites the air, and casts the dust from his sandals over the polished brow and the sinless bosom. And then he goes forth rejoicing in an obsolescent faith, which promises to galvanize the dead bodies of his remote ancestors!

Another one of the critical reviews, embraced in Mr. Brittan's series, was entitled "The Tables Turned." It was first published in 1854 and passed through repeated editions. Among the more striking illustrations of the author's ability as an exegetical and polemical writer, this is perhaps the most remarkable. It was elicited by a sermon\* delivered from the pulpit of Trinity Church, Washington, D. C., by Rev. C. M. Butler, D.D., rector, then Chaplain of the United States Senate. It was at the special solicitation of Hon. N. P. Tallmadge, Hon. Benjamin F. Wade, Hon. S. P. Chase, and Hon. Joshua R. Giddings, that this review was prepared and published.

In the statement of his premises the Rev. Dr. Butler assumed that the Bible is a full and perfect revelation from God, and hence that it is the ultimate and "supreme authority" by which all moral, theological, and religious questions must be settled. The Reviewer boldly exposed the ignorance of the Author, and the absurdity of this arrogant assumption. We have not space for the recitation of his argument, and can only quote the following passage:

"Religious teachers, consecrated by the 'laying on of hands'—by those who believe in the transmission of no spiritual gifts—talk as if they believed that the sublime thoughts of Deity, far-reaching as space and vast as Infinity, may be completely enshrined in nouns, verbs, and adjectives, so that the written word shall possess the infallibility of the living God. Short-sighted mortals! Can ye bottle up the waters of the sea, exhaust the earth's atmosphere with an air-pump, or pluck with your feeble hands the remotest orbs in the stellar heavens? If ye can do these things, and perform every other impossibility which the delirium of human ignorance and pride can suggest, tell us no more that the inspiration of the Almighty is confined to a single book which a man can carry in his pocket! Nay, the Physical, and Spirit-

\*TEXT: "And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—*Isa.* viii. 19, 20.

ual Worlds, with all their splendid garniture of suns and systems, peopled with innumerable forms of life and beauty, and uncounted gradations of sentient existence, present the only complete, authentic, and illustrated edition of the Divine revelations to man. Those who may have risen in spirit to the vast realms where unnumbered worlds encircle the Infinite Presence like the jewels in a kingly diadem, have descended with the soul quickened, purified, and on fire with the inspiration of the Heavens, but only to say with an Apostle, that they were 'caught up into Paradise and heard unspeakable words.' "

Dr. Butler boldly denied that any human spirit had ever come back to earth after the separation from the body. He insisted that the immortalized *Samuel did not appear to Saul*, but that the Lord "performed a *special miracle*": either reconstructing the decomposed body of Samuel, or otherwise producing a visible image of the prophet's form, to deceive the king, by the exhibition of an *automaton figure* instead of the man himself. The manner in which Mr. Brittan disposes of this monstrous assumption is clearly indicated by the following extract :

"Our author and his brethren are shocked by the profane nonsense of Spiritualists, who maintain that departed human beings come back and make their presence felt among men, by revealing their forms, or otherwise; but he evidently presumes that it altogether comports with the dignity of the Divine Being to do the same thing; even to produce a *mere puppet* to support the pretensions of an old woman, who, according to our author's notions, was in league with the devil. Is not this straining at the gnat and swallowing something larger?"

Moses and Elias are put out of sight in the same manner. By the Doctor's short-hand method of exorcism, it is the work of an instant to dispose of their immortal natures, and behold they are no where! Jesus doubtless thought he was honored by the presence of spiritual visitors at his transfiguration; but if Dr. Butler is right, he must have been mistaken. Moses and Elias verily appeared to be there, with all the imperishable elements and faculties of their spiritual being. But according to this biblical expositor they were not there at all; Jesus merely saw and conversed with "visible forms," composed of common earth and air. In like manner all the saints who are said to have appeared at the time of the crucifixion are promptly dismissed and forbidden to show themselves; while their mortal remains, disorganized, corrupt, and corrupting, are made to crawl through six feet of kindred earth, and to stalk abroad on its green surface! It was not the departed saints who "appeared unto many," according to Dr. Butler, but only a number of *soulless bodies*, which very much resembled the saints themselves! To such unmitigated absurdity modern theologians are driven to get rid of the Spirits. Like children frightened at a ghost, they rush headlong and blindly away, not pausing to consider whether, in order to escape the phantoms, it be better to dive into a ditch or stumble over a wall."

• Dr. Butler assumed the Divine authority of the criminal code of Moses, contending earnestly for its application to modern offenders under its wise and salutary provisions. The original manner in which Mr. Brittan brought that learned divine to trial under the law, which the latter insisted is applicable to our times, will interest the intelligent reader, and I will close this running commentary on the Pamphlet Reviews with the subjoined extract :

"But let us see if Dr. Butler really respects the so-called Divine law, in its application to that phase of the spiritual manifestations which he includes in the category of *witchcraft*. Here is *the law* on this point, according to Moses and Dr. Butler: "*Thou shalt not suffer a witch to live.*" This was obviously addressed to the faithful; and if the injunction be of perpetual obligation, as our reverend friend virtually assumes, what is he doing that the law is not promptly executed? The doctor claims to be a divinely accredited exponent of that law, and an ambassador of Heaven, commissioned to look after the affairs of the Divine government on earth, and yet every thing is at loose ends, and the witches all go unhung! Thus the church and the world trample on the Mosaic statute, and the very law which Dr. Butler professes to revere so highly, he, too, has unscrupulously violated. He never destroyed a single witch in all his life; and if those who quote the law, as of Divine origin and perpetual obligation, never attempt to administer the same, others can hardly be required to respect either the authority of the law itself, or the sincerity of those who profess to reverence its claims.

In closing, the writer may be allowed to suggest, that, if it be an object with Dr. Butler, and those who agree with him, to establish a character for ordinary consistency, they would do well either to discontinue from this time all public proclamations of their respect for what they are pleased to distinguish as *the Divine law according to Moses*, or to call at once a solemn assembly at Salem, with a view to revive the good old days of which Cotton Mather wrote, when witches were faithfully hung, and the common feelings of humanity had no power to either subvert the aforesaid Divine law, or to soften the hearts of the clergy."

FOR THE SPIRITUAL OFFERING.

## LEAVE, OH, LEAVE ME!

BY T. P. NORTON.

LEAVE, oh, leave me in my sorrow,  
Time alone can bring relief;  
I can wait until to-morrow,  
Knowing well my cause for grief.

All thy loving words can never  
Change the law of Nature's course  
Which we violate, and ever  
Find its penalty.—Remorse.

Let us rather welcome sadness,  
Learn to read the lesson there;  
'Tis the antidote to gladness,  
Which unwisely we would share.

Life is oft a hidden blessing,  
All its pleasures mixed with care;  
We must labor on unceasing,  
E're we find the diamond there.

Happier scenes and brighter hopings  
Oft have faded from our view,  
Yet, through all those darker gropings,  
Heav'n's own rays have pierced through.

Leave; then leave me in my sorrow,  
Let us trust God's wisdom still,  
Learn to wait until to-morrow  
For the secret of His will.

## Our Young Folks.

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### THE SAFEGUARD.

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A BABY crept to his father's knee,  
 And was lifted up and lulled to rest,  
 Till the blue eyes closed, so tired was he,  
 And his little head fell peacefully  
 At ease on the ready shoulder there,  
 While the baby hand, so soft and fair,  
 Lay like a shield on his father's breast.

Of old 't was said that when men drew near  
 To fierce temptation or deadly strife,  
 And lost their way in a maze of fear,  
 Or periled their souls for worldly gear,  
 By a way unknown an angel hand  
 Would lead them out of the dangerous land,  
 Into the light of a nobler life.

The story is true for the world to-day;  
 We see no white-robed angels mild;  
 But out of the dark and perilous way  
 Where men and women forget to pray,  
 Into the peace of a purer land  
 They are led by a gentle, shielding hand,  
 The hand of a little helpless child.

—*Elizabeth W. Denison in Sunday Afternoon*

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Written for the SPIRITUAL OFFERING.

## HOW TO "FEEL GOOD."

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BY A. E. NEWTON.

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WHILE in the company some time since, of a spirit-seeing medium, whose descriptions of spirit-life as it was opened to her perceptions were extremely vivid and life-like, she spoke of the presence of several spirits, and among others, of two boys who seemed not to have been long resident in the spirit-land. They were engaged in an earnest and pleasant talk with each other, using the names of *John* and *Jim*. I was entertained for some time with a report of their conversation, which had reference mainly to the circumstances of their earth life, and was intensely interesting.

"Jim" was felicitating himself upon the advantages of living "up here," as he termed it, where he didn't "have to be thinking of his old ragged clothes," and "picking up chips around the ship-yards," liable at any moment "to be hit on the side of the head" by one thrown at him, and where he didn't "have to steal old iron to buy bread with."



In the course of his talk it came out that his father had been a drunkard, and had died in the House of Correction, leaving his poor mother heart-broken and in poverty. He loved his mother, and when he saw her suffer so, he "could'n't be good." He said he "didn't see much of life but when it was wintry." He did not suppose any body loved him but his mother. "I never expected," said he, "that any body would give me anything; and when a gentleman did give me a cent, I used to follow after him, and look at him, and wanted to cut off a piece of his coat-tail to remember him by."

"Well, Jim," said John, "tell me what used to make you feel good."

"I suppose, John," Jim replied, "you expect me to say, when I went to meetin', or to Sunday school; but I never had any nice clothes to go to such places. But, John, I used to go out a fishin' on Sundays, and when I had got tired of catchin' fish, I would lay down on the bank and go to sleep. And, John, I 'spect I was what they call a *medium*, for when I was asleep, I used to see just such people as I see up here now; and my sister used to come and talk to me, and tell me about being good to mother. And when I woke up, the birds would sing so beautifully, and the fishes looked so pretty; all things looked pretty then; and I would think if God looks anything like the birds, or the fishes, or the flowers, I could love Him. Then I wanted to be rich, and build a big house for mother, and make her happy. I never felt *gooder* than then."

This reply drew out from John some account of his mode of life on earth. He, too, had been a poor boy, like Jim, but he had learned that the way to *feel* good was to *do* good. So when he was out with his companions, gathering chips, etc., he used to help the little girls and the younger ones to fill their baskets first, and then when they were tired, he would carry their chips home for them; and help them kindle fires for their mothers.

"And now," he continued, "when I am up here, I love to help the poor little beggar children on earth. When I see them going along the streets with their baskets, I go with them, though they can't see me. And when they knock on the doors of the houses, I go right through the doors, and knock great loud knocks on the hearts of the people inside, and make 'em soft, so when they go to the door they will give something. This makes the people feel happy, and the beggar children happy, and their mothers' happy when they get home, and it makes me happy too; *and so we feel good all round.*"

The interview embraced much more that was interesting and instructive. Among other incidents, an Indian spirit who

was present, said to Jim, that he was going to use him as a "bait to draw his mother up here."

Jim very incredulously asked how that could be done. The Indian replied in substance (I cannot recall his broken English), that through the boy's agency, now that he was in the spirit-world, the spirits would be able to more powerfully impress people to supply the material needs of the mother, while by means of his loving sympathy with her, they would be able to pour celestial consolations and joys into her spirit, which would "*bring heaven down to her*, and that was the same thing as bringing her up to heaven!"

"By jiminy!" exclaimed the overjoyed youth, as the Indian's meaning dawned upon his mind, "I never thought of that afore! Won't that be nice for my poor mother! I love her so, I'm willin' you should use me all up for for bait, if 'twill only make her happy."

I hope my readers, whatever they may think of the above as an actual occurrence in spirit-life, will ever heed the "loud knocks" that are made at their inner doors in behalf of the needy, remembering that more may be made glad thereby than are seen by the external eyes; also, that they will not forget Johnny's lesson,—than which no higher can ever be learned on earth or in heaven,—namely, that "the way to feel good is to *do good*."

FOR THE SPIRITUAL OFFERING.

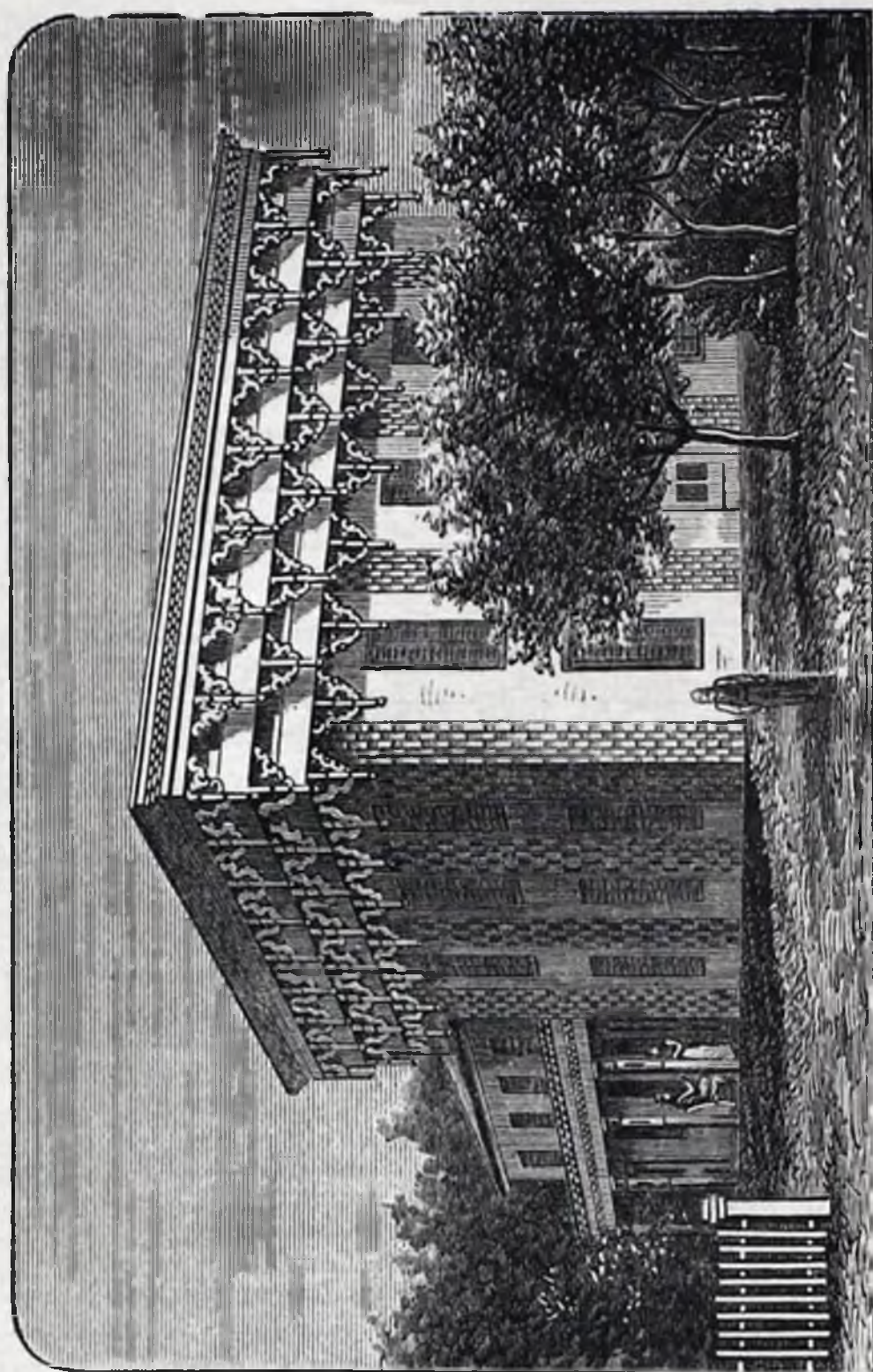
LINES FOR AN AUTOGRAPH ALBUM.

TO LIZZIE M. S.

HOW sweetly blooms the rose—Liz.  
 The rose of Friendship, whose roots  
 Are nourished in the pure pure soil of Truth,  
 And moistened by the rain-drops of sympathy.  
 'Twas once a mere bud—Liz.  
 But *Time* unclasped the tightly circling shields,  
 Unrolled its clinging leaves,  
 And *now* it blooms—a perfect flower.  
 A tempest wild may sweep its winds about it,  
 And bow low down the parent stem,  
 But it only smiles,  
 Imparts its incense to the flying breeze,  
 And rears its beautiful self—unharm'd.  
 Perpetual sunshine  
 Fadeth not the bloom, neither does it wither,  
 E'en the chilling frosts of Autumn  
 Do not sear it, neither does it droop.  
 Nor scatter its deadened leaves to earth's receiver;  
 But blossoms now as it ever will, Liz;  
 A perfect, living flower, and of such  
 I give freely unto thee.

OCTOBER 21ST, 1878.

L. EVA HUSTED.



BROWN'S FREE HALL—INSPIRATION AND WILL.

IN a pleasant valley among the hills of Madison County, some thirty-five miles southeast of Syracuse, N. Y., is the village of Georgetown, a place of some five hundred people, amidst the dairy farms in the valley and on the hillsides. Sixteen years ago Timothy Brown lived on his farm—a middle-aged, industrious man, and an earnest Spiritualist. A sudden loss of property compelled the sale of farm and stock, and he bought a building lot on which stood an old house, just east of the Baptist church in the village, himself and his excellent wife going there with small means for a new start,

but with strong hearts and true lives on their side. He had been occasionally impressed, as he thought, by spirits from the higher life. Awaking from a peaceful sleep in his new home, and lying on his bed thinking how to build a new house, he had presented before him several buildings standing out clearly in the air, as though he was to select from them. The model he adopted was thus presented at different times, and so made clear and lasting in his mind. All this, he felt, was from a favorite sister Mary. He once asked: "If this is Mary let her open the bedroom door," which swung to of its own weight usually, but which then gently opened as he laid on his bed. He once saw a luminous mist, which broke away and revealed—as if lying or floating on the air—a beautiful woman, who soon faded from his sight.

Along with this was borne in upon him the conviction that *this house must be built*, and consecrated to Spiritualism and free speech in the service of humanity. He could not resist the conviction, and it became the aim and enthusiasm of his life. He bought a wood-lot, got out his own logs and hewed his timber for the frame, which he began to build himself. Not a carpenter, and all unused to tools, he found that if he put his chisel in the wrong place his arm had no power to use the mallet or strike a blow, but when his chisel was rightly placed the blows were freely dealt. So, amidst the doubt or ridicule of his neighbors, the frame of a front building, thirty-five feet square, was finished. A master-carpenter took charge of its raising, and when it stood complete he said to the people: "This is as good and perfect a frame as I ever saw," and they went home astonished. All this time, and through all the ten years which he took to finish his task, he was obliged to make a living and go on as he best could, on simple fare and with constant labor, up to sixteen hours a day. His brave wife could not share his enthusiasm, but wrought as a skilled cheese-maker in the factories near by, and so won good wages and kept their house in order.

With the frame raised he still toiled on, and all the building, save doors and window-sashes—everything, from cellar floor and foundation stones to the quaintly beautiful and unique carving of the cornice, is the work of his own hands—not a week's work to help him, and that of common laborers. All these years he wrought after the spiritual model, ever clear in his mind, and felt that he was guided by supernal intelligence and skill.

The upper floor was a hall thirty-five feet square, the lower part the home for his wife and himself. He then bought at small cost a second-hand Presbyterian church, put it in the rear on the north side, built a piazza, and laid a floor to divide it into two stories, threw all the upper floor, front and

rear, together, and his free hall is now seventy feet by thirty-five, plainly but neatly fitted up to seat some six hundred people or more, and the whole perfected building is the architectural ornament of the town. The singular yet beautiful carving on the front would attract attention anywhere. Good judges say that the work is substantial and thorough, the skill in its finer parts remarkable. His wonderful persistence has well-nigh conquered the prejudices of doubting neighbors, and the structure stands *a striking evidence of the power of will concentrated on one object, and of the guiding inspiration, as he firmly believes, of spiritual beings in the life beyond.*

Two Yearly Meetings have been held in the hall, with good attendance and with cheering spiritual power. Mr. Brown and his wife opening their doors for the use of all comers to spread their tables and prepare their meals; and next August will bring a third goodly gathering. This great labor of ten years has left this good couple worn and weary with the infirmity of advancing age, and with too little of this world's goods, yet with cherry and illuminated spirits. The brave and weather-worn veteran Spiritualist, Timothy Brown, stands at the corner of his hall, as seen in the engraving.

For the above interesting sketch and the accompanying cut, we are indebted to the *Banner of Light*. We think our friends everywhere, and specially in this State, will be pleased to see it in the OFFERING, being a more convenient form for preservation. A letter from Brother Brown, giving additional items of interest, we hope to lay before our readers on last pages of this number.—[EDITOR.

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FOR THE SPIRITUAL OFFERING.

### SPEAKING IN FOREIGN LANGUAGES.

By F. VOGL.

FROM our first experience as a medium, we were made use of as a developing medium. We always feel deeply grateful when we are used for healing purposes; but our gifts as a developing medium have always been exercised with the most unalloyed pleasure. One of our most remarkable experiences in development happened in a small town in Pennsylvania. We were holding a private circle at the house of a friend, and our audience consisted largely of young ladies. We were quite successful in making several of them write, when a beautiful young lady, named Kate, asked us very naively: "What can I do?" We replied: "You will be a

mechanical writing medium, also a splendid somnambulist ; will rapidly become lucid, and can eventually develop into an independent clairvoyant." Kate concluded to try mechanical writing. We made a few passes over her right arm, and much to her astonishment and our gratification, her hand commenced moving mechanically and thus she wrote a number of test messages, signing the names of the controls, the most of them unknown to her. The circle finally dispersed and none but the family remaining, by her permission, we put Kate into the superior condition. She entered trance perfectly easy ; made a long journey, described the family and surroundings most minutely, and although she herself had never been there, all these facts were fully verified a few days after. The next day we made a call upon the young lady and asked her to write for us a little, but she said "No, it makes my arm ache." So we desisted. During the conversation which followed, we saw the spirit of our beloved mother standing near Kate, and were impressed to ask Kate the following questions : "Do you understand the German language?" "No, sir." "Never studied it?" "No, sir." "Do your father, mother, or any of the family understand the German language?" "No, sir. The family are all English on both sides, and I know that none of them ever understood the German language." "Kate," said we, "how would you like to write in German?" "Oh, I would like that," she replied with animation : "let me try." We manipulated the hand and arm a little and the young medium commenced to write mechanically ; when done, the communication was signed and the pencil falling from her fingers, she exclaimed petulantly—pushing the paper towards us : "There, that is only scrawling." But on examination, we found it to be a beautiful communication from mother, in the purest German, not an error in it, written in the peculiar German Text, and her own name signed to it, a fac simile of her signature in earth-life.

This was an astounding experience, as Kate did not know the name of the spirit, nor understand one word of the language. We had much hope of Kate, but soon after she was married to a wealthy merchant in Pittsburg, and thus the cause lost a splendid medium.

This experience reminds us of another. We were invited to a private circle in Philadelphia, and having described the controls and many other spirits present—one of the ladies—a private medium, was entranced by the spirit of a young man, whom we could distinctly see. We held a long and interesting conversation with the spirit controlling Mrs. B. She used the purest German, and her choice of language was elegant. When the medium was released from control, we

asked Mrs. B. "if she understood German?" She said, "no." "None of the family?" "No, sir;" and her astonishment was great when we informed her that she had been entranced by the spirit of a German, who held a long conversation with us in that language. But these instances are very rare indeed, and we can bring no similar experience of our own to mind. Of course, Indian spirits pretend to control mediums to talk Indian, but who is to judge?" But we are always disgusted when controls come and talk baby-talk and gibberish, and call that Indian. We have invariably told such controls to study the King's English. As regards our own Indian controls, as soon as we became clairvoyant and clairaudient, so we could see and hear them, we made it a point to talk German to them, and mildly suggested to them: "If they came to be our teachers, they had better study the German language." They smiled at the thought; but they now answer our German questions in German and speak the language as well as we can.

Written for the SPIRITUAL OFFERING.

### PRE-EXISTENCE.

BY WILLIAM EMMETTE COLEMAN.

#### III.—Assertion versus Demonstration.

"Cheer'd up himself with ends of verse,  
And sayings of philosophers."—*Hudibras*.

"Be sure of it: give me the ocular proof."  
—*Othello*. Act. iii., Sc. 3.

IN sustentation of the truth of individual pre-existence, Mr. J. M. Peebles quotes from Jesus (?), Plato, and a number of other distinguished philosophers, poets and authors of antiquity, including also a few present-day writers favoring the hypothesis, and then continues thus:

"Against this strong array of positive testimony [*sic*] from representative minds, both in the past and present, all the negations to the contrary ever breathed, or booked, amount to no more than the hum of passing insects."\*

Can dogmatic assumption go farther than in the characteristic extract from current pre-existence literature? Mark the expression, "positive testimony"! Is there any "positive testimony" in the case? Can there be any, in fact? Of course not. There is no such thing as "positive testimony" to the supposed fact of pre-existent individuality from any resident of earth, (none but a lunatic would set up any such claim), and the writers quoted by Bro. Peebles never claimed to be giving any such "positive testimony." They simply voiced their opinions,

\*Spiritual Pilgrim, page 140.

their ideas of what seemed to them to be truth, precisely as Bro. Peebles and Kardec have done.

Not one of them *knew* any thing really upon the subject ; not one was able to positively testify to its truth. How can a person give positive testimony relative to that of which he knows nothing,—concerning which he simply surmises, speculates? What did Plato or Pythagoras, Plotinus or Iamblichus, Epicharmus or Synesius, Cebes or Marsilius Ficinus, know concerning pre-existence that I do not? Nothing, absolutely nothing. On the contrary, the intelligent Spiritualist of the present century is possessed of far more light upon the subject than was Jesus or Plato,—more than they could possibly have known. Through the light of Modern Spiritualism, we have become acquainted with, to a considerable extent, the nature of spirit, the spirit-body, and immortal life. We have now “positive testimony” thereupon, as well as upon pre-existence, both from enlightened clairvoyants and from wisdom-gifted sages in the spirit-clime; but of these the thinkers and *savants* of antiquity were deprived, as their writings fully attest. They were compelled to conjecture, to surmise, to reason out as best they could, from their imperfect knowledge, whether man's soul had eternally existed. Their data were few and feeble compared to ours; and it is the height of folly to plant ourselves upon the crude speculations of an unscientific, unprogressed, unenlightened age, as upon a firm foundation of substantial truth.

Is pre-existence true because Plato or Origen so deemed it? Have we been eternally individualized because Psellus, or Empedocles, Henry More or Jerome Cardan, may, possibly, have so imagined? Are their dreamy mysticisms or unsupported hypotheses the eternal “word of God”? What authority to us are all their theorizing subtleties, their metaphysical casuistries? Speculation is not what we want in this age of exact fact and demonstrated science. Sound logic, fortified by well-ascertained facts in nature, we demand; and, in proof of the truth of pre-existence, how is this demand answered? By appeals to the fanciful speculations of a motley crowd of ancient mystics, supported by a few modern mystagogues. Is this any proof? what evidence of its reality do these old-time and modern philosophers and poets advance in sustentation of their dogmatic utterance of pre-existent individuality? None, as we well know; but, instead, naught but empty imaginings, vague conjecturalities,—assumptions all. It is an undeniable fact, that every one of those holding this stultifying theory advocated other theories now known to be false. Zoroaster taught many errors, theological and philosophical; Plato's works abound with errors, scientific, philosophic, ethical, sociological; Origen's exegesis of Scrip-



ture is universally acknowledged to be baseless and valueless ; and so of all the pre-existence expositors. In like manner, among the errors held by these fallible writers and scholars, pre-existence must be reckoned ; it is of a piece with their other mistaken ideas and theories.

Is not the expression, " strong array of positive testimony," wholly misleading,—a positive misstatement? There is no " testimony " at all in the matter. No testimony is given the world in the quotations favorable to the theory in point ; the word *testimony* is therefore not at all applicable. Cannot an overwhelming array of names and quotations be advanced on the opposite side of this question? Do the score or so of minds that can be brought forward as defenders of this untenable dogma constitute the pantheon of the human race? What are those few twinkling stars in comparison with the vast galaxy of brilliant lights, spanning the irradiant sky of human intellect and thought, whose influence has never been bent in furtherance of this specious dogma? They are as a mere drop in the broad ocean of mind. The quotation, however, of the opinions, either pro or con, of speculative reasoners, does not settle the question. It must at last be weighed in the balance of impartial, unclouded reason, judged in accordance with the unmistakable import of nature's immediate teachings, and tested in the crucible of exact science.

Jesus, it will have been noted, is quoted in favor of pre-existence. The supposed quotations from the Man of Nazareth, are based upon certain fictitious statements of the Gospel of John, the most unreliable book in the New Testament. It is well known by scientific biblical exegetists, that the Fourth Gospel was written about the middle of the second century, nearly a hundred years after the death of John the Apostle ; and that it is an ideal romance, composed for a special dogmatic purpose. Its Jesus is an unreal being, neither man nor God, but a hybrid composed of the two. It is an attempt to graft Platonism and Gnosticism upon Judaic Christianity ; and, for that purpose, the author, throughout the whole book, manufactured from his own inner consciousness incidents, speeches, conversations, etc., in order to embody his ideal of what Jesus should have said and done, according to his theory of his nature and being. No reliance can be placed upon anything in the book. The language and ideas attributed to Jesus in it are as foreign to the true mentality of the Nazarene as they are from that of Moses or David ; they are those of the author, a Platonic-Gnostic Christian of the second century.

But, examining this Gospel, do we find Jesus represented as teaching the pre-existence of all human souls? He makes allusion once or twice to his own pre-existence ; that is all.

According to the author of "John," Jesus was the eternal *Logos*, or Word (Reason), co-existent with the Father; hence he was pre-existent. But this does not at all involve the pre-existence of any other of earth's inhabitants. The pre-existence of the *Logos* is not the pre-existence of Peter or Judas, of Peebles or Davis. Jesus, so "John" teaches, was a supernatural being, a divine *hypostasis*, the Creator of earth and man (John i, 1—3); men and women, the creatures of this divine *Logos*; hence it follows, that the pre-existence of the Creator does not imply that of the men and women created by him. The pre-existence of the book of John is therefore confined exclusively to the personality of Jesus. No one will scarcely attempt to uphold that the first three Gospels represent Jesus as teaching pre-existence, even that of himself, much less that of all humanity.

Continuing our researches into the evidence (?) favorable to pre-existence, we find that once again are we plunged into a sea of speculations, guess-work, theories, with not a single well-attested fact, with no indubitable phenomenon vouchsafed probative of its truth. Again are these facts demanded. Show us something substantial; give us something tangible, in proof of its objective reality. Long enough have we had subjective pre-suppositions; let us now have objective after-demonstration.

FORT LEAVENWORTH, KANSAS.

[TO BE CONTINUED.]

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For the SPIRITUAL OFFERING.

### SPIRIT COMMUNICATION.

*Spirit Mediums and Mediumistic Powers—Their Cause, Origin, Possibilities and Benefits, With Comforting Prophecies Concerning the Same.*

By Spirit Adah Isaac Menkin, (through the Mediumship of P. H. G.)

MY DEAR FRIEND:

I see that your mind is exercised concerning mediums and mediumistic influences, the causes, effects, origin, possibilities and benefits which are conferred thereby upon the world earthly and the world Spiritual. To the best of my ability will I endeavor from this side to give you such conceptions as have been given me, such gleamings as have dawned upon my mental and spiritual vision, such truths as are known to be truth.

When God, the great Beginning, the Father, the Artificer of worlds, the One great Cause, breathed the breath of life into the nostrils of his first created man, he gave with that life, as a component part thereof, as an animating, pervading, governing force, the spiritual power,—a power that was never

to die ; but endowed with life everlasting, which would finally come to its home, after doing its work on earth. Every human being from the first born of the universe, has this spirit power to a greater or less degree. Some are *intensified* with it, even while as babes in the arms of their mothers, and under proper influences it increases as the days glide on ; and in whoever this power is *intensified*, that person is, willing or unwilling, *a medium*. They may not be aware of this. Years may glide on and to themselves and friends nothing perceptible may be manifest, and yet their lives are manipulated, their path in life, their choice of friends, of business, their goings in and out in the common walks of life ; their religious aspirations, their conversation, and very many of life's little details, apparently so unimportant, but in reality of so much consequence compared to the sum total known as life's results, aims, purposes,—are dictated by spirit friends, unseen, unknown, but none the less powerful, and doing their work, pursuing their course, fulfilling the Father's will, unceasingly, under discouragements, through darkness and light, tireless, faithful, unflinching—lovingly scattering the blessings, and dropping the seed pearls of great price around and about the *intensified* object, until the light flashes upon the soul, the heart opens, the mind expands, and the medium understands the power within and is willing to obey the behests of the angel world. This explains the cause and origin. The cause is God working on humanity, the origin is God working with his angels (all of whom have trod the wine presses of earth), for others, to lead them up out of darkness into light, out of earth into Spirit land and out of Spirit land into Paradise.

I cannot make this any plainer. From the beginning effect, follows cause. The cause produces the effect. With the spirit powers quickened, humanity becomes immortal. All along life's path may be seen mortals more or less developed. Some with keen spiritual perceptions have the battle won for them easily, and they in turn become helpers, for a law of the spiritual is, that it must work, and in this working comes our greatest happiness, for as we help others we ourselves are strengthened and developed. The voices are constantly ringing in our ears, "come up higher," letters of gold and silver and precious stones meet our gaze at every turn. "Come up higher, and draw others with you !" Music lends its harmony and the burden of the song is, "Love thy neighbor and do him good."

Self is put out of sight, here in Spirit land, and this must be accomplished ere we can know of that peace towards which our hearts yearn. You see some faint heart, weary with its load. You assist in carrying that burden, and your own becomes lighter. You smile or speak a cheering word

to some poor wayfarer, and that smile entwines itself about two hearts, the giver and recipient, while the cheering word as a benediction, is caught up and its echoes go down the aisles of earth and ascend into the unseen land which surrounds earth—the land of the soul!

Possibilities and benefits! Words are powerless. Language at fault. Expression meaningless. Redeemed from sin, a home in that world where death never enters, where the flowers never fade, where youth is eternal and sickness and disease unknown. There the smile of God is the reward of the faithful, and an eternity of companionship with kindred affinities to make glad the years which are to have no ending. Immortality impressed on what was once mortal. All the past faded and forgotten as a dream of the night.

Possibilities and benefits! Let every human being understand, as the time is drawing near when they will so understand, that they have this mediumistic power, making them akin to the angels. Let them feel this impressed upon their hearts, and mark the beneficent results in earth life. Mediumship will become the great central power in society! Men and women will strive to improve and enlarge this jewel of inestimable price, and in so doing the blessings will follow. It will be considered the one great boon.

Discord will melt into harmony before its fires of love and sympathy.

"What wilt thou have me to do?" will be the query from every heart.

Pride, selfishness, lust, greed, sinful appetite, uncharitableness, and all the evils which so sorely afflict society will be swallowed up in the strivings to will and to do the behests which this powerful emissary for good will constantly suggest.

Heaven will begin below, and the footprints of the angels will be everywhere discernible. Afloat on the great ocean of Love, mankind will drift almost unconsciously to their heavenly rest, and draw others after them. Light ineffable will shine upon human faces. The kingdom of God will take possession of earth. Sin will be conquered by the Divine power of mediumship. Men shall learn war no more. The word brother will have its full significance, and the sisterhood of women will be a reality, not a vague term as now. Error will be swept away. False doctrines will slink into crevices and never more see the light. Hypocrisy will die and be forever buried. There will be no sorrow for the dead and dying, as the magic words "we shall meet again," will be abundantly verified.

Men and women here on your earth shall know what it really is to walk with God. Jesus, the Comforter, will make himself visible, and the light from his cross will illumine

the whole earth. Spirits will walk your streets, talk with earth friends, giving them assurances of life eternal. Care will no more vex earth's children, for life will then be but the preparation for going home. Creeds will crumble into dust, and not be worth the parchment upon which they are written. Man will do right because it *is* right, and his heart will beat joyfully within his bosom. Mediumistic light will shine upon humanity, lighting up the dark places and rejoicing the soul. The terror of the grave will no longer haunt man.

Gird up your loins ye children of earth, for the day of your spiritual redemption is at hand. The bow of promise even now tinges the horizon. It will come with power and gladness. It will come with music and rejoicings. It will come on the hearts of men like the gentle rain drops on the parched earth. Prepare ye for its coming! Ye mediums who have suffered for your heavenly gift, dry your tears and sing songs of gladness! Ye lowly ones of earth look up, for your hour of exaltation draweth nigh! The earth and the inhabitants thereof is to be *intensified* with spirit power. Out of the mouths of babes and sucklings, out of the mouths of the weak and simple, will flow streams of spiritual wisdom. For God seeketh his messengers among the lowly of heart—and gives spiritual strength and wisdom to the puny. Give ear ye children of earth! There is rejoicing in the heavens! Give ear ye children of heaven! There is rejoicing in the earth! The signs are being foreshadowed! Minds are being expanded! Old things have lost their power! Prepare ye for the new! For the coming down of angel hosts! For purification and the millenium! Long have we sought for it. Long have we prayed for it. God has never been weary; but He doeth His own work His own way and in His own good time.

Once I dwelt on your earth. I basked in some of its sunshine. I trod many of its weary paths footsore and alone. I saw the wicked rejoicing in their power and possessions. I saw them cut down in the midst of their rejoicings, and the world forgot them. I met with the poor and lowly. They comforted me in my sorrows. Their's was a treasure laid up in the land eternal, and when they died, there was honest mourning. I tasted of life's pleasures to the very brim; but the cup proved bitter. I proved that "'twas not all of life to live, or all of death to die."

Had I known of my mediumistic powers; had I known what it was that gave me that weird power which so often possessed me, and caused me to give utterance to such sentences, then my life would have been far different; but I did not know while on the earth. I do know now. I know of

earth and heaven. I know the way of communication. I know that I am controlling this medium and he writes words hot from my brain, impressed on his mediumistic forces, and given off rapidly at the point of his nimble pen.

I know the so-called dead shall live again, for I died once and became immortal as soon as the breath left my body. You will die and like me become immortal. You will as did I, attend your own funeral; hear the sobbings and the burial services; see your body laid away in its casket, and then on pinions of light be wafted to us and life evermore; you will become cognizant of earthly affairs; you will, as do I, wish to do good to earth's children; and may you as have I, find a faithful, willing medium, who will recognize the tokens when you wish to communicate, and obey them.

I have not said all I intended, I will come again.

For the SPIRITUAL OFFERING.

### PREVISION.

BY JOHN WETHERBEE.

“**D**ELICATE omens traced in air  
 To the lone bard true witness bear;  
 And on his mind at dawn of day  
 Soft shadows of the evening lay,  
 For the prevision is allied  
 Unto the thing so signified:  
 Or say, the foresight that awaits  
 Is the same Genius that creates.”

“Will he enlighten us?” asks the Editor of this well presented SPIRITUAL OFFERING at the end of her comments upon a dream which we had related, and which though a dream was a prevision. “Why should not Brother Wetherbee” hope for the time to come when a more intelligent method obtains of forecasting future events; “Brother Wetherbee sees wisdom in our ignorance of events to occur in the future; we do not.” This will be introduction enough for intelligence, so I will now start again at the coaxing question, “will he enlighten us?” As these four words lingered in our mind for a moment, the few lines of Emersonian poetry occurred to us which introduces this brief article. It is not perfectly quoted, nor is there any remarkable definiteness in the thought, and yet it seems to carry a suggestive undertone which hints at a connection between a prevision and the things so signified. I hardly think any words of mine will bring the poet's idea into more bold relief, so I leave it where I have written it, it having served its purpose in concentrating my thought and hope it has the readers also, if not, read it slowly and thoughtfully over again.

It is possible, or probable the time may come when prevision or prophecy may become like astronomy, a science to which I added, "but I hope not, I have no welcome for it." I still think "wisdom seems to be in letting future suns shine on future days without anticipating them through prophetic discount"—still I have an open eye for truth and knowledge; I follow truth always no matter where it leads. I presume I have the same feeling to the subject of prevision if it should become a science, or a matter of mathematics or exact calculation, like a transit or an eclipse, that Jesus had when he said, "Father let this cup pass from me, nevertheless not my will but thine be done." I have no question but Jesus was a mind reader, a materializing medium and a prophet, that he intuitively or spiritually knew the future, and knew his future and must have known his painful and mortifying exit to be inevitable, and yet he said in his grief, "I hope not, I have no welcome for it," or which is the same thing, "let this cup pass from me."

A distinguished doctor said in my hearing once, that if mankind knew the date when each individual's life was to end, more than half of mankind would go crazy; it was death I had in mind in what I said in the article referred to, hence the knowledge would not be wisdom even it should be truth. Ernest Renan said that if we could once a year, each of us be permitted to exchange but two words with the loved and the lost, death would be no more death. I find that the waves of new truth which are ever rolling in, come in about the time the race is ready for them; if what Renan says is true, and what Modern Spiritualism is beginning to make a fact, and is certainly toning down death's terrors, the prevision of life's exit, may not be as unwelcome as it is now, to the average of mankind; it is possible the doctor's idea, that half of mankind would go crazy if people knew of their exit with the certainty that they know the day and the hour of some future Christmas, may be so changed with advancing light, that people will rejoice at such a prevision, if the event be near, as they would of an appointment to some desirable foreign mission; this, perhaps, will sufficiently explain my remarks on the possible or probable future, better or more scientific method than now obtains.

I think there is a psychic force or power or intelligence in the flux of current affairs that knows the future as well as the astronomer knows in advance the future eclipse. Occasionally that knowledge leaks into mundane minds; it comes sometimes in such a detailed manner that we know it is not accidental, or a coincident, or in any sense a guess, that it is actual prevision. I do not think spirits are prophets, though their out-look or in-look may be better than ours, but I think

*some* spirits are. We feel their influence, and must be satisfied that there is a prescient power above us that sees and knows the value of our  $x$ , or unknown quantity which we must cipher for, that is, "Time as he courses onward will unroll the volume of concealment."

I have an idea that all prevision is a mathematical matter wholly; the future is the product of the past, given the factors, and the future is solved. I do not mean that the future is figured out literally, but the principle is mathematical. There have been geniuses who, on giving them an intricate complication of figures and the sum total, or the answer is ready as quick as the sum is expressed; the man of figures goes through with it, and in time, and much calculation, finds the geniuses' instantaneous answer right every time; he had a royal road of reaching it, he cannot tell you how himself, only the answer came. Some such way as that the future is known to celestial or angelic minds, or some minds in the supernal, and as I have said this prophetic knowledge finds expression occasionally through human souls, as if to assure us of a "divinity that is shaping our ends rough hew them how we will."

It is a very pleasant feeling to me to know that I have a few, more or less, a band of invisible loving friends, keeping guard over me; that I am not alone even when there is nobody present, and if in many respects they are not much wiser than I am, I feel that there are other spirits with longer celestial experience, that influence and control both the visible and the invisible, and that in that higher and perhaps more celestial order, there may be those with prophetic insight and to whom coming events are ever present, and thus the world and its environment, with its inhabitants, spirits and mortals, is run on an intelligent basis, and though most of the previsions that leak into this mundane sphere, are through nightmares, or epileptic or shattered organisms, they at least show there is prescient and prophetic intelligence in the universe both beyond our comprehension and our reach. Does not the Concord philosopher give us an inkling of the thought when he says: "There is a crack in everything that God has made, and the light of heaven shines through the crevice." I feel myself somewhat indebted to these "cracks" in human nature, and yet it is a blessed thing to be whole.

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THE noblest spirits are those which turn to heaven, not in the hour of sorrow, but in that of joy; like the lark they wait for the clouds to disperse, that they may soar up into their native elements.

TREES about a house may be too dense. An Italian proverb says that "where the sun never comes, the doctor must."



Written for the SPIRITUAL OFFERING.

THE EVOLUTION OF THE RELIGION OF ISRAEL, AS  
ESTABLISHED BY SCIENTIFIC EXEGESIS.\*

BY WILLIAM ENMETTE COLKMAN.

## IX.—Elijah and Elisha.

IN the Kingdom of Israel, or Ephraim, shortly after the disruption, Yahweh was worshiped as the National God, in the form of a bull, without any opposition thereto being offered. This continued under the succeeding kings; and the biblical historian alleges that in so doing they did evil in the sight of Yahweh, and cleaved to the sins of Jeroboam, the son of Nebat. Ahab, the son of Omri, is painted in the blackest colors of all. He seems to have been very much under the influence of his wife, Jezebel, the daughter of the king of the Syrians; he built a temple to the God of Tyre, Baal, at his residence in Samaria, and erected the "Ashera," or stunted column symbolic of the goddess Ashera. Ahab also worshiped Yahweh; the names of his children are compounded of that of Yahweh. But to the service of Yahweh he added that of Baal. This Baal was not the Canaanitish Baal, whom the Israelites had almost always worshiped since their arrival in the country, but the Syrian god of the same name. His foreign extraction made him seem to the prophets all the more hostile to the National God, Yahweh. A multitude of Baal priests—many of them foreigners—doubtless served in the temple; and their influence was very powerful.

It was under these circumstances that Elijah, the Tishbite appeared upon the scene as the leader of the prophets and of the servants of Yahweh. He and his friends began the quarrel; Ahab did not oppose Yahweh at first, but the quarrel was forced upon him. It appears that the prophets did not confine themselves to spiritual warfare, but actually had recourse to violence. Ahab then began to persecute the prophets of Yahweh, and to put them to death. And now a scene of terrible war broke upon the servants of Yahweh, and there seemed great danger that Baal would triumph and the service of Yahweh be uprooted. Elijah was obliged to quit the country for a time, and seek a refuge elsewhere. Yet his courage never flagged, and he never rested from the struggle. The accounts of this struggle which have come down to us are too much interwoven with legend to build upon, or to extract much from. We are all familiar with the story of Elijah having foretold a three years' famine, and, at its close,

\* *The Religion of Israel*, a manual. Translated from the Dutch of J. Knappert, pastor at Leiden, by Richard A. Armstrong. 283 pp., 16mo. Boston; Roberts Bros., 1878. Cloth, \$1.00.

of his having triumphed at Mount Carmel over the priests of Baal in a contest between their respective gods. This story has been so much embellished that we cannot tell for certain whether it has any historical foundation at all. A famine may have taken place, and led many to reflect, and re-awakened and increased the zeal for Yahweh. At any rate, not only did the persecution cease, but Ahab thenceforward treated the prophets of Yahweh better and paid them more respect.

Elijah was a man of strong and impetuous character, well calculated to produce a profound impression upon his countrymen. He was a stern proclaimer of the word that stirred within him, and his was a fiery zeal. He shrank from no measure of violence, and from no persecutions, to promote the honor of Yahweh. He would suddenly appear when least expected, in his characteristic costume, the hairy mantle of the prophet; the people recognized and feared him as the servant of the mighty God of the Nation. That character may be seen in the miracles ascribed to him. He stands before the monarch courageous and resolved; a blood-stained struggle has for him no fears, and he thinks to serve Yahweh well in extirpating the priests of Baal.

Elisha is described as the disciple and successor of Elijah; and like him he appears as the leader of the whole school of prophets, so that he is much respected at court. He wielded a powerful influence, but hardly seems to have produced so overwhelming an impression as Elijah. The power accorded to him by tradition is not so great, and he only builds on the foundation laid by Elijah. He has not the stern rigor of his predecessor. The worship of Yahweh was, nominally at least, in the ascendant in his time, and all he had to do was to hold the ground which Elijah had won. There are no other prophets in connection with whom so many miracles are related as these two men. That such stories should be invented about them is not at all surprising. It is only that legend reproduces in its own forms the impressions which these men made on their contemporaries. Their own minds are impressed with the terrible and awful might of that Yahweh whose representatives they are, and they themselves appear in the self-same character which they ascribe to their god.

We must not imagine that the efforts of Elijah and Elisha were at first crowned with all the success that they desired. Although Ahab, and his son Ahaziah after him, paid honor to Yahweh and consulted him, the worship of Baal was not destroyed. Ahaziah's successor, Jehoram, Ahab's second son, seems to have governed in a different spirit from his father; at least we are told that he removed the "pillar;" that is, the symbol of Baal which Ahab had made. But this was not enough in the eyes of those zealous for Yahweh; they could

see nothing good in Jehoram, because he was Ahab's son ; and then, after all, Baal was still worshiped in Israel. So the prophets set their hearts upon having a new dynasty ; they thought that a new king, raised to the throne by their aid, would more powerfully defend their views and aims. Jehu was the very man for them. His reign completely answered to the expectations of the strict Yahweh party. He not only exterminated the family of Omri, but razed the temple of Baal to the ground, and put all of Baal's followers there to death. He accomplished what Elijah desired. Yahweh had come off victor in the struggle with Baal. This was an important turning point in the history of Israel's religious progress, and not in Israel's only, but in Judah's too ; for the influence of Elijah's labors and of Jehu's zeal made itself felt in the southern kingdom a few years later. Followers of Baal did, indeed, long remain in Israel, as was to be expected ; but Yahweh was acknowledged once for all as Israel's god. Henceforward there was no more change. In the minds of the people the service of Yahweh was established as the one purely National worship. And though here and there it was still mixed with the service of other gods, these took an inferior position ; none of them could be compared with Yahweh.

FORT LEAVENWORTH, KANSAS.

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FOR THE SPIRITUAL OFFERING.

**MEDIUMSHIP.**

BY JOSEPH RODES BUCHANAN.

**I**N THE high places of Christendom we see a cold and paralytic church, so far from throwing its arms of love around mankind as a mother around her children, clothing herself in splendor, while the people are left to sink in ignorance and poverty, until, as Dr. Hook, the Dean of Chichester, Vicar at Leeds for twenty-two years, confessed, "There is much hatred of the church, among the working people, as an aristocratic institution. The prevalent feeling with them is that all religion is a humbug, and that we each support it as a party."

In this deplorable and world-wide condition of semi-ossified science and semi-paralyzed religion, when that eclipse of faith is coming on which excludes the light of Heaven from church and college alike, and threatens humanity with a dreary arctic winter, I venture to say there can be no permanent eclipse—that the pale wintry clouds of skepticism to-day, and even the dark storm-clouds of atheism and bloody revolution which are rising over Germany and France, are but clouds

and nothing more, above which the sunshine is eternally bright, and is sure in time to penetrate and disperse all clouds and brighten this world with a richer sunburst of Divine Love and Wisdom than it has ever received in all the ages of the past.

But not through existing forms of collegiate thought—not through the existing forms of creedal religion will that light reach humanity. It will come, as it is coming now, direct from God to man, through all the spheres of spirit-life; not by one or two leaders, not by one or two seers, but into the heart of all humanity, as the sunshine comes unto all the earth, and, wherever the soil is fertile, brings forth the green grass and the graceful flower with rich perfume, which speaks the loveliness of its divine source. It is coming by the army of mediators—by those who bear the name of *medium*, who are the channels of influx.

The name of "Christian" was given to the disciples of Christ, first as a term of contempt or reproach, and in like manner to-day they who are estranged from that Christianity which fills the high spheres of Heaven, would make the word "medium" a term of reproach, unmindful of the fact that if there be a God and a Heaven, surely they who are organized with finer elements in soul and body, so that they can approach the outer borders of that land of glory—who can see its beautiful forms and hear its ravishing language of love, are of all mortals most to be envied, even though they struggle in isolation and poverty. They have bread that others taste not; they have society that our parlors know not; they have music that our ears hear not; and they have friends above who are worth more than all the friendships of earth.

I envy not the millionaire nor the President, but the gifted *medium* who enjoys a wealth that millions cannot buy—who finds in the Father's "many mansions" homes compared with which the palaces of Paris, London and New York are dim and dingy; society compared to which the array of royal ambassadors is dull and prosaic, and artistic beauties before which the Louvre fades and the Alhambra itself becomes commonplace.

Is this the language of imagination, or is it substantial truth? Are there not those before me now who can verify all that I say, and who like St. Paul (whether in the body I know not, or whether out of the body I know not) have walked and talked with the angels.

Mediumship is the richest gift of heaven to man, and they who enjoy it become centres of enlightenment to all around them, and they are sought not only by the curious but by the wise and the good. It is one of the great duties of this century to protect and cherish, to dignify and elevate medium-

ship, the channel of supernal light, as you would watch the chief bow window of your parlor, carefully protect it from dust and impurities, fill it with flowers and surround it with beautiful curtains. The Greeks, wiser than we, placed their mediums in temples, and we shall yet become sufficiently civilized to elevate mediumship to the dignity and purity and power of which it is worthy—for mediumship, repressed, persecuted and neglected as it has been, is destined yet to flourish among the noblest, best and greatest of the human race—the brightest flower of all humanity—that flower the blossoming of which marks the millennial maturity of man.

The flowers are already coming, in the humble mediumship of to-day, as the humble dandelion and the modest violet of early spring, that promise the coming wealth of summer.

There are those who would deny, or repel, or conceal, the fact of mediumship, of which I would be proud. I am not at all dissatisfied with my own lot—I would not exchange with any one; but I do count it the greatest of privations that I have not enjoyed the blessing of mediumship, but have had to toil in the labors of science for truths which come to others as a supernal gift. I have therefore sought to develop mediumship in myself, and with such success during the last two years that I am now daily conscious of the presence and ministrations, the supernal assistance of those noble beings in the upper world, of whose sympathy and love I am proud, as the highest honors that I could win. I see not, I hear not, I receive no thought, but I feel their ministering presence, and I am stronger in soul and body for their loving assistance. To whom I am thus most indebted I need not say; but I can truly say that I believe there is a fountain of light and life, of power and wisdom, for man's redemption, which is free to all, and the sole condition on which we may partake of its wealth is to obey the command, *come up higher*; live that higher life which Heaven demands—and this higher life is the life of a *true religion*, and it demands spiritual intercourse as a permanent duty, and there is no discord in the spiritual trinity of love, inspiration and phenomena.

To the foregoing thoughts expressed in my lecture at Boston, January 6th, I wish to add a few words of warning in reference to the capacities and tendencies of mediumship.

However important and beneficial the gift, it must be remembered that mediumship in itself is a capacity suitable alike for good or evil. Like an open door, it may admit either a health-giving atmosphere or deadly malaria. An extremely developed mediumship is therefore a condition of real peril to all who do not understand and observe the laws that govern it. The essential law is that all our intellectual powers are in themselves void of character, and derive their character—

their benificent or pernicious tendency from the sentiments or passions that control them.

Guided by the animal nature, mediumship which is always associated with more or less of intuition, becomes the instrument of sensuality, avarice and passion. It accelerates and perfects our assimilation with the selfish and vicious in this life, while it establishes our sympathy with the vicious and degraded in spirit life who reinforce all that is evil in us, and prompt us to rash or wicked action—even in some cases to fraud, murder or suicide—while they disorder the nervous system and endanger our health.

On the other hand, mediumship controlled by the higher faculties, repel all evil influences, and attracts the good spirits, who give us love, comfort, hope and health. The elements of character which thus repel all that is evil and attract all that is good, are all included in the term RELIGION ; and religion in its highest and purest form is CHRISTIANITY—not that form of orthodox Christianity which contains the barbarisms of the Old Testament, the empty ceremonials of Roman Paganism, the mammon worship of the wealthy and powerful, and the heartless absurdities of theology with the vindictive severity of the animal nature which originated the idea of an eternal hell—but the Christianity of Christ, whose *sole intention* of religion in his followers was that they should love one another, and who taught them to heal the sick by spirit power and to welcome the return of the dead, as well as to love, adore and obey the Heavenly Father.

In cultivating that love of God and the angels which prompts us to obey the Divine laws, we elevate our lives into the atmosphere of Heaven and acquire even on Earth, the blessings which abound in the spiritual—we are saved from gloom and selfishness, from anger and despair. Relieved from the power of the depressing passions, and fortified in all our spiritual energies, we are strengthened against disease both of body and mind.

In this condition, mediumship becomes a strong, healthy, sustaining power, because it opens toward Heaven and brings in its light and life.

Let me therefore entreat all mediums who wish a satisfactory or happy life, here and hereafter, to shun as much as possible the society of those who are morally their inferiors—to cling to the society of the good, the firm and true, and in their absence to use the autographs of the good and noble to attract their influence. Let their reading be chiefly directed to the lives of the best and noblest of our race. But above all, cherish the highest conceptions of the character of our Heavenly Father, and rely upon that Divine benevolence which has provided a Heavenly world for our future habitation.

In addition to our communion with the departed, we should commune with the Divine love and wisdom embodied in the life of Jesus Christ. Read the simple, brief and meagre record of his life in the New Testament, which shows the sweetness and the grandeur of his life, and remember that Jesus Christ and his Apostles and devoted followers of the early centuries are still in Heaven looking down upon us, and teaching the Divine life, not only by their recorded precepts and deeds, but by their spiritual power, which is to-day far greater and higher than it was on earth, and are ready to come to us in a sweet influx whenever we surrender to the loving contemplation of their moral greatness.

If "mental thought makes mental presence," then we may take our souls into the presence of Jesus Christ, and receive from him a portion of the miraculous and spiritual energy and holiness which lifted him so far above all humanity.

They whose lives are thus consecrated by the presence of Jesus and the angels, will find their mediumship a royal road to true success in this life, and to infinite happiness in that great realm in whose borders we stand, waiting to hear the summons that shall call us away from the petty things that mislead us now, to the grander affairs of eternal life.

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### Editor's Table.

#### THE TEACHINGS OF SPIRITUALISM.

LAST MONTH, we tried in a brief manner to satisfactorily answer the question, "Is Spiritualism true?" in the affirmative. We appealed to its phenomena, which never has, and never can be explained, except upon the Spiritual hypothesis. We referred to the wonderful power, mental and spiritual, of its inspirational mediums. Through the phenomena and the power of its philosophy, this Gospel of the New Dispensation, within the brief space of thirty years, has been carried around the globe. Whence came this power, if not from the Spirit World? Without human organizations, our inspired workers have gone from conquering to conquest, until their teachings have sunk deep into the hearts of the people.

What are the teachings of Spiritualism? While no creed has been formulated, and we trust never may be; yet there are certain prominent ideas held by the great mass which we will briefly state:

- 1st. It teaches and PROVES the immortality of the human soul and spirit.

2d. It teaches that there is no death, only change and a second birth into a higher plane of existence, therefore destroys all fear of death.

3. It teaches and proves that spirits who have passed on to the higher life can and do, through natural laws, return to associate and communicate with spirits yet in the physical form.

4th. It teaches that progression is a fixed and eternal law of nature; that there is no such thing as eternal punishment; that in the lowest and most depraved a spark of divinity exists, which, if warmed by the spirit of love, will expand and in time cast off the imperfections in man and enable him to rise higher in the scale of knowledge and usefulness.

5th. It repudiates the idea of an angry or a jealous God; substituting therefor a God of love, or the Omnipresent, Infinite Spirit of the Universe, manifest in nature.

6th. It teaches that there can be no remission of sins. That the penalty of every transgressed law, moral or physical, must be paid by the transgressor either in this life or the next.

7th. It teaches that Heaven and Hell are conditions of the mind or spirit, and that purity and truth is the road to the first, and dissipation and hypocrisy the road to the last.

8th. It teaches that through works—not faith or belief—we are to be saved, and that each individual must work out his or her own salvation, thus cultivating our individuality and self-reliance.

9th. It teaches the Fatherhood of God, the Motherhood of Nature, and the Brotherhood of Man each and all indissolubly united, and that there can be no true, unalloyed happiness while any exist in ignorance, misery or degradation.

10th. It teaches that every act of this life, high or low—in secret or public—leaves an indelible impression on the spirit; and the more love and charity we possess, being ever true to our convictions of right, the more beautiful will be our Spiritual development.

11. It teaches that we find truth in Nature, the apex of which is Man; and in all the revelations of the Past and Present—putting everything in the crucible of honest reason to sift the tares from the wheat.

12. It comes to the high, the low, the rich the poor, the bond the free; and all who seek shall find the TRUTH, though covered with the superstitious dogmas of the past, or the frauds of the present.

13th. It teaches that we must not Deify any man; Idolize any one book, or establish any CREED which will in any way prevent the full expansion of the human mind.

These propositions we confidently present, as the expression of nine-tenths of the Spiritualists of the United States, and further, we believe that aside from the doctrine of a Continued Existence, and the Communion of Spirits, nine-tenths of all other liberals of the country would endorse it. And, further; we are confident, that if these propositions were presented candidly to the church-going people of the United States, if they would lay aside their prejudices against Spiritualism, caused merely by what they have *heard* of it, a large majority of these would yield a ready assent. In fact, we regard the better judgment of the world as already won to the cause we advocate; and, but for the bitter opposition of the clergy, who see the hand-writing on the wall, and the loss of



their power over the souls and bodies of men, we believe a large majority in the churches would avow their belief in Spirit Communion, and the final salvation of all men.

In view of all these encouraging facts, Spiritualists everywhere, have reason to take fresh courage, and enter earnestly into the pleasant work they have to do. The word *pleasant*, is written purposely. What ! exclaim half our readers: "Do you call this work pleasant? The cause unpopular, many of our best friends pointing the finger of contempt, even family friends turning the cold shoulder, the public withdrawing business patronage ; others absolutely trying to injure, by slander and misrepresentations ; do you call this pleasant?" Our answer, notwithstanding all this, is yes ! "Why?" Because it is grand, to labor in the great conflict between light and darkness, error and truth. Labor is health ! Labor is rest ! Labor is life ! Labor is worship !

" Let us then, be up and doing,  
With a heart for any fate ;  
Still achieving, still pursuing,  
Learn to labor and to wait."

### MUST CHRISTIANITY EVER BE A PERSECUTING RELIGION ?

OUR ANSWER is yes, for such is its basic principle.

He that believeth and is baptised shall be saved, and he that believeth not shall be *damned*. Mark xvi., 16.

As we said before, so say I now again, If any man preach any *other gospel* unto you than that ye have received, let him be *accursed*. Gal. I., 6.

These are extracts from the Christian's infallible record ; not of the Old, but from the New Testament. Like passages, scores, in number could be quoted. These are regarded as eternal commands. If God, damns the unbeliever, the teacher of "any other gospel," why should not those who claim to be his peculiar people ? The Christian church has ever persecuted, and ever will. It cannot consistently do otherwise !

We are led to these reflections in view of the action of the pastors of the several Christian churches of this city in their weekly Conference, held Monday morning, Feb. 10th. *The Rochester Democrat and Chronicle* of Tuesday, Feb. 11th, had the following in its local columns :

#### CONFERENCE OF THE PASTORS.

There was a fair attendance at the regular pastors' conference yesterday morning, and the exercises were of the usual interesting nature. An able

sermon on the efficacy of the gospel to prolong human life, was read by the Rev. Mr. Riggs, and at its conclusion the following letter was read :

SYRACUSE, N. Y., Jan. 23, 1879.

DEAR SIR: The great wrong done to society by the institution known as the "Oneida Community," from its deadly opposition to the principles of Christian morality, appears to demand some united counsel and action on the part of teachers of the gospel and defendants of public and domestic virtue to this part of the country.

After some informal consultation we the undersigned are encouraged to write you to attend a preliminary meeting at Syracuse, in the University building, on Friday the 14th day of February, at 2:30 o'clock, P. M.

Will you kindly inform the Rev. A. F. Beard, D. D., Syracuse, whether you may be expected to be present?

JOHN W. MEARS,  
A. HUNTINGTON,  
A. F. BEARD,  
E. O. HAVEN,  
E. G. THURBER.

Rev. Dr. Sankey was appointed a representative to this meeting, Rev. R. D. Sproull, alternate, and the meeting then adjourned until the second Monday morning in March.

From the foregoing, we learn that a pious raid on the Oneida Community is being organized, and it is quite likely that the black cloud of Christian wrath will soon burst in fury upon them. What is the charge against this people? Why is war declared against the Community? "Its deadly opposition to the principles of Christian morality," is the cause assigned.

In all probability, these "teachers of the Gospel and defendants of public and domestic virtue," will soon see in the teachings of Liberalism and Spiritualism, "deadly opposition to Christian morality," and these self-appointed "guardians of public and domestic virtue," of Syracuse and Rochester, will declare Liberalism and Spiritualism in deadly opposition to Christian morality, and war will be commenced on them. The signs of the times are ominous! The conflict is surely coming! Yea, it is upon us! We believe, however, the victory will be for Liberty, Justice and Right.

It is not pleasant to allude to the wrongs of the Church in the past, or to the dangers that threaten from its innovations at the present, threatening our dearest rights. But to be forewarned is to be forearmed.

Of the Oneida Community we know but little, have never to our knowledge met one of its members. We heard of it when a mere child; heard it spoken of as a prosperous gathering of people, holding peculiar views, but of excellent character in all their dealings with their fellow men, peace-

ful, never intruding, and never obtruding their views upon others. Why this sudden awakening of the clergy against them? For long years, almost generations, the state has not been endangered in its prosperity or happiness by them. Are they not as moral a people as those outside the community?

The very fact that this warfare started with the clergy, throw over the movement a suspicion of wrong intent. Can not these worthy gentlemen trust to the power of truth to overthrow error? Must an appeal be made to the strong arm of the law? Have these reverend gentlemen forgotten of their boasted power in the gospel to save the world? So it would seem. The tendency of the church in the last few years has been to appeal to Cesar. Hence the efforts to change the constitution, making it to recognize the Christian God, the Christians Savior and the Christians Bible. It is only upon the united Liberal element of the country that we can rely for salvation from the dangers that threaten.

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## THE PHANTOM FORM ;

Or, Experiences in Earth and Spirit Life.

BY THE EDITOR.

PART SECOND.

### CHAPTER XI.

**G**REAT was the surprise of the little party when they recognized familiar faces and again heard loving voices, listened to on earth. I will not attempt to describe the meeting between Eunice and myself. It is enough to say, it restored to my heart the sweet, holy love of a sister, and removed from the mind of Eunice the fear that I was still the victim of misplaced affection. Gonzalo greeted me with a glad smile, and my former husband, taking my hand and looking into my eyes said :

“ Dear sister Emily, I thank God that you have escaped from the terrible effects of my ignorance and folly. Each year that has passed since our separation has been shadowed by the thought that your life was still darkened by our unfortunate marriage. I rejoice to know that you are free, and am glad to meet you glowing with life and beauty, and crowned with the inestimable jewels of intellectual and spiritual cul-

ture. Let us forget the past and live in the happiness, the joy of the present !"

The presence of strangers prevented further special conversation upon subjects nearest our hearts and it was agreed to have a family reunion at the cottage which loving hands had prepared for the future home of Silver Star. Accordingly on the following morning we met on the beautiful lawn surrounding the mansion. Seated beneath the emerald canopy formed by interlacing branches and glossy leaves—Thalia, her husband and Gonzalo being the only persons present not members of the family, Gonzalo said :

" Friends, I have been so long and so intimately acquainted with most of you, there seems nothing unnatural or improper in my accepting the kind invitation to meet with your family and listen to the revelation which so deeply concerns those to whom I am related by the ties of friendship. Before we listen to this recital, I have been requested to give a brief explanation of the ceremony of last evening. In this sphere every form is an embodiment of principles ; every symbol a representative of truth. They are used as pictures, a representation of divine realities. Such was the ceremony you witnessed. Silver Star represented a despised class, looked upon as the vilest of earth. Selfish, heartless society, closes every avenue through which they might hope to return to virtuous, innocent life. With reputation blasted, love transformed to a blighting curse, deserted by friends and surrounded by cruel, vindictive foes ; homeless, friendless,—the black gulf of despair before them, Oh, what is there left but death ! She who can triumph over these soul crushing obstacles, she who dares to live and through persistent effort and herculean strength, wring from a reluctant world an acknowledgment of her innate purity and noble, self-sacrificing love, has won a crown far brighter than the jewels bestowed upon our sister last evening. To illustrate this principle, she whom man had cast outside the pale of society and doomed to a life of infamy, or to suicide, has been joyously received by God's pure angels and crowned with jewels, typifying the recognition of her purity. Eunice, the poor little waif deserted by her father, separated from her mother and left to perish in the icy breath of winter ; saved by the almost superhuman efforts of a noble woman ; her heritage was shame. Even her wondrous beauty, served but to suggest to him who should have been her protector, the path which he hoped might lead to her ruin. His diabolical scheme was frustrated by the watchful care of angels. At last love touched her young heart ! Bravely she struggled against its giant power, until at the door of death, the angels again interposed, restored her to health and convinced her of the purity of that divine love which drew her

with irresistible force to one already bound by the outward form of marriage to a loved sister. Her decision drew upon her the hatred of the world. She had dared to accept the love that had been pledged to another. Mere human laws she disregarded, and in consequence, society prepared for her its most bitter cup. Year after year she bore the heavy burden, nobly performing her every duty, and looking forward to the time when her position would be understood and the scornful looks and cruel anathemas of the world be transformed to smiles of approval and words of encouragement. Eunice lived much alone, ever true to the love that was the one star of her life, and when at last she passed from the physical body, no priest spoke words of commendation or gave to mourning friends hope for her future. Alas for such as she ! ' Illegitimate,' therefore they have no right to the blessings of life. Their love may have been as pure as the snow flake and true as the stars in their course, but misunderstood, therefore diabolical. Their lives may be glorified by deeds of charity and kindness, their whole natures aglow with human sympathy, yet an intolerant spirit ostracises them on earth and consigns them to eternal torture after death. But the eternal law of justice holds them, and they are borne into the presence of those who have a child-like faith in that Infinite Power controlling the universe. *Here*, fidelity to principle receives its just reward, and the laws of God are recognized as supreme. They overarch the sphere of individual and social life and ray their happiness through all the higher planes of spiritual existence. Spirits rejoice in the moral courage which enables its possessor, to calmly and nobly live the life that seems to him the true one. Putting away all lower considerations, even saying to friendship ; ' Your silver links shall not keep me from traversing the roughest seas and unexplored continents, if necessary for truth's sake. *I must possess myself !* Bowing reverently to the unseen forces surging around and through me ; squaring my life by the law of natural justice, my spirit must emancipate itself from all that seemeth wrong, From this you will understand that Intelligences in this sphere, appreciate and aid in every effort put forth for the emancipation of the spirit. While they recognize the use of many forms and conditions existing upon earth, they also realize that the soul is greater than all, and must eventually rise and assert its supremacy. To those upon earth who can accept and dedicate themselves to this truth, they send flashes of inspirational power, and extend a cordial greeting when they enter the higher life."

Gonzalo closed, and Silver Star said :

"It now becomes my duty to open the book of my life, that my child and the dear friends here, may understand things

that have seemed wrapped in mystery. I was an only child, of poor but respectable parents, and until my fourteenth birthday was as joyous and free from care as the birds that flitted around our cottage. My parents were strictly orthodox, kind and charitable to all *worthy* objects, but unforgiving and cruel to all who entertained opposite opinions. They were members of the Church of England, in their opinion the only true church.

“To me they were indulgent and affectionate. I knew no law but their will. My pliant disposition had prevented the inharmony often existing between parents and children. I had the greatest respect for their judgment and never thought of questioning their right to fully control my life. Such was my home and conditions, when we received a letter from my father's sister, a widow lady residing in a distant city, inviting me to pass the winter months with her. She spoke of the many advantages it would afford me. As my aunt was childless, possessed of a large fortune and a Christian, my parents cheerfully consented to the proposed visit. It was far from my thought as I bade adieu to home and friends that it was a last farewell; that friends, innocence and love would drift from me, as I was drifting from the protecting care of my parents.

“In my new home I was very lonely. Aunt Ellen was a cold, loveless woman. A constant constraint and formality, chilled my sensitive, affectionate nature. I was constantly reproved for my childish words which to her seemed inappropriate among the fashionable people frequenting the elegant drawing rooms.

“One Sunday while in church, my attention was attracted by the steady gaze of a young man who sat in a pew directly opposite the one we occupied. He sought and obtained an introduction to my aunt and became a constant caller. His respectful attention, warm sympathetic professions and social nature won my attention. I learned to look forward to the evenings he spent with us, as the happiest of my life. He was a stranger in the city, and would have been more cautiously received, but for his professed piety and letters of church recommendation, which completely blinded my aunt as to his true character. He won my aunt's confidence and my love. Yes, I loved him with all the purity and trust of a child; and when he told me of his father's determination to compel him by threat of disinheritance, to wed one whom he could never love; of the struggle between what he considered obligations to parents and self duty; of his final decision to separate himself from his luxurious home and the love of friends,—to live unloved and alone until he could carve out a fortune for himself; I felt that he was worthy of my

confidence. He spoke of the tender love I had awakened in his heart, and asked me to bless his weary life by the light and warmth of my love; he said he could live content for years if he could cherish the hope of at last winning my affections; but for reasons which he would soon explain, it would be necessary that our love should be concealed.

"I saw not the diabolical plot concealed beneath these honied words, and agreed to say nothing of our love to my aunt. Two weeks after this conversation, he called, greatly depressed in spirit, said he had just heard of the serious illness of his father, and that his mother had requested his immediate return; his father was anxious to see him before his death. Father, said he, will make a last request which I fear I cannot refuse. It is this thought of separation from you that drives me to despair. I see but one way to escape, but, I fear your love is not strong enough for that!

"What is it? I asked, trembling with agitation.

"That you will have sufficient confidence in me to consent to a secret marriage. We can go out for a walk, call upon a clergyman and after the ceremony you can return, and I will go at once to my father, with the consciousness that no power on earth can separate us."

"I will not repeat all he said to obtain my consent. It is enough to say that my child reason yielded to his strong will. He left, promising to write every day, and return as soon as possible. Deprived of his society, the terrible secret eating out my heart, I lost all interest in life; I shed floods of tears over my mother's letters, and resolved to unburden my heart to her; but shame and fear stifled the tide of emotion, and prevented the confession that would have proved my salvation. The four weeks of my lover's absence were in seeming, as four long years. But when he returned all sorrow was forgotten in the joy of seeing him again. His sad, careworn face told of his struggles and anxiety. He said his father had been near death's door, but contrary to all expectation, he had rallied and was now out of danger. He had not relinquished the hope that his son would consent to the union he had so long desired. He had not thought best to oppose his father. In a few months he would be stronger, then he should tell him all, and he thought his love would be stronger than his anger. I rejoiced that my lover and his father were reconciled, and suggested that while he was thus waiting for his father's recovery, I should go home, inform my parents of our marriage, and wait there until circumstances would permit him to acknowledge our union before the world. To this he replied:

'You do not love me as I thought, or you would not talk thus calmly of leaving me for many months. Had you suf-

ferred as I have, you would never consent to another separation.'

"Finally, his talk was so earnest, I believed his love true and worthy of any sacrifice on my part, and when he proposed as the only feasible plan that we should go among strangers and live devoted to each other, until he could take his bride to his boyhood home, after some hesitation, with no friend to advise, I consented to leave my aunt's house and accompany my husband to a distant city. For six months my husband was kind and affectionate, did all in his power to make my life happy. My parents not answering my letters was the only cloud that shadowed my life.

"Six months of happiness, and then my husband informed me that he had been summoned to his father's death bed. He would be compelled to leave me for a few days; after which there would be no necessity for further separation. After he left, I re-entered the now desolate rooms, to wait and count the hours until I should receive his promised letter. It is impossible for me to describe my wretchedness as day after day passed and no word from him. I was penniless and friendless. My landlady soon comprehended the situation, took possession of my wardrobe, and closed her doors upon me. Never was there a more heartbroken, desolate woman. I decided to sell my little stock of jewelry and go to my mother; surely, she would receive me and forgive my folly and sin!

"It was evening when I arrived in my native village, and with burning cheeks and tottering steps approached my home. Let me draw a veil over the scene that followed. The bitter, cruel words of my mother were like dagger thrusts. I was driven from the home of my childhood, and told that I could hope for no mercy here, or hereafter. This cruelty was too much for my already nearly exhausted strength to endure. I sank upon the icy pavement, where I remained until a charitable stranger caused my removal to a place of refuge. When the morning dawned, a little form was nestling to my side, and a baby voice recalled me to a sense of the responsibility resting upon me. For my innocent child I would live and labor! Alas! the sweet hope born of a mother's love was doomed to an early death. Before evening, a fever was burning in my blood and delirium had usurped the throne of reason. When I drifted back to consciousness, my faithful nurse informed me that I had revealed the story of my wrong; and, continued the good woman: 'You told the villain's name. I did not recognize it, but when you insisted, that I should open that little locket, *I knew who it was* that had deceived you. It is a sad story, but you are not his first victim. I know where he is; will keep my eye upon him. But, you are faint, I have talked too much. Don't talk, I have the child and will care for it.'



"I was too weak to talk, too sad, anxious and troubled to rest. The next day the nurse informed me that she had seen my husband, had told him that I was dead, that she would expose him to my parents unless he adopted the child. He gave a reluctant consent; Lillian was left upon his door steps, and his good wife adopted her; the husband insisting, however, that the name should be changed to Eunice. When satisfied that my darling was under the protection of a kind-hearted woman, I sank into a peaceful slumber from which I did not again awake on earth.

"Oh gentle death, Oh gentle dream,  
How sweet your mild control;  
Ye both unbar the body's gate  
For the departing soul."

"As a spirit, I have watched and guarded my child, and now in the presence of angels, am proud to acknowledge her."

[TO BE CONCLUDED NEXT MONTH.]

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### VICTORY OF THE SPIRIT.

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**W**E learn that the long illness of **MRS. CATHERINE ELIZABETH BRITTAN**, wife of Prof. S. B. Brittan, is likely to terminate in her early removal to that higher life where suffering humanity is freed from its infirmities. Mrs. Brittan is a refined lady, of unobtrusive manners, but is highly appreciated for her superior intelligence and the great moral elevation of her character. We are permitted to extract the following passage from a letter written a few days since by Mr. Brittan to a friend:

"My precious Wife still lingers on the earthly shore of the silent river, anxiously waiting the receipt of her passport to the better country. She suffers much, except during the periods in which her inward vision is opened to the sublime realities of the heavenly world; and then so great is her spiritual exaltation, that all mortal suffering seems suspended. Her strong spirit rises as 'on eagle's wings' into a realm of supreme delight and unselfish love that no language can fitly express. Then, we almost forget the mortal weakness; the voluntary power over the body is greatly increased; her voice is strengthened, and the gentle earnestness of her speech becomes surprisingly eloquent; while the countenance is wonderfully illuminated. She is perfectly assured of the sublime reality of the beautiful home to which she is going, and vividly describes persons and scenery. In her ecstatic moments, she extends her arms heavenward, and calls the spirits to lift her up to the enjoyment of the great rest and peace which are presented to her by most expressive symbols. We hardly pass through the dark 'valley and shadow of death,' when all the way we are guided by radiant angels, and the summits of the immortal life and world rise before the vision, and stand out in the clear light and glory of the everlasting Morning."

Just before going to press we received a letter from our esteemed Brother in which he says : " My dear wife is gradually growing weaker from day to day. The impending event casts its shadow over all our spirits, relieved to be sure by the great light of a faith that is full of hope, and a philosophy that cannot be shaken by the greatest of all earthly changes."

We extend to Prof. Brittan in this time of affliction, our tenderest regard, and we know that all our readers, so greatly indebted to him for the many beautiful thoughts received from month to month through the OFFERING, will join us in kindest expressions of sympathy.

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### Editorial Notes.

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JOHN TYERMAN.—Just before leaving American, Mr. Tyerman in a communication to the *Banner of Light*, mentions his visit to Rochester and referred to some of our prominent mediums as follows :

" Before leaving America for England, on my way back to Australia, I beg to send another letter for publication in your columns. The last communication I sent to the *Banner of Light* was written just after I had reached Rochester, N. Y. I spent two Sundays in that pleasant city, and lectured to the largest audiences I have had in America, except those I addressed in Boston. There are cheering indications of a spiritual awakening there ; and under the excellent ministrations of Mrs. Nettie Pease Fox, who is very popular among the people, it will no doubt spread, and bear much good fruit. Mrs. Fay, the well known medium is there, and seems to be doing well. I witnessed some good things done in her presence. Mrs. Eaton, another medium, is first-class at answering written questions, of which she has no knowledge, and is good in other respects. Mrs. French, a semi-public medium, is one of the best I have ever sat with for some phenomena. The conditions under which she sat when lights were seen, hands were felt, writing on the slate was done, and musical instruments were manipulated, were such that she could not possibly trick if she had been disposed to try. Mrs. Parkhurst is a fine magnetic healer, by whose treatment I was very much benefited. Mrs. Gardner is a good speaker, and ought to receive more calls than she does. I was invited to be present at a marriage ceremony, which she performed, and did it as well as any duly qualified priest could have done. It was the first thing of the sort I had seen performed by a woman. The ladies of our country have not yet become daring enough to attempt that innovation upon the prerogatives of their lords and masters ; but I suppose they will venture to follow in the wake of their American sisters ere long. Among the other workers in the movement in Rochester, I noticed that Messrs. Jones, Parsells, Austin, Marsh and King took an active part. I was Mr. Austin's guest during most of my stay."

CAMP MEETINGS.—We had written an article for publication in this number, calling attention to the advantages to be derived from camp meetings; and to specially call attention to arrangements being made for two, to be held the coming summer and autumn, in this State. One in the south-western part, and the other the northern (Schroon Lake). We are compelled because of a press of matter to defer it until next month. In April number we will give full particulars. At the last named place, Brother C. F. Taylor has purchased fifty acres of land on the shore of Schroon Lake, where he is erecting permanent buildings, and making improvements to make it a most desirable summer resort. He offers to give to parties who will erect cottages thereon, lots 35 by 70 feet. Parties from Troy, Albany, Saratoga, Ballston Spa, and other places have accepted the offer. We call the attention of our friends in Rochester to this subject, of which we shall speak more particularly hereafter.

Schroon Lake being a quiet summer resort, the cottages, it is said, can be let readily, by those who only want to occupy them during the camp meeting month (September).

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SPIRIT PHOTOGRAPHY IN ROCHESTER.—We are glad to announce the fact, that among the many phases of the Spiritual Phenomena manifest through various Media in our city, we can confidently and certainly, add that of Spirit Photography. The fact is beyond question, and efforts are being made by friends to induce the artist to give her whole power to this work. In some respects it excels anything of which we have ever heard. We allude to personal communications to the sitter, plainly photographed on the sensitive plate. We are not permitted to speak more definitely of this subject at present, but shall doubtless be able in our next issue to give full particulars. Even now, private parties are permitted to have sittings.

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MARCH 31ST, 1848,—1879.—The anniversary of Modern Spiritualism will occur this year on Monday—and as it is not the actual and exact time, but rather the *event* that Spiritualists commemorate, it will be observed this year by the Spiritualists of Rochester on Sunday, the 30th inst. We hope to get out the April number of the OFFERING sufficiently in advance of time to publish the programme of exercises. We shall be glad to see our friends from adjacent towns and cities. They may anticipate an interesting time.

FROM Sister R. R. Luelling, of San Jose, California, we receive the following notice of the passing away of her husband, W. H. Luelling, in the 70th year of his age. She says :

“ His birth was in North Carolina. His parents belonged to the Society of Friends, but when he arrived at an age to read and exercise his own reason, his progressive mind could not be bound by creeds. Through life he has striven to reach a high standard of moral and spiritual exaltation, and by precept and example, assist those with whom he was associated, to stand fast for the right ; to ever search for truth, and when found, to abide by it. During the last few months of his earth life, he felt the presence of spirits about him. He would often remark that the spirits were fitting him for some great work. It was even so ; but his labor is to be with that glorified throng of immortals in the world of light and beauty, where every true soul shall meet a recompense.”

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C. G. BROWN writes us from Shelbina, Mo., and requests the following announcement :

“ Brother and Sister Miller, the noted mediums of Memphis, Tenn., will travel on the Hannibal & St. Joe Railroad, and show their wonderful spirit manifestations in towns visited before by them ; thence to Kirksville, Mo., stopping also at St. Louis, Chicago, Terra Haute and Cincinnati before returning home. For particulars, let all friends communicate soon. No possible doubt exists of their satisfying the most reasonable skeptic as to future immortal existence. Highly spoken of by Rev. J. M. Peebles, Dr. Watson, and others.”

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LECTURES.—We should be glad to arrange to make monthly visits to Auburn, Batavia, Syracuse, Albany, Troy, or any city in the State, and give two or three week day evening lectures. Our engagement in Rochester prevents Sunday lectures at any other point, except occasionally when we can secure some one to occupy the rostrum here.

Address

NETTIE PEASE FOX,  
Rochester, N. Y.

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SPECIAL NOTICE.—We have been favored by friends with the names of Spiritualists and Liberalists, to whom we send this number of the OFFERING, hoping they may be pleased with it and subscribe. *We ask them to read it*, and then if not wanted please return, with name and postoffice on the cover. The return postage is only two cents—certainly the reading is worth the cost. If you like it, please recommend to others.

Those who prefer, can pay 25 cents and not return. Our terms are easy, pay fifty cents quarterly if preferred.

Subscribers whose time of payment has expired, will find an X opposite this notice. Will all such please remit at once  
WE NEED THE PAY.

Address

SPIRITUAL OFFERING,  
Rochester, N. Y.

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### CLOSE OF VOLUME.

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ONE MORE number will close Volume III. We remind our friends of the fact that they may at once prepare to renew their subscriptions; further, we desire to earnestly solicit their immediate aid in a united effort to extend our circulation. If 500 subscribers can be added to our list, we will enlarge to EIGHTY pages, to be continued at same price. This proposition offers each of our present subscribers an inducement to work in our behalf.

Friends: We are publishing the only Spiritual Magazine in America. Does not the interests of our cause demand its continuance and enlargement? After reading our January and February numbers, and the present issue, we are confident that all will feel that the OFFERING is worthy of support. Prof. J. R. Buchanan, Dr. S. B. Brittan, J. S. Loveland, Wm. Emmette Coleman, A. E. Newton and John Wetherbee are among the writers for March. No Magazine published can boast of an abler corps of contributors. We shall hereafter favor our readers with at least one illustrated number quarterly. Other improvements are contemplated.

We now appeal to all who feel an interest in the success of this enterprise to aid us. Perhaps to some of our women friends, we may appropriately appeal to aid a sister by devoting a few days to special work in canvassing in our behalf. Our material means are very limited, but we realize that we have spiritual help; the angels have promised success, and we pledge all that hand and brain can do to attain it.

"'Tis not in mortals to command success;  
But we'll do more, Sempronius, *we'll deserve it.*"

THE  
SPIRITUAL OFFERING.

A MONTHLY MAGAZINE.

*Devoted to the Interests of Humanity, from a Spiritualistic  
and Scientific standpoint.*

APRIL, 1879.

Written for the SPIRITUAL OFFERING.

THE RELIGION OF MAN.

BY HENRY STRAUB.

THE chief aim of all religions is to please God. "Great is Diana of the Ephesians," cried the Greek multitude. "All nations shall come and worship before Thee, O Lord, and shall glorify thy name," exclaimed David. "Glorify thy father which is in heaven," said Jesus. "Glory to God," is the first shout of the new convert. "All for the glory of God," cried Holy Mother Church, as she stirred the flaming brands around the dying heretic. Yea, more, It was for the "glory of God" that Calvin kindled the flame around Servetus, and it was all for the "glory of God" that the Puritans hung the Quakers on Boston Common.

The prime object of all sacrifices, prayers, intercessions, rites and ceremonies is, to please God; man's benefit is a secondary consideration. Even when honesty, truth and purity are inculcated, the direct object is to please God; to benefit man, the indirect object.

All the great Religions originated in Asia, simultaneously with the oriental despotisms. In that early age when man's moral and intellectual faculties were very largely under the dominion of his selfish propensities, his highest ambition was power and self-aggrandizement. Superiority consisted in brute force. Physical bravery was the greatest virtue. The ambitious warrior aspired to be general, the general aspired to be king, and the king was not satisfied until he won the title of King of Kings. The stupid multitude, in rags and under the lash, bowed the knee to the great Potentate and applauded. They built him a marble palace; they brought him the fruits of the earth; they filled his coffers with gold; they set a crown of jewels upon his head, and drew their swords in his defense against the world.

But this king in his glory, and the cringing slaves who ministered to him, were conscious of a power in the universe

even greater than that of the king. And they began to reason, even at that early period, from the known to the unknown; and hence they transferred the attributes of royalty to the unseen or spiritual power that governs the universe. This power, or God, at once became an Almighty King sitting above the circle of the heavens, possessed of the same loves and hates as the earthly king, only in a far greater degree. To please the heavenly king became a sacred duty, as well as to please the earthly king. And they reasoned that what would please the earthly king and secure his protection, would also please the heavenly king and secure his protection. They had seen the towering rage of the king cooling down after slaying a number of his rebellious subjects; so they concluded that the wrath of God would be most effectually quenched by a sacrifice of blood. The heart sickens as the mind reverts to the scenes in the Colosseum, where the vast multitudes of Rome, of all conditions, ages and sexes, assembled, day after day, to witness with intense delight, thousands of men and beasts destroying each other until the arena became a sea of blood. Yet these combats first took place at the graves of the deceased as funeral sacrifices to propitiate the shades of the dead.

It was an age of blood. From the slave in his chains to the king on his throne, all, with few exceptions, delighted in scenes of blood, and especially in revenge by blood. Paul only struck the key-note of the age when he said, "Without shedding of blood is no remission." There is an intoxication by blood that acts in the same manner as intoxication by alcohol. The inebriate who is at first satisfied with light wines, soon wants something stronger, and his appetite increases until he demands the strongest beverage that can be procured. So the wrath of God was at first appeased by the blood of animals. But soon more precious blood was desired and slaves were sacrificed, and as the divine appetite grew more delicate, the people in despair offered their own children—Jephtha offered his dearest daughter. But the divine wrath still growing fiercer, the last and grandest scene in the drama of blood was reached by the sacrifice of God's own son. There was a lull in the storm of divine wrath. The Ruler of heaven and earth is mild as a lamb while he is digesting the divine blood. A few take advantage of the auspicious moment, enter the divine presence and are happy forever. But the vast multitude are a little too late. The divine wrath is again kindled, but there is no remedy. Simple death of the victim by shedding his blood satisfies God no longer. It is torture now; the torture of countless human beings, not for an hour only, not for a day, not even for a year or an age only, but through the unending ages of eternity.

Is this a religion to benefit man, or to glorify God? Most certainly the latter. *Incidentally* a few human beings are benefitted. True, one motive for serving God is to secure the divine favor; but this is a selfish motive and must not be encouraged. The only pure motive is to glorify God. Man's whole life should be spent in glorifying God.

The king of heaven, like the king of earth, must have a house to live in. So the multitude, instead of building comfortable houses for their families to live in, built a grand house for God to dwell in. To keep this house in proper order and style, priests were appointed. They offered the sacrifices and received the fruits, the silver and gold, which the people brought as gifts to the divinity that dwelt there. So we see that the temple of God became, like the palace of the king, a vast receptacle for the hard earnings of the people. In fact we suspect that there was a kind of secret understanding between the king and the priest, by which they divided the spoils of humanity between themselves. They both claimed to be divine agents. God put his religion into their hands and they became the managers of the concern. This raised them to a sublime height above their fellows and awful responsibilities rested upon them. The stupid multitude acknowledged their divine mission, applauded, bowed the knee and adored. To keep the people in their proper place, the king wielded the sword of steel, and the priest wielded the sword of the spirit. "The powers that be are ordained of God," said the priest. "I will execute the commands of the priest," said the king, "that God may be glorified."

Thus was their co-partnership completed, and their transactions form the great volume of history. They were controlled by three motives. First: To please God. Second: To benefit the people. Third: To benefit themselves. History shows us that, although some of them were good men who labored for the good of the people, a large majority of them labored, honestly or ostensibly, far more for the glory of God. The perverse skeptic of modern times insists that they labored more for themselves than for anybody else, God not excepted. They certainly labored that they might live in ease, luxury and splendor; but all this may have been for the glory of God. A great government that deals niggardly with its ministers, degrades itself in the eyes of the nations. So the glory and power of God may be best represented by the glory and power of its vicegerents, the kings and priests; and for many centuries the people in their stolid ignorance and slavish hopelessness thought it was all right. And if any of them growing a little wiser than their brethren protested against this state of affairs, lashes, chains, dungeons and auto da fa's soon taught them to glorify God by showing proper respect to "the powers that be."



Some of those early times are best studied in their mouldering remains, which teach us some things that we cannot find in written history. Palaces, temples, fortresses and royal tombs are all that remain of the grand empires of antiquity. They show us the grandeur and luxury of kings and priests in their lives and in their deaths; but they show us no houses in which the people comfortably lived, or tombs in which they were respectfully buried. The curious traveler gazes with utter astonishment on the massiveness of the pyramids; the temples of Thebes and Baalbeck, the ruins of Palmyra, the Forty Columns of Persepolis, the Parthenon of Athens, and the Colosseum of Rome—all without a parallel in modern times. And when we reflect that all those stupendous piles of masonry were reared without machinery, by simple brute force, we get some idea of the labor performed by the people. One hundred thousand men were employed twenty years in building the single pyramid of Cheops. Solomon employed 150,000 men in building the Temple at Jerusalem, and this was small in comparison with many others. Who can calculate the number of men and the time it took to drag the great stones from the quarry to their destined position in the Temple of the Sun at Baalbeck, some of which were seventy feet in length and more than twelve feet wide and thick. Solomon had 80,000 hewers in the mountains, and 70,000 "men of burden" to convey the stones from the quarries, and to carry or drag the cedar of Lebanon from the Mediterranean, a distance of forty miles—all of which slavish toil the people performed, for the glory of God in the Temple at Jerusalem. But in what kind of houses lived the families of those men reduced to beasts of burden? If they had shelters at all they were miserable mud huts that time soon leveled with the dust of the plains.

Of the seven wonders of the world, only one, the Lighthouse of Pharos, was erected for the benefit of man.

The crowning era of architectural beauty and splendor was reached by the Greeks. In what direction was their transcendent genius directed? Mainly in erecting magnificent mansions for the Gods. It was pre-eminently an *age of temples*. They crowned every hill, and adorned every grove. The Temple of Diana at Ephesus, of Minerva at Athens, of Ceres at Eleusis, of Jupiter at Olympia, of Apollo at Delphi, were wonders of the world. We may get some idea of the enormous wealth expended on those temples from the fact that the Parthenon at Athens, cost more than \$60,000,000, when gold was worth twenty times more than it is now. But in all the display of temples for the Gods, we find not a vestige of dwellings for the people. Clearly this was a religion for the Gods, and not for men. Of all the States of Greece,

Attica was the most renowned for the splendor and richness of its temples; but of its 550,000 inhabitants, 400,000 were slaves.

Rome began to be more utilitarian. The Gods did not monopolize so much of the wealth. Aqueducts, roads, bridges and better houses for a larger portion of the people show some evidence of a religion for man. Yet the temple of the Capitoline Jupiter, covered eight acres of ground, cost over \$300,000,000, besides containing within its walls almost incredible amounts of treasure.

Now let us merely glance at the Middle Ages, when the old religions had passed away and Christianity was the religion of Europe. This is the darkest period in the history of western civilization. The wheels of progress seemed to be reversed. The little progress which had been made towards a religion for man, was crushed under the iron heel of the new religion of God. The *temple age* of Greece was reproduced in the *church age* of Europe; but, with this difference: In the temple age of Greece, the intellect—the reason—was cultivated; but in the church age it was nearly crushed out. And the sacred flame of liberty that shot high into the Greek heavens, was quenched in blood in the church age. The monuments and scanty literature tell a story—the saddest in human history. Never was there an eclipse of the human reason, so long and so complete, since it emerged from primitive barbarism. Churches, cathedrals, monasteries, vaticans, inquisitions, thumb-screws, racks, dungeons are nearly the sole remaining monuments of the church age—all trophies of despotism over liberty, of wrong over justice, of religion over humanity, of priests over people—the religion of God versus the religion of man.

But where are the records of the people—the *common people*—their homes—their sources of happiness and pleasure? They were evidently of so flimsy a nature that they fell a prey to the elements long ago.

“But,” says the churchman, “all these churches are the remains of the people, the evidences of their skill and industry.”

True; only too true! The people built these beautiful churches, ostensibly for God, but practically for the priest. All this the people did under the lash of superstition wielded by the priest. They carried their hard earned gold, silver and precious stones, fruits and grains, fine linen and gorgeous apparel into these churches, while they and their families dwelt in filth and rags at starvation's door. Yes, it is true. They built these grand monuments of their own degradation. Like Jesus who was obliged to carry his own cross, those people were forced to forge their own chains, and build their own prisons.

The withering blight of the church age rests on some portions of our own continent. Grand churches surrounded by the miserable hovels of the poor, characterize nearly all the towns of Peru. Poverty, ignorance and drunkenness now reign throughout the Sierras, the former seat of the much higher civilization of the Incas. At the south end of the Sacred Lake of Titicaca, amid universal degradation of the inhabitants, stands the gorgeous shrine of Our Lady of Copacabana. In some years 30,000 people, from nearly every part of Catholic America, visit this celebrated shrine. Squier, in describing the town, says: "Squalor of life was never more strongly contrasted with splendor in religion than in this remote and almost inaccessible town of Copacabana."

From the religion of God let us turn to the religion of man. The great aim of the religion of man will be, to glorify man; that is, to make him a glorious being. Not in the sense in which warriors, kings and bishops are glorious, for their glory, at best a poor thing, is reared on the wrecks of humanity. But the glory of man will consist in the free and full development of all his faculties. It will be the glory of the intellect, the reason, the conscience, the moral and the spiritual nature. This glory will not be that of the few, resting on the degradation of the many. It will be the reign of "fraternity and equality," as well as of liberty. We are having a reign of "liberty" now, especially in this country. But it is the liberty which enables the one that gets uppermost in the struggle for life, not only to remain there, but to continue in crushing others by the ponderous weight of his unjust accumulations. The religion of man will remedy this. It will consider every human being as a brother or sister having equal rights and privileges which all are bound to respect.

The Incas of Peru, four centuries ago, came nearer reaching the great principle in the religion of man, than have the most advanced nations of the present day. They "recognized the right of every human being born into the world, not only to light, water, air, but to a portion of the earth, and to the direct protection and fostering care of the State."

The struggle between the so-called religion of God, and the religion of man, has been long, often bloody, but unremitting. Every effort of the intellect to acquire knowledge, every effort of the reason to free itself from superstition, every effort to better man's condition, every martyr that suffered, every patriot that bled, every reformation in the church, every revolution in the State by the people, every invention, every discovery, every school house built, every philanthropic movement, every liberal association—all are steps towards evolving the Religion of Man. Even the church is not free

from this tendency of the age. Many of its members and some of its clergy are unconsciously moving in the same direction.

True ; the conservatism of the church is aroused, is making threats, and its intemperate zeal may bring on a fierce collision. But its tactics are ancient, its fetters are broken, its sword is rusty ; and the result of a conflict with the *vigorous progressive spirit of the age* cannot be doubtful.

DOWAGIAC, Mich.

Written for the SPIRITUAL OFFERING.

### THE POET'S VISION.

BY MILTON H. MARBLE.

**C**OULD I breathe you the delicious  
 Poetry that charms my ear,  
 As I sit alone at twilight,  
 Strains my soul alone can hear ;  
 How the measure grand would charm you ;  
 Win you from all bitter strife ;  
 Then from out your path would vanish  
 All the miseries of Life !

But when e'er I strive to catch it  
 And transcribe it for your eye,  
 It is like the sparkling dew-drop  
 That I grasp in passing by—  
 All its beauty seems to vanish  
 At my touch !—yea, flies away ;  
 Half afraid that I will hide it,  
 Miser-like, from *light* of day !

But I feel the time is coming,  
 When its melody shall ring,  
 At the touch of poet finger,  
 And its beauty I may bring,  
 Just as fresh as morning dew-drop  
 When coquetting with the sun,  
 When sweet Thought to fruit shall blossom,  
 Where the bud and fruit are one !

TABLE ROCK, Neb., February, 1879.

THE vulgar look for their goods in water ; the ignorant think they reside in bricks, woods and stones ; men of more extended knowledge seek them in celestial orbs ; but wise men worship the Universal Soul.—*Hindoo Vedas.*

For the SPIRITUAL OFFERING.

## PENUMBRAL REFLECTIONS.

BY JOHN WETHERBEE.

SOMETIMES I think Modern Spiritualism does not get a fair hearing in the body politic of thought ; man is more inhospitable to it than to most any thing else that's claiming a hearing. Doubtless the nature of the subjects is the cause of the snubbing it often gets ; treated as an imposition because it does not come in fashionable attire : " can any thing good come out of Nazereth ? " so the doors of culture, religion, science and fashion are shut in its face. Yet, think for one moment the importance of it, if true. Does any one say, Ah ! there is the rub ; but how are we to know its verity, or its falsity until we entertain it ?

Death came into my family and took my little girl twenty years ago. It left a scar there as permanent as a natal mark. This world has never seemed the same to me since, and the other has been since then as prominent an object or rather subject, in my mind as the world is in which I now live, move and have my being. To be sure that misfortune (which I do not consider one now), was the cause that led me into Modern Spiritualism ; so under all the circumstances it was a blessing in the disguise of grief ; but if I had not have become a Spiritualist, and continued as I was, at heart, a materialist, I am very sure it would not have altered the fact above stated ; I never could have got over the loss, or forgot the vacant chair, but my cloud would have lacked the silver lining that it now has ; the shadow fell upon my pathway, and in either case it would have remained. It is written, that after the devil had afflicted Job,—taking his children and stripping him of his wealth, and then " boiled " him—that God gave him a better crop all round,—more children, (ten I believe), more wealth, and good health, so that his last days were better than his former ones. So reads the record. If I had been Job, I think no new supplies would have made up for the loss of my little girl, but I do not claim to have come from Uz. Being now a Spiritualist, and knowing with certainty that my loss is not lost out of existence, even if it be out of sight, but that she lives and grows, and is now a radiant maiden and happy, with no desire of being reproduced in earth life again, but that she is with us still, and her home is where we are. I am reconciled, and have no regrets—have never had a wish that she might have remained and not have died. So much for Modern Spiritualism. I suppose most people have had more or less of such losses ; they may have got over them leaving no scar ; very likely many have a more vivid or lasting idea of the loss than I have. These conditions or states of mind, I suppose are more or less constitutional.

It is not my purpose now to discuss the point of separation by death, but simply have said what I have, to bring the subject home to us all, for few who have reached middle, or even adult life, but have attractions and perturbations in their orbits, from unseen stars, so to speak, from over the river, or that home from which, said Shakespeare, no traveler returns, but more in keeping with truth and the facts of Modern Spiritualism, he makes the murdered Dane come back and influence his son Hamlet to avenge his death.

The community of the civilized world seems to be made up of three classes in reference to this life in its connection with the other: 1st. Those who live wholly in the external, and are materialistic, considering that the human body is the man, like Miss Martineau, who said, she sees no reason for her perpetuity or any ones, believing death is the human *finis*. 2nd. That larger class, who without much thought, have a nominal belief in a future life; true, not a very rational one and rather traditional, taken for granted to be true, as it has come down from their fathers, is a sort of assent with which the intellect has nothing to do, and really has no affect on their lives and is only a sort of "make-believe" faith; this is the ordinary Christian's belief or idea of a future life, and kicks the beam when any thing worldly is weighed in the balance against it. It is simply infidelity assuming a virtue which it does not possess. 3d. The other, and in this age, the largest class of all, are those who are wholly indifferent to the subject, do not know and do not want to know any thing about it; eat, drink and are merry or otherwise, for tomorrow we die. Live now and let the future, if there is one, take care of itself.

The divisions that I have here made are not well defined, they interblend like the colors of the prism, and the center of each only shows any significant difference: running through the whole are those, many in number, but few relatively who have discovered sensuously through the phenomena known as spiritual manifestations that there is an invisible intelligence, claiming to be human, which tells one story—"I once lived on earth and I am still alive," and with it comes the rational philosophy: 1st. That the spirit-world lies all about us influencing us; and 2nd. The fact explains a thousand things otherwise inexplicable and mysterious, and the more we examine it the more we see its naturalness, and more than that, it seems to be due on the score of justice, that after this life's fitful fever is over that we should not sleep, but be able to finish our careers. 3d. It presents a new Heaven, (and will in time make a new earth), a heaven worth going to, because there is occupation rather than rest. We might add in this connection, that if there are spirits, where would they

naturally be? Ask yourself and the answer would be, as Modern Spiritualism teaches, around their earth friends and the familiar spots of their earth life. Now, as a believer, or rather as a knower of this fact, as I claim to be, I prophesy, it is in time bound, as sure as it is truth, to permeate all the three classes, into which, for the sake of the argument, I have divided the community, and it will be as demonstrated a fact and as generally received, without question, as the Copernican system of astronomy is, or the sphericity of our planet. Under these circumstances, it is a pity that those who have opportunity of reaching some of the rays of this light do not concentrate them with a lens every time, instead of so often using a screen to shade the light or shut it out.

I am led to make these remarks from the fact of having a great many questions asked of me by letter, bearing on this subject, inferring from my writings, that I have some experience in these matters, and I think I have. The letters, however, I receive give me full as much information as I can give and probably more. I can hardly correspond with people, it takes too much of my little spare time, as I live a busy life; but I often try in what I write for the spiritual public to meet such inquiries in a general way, presuming I am read, from the fact of being thus addressed. In some form the fact comes up in many of these letters that the writers are interested in this subject, but qualify it by adding, "but are not Spiritualists." They want to believe the phenomena to be the work of spirits, but have doubts; they state things, that I consider spiritual manifestations. Nothing, they say would gratify them more than to believe them to be spiritual. If what they stated was the sum total of the subject I might doubt as they do; the spiritual solution is not based on one phase of manifestation, but on all phases and in their multitudinous variety. Every other solution but the spiritual one fails on a wide generalization of meeting the facts in the case. Fraud, it is true accounts for some, and so does self-deception, disease and shattered nerves, dreams and coincidents. Mind reading of itself would explain three-quarters of the test communications, and yet the three-quarters thus explained might not and probably are not mind reading; and if spirits read the inquirer's mind it would prove Spiritualism, though it might not prove any James or Sarah to be the special persons communicating. It is not necessary to prove identity to prove Spiritualism. I must be brief, and can only say that in my very wide experience in these matters, the spiritual solution is the only one that stands the test, and that does, mind reading with the rest.

A lady from the west writes me who seems to have an inquiring turn of mind, and perhaps some reference to her letter will make a good close to this rather long article. Re-

ferring to some of the phenomena recurring in her own family, but in an unsatisfactory manner, she says: "I have sought but have never yet found any thing able to bridge over for me that gulf between my soul and its lost ones, &c." Referring to her own mediumship, though the writer does not seem to be a Spiritualist, she says: "I will give you a specimen." and goes on to say, "it was not a dream, for I was wide awake and repeated to my mother the words as they came to me; the simple words and verses were as follows, and they make no part of my previous experience in any way, either in fact or memory," thus: "I am Harriet Ann, daughter of David Auger, of Clyde, Scotland; it is written on my head stone in the grave yard there; but I am not there, I am here, with my sister. Oh! how beautiful it is here! for ten year I lived in Clyde, but it is a great deal pleasanter here. I learn hymns here, almost the same as those I learned there; shall I tell you a hymn? This is not the one sung at my funeral, but very much like it; I love this one the best, it is sung here." "Here is the hymn, as repeated in the way I have stated :

There's a world that we discover,  
When this mortal life is over,  
Where the voice of joyous singing,  
Ever on the air is ringing.  
'Tis the spirits' home.

In the days of mortal gladness,  
There are homes of sin and sadness;  
But this side the grave's dark portal,  
In the home of the immortal,  
Is no sin nor gloom.

In that world whose joys are fleeting,  
There are times of happy greeting,  
But the hours that make to-morrow,  
May be full of parting sorrow,  
'Tis a world of grief;

But the one that we inherit,  
When the flesh is changed to spirit,  
Is a world where none are parted,  
Where the grieved and broken-hearted,  
Find a sweet relief.

Though your days are dark and dreary;  
Though in them your spirits' weary,  
There's a balm for every sorrow  
In the beautiful to-morrow  
Of the Heavenly Land.

You must then, be up and doing,  
Still achieving, still pursuing  
All the ways of love and duty,  
Till you reach the land of beauty,  
An unbroken band.



These lines, says this correspondent, "are on the whole consolatory, *if true*, but there the two spheres of life are very much mixed, which also is not at all unpleasant, *if true*." Referring to the communication of the child "Harriet Ann," and the poetry which I have quoted, the writer says: "The questions to be answered are, how did this arise in my mind without effort or will on my part? This child's talk of itself, telling its name and age with other local items? It was not a dream, it was not a memory; and what is the condition that produces such things, with no apparent connection with our consciousness? The door of this apartment within me is locked and I fear no one has the key. What do you think of it?"

Believing the above statement to be a statement of facts, for the letter carries an undertone of truth, I have no question at all of its being a spirit communication, it may not have been "Harriet Ann, of Clyde," but there is no need of doubting it, for it may be spiritual nevertheless. The poetry is neatly worded with a good sentiment, but not so transcendantly great or perfect as to warrant it a heavenly genesis, yet I see no reason for questioning its source. If the question of spirit existence and the future life is disputed, then to call this message and poem heaven-sent, might be straining a point; but from my standpoint and experience, knowing that spirits exist and are very human, it seems a quibble not to accept it for what it claims to be; the straining is on the other side; intelligent communications do not come spontaneously out of human noddles ready made. I am aware somnambulism shows efforts of painting and poetry quite surpassing the work of a waking hour, but as a Spiritualist, I am inclined to attribute such cases as have been recorded as of a supermundane character, that could be impressed in the negative condition of sleep, when in wakefulness it could not have been. I could relate an incident of a similar kind in my own personal experience, that would corroborate what I say, and to prove that it was not the mental work of myself when asleep. Lizzie Doten, the medium, whom I met the next day, asked me what I was doing last night, without replying to her she told me what a spirit said to her, which was minute information of my fact; but I have not time or room to extend this article by going into the particulars, only to say it is perfectly convincing to me. So I will close by saying to this lady writer, that I have quoted, and others to whom this article will answer, that admit the fact that man survives the death of the body, and lives among us unseen, and the spiritual origin of these more or less mixed communications will seem very natural and unstrained; not that you or any one are apt to believe without full evidence; but questions are asked of me, and I

have full evidence and I presume a person asking information of me, presumes I have his or her experience *plus*, and the *plus* permits me to say many things are of spiritual origin, that without the *plus* might be straining the point.

This is good, as well as scriptural advice, viz: "Be not forgetful to entertain strangers; (a strange thing, or even possible errors or frauds), for some have entertained angels unawares."

Written for the SPIRITUAL OFFERING.

## PRE-EXISTENCE.

BY WILLIAM EMMETTE COLEMAN.

### IV.—Progress versus Retrogression.

"Thou art weighed in the balance, and art found wanting."—*Book of Daniel.*

"Strange condition of the human mind, which seems to require that it should long exercise itself in ERROR, before it dare approach the TRUTH."—*Magendie.*

"If your soul or spirit has been *improving* during the endless past, (say, 999,999,888,888,777,777,666,666,555,000,000,000, multiplied as many times by itself, of our year, which is nothing to the endless past), and is only where we now find it in power, wisdom and goodness, of how much real value will your eternal future improvement be to you?"—*Austin Kent.*

DR. J. M. Peebles has described the condition of the human soul prior to its material incarnation as a "pre-existent state of ecstatic bliss." How our genial brother became acquainted with the knowledge involved in this declaration is not stated. We may be pardoned if we express a desire to be informed, first, from what source was derived the fact—if fact it be—that the soul had existed as an individualized entity before its fetal evolution? and secondly, if such pre-existence be an actuality, whence obtained he the knowledge that it existed in "ecstatic bliss?" It by no means follows that the pre-existence of the soul necessarily involves its dwelling in paradisiacal rapture; indeed, to our mind, such a conclusion is highly irrational, not to say supremely absurd. Were the universe constructed upon the principle of eternal retrogression instead of progression, then such a postulate might be rationally entertained; but, as it is,—as progress, development, improvement, is the order of nature in all departments of being,—such a state of things as the retrogradation of the human soul from a spiritual "ecstatic bliss" to material wretchedness and woe is unthinkable to a well-balanced, common-sense intellect.

According to the Spiritual Philosophy, we pass from the first or earth sphere to a higher and better state of being, the

second or spirit sphere ; but, according to the dogmatic neuroscience of pre-existence, the process is exactly reversed,—we pass from the heavenly or superior sphere to the material or inferior sphere. This is progression with a vengeance ! And yet the partizans of this nonsensical theory sneer at and look with contempt upon those clear-headed thinkers declining to stultify themselves by the acceptance of such flimsy speculations, disproved at every point by nature's laws. Speaking of those opposing his theory of eternal conscious pre-existence, Mr. Peebles arrogantly and superciliously asserts, that "all the negations to the contrary ever breathed, or booked, amount to no more than the hum of passing insects."

\*Upon pre-existence, Mr. Peebles, in effect, says :—

" I am Sir Oracle,  
And, when I ope my lips, let no dog bark !"

"I assert that it is true (though not possessed of a particle of evidence of its truth); and, therefore, all that can be advanced against its soundness or tenability by the combined intellect of the world, by scientists, philosophers, statesmen, jurists, all amounts to no more than the hum of passing insects.' No matter what A. J. Davis may say; no matter what Hudson Tuttle may say; no matter what the wise and gifted spirit-teacher of Mrs. King may say; no matter what the sages of the spirit-world and of this world may say,—what do they know about it? I have declared the human soul pre-existent; and pre-existent it must be, despite the united teachings of science, philosophy, religion, reason, common-sense, both of the spirit-world and of earth. Pshaw! The utterances of all the spirits in earth, heaven, or hades are but as the 'hum of passing insects,' when compared with my infallible pronunciamento upon this special point. I have said it; and let no man dare to gainsay my *dictum* under penalty of his words being compared to the 'hum of passing insects.'"

How shall such presumption be fitly characterized? Unable to produce the slightest particle of evidence to sustain his unproved speculations, while on the other hand their disproof is being daily evidenced by ever-recurring facts in nature, he yet stigmatizes the best thoughts and clearest reasonings of the world's greatest thinkers as of no more consequence than the droning of an humble-bee or the singing of a mosquito. Had the comparison been instituted between the noisy rant of this advocate *par excellence* of pre-existence and that of the insect humming, there would undoubtedly have been a much nearer approximation to the truth than can be found in the sentence as it now stands.

In disproof of the assertion that the soul previously existed in an "ecstatic" condition, attention is invited to the following facts: It is a universal tenet in Spiritualism, that when the human spirit passes from earth to the spirit-world it begins there precisely where it left off here,—it commences life there with just the knowledge, the wisdom, the power of

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\*Spiritual Pilgrim, page 140.

mind, the resultant effects of its experience, of which it was possessed at death, no more, no less; and in passing from circle to circle, from sphere to sphere, the same law ever holds good. By its transition from state to state, or from locality to locality, in the spirit-world, there is no loss in mental attainments or in spiritual gifts: nor is there any gain, save in the changed surroundings in which the spirit finds itself. From the lowest to the highest sphere we find this law universally operative. Now then, if the soul when born from this world into the next sphere, begins life there exactly where it left off here, then by analogy should the soul when born into this life begin here precisely where it left off in its former state; and so it does. Previous to the individualization of the human soul the spirit-essence of man was impersonal, was unorganized mind; as an entity it had no knowledge, but it possessed in germ the capability for the imbibition of all knowledge, by being personalized and localized in an individuality capable of assimilating the knowledge and wisdom of the universe by gradual progression. This unindividualized mind is during embryonic formation duly proportioned to the brain organism of the unborn infant; but no manifestation of mind occurs until after physical birth. At birth what knowledge, what intelligence, does the infant possess? Just what its mind-substance had in its pre-existent condition: none at all. It has the capacity for its acquirement in an unlimited degree, but actual knowledge it has none; just as the pre-existent unorganized mind-substance of which the immortal spirit-essence is composed had no actual knowledge, but had the capacity for its assimilation and imbibition unlimitedly when proportioned to an organized brain-structure.

The fact that the infant brings with it no knowledge at all, but has to acquire by slow degrees all it ever attains, is proof that previous to birth the human soul was destitute of knowledge or wisdom. Had the soul been dwelling for eternal aeons, for infinite past time, in "ecstatic bliss," then it would bring with it, upon its transmigration to earth, all the joy and peace, the felicity and ecstasy, the superlative wisdom and deific knowledge which it must have acquired during the eternal ages of the past; just as the soul, in passing to the spirit-world, takes with it all the joy and peace, felicity and sweet content, knowledge and wisdom, with which it is endowed when it leaves the earth. The simple fact that when the human soul makes its advent in the world it is invariably an ignoramus; that it acquires step by step on earth its knowledge, wisdom, happiness, content; that at death it takes with it all its mental acquirements, and begins life in the spirit-world with just such acquirements as it had attained on

earth, with none superadded ; and that through all eternity it goes on in precisely the same manner, acquiring by effort and endeavor fresh knowledge, wisdom and happiness—this simple fact is complete proof that the soul has no acquirements in a pre-existent state, but that its first conscious existence begins with its material infantile birth.

If the soul has eternally existed possessed of definite formulated acquirements, what becomes of those acquirements during its embryonic condition, and during its life on earth and in the spheres? No trace thereof ever again appears, either in material or in spiritual realms. How does the soul contrive to lose these ecstatic gifts and blessings which it never regains? The law of the conservation of force, of the persistence of force, forbids that the heavenly mentalities of pre-existent souls should ever be transferred into the unconscious mental elements of the human germ-cells. Mind cannot be destroyed any more than matter. Where is the mind of the pre-existent soul, with all its wonderful deific gifts acquired during millions of millions and millions of millions of millennia, in the embryo of a week old, of a month, six months, nine months old, of the just-born infant? Unless that mind exists, of what avail is its beginningless past condition of "ecstatic bliss"? It is a self-evident truth, that that mind does not exist,—no vestige of it is ever seen on earth or in the spirit-world: therefore it never existed: and no one is ever so foolish as to predicate its existence, save a few bedazed mystagogues and transcendental dreamers, whose mentalities seem to be so unfortunately organized as to be never content unless rapt in contemplation of the ideal, the unreal, the impracticable, the imaginary, the visionary,—in other words, in infinite vacuity.

If the soul has existed in blissful rapture for all eternity,—that is, for a period of time which would not be even faintly approximated in years by a line of figures extending from earth to the farthest nebula multiplied as many times by itself,—what the need of being incarnated on earth and of passing through the spirit-spheres? What necessity at length produces the occasion for such material incarnation and spiritual transmigration? Surely, if the soul has existed for an eternity of time in such a beatific state, there can be no sufficient reason at this late day why it should be compelled to live on earth and pass through the spirit-spheres in an eternal state of progress. Dr. Peebles tells us that "we are slowly feeling our way back" to our "pre-existent state of ecstatic bliss;"\* that is, we in time will land just where we started. After untold ages of celestial beatitude in the highest heaven, all at once we are transplanted into an infinitesimal material

\*Conflict between Darwinism and Spiritualism, page 34.

germ by some "hey! presto! change!" process as yet unexplained, deprived of all our wisdom and purity, our minds made a perfect blank; and then after a long and tedious journey, first through a material world and then through a series of spiritual worlds, we discover ourselves to be in the same beatific sphere in which we had lived eternal ages previous to our sudden transmigration therefrom. This being true, of what avail has been all this wearisome round of travel from sphere to sphere? What better off are we than before we started, since we wind up by returning to the self-same place in which for all eternity we had been "ecstatically" enjoying ourselves? If the human soul never came into existence, but has from the beginning (though beginning there never was) been bathed in the blissfulness of the super-celestial sphere, then common sense and enlightened reason tell us that there it would remain for all eternity. If no necessity existed for its incarnation and spiritual pilgrimage for duodecillions of centuries, then no necessity would ever exist therefor. Having eternally existed in beatified elysium, it would continue to eternally exist therein. By the way, it seems there must be two widely different pathways from earth to that "ecstatic" region (wherever that may be) in which the pre-existent soul has everlastingly summered: first, it comes from that super-terrestrial paradise direct to earth for purposes of incarnation, with no intermediate stopping-place; but after leaving earth on its return journey it passes through a series of spiritual worlds before it finally attains its former "long home." Perhaps Bro. Peebles may be acquainted with the exact topography of these two routes; if so, a chart of each would be thankfully received and joyfully utilized.

If the soul has been eternally existent, it is pertinent to enquire what has it been doing all through the ages up to the present? I have failed to receive any definite information thereupon from our pre-existence and re-incarnation brothers and sisters. Progress being the order of nature, both in material and spiritual worlds, as Spiritualism plainly teaches, we should suppose by this time it would have attained to the most exalted condition of intellectual, moral and spiritual grandeur, far beyond the highest conceptions of our undeveloped minds, yet, strange to say, we find these godlike spirits upon their entrance into this world to be, in many cases, just a degree above the brute,—mere bipedal brutes, coarse, ignorant savages and barbarians. By what strange metamorphosis does a God of the upper heavens become transformed into an Australian, a Fuegian, or a Bosjesman? How any rational mind can be so blinded by pet theories and inconsequential hobbies as to entertain for a moment the truth of such an indescribably nonsensical theory is past my comprehension.

It seems to me that even an idiot or a lunatic would have sufficient rationality to perceive its utter absurdity. Yet, even the lowest human beings on earth to-day are much superior to the primitive inhabitants of our globe, when evolved from the higher animal frame. Alfred Russel Wallace, the eminent naturalist and Spiritualist, speaking of primitive man, says he had not yet acquired that wonderfully developed brain, the organ of the mind, which now, even in his *lowest examples*, raises him far above the highest brutes; at a period when he had the form but hardly the nature of man, when he neither possessed human speech, nor those sympathetic and moral feelings which in a greater or less degree everywhere now distinguish the race."\* And yet Mr. Peebles insists that these lowest specimens of humanity, devoid of language, intellect, or conscience, were the embodiment of souls pre-existent in ecstatic bliss. Bah! If the pre-existent souls enter the embryo at conception, as Dr. Peebles asserts, at what point do they become unconscious beings? Are they conscious during their flight from their paradisiacal home to our globe, or do they lose their consciousness at the commencement of their earthward pilgrimage? If conscious during their flight to earth, does their consciousness cease upon their first contact with the earth-matter in which they envelope themselves? or if they retain their consciousness during their (so to speak) incubating process, at what time does their pre-existent consciousness become transformed into the totally distinct consciousness of the new forms? who being often low and brutal, their consciousness is certainly not that possessed by the soul-entities in their former blissful eternity of existence.

How are we to account for such angelic souls, when incarnated in a human body, becoming low brutes, akin in character to the genuine brutes surrounding them? If these souls have been in such an "ecstatic" state for myriads of ages, whence the utility of their becoming inhabitants of animal bodies on earth, filled with base passions and groveling instincts, and compelled to take with them at death, to the spirit-world their depraved and unrefined natures, there having by persistent effort to outgrow their imperfections and debasing habits of thought and mind consequent upon their life on earth? as, according to Dr. Peebles, the embryo is endowed with immortality from conception, I would enquire, therefore, if these souls possess an infallible foreknowledge of each individual case of conception, its time and place? hence are ready, the moment the union of the germ-cells occurs, to jump into the unitized cell, thereby producing its immortality. In that case, as conception is a constant occurrence all over the world, must not the air be swarming with the

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\*Half Hours with Modern Scientists, Secod Series, page 23.

to-be- embryonic souls, waiting their opportunities to become incarnated? Do these heavenly entities voluntarily abandon their ecstatic paradisaical home, and freely and willingly descend to earth, for the purpose of becoming Hottentots, Figians, Esquimaux, Papuans, and other similar tribes? Do they have any voice as to what particular bodies shall form their future homes,—whether among the Caucasian, the Mongol, or the African; whether with the enlightened or the degraded, the cultured or the brutal? If not, is it not very unjust to doom a portion of these celestial beings to a wretched existence as Digger Indians and South Sea Islanders, while others may become either a Shakspeare, Humboldt, Spencer, Washington, Davis, or Tuttle?

Having, I think, sufficiently shown the absurdity of the doctrine of the conscious pre-existence of the human soul, in a concluding paper I will endeavor to present the true theory of the principles underlying man's pre-existent condition, and the laws governing his immortality, as evidenced by clairvoyant introspection and *rational* spirit-revelation.

FORT LEAVENWORTH, KANSAS.

[TO BE CONTINUED.]

FOR THE SPIRITUAL OFFERING.

### THE SPIRITUAL BODY.

BY J. E. LUDLAM.

THE continuance of conscious individual life after bodily death, has been attested during the past thirty years, by such an accumulation and variety of evidence as to place it beyond all reasonable doubt. The obscurity surrounding the grave has been dissipated, so far as the fact of a future existence is concerned, but as to the particular form or organization through which that life will be manifested, we are as ignorant as ever. When we have answered the question, If a man die shall he live again? in the affirmative, there immediately arises another, far less important, but much more difficult of solution, viz: In what mode, and through what kind of organism will this new life be displayed?

A savage would have no difficulty in answering this question. In his dreams he sees the forms of his departed friends and companions, presenting the same appearances they did upon the earth, and with child-like logic he takes these apparitions to be their departed spirits. His idea of the future body, therefore, is, that it is a duplicate of the present, but formed of a kind of matter too rare to be visible to ordinary eyesight. Strange to say, this thoroughly barbarian belief is almost universal among Spiritualists to-day; and what is still



stranger, the ground of their faith is strikingly similar to that of the savage. The latter believes in this duplicate body on the authority of his own dreams; Spiritualists, on the authority of the visions of clairvoyants; a distinction rather than a difference.

One of these so called clairvoyants, A. J. Davis, has favored us with graphic descriptions of this spiritual body, together with the mode of its formation, as seen by him in a clairvoyant vision, (or day dream), at the death bed of an old lady. For fear a merely verbal description might prove insufficient, the pencil of the artist is called in, and we are treated to a full length portrait of the new form, which is said to be evolved when we "shuffle off this mortal coil." Similar visions are related by others.

Assuming these visions to have occurred exactly as related, it is difficult to see why rational Spiritualists should regard them as of any value whatever, unless supported by extraneous evidence. They are "such stuff as dreams are made of," like the vision of Solomon, when the Lord appeared to him and promised to endow him with more wisdom "than any who had ever been before him, or who should live after him." "And Solomon awoke, and behold it was a dream." Treating this little story as strictly true, we find on looking into the biography of the Jewish monarch, that he was utterly devoid of any kind of wisdom, and ruined the nation by his extravagant expenditures. We thus learn that the vision had not a particle of objective value.

This will illustrate the mode in which we should deal with modern clairvoyant visions. If a clairvoyant describes a scene, or event occurring, or that has occurred, a great way off, and it subsequently turns out that the alleged occurrence was an actual one, the vision is then corroborated sufficiently, and it gives us an important insight into powers of the human mind, even in this life; but until thus corroborated they are good for nothing.

In support of the theory that our future body is to be a counterpart of the present, it is frequently said that man's organization is the highest and most perfect of all animal forms, a most erroneous assertion. In some few respects, indeed, man is physically very superior to the lower animals, but in other respects, he is vastly inferior. The great volume of brain, the upright posture, and the structure of the hands and feet, constitute him the "boss" of creation, but with these his superiority terminates. Contrast his respiratory process with that of the insect. In the latter the air is let into the body through apertures so that the blood is constantly bathed in oxygen, there is no venous or impure blood; no lungs, liver, kidneys, or other purifying organs, are needed. In man they

are indispensable owing to the wretched mode in which respiration is performed; they constitute the bulk of his frame, a heavy, worthless load. Yet, according to the current belief of Spiritualists, these organs are to be duplicated in the next life, for the purpose of getting rid of spiritual impurities in spiritual blood!

The various phenomena of Spiritualism, physical and psychical, would seem to indicate that the future body is widely different from the present; instead of being a prison over which the spirit has but little control, it is probably under complete subjection to the indwelling intelligence. The most solid material presents no obstacle to its progress; it can operate on the human brain directly without using the avenues of the senses; its power over matter points in the same direction, and would lead to the conclusion, that in the present state of our knowledge we can form no adequate conception of it at all.

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FOR THE SPIRITUAL OFFERING.

## SOUL QUESTIONINGS AND LONGINGS.

The Wonderful Powers of the Spirit Now and Here.

BY MARY C. MASON.

I DO not wish to throw upon readers of the OFFERING the heavy burden of a soul seeking to descry the land that other mortals have reached and found a dwelling place upon; whose waving verdure and bright blooms have lifted themselves to kiss the sun, from germs embedded through long ages until now; whose names *were* mystery,—God's anger, hate, jealousy, and other named undeveloped plants of night, darkness and shade, but which to-day, under the penetrating warmth and protection of the new sun risen upon our nineteenth century, are re-named laws understood, laws misunderstood, love through fulfillment, inexorability of these laws, and so on.

I believe what these friends waft back to me of their knowledge of these growths through their watching and experience, because there is something within me that echoes their truth, but the knowledge is not yet my very own, and I still grope blindly, catching at every straw to bring me nearer the goal of my desire.

So many 'ologies and 'osophies bear upon the subject I am most anxious about, that I will not *begin* to ask questions, but if some of your contributors, such as Professors Brittan and Buchanian, will write something for your pages concerning the powers or capabilities and possibilities of the human soul *within* the body, and state some of the *laws controlling* the same, they would find at least *one* deeply interested reader, and probably many more.

Sometimes the skillful pressure of another's hand will open wide a door at which we have long worked in vain. For some time I have daily felt that I am living two lives, one in my sleeping hours and another awake, and but for an occasional clearness, nothing remains to memory of the night-watches, save vague impressions. I will not deny the mediumistic power which gives through my hand, at times choice crumbs of comfort to my waiting soul. I mention this, in order to state an experience and its sequel, to show the friends that I am in earnest concerning my strong desires for the why's and wherefore's; an experience which I suppose is not singular, although I have never known or heard of *just* the same with others, though I have read some little concerning duality and the occult forces of man; and it is *just here* that my anxiety comes in; to know what are the *laws* concerning these facts and the production of their phenomena, for I feel sure that if true, fulfillment or non-fulfillment of certain laws must produce or withhold them. Hitherto the statement of the fact, and the communication received concerning it, have been among my private papers. May I be doing no wrong to thus give them to the public eye :

## STATEMENT.

Two years ago last summer, I had just retired for the night, feeling both comfortable and well, but not sleepy. It seemed to me I could not have been reclining over three or four minutes, when suddenly I seemed standing at the doorway of a large vestibule entrance to some hotel in a distant and northern city, which seemed to stand in the centre of the block, and which was brilliantly lighted. Just outside the doors, beneath and in front of one, where the full blaze of light fell upon them, stood two fashionably dressed and refined looking young men, conversing. At the moment I was attracted to them, I noticed a well dressed, ladylike looking young woman crossing the street at the corner, and at the same instant another young man stepped up and joined the others. Then I seemed to know that the first two young men were preparing to follow the woman, and only halted to make know their purpose to the last who joined them; when I again seemed to hear and feel a great prayer rise from her soul to God in pleading for protection. The same instant, *my soul* was filled with a determination to withhold their steps, and although voiceless, I seemed to throw the whole forces of my will power upon them, and at the same to reason with them. The pleasurable sensations I received when the third young man was acted upon, as shown by a gentle persuasion of his companions to desist from their purpose, was very great. Instantly, the object accomplished, I was myself again and wide

awake in my bed, and the experience could not have covered many minutes, nor until in my normal condition, did I realize that I had been voiceless, and without my natural body, and that I was not seen and recognized as a *fourth* presence. The following day I was sitting with my husband, each busily engaged, when I suddenly felt a desire to write. I took my pencil, and received the following, a portion of what was written through my hand. You will see how the foregoing incident was brought in; for nothing was further from my mind at the time than an explanation of the matter in that way, although it had made a deep impression upon me. Extract from communication:

“It is a glorious gift, this *life* and the *consciousness* of it, as it dawns upon mortals, and their growing consciousness of the wonderful powers of the innate spirit, with its at *present latent* powers; but *growth* is God's order of nature, and you need have no fear of going backwards, for through all things will growth continue, though often retarded by untoward circumstances.

“How well it is for mortals to comprehend the necessity which we your spirit band, have impressed upon you for learning all the lessons of life intended for the sphere in which you live, for extracting all that each circumstance in life can give in way of lessons for your soul's cognition, acceptance, and solacing.

“So much of life's sorrow, so many stumbling blocks are moved out of one's way, when they fully comprehend and strive to thus live and understand, and cull from the garden of life its choicest treasures of knowledge.

“The great controlling spirit of the universe, or God, as termed by men, has decreed the exact fulfillment of all his laws, and when men *fail* or *refuse* through any cause, to learn of Him and His laws,—refuse to *seek* for an understanding, then they build up in their pathways insurmountable obstructions, until through stumbling and weariness they become at last willing to abide by, and work and wait through His eternal ways.

“Oh, how dimly do men comprehend the grandeur of the least of God's beautiful laws—beautiful because of their perfection, though unknown and *inharmonious* in *seeming*, because of the *unwillingness* of men to *know* and comprehend them.

“But to those who seek, the door is ever opening to disclose the beauties and grandeur of a universe, and the life of the soul; God's part of humanity to the seeker and those desirous to know Him in all His parts. To such he speaks continually, urging to a perseverance of study and thought, that seeking they *shall find* out God. Through seeking for knowledge, through prayer, through earnest desire for the best things,

the spirit of man is daily unfolded to a beautiful comprehension of the divine order of God, to a closer recognition of the all absorbing *love*, which divinity holds in store for all the children of the universe. Then the spirit of man unfolds in a sweet proportion, and God aids through His ministering ones as far and as well as He may or can, according to the sensitiveness of those to be impressed.

"Yes, you are growing and increasing in your sensitive relations to the people of your world, and were we to tell you that your strong desires compel your spirit to do the work that we of another sphere are alone supposed to do, you will be surprised, but it is even so; and your knowledge of the fact and comprehension is limited, almost is it unknowable to you; but so it is, and the clearer vision of last-night, remains, perhaps the only one you can clearly recall to your weaker memory, must serve to prove to you this truth, perhaps not now, but at some time.

"As you were not conscious of standing with a body like your own, or having any body at all, while being near the man you saw in your vision, neither were you conscious that it was your *spirit*, and its presence, that withheld the steps of them from following after one who felt already crushed and goaded by the world, and struggling to divest herself of what the world had put upon her. And it was no *vision*, but *fact*, and the picture a real one, and you a participant in a distant place or city, and you with your guides were called hither by the out going cry for help from that poor suffering one.

"*God* answered her prayer through His ministering ones, and *you* were called to go the nearest you *could*. Catch you not another glimpse of the wonderful power and capability of the spirit even in the human form? Why, oh, why, we often say, (and yet we cannot wonder, when men and women are content, and seeming more than content, to sleep a slumber of ignorance), do men so often seek to divest themselves of the flesh, or rather to lie in the idleness of thought that they must wait for their spiritual unfoldment until divested of their mortal part? *Then* they will be happy, *then* they can understand, and when understanding, it will be easy to do God's bidding. Oh, most miserable of all men who thus reason and sit down willingly in their soft seat of ashes, which when their mortal part is shuffled off they will wish they might be able to cover their heads and their shame with.

"But follow not after them, reap on earth the heaven for your souls, and in seeking ye *shall* find out God, knocking it *shall* be opened to you, asking you shall receive.

"Do not weary or tire, either of well doing, for its own sake or God's, neither of seeking for knowledge at every source from which it invites you. Then will *progress* ever be your

watchword, love ineffable attend you through every winding way of life, and you will bask in truth's pure sunlight, while hope, love, and mercy shall sit upon your being with a tranquility born of heaven and reaching down from God himself, while His voice in deepest love will reach your ears commanding, "to come up higher."

Your ever devoted and loving, SPIRIT BAND."

I have trespassed thus upon your time kind reader, feeling there are perhaps other waiting souls than mine, who also would be taught by those who have caught a deeper insight into the "*mysteries*" of our being, and with them I claim a lenient hand.

For the SPIRITUAL OFFERING.

### MY TRANSITION FROM THE EARTH LIFE TO THE LAND OF THE SPIRITUAL.

Spirit of Adah Isaacs Menken—Through the Mediumship of P. H. G.

**C**AN this be Death? Who are these, clad in the white garments? With faces shining with peace, joy and love ineffable? Whose presence comforted and assured me. I was so tired, so weary with the struggle, and there fell upon me a calm, so refreshing that I slept like a child wearied with its play, upon its mother's breast. How long I slept I know not; but I remembered that I was dying. My breath came fainter and fainter, and at last it ceased altogether. There was no fear, for bright angel forms filled the room. There was a great light! Soon I was as one of them. Was that my body lying there? That body I had known. Surely, this is but a dream. Where am I? What am I? Then with a parting look at the casket from which my soul had but just escaped, angels of light bore me away and I became unconscious.

I know not where they placed me; but the rest given was so refreshing, that all my senses reveled in the enjoyment of the pleasant dreams which followed. I awoke strong and buoyant. Again my companions bore me downward. I saw the last rites performed over my body. Strange scene! A spirit looking on at the obsequies of the body it once inhabited; and yet a common occurrence to those who are in condition to observe it. I was not startled. I was wonderfully calm, and well satisfied with the services, for I knew that the spirit survived, and the body with all its shortcomings, was but a clod. Farewell body! We shall meet no more. You go to the dust from which ye came; I, your superior, the *spirit*, the animating force which once pervaded and controlled those limbs, those eyes and features, will live forever!

I knew even then that I was immortal. All my surroundings taught it. My companions whispered it in my ears. Delightful music, ravishing the senses, discoursed the sweet ennobling words: "Mortal but a brief time since, now immortality has set its seal upon your brow, and everlasting life is your heritage." But you must learn to appreciate it. Discipline and atonement, under gentle, wise and loving teachers will prepare your heart, and mind, and soul for the joys of Heaven; and I was filled with the spirit of contrition; I was as humble as a child; my strong will was subdued; I thirsted for the Heavenly knowledge, and a sweet peace came over me. This said I, is Death and the Hereafter! A sweet, low voice whispered in my ear: "Spirit sister, rest in these arms; I will teach you and in time bring you to the Father's house." I was content, while a delicious feeling of repose stole o'er me. My eyes gazed into those of my guardian, and sleep pressed down my eyelids.

Day by day the work of preparing me for my change of condition went on. There was much of the earthly to combat; much of the carnal to uproot. Sometimes I rebelled, and then I suffered, for I wounded the spirits who sought only my good; who made sacrifices for me; who wooed me with tenderness, and taught me the way to God.

#### PART SECOND.

I am happier now. The years in spirit life have changed my nature, which on earth was blended so much with good and evil; the latter often predominating over the former, keeping me down, and then again the former getting the ascendancy, making my pathway bright. I was not a saint; I never pretended to be one; I was a woman, with a woman's love, devotion, passions, prejudices, weaknesses, ambitions. I fought life's battles, oftentimes 'gainst fearful odds, for I was a woman; one of the so-called weaker sex, and for that reason, supposed to be easily trampled upon. I would not brook it! I loved my friends, and never deserted them. I hated mine enemies and never forgot or forgave them. Therefore my life was not a peaceful one. I was what I was; a compound of good and evil, like unto the majority of man and womankind. Now I see with spiritual eyes. I judge with spiritual knowledge. I can help others, and make mortal life easier for them if they will heed my admonition.

Well then ye mortals—all who read this, remember that the life you are now leading is but the beginning, and is to have no ending. Ye "sow in *corruption*"—truer words never were written or spoken; ye will reap *incorruption*. I have proved it. For the soul never dies, and that which never dies, should be made as pure as possible, that it may benefit its

possessor and kindred souls as well. Therefore commence in the earth-life to make your heaven. Let this ever ring in your ears, morning, noon and night ; in your down-lying and uprising, "Am I preparing for Heaven," by loving my neighbor ; by walking uprightly before God and man ; by curbing my passions ; by telling no lies ; by repeating no scandals ; by honoring all who bear the name of woman ; by making myself pure in heart, and by my example, leading others in the right way ; by communing with those gone on before, through pure-minded, truthful mediums ; there are such ; thank God for them, as they are the interpreters of His word and wishes ; by renouncing self, and taking up the burdens of the poor and lowly ; by not making money and power my gods and bowing down thereto ; by fighting the fight of humanity, living for God and the Right, often denying myself for the sake of the strength and peace of mind such denials give ; so living that I fear not death ; so dying that the angels may give you glad welcome to the land of the eternal. Better live in poverty with a white soul, than in a palace with a soul steeped in sin and depravity. The applause of the world is hollow ; the good will of God and communion with his angels is a perpetual feast of satisfaction. I send this from the land whither ye are constantly tending. It is no guess work with me ; I have solved the problems of life and death, and so must you, each one for themselves. Never mind the body that perisheth ; but care well for the soul, which is imperishable.

## PART THIRD.

You wish to know something of this Spirit Land. With pleasure will I give my impressions, through the medium. First of all, it is not a great ways from earth. It surrounds it, and the spirit influence intersperses and permeates it through. It has its hills and dales, mountains and valleys, and its light is glorious ! It has its spheres, or abodes of spirits, which, as the stars, differ from each other in brightness and glory. I have not seen all of the spheres ; but I hope to win even the highest, some time during the endless years of eternity. I strive for it ! I pray for it ! and I will yet win it ! All *may* reach this highest sphere ; but comparatively few attain it, as perfection alone reigns supremely there. The martyrs who have gone from earth at the fiery stake ; the humble in heart, who saw God while on earth ; they who carried the burdens of others ; those who went up in great tribulation, and were faithful to the end ; those who forgot self, who followed the golden rule, and were baptized with the spirit of patience, long suffering, charity, meekness ; on whom the light of God's countenance shone with its radiance,



sealing them to Himself, that all could know that these were of the kingdom, and for the kingdom even to the highest sphere of that mansion not made by human hands, but eternal, built and finished ere the foundations of earth were laid, or the great ocean had been filled with its ever moving, restless, seething water. These and such as these glide by us noiselessly, and ascend to the land of perfection, whose brightness we cannot gaze upon until we are fitted for it. Such is God's inexorable law. But our spheres give great happiness when compared with your earth, and our cup runneth o'er when we can by sign, impression, rapping, materialization or otherwise, send down greetings to you of earth. For that which we do, benefiting you, comes back to us in goodly measure, pressed down and running over. This is our compensation, and daily our work goes on, helping each other, helping those who come from earth, helping those yet on the earth, thereby strengthening the chain of sympathy and love which extends from each to spirit life, thereby uniting all in the common bonds, thereby helping along the day when peace and good will shall reign triumphant, filling the earth with gladness and perfecting the great Father's will among his children. For this we pray the prayer: "Thy kingdom come, Thy will be done on earth as in the Heavens," and we know full well that prayer without faith, and faith without works will avail but little. Keep this ever in mind. When you wish anything accomplished, do not sit supinely down, wishing it to be done; but rouse with all your energies, grapple the work with a strong arm, bring to it your whole force of will, seize it and never lose sight of your purpose until it is accomplished. So fight the good fight of the spiritual. Gird up your loins, put on your armor, and have for your battle cry, "Living or dying I am the Lord's; weak or strong I am the Lord's; sick or in prison God is in me and I am in God's right hand." Whom shall ye fear, mortal or spirit, if God dwells in your heart? What is earth without the good shepherd? What is Heaven, if God be not there? There is no earth or no heaven without God's omniscient presence; for He is the creator. That which seems incomprehensible to you in the earth life, will all be revealed when the spirit stands erect, free from the body, and ye come to us, into Heaven. For it is written, "the darkness shall be made light, and all things shall be revealed." The time of revelation is after death comes in and sets the spirit free. The place is where I am, in spirit life, and there is an endless eternity in which these revelations are to be made manifest. That which appeared dark to your mortal eyes, will be made clear and light to the spiritual senses. That which you deemed hard—burdens your thoughts so heavy while toiling

in the flesh, will be proved were for your best good, for the nearer one gets to the cross, the nearer to the great heart of humanity. Christ, the Savior, proved this. All who have lived, died, and suffered for humanity, have proved it !

The track one passes over in earth life seems short, when you look backward. It is so very short when compared with time that is never ending, a mere moment, a drop in the sea of time. You cannot comprehend this eternity. Think of it ! Eternal youth ! Eternal health ! With the sphere of Perfection, a rich prize of eternal glory, bidding you labor and pray that there ye may enter in ! and live with the pure, the perfect. To attain this, one must be born on the earth, suffer earth's trials, die, be born into the spiritual, live and smile in the sunshine of God's love and care. From weakness, grow in strength. From ignorance, grow in knowledge, striving and loving ; seeking to do that which will add to God's glory and the upbuilding of the spiritual ; and while building for God and His truths, you add to your spiritual stature, growing in grace, and pass on from sphere to sphere with the myriads who like you are striving after the highest and holiest. This is the work of Heaven ! This its discipline ! Glorious beyond description, and open to all humanity. None too low to enter in ; none too pure or good as not to need or require its discipline.

After life's struggle here ye will find rest. Blessed assurance. Rest, sweet rest. Rest from what ? Not from doing your duty ; not from striving after good ; but rest from *sin* and its blighting influences. Rest from anxious care ; rest from the struggle for bread ; rest from ambition's vauntings ; rest from the pursuit of empty honors and corroding riches ; rest from persecutions, revilings, misunderstandings ; rest, embosomed in love, peace, joy. And this is Heaven, and our work is to improve its privileges and enjoy its blessings. I thank you very kindly for your patience in thus allowing me to come and give my thoughts. May they fall like good seed, and grow up in the hearts of all who peruse them. Good night.

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IT DOES no harm once in a while to reproduce the moral which John G. Saxe attaches to one of his best poems :

Because you flourish in worldly affairs,  
 Don't be haughty and put on airs  
     With insolent pride of station !  
 Don't be proud and turn up your nose  
 At poorer people in plainer clothes ;  
 But learn, for the sake of your mind's repose,  
 That wealth 's a bubble that comes—and goes !  
 And that all proud flesh wherever it grows,  
     Is subject to irritation.

Written for the SPIRITUAL OFFERING.

SAMUEL B. BRITTAN.

**Passages From The Record of a Busy Life.**

BY HON. NELSON ROSS.

## CHAPTER XI.

*Discussion at Bridgeport—C. Chauncey Burr drops the Gauntlet—Mr. Brittan Accepts—Yale Students Present—Learned Professors Represented—Burr Appeals to Popular Prejudice—Calling the Devil and Deuteronomy—A Ridiculous Performance—A Sharp Retort Turns the Tables—The Spiritual Philosophy—Remarkable Interposition of the Spirits—Mysterious Ordination—Spirits Reveal Burr's Intentions—Checkmated by the Invisibles—New York Tribune's Report—Enemy's of Spiritualism Defeated—Rev. Professor Hiram Mattison—A Pious Crusade—Oblique Statements—Denunciations and Anathemas—Mattison prosecutes the War at Winsted—News that caused a Hasty Retreat—Spirits Capture the Local Press—Twenty-one Infidels Converted to Spiritualism—Significant Testimony of the Reverend Professor.*

THE decade beginning with the year 1850 was the most exciting period in the history of Modern Spiritualism. The representatives of Religion, Science and popular Spiritualism, were intensely active in their efforts to suppress the truth; and the opposition was often characterized by great bitterness and gross violations of all the rules of rational controversy. Mr. Brittan was—by the necessities of his position, as Editor of the principal organ of the new faith and philosophy—*forced* into the open arena, against the law of natural inclination, and the strong preference of his mind for the retired life of a student. Once there, however, he nerved himself for the battle, and made his influence felt far and wide as his principles were known. With a faith in his cause never to be shaken, and a temper seldom ruffled by the rude assaults of ignorant and misguided men, he kept the field and was not known to turn his back on the enemy. It is a fact worthy of observation, that he never, in the whole course of his life, challenged any one to a public discussion; at the same time, he has never failed to uncover a polished lance at the invitation of a worthy foe.

One of the earliest public discussions of the fact and claims of Clairvoyance and Spiritualism, occurred at Bridgeport, Conn., between Rev. S. B. Brittan and Rev. Charles Chauncey Burr. They had previously been ministers of the same denomination, Mr. Burr having been settled in Troy at the same time Mr. Brittan was in Albany. While sustaining those relations they had often exchanged visits and pulpit services. The discussion referred to took place in the winter of 1850-1. Mr. Brittan had his residence in Bridgeport at the time. While he was temporarily absent, Mr. Burr visited the place for the purpose of *exposing Spiritualism*. In his lectures he

denounced the whole subject as a wicked deception practiced by the mediums, and a stupendous delusion on the part of the people.\* In this connection he took occasion to compliment the honesty and general intelligence of Mr. Brittan, and expressed regret that his old friend had been deceived by the cunning jugglers of the dark circles.

The public recognition of Mr. Brittan's integrity, in a manner that involved the assumption that he was wanting in sagacity, was not, as we may naturally suppose, altogether pleasing, and the author of the *exposé* was called to an account for his statements. This led to an arrangement for a public oral discussion, which transpired in the months of January and February, and created no little excitement. The people came in from the neighboring cities and surrounding country, and many of the Yale College students, several clergymen and members of the press were present.

Mr. Burr, though never a profound logician, was widely known as a ready and eloquent speaker. He had the advantages of a commanding presence; a powerful voice, skillfully modulated; and great personal magnetism, combined with unusual dramatic action and experience. He had already acquired reputation as a controversialist by his numerous discussions with leading defenders of popular orthodoxy, and as a champion of the rights of the people against class legislation and the encroachments of arbitrary power. But Mr. Burr had some knowledge of the logical ability and philosophical acumen of the man he was to cope with. He had carelessly thrown down the gauntlet, not expecting that the absent party, whose name he had so freely used, would take it up. When he found that the champion of Spiritualism would most certainly meet him in spite of the popular prejudice, he suggested to the nearest friends of Mr. Brittan that they had better dissuade him from his purpose. He expressed very friendly regard for him, and observed that he did not wish to expose an old friend to universal ridicule, as he most certainly should do in the event of the meeting. He was frankly told that he need not waste his sympathies on the other party to the proposed controversy, who would doubtless take care of himself and his cause.

At the beginning of the discussion Mr. Burr, true to his previously declared intention, made his appeal *ad captandum vulgus*, and attempted to put Spiritualism and its resolute defender to shame before the public. He at once advanced the

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\*Mr. Burr attributed the mysterious rappings to the voluntary agency of the pretended mediums, who were said to produce the sounds by a peculiar movement of the great toe joint. He had practiced the motion until he had acquired the art of producing sounds which, to say the least, were a rather clear imitation of the rappings produced by Spirits. In his efforts to expose the tricks of the mediums, he was accustomed to illustrate the toe-joint theory by practical examples.

toe-snapping theory with the air of confidence one displays when he is conscious of communicating a great truth to the world. Then he called on numerous historical names, mythological and other imaginary personages, including the devil and Mr. Deuteronomy, to answer if they were present. He followed the calling of each succeeding name with the rapping responses from the floor beneath his feet. The discreet friends of the speaker were not slow to perceive his mistake; but the groundlings seemed to think that the whole performance was likely to be very funny.

There were strong indications that the sympathies of the multitude were with the speaker; but it was now Mr. Brittan's turn. Ascending the platform with a cool self-possession, he thus commenced his reply:

"The audience will have observed that my opponent is endowed with very original powers. He also displays the sagacity which enables one to make the most of all the means at his command. To be sure, I had expected that Mr. Burr would employ his *head* in this controversy; *but he has found his nether extremities so much more serviceable, that he deems it profitable to dispense with the use of his brains!* It is not my prerogative to question the judgment of the gentleman. The man who fights his battle with me is at liberty to select his own weapons; and, surely, no man knows better where his peculiar forte lies."

By this time the whole audience was in a state of uproarious excitement, and from that hour the tide of feeling set in the opposite direction. In presuming to trifle with a grave subject and the wrong man, Burr had made a fatal mistake, and it was too late to recover himself and the sympathies of the audience by changing his tactics. Mr. Brittan proceeded to discuss the Spiritual Philosophy of the subject, unfolding its sublime principles and immortal issues, which he illustrated by the citation of many startling and significant facts. A brief paragraph will imperfectly indicate the dignified spirit of his reasoning:

"All power and every form of motion will be found to depend at last on mind. Every object in the natural creation is an index finger pointing back into an invisible realm of causation. It is no valid objection to the claims of Spiritualism that the agents are not visible to the ordinary observer. The spirit in the living body is as invisible as the spirits of the dead. God is a manifest presence in all his works; and yet no man hath seen him at any time. The unseen agents converse with us in all modern languages, and not unfrequently in the dead tongues of the ancient nations, and of which the persons present have no knowledge. The falling of an apple made a great philosopher profoundly thoughtful, notwithstanding apples had long before fallen on empty heads without making any lasting impression. Fools may approach this subject to jeer; and hollow souls, to mockery given, go away in their own darkness; but wise men pause and listen, and uncover their heads before the agents that come to demonstrate the immortality of man."

In connection with this discussion, a remarkable instance of the interposition of spirits occurred which must be narrated

here. While the discussion was in progress, Mr. Brittan was sent for to visit a house in the southwest part of the city, distant about half a mile from his residence. He obeyed the summons, and on entering the house found a number of persons assembled in a circle around the dining-room table. As soon as Mr. Brittan entered, there was a call for the alphabet, and the following communication, purporting to be from Andrew Jackson, was made by loud sounds, and the moving of the table, in which great power was displayed :

“ We have sent for you. You were once ordained by ‘ the laying on of hands,’ by men who had no faith in the power to impart any spiritual gift. We propose to ordain you again, and to a more spiritual ministry.”

Thereupon the candidate for spiritual ordination, felt a heavy hand placed on the anterior and coronal portions of his head. It was so real that he repeatedly grasped at the hand, and still the sensorial impression remained with great distinctness for some minutes. The Spirits then informed their champion as to the whole course Mr. Burr would pursue in the further prosecution of the controversy, *and their predictions were literally verified.* Among other things, they said he was secretly preparing a positive statement, which would be signed by a certain person whose name was given, setting forth that the remarkable Spiritual Manifestations, which were known to have occurred at a time and place then and there definitely named, were all fraudulent. The Spirits affirmed that Mr. Burr would surely present this paper to the audience on the last night of the discussion; that he would introduce it in his closing speech, and depend upon it for the final impression which he desired to leave on the public mind. They also gave Mr. Brittan the names of the other persons present on the occasion referred to, some of whom were prominent citizens, and assured him that by their united testimony he could easily impeach Burr’s witness. Accordingly, the sworn statements of three highly respectable gentlemen were procured to disprove the testimony of the single witness on whose doubtful veracity the enemy of Spiritualism was to make his final appeal and rest his case.

By this masterly maneuver of the Spirits, the artful representative of a profane opposition was completely checkmated. Mr. Brittan was thus fortified at every point, so that in nothing was he taken by surprise. I will here copy an extract from the New York *Tribune’s* report of the last evening’s discussion. The reference is to the closing speeches of the disputants :

“ Mr. Burr, on rising, manifested considerable temper, and so far forgot himself as to use some rather unbecoming language towards the citizens of Bridgeport, because he found his efforts unavailing in their conversion to his toe-ological theory. Here the audience complimented him with

sounds similar to such as are elicited by an intrusion upon a flock of geese—when he cooled down to an almost freezing point. He said he was not mad; that he was generally considered one of the most amiable men in the world; and made some jocular remarks which partially appeased the ire of the house: when, observing that his time was nearly exhausted, he said that as he could not satisfy them then, he would publish his views in full as soon as he could prepare his statement and exposition. But before closing he would bring forth a document to prove that the manifestations of table moving, as practised in that town, had been produced by tangible flesh-and-blood spirits; and he therefore read a document signed by an individual, asserting that he had witnessed the whole deception and trickery with his own eyes. Mr. Burr left the rostrum, as he thought, with the question settled."

But unfortunately for him, soon after Mr. Brittan rose, the whole tide turned. Brittan having ascertained through the agency of the Spirits, that Burr was going to bring this document, immediately set to work and obtained the signatures of three respectable citizens, who were well known, and who were also present on the evening in question, to another and more formidable document, impeaching, *in toto*, the evidence of Burr's witness—and with this refutation, foiled him completely.

The discussion was ended, and the enemies of Spiritualism were completely routed. In the midst of the confusion, Mr. Burr rushed on the platform and vainly tried to make himself heard; but he was obliged to retire followed by a shower of responses from the audience, which, to say the least, were far more emphatic than complimentary.

Among the most determined enemies of Spiritualism, was the late Rev. Hiram Mattison of the Methodist church, a Professor of Astronomy, whose science had done little to enlarge and nothing to liberalize his mind. At the time this gentleman crossed the track of Mr. Brittan, he was pastor of the society worshiping in the old historic edifice in John street, New York. Mattison had not investigated Spiritualism—did not wish to do so—but was engaged in lecturing against it wherever he could command a hearing. He denounced it with great vehemence, and slandered its prominent defenders in a most unscrupulous manner. His lectures soon gained for him an unenviable notoriety. He was often told that his representations of Spiritualism and its friends were base caricatures. He was confronted by persons whom he had willfully misrepresented, and his declarations were disproved; but he re-affirmed them often, and until it was among the possible things that he may have believed his own statements. I copy the following from the testimony of a well known journalist:

"The press exposed his self-conceit and ignorance of the whole matter; but he went on his way in the insulted name of religion, repeating the same silly anecdotes and libelous charges in every place he visited, and all

in the interest of the church. The divinity of the schools, he believed, was in danger of being corrupted by false doctrines, and to preserve it in its primitive purity, he was willing to encounter all this opposition of the Press.

‘As if divinity had catch’d  
The itch on purpose to be scratch’d.’\*\*

On the 26th of January, 1853, this man called at the office of the *Spiritual Telegraph* to ask a favor at the hands of its proprietors, who were willing to oblige him. He soon after went to Winsted, Conn., to deliver his lectures, where he totally misrepresented the facts and terms of the interview at the *Telegraph* office. He also abused the proprietors of that paper, and denounced the whole subject and its friends in a most vindictive spirit.

The friends at Winsted immediately sent a dispatch to Mr. Brittan, informing him of the situation, and inviting his presence and vindication of the claims of Spiritualism and the characters of the persons whom Prof. Mattison had assailed. Mr. Brittan provided himself with the separate written statements of three highly respectable gentlemen who chanced to witness the interview at his office. One of the parties took full notes of all that transpired at the time. The perfect concurrence of these witnesses, in respect to all the facts, left no room to question their testimony. With these papers in his hands Mr. Brittan left New York for Winsted. As soon as the Rev. Professor of Rhetoric, Astronomy and Religion, learned that Mr. B. was on his way, he hastily departed, leaving Rev. Mr. Woodruff, pastor of the Methodist church in Winsted, to back up his statements. *The Spiritualists at once offered to pay all Mattison's traveling expenses and give him twenty-five dollars, if he would return and meet the champion of their cause; but the proposition was not accepted.* Mr. Woodruff vainly tried to justify Mattison's course, and to defend his reckless statements; but Brittan swept away the flimsy fabric of false views, hollow assumptions, and defamatory charges as completely as a strong battering-ram would have demolished an old corn-crib!

Then followed the recitation of the concurrent testimony of the New York witnesses of the interview at Mr. Brittan's office, which left the brand of falsehood on the absent Professor's statements, unhappily with no alternative conclusion.† The contest was scarcely over when Mr. Woodruff expressed

\*\*“SPIRIT RAPPING UNVEILED, by Rev. Professor Hiram Mattison, A. M., published in 1853, by Mason Brothers, New York.” involves one of the most unprincipled assaults ever made upon a great truth in the abused name of Religion.

†It may have been by way of apology for running away from Winsted, that Prof. Mattison, sometime after, when he was lecturing before a large audience at Springfield, Mass., is reported to have made the following statement: “Professor Brittan is a most dangerous man, in his influence on the community; for the reason that, among all the writers and speakers in the country, he has the most subtle and masterly command of the English language.”



his regret that he had been drawn into the controversy. The public mind was powerfully excited. One prominent citizen, who had never believed in a future existence, declared that Mr. Brittan had "proved the truth of immortality by his masterly argument based on the principles of Nature and the facts and laws of the Human Mind. The Village paper—*Winsted Advertiser*, though previously opposed to Spiritualism, espoused the cause of Mr. Brittan against Professor Mattison and his clerical associate, in a long and appreciative leader. But one fact will clearly indicate the profound impression made by the defender of the new faith. More than twenty men, who called themselves Infidels, and their families (they were among the most intelligent people of the place), were then and there converted to Spiritualism. They had all been attentive readers and cordial supporters of the Boston *Investigator*; but when the Editor of the *Spiritual Telegraph* returned to New York, he had the names and subscriptions of twenty-one of their number in his pocket.

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For the SPIRITUAL OFFERING.

## MODERN SPIRITUALISM.

### Its Development in Rochester and Subsequent Growth.

BY R. D. JONES.

#### CHAPTER V.

*Additional statements—Rochester Usually an Orderly City—Rowdyism of Gentlemen (?) Police Justice Moore—His Powerful arm beats back the crowd, and saves the city from Bloodshed—The Committee Men,—sometimes severe—Demonstrations at Mr. Post—Mrs. Fish goes to her own house—Catharines return—Mrs. F. Discovers her own Mediumship—Careful and repeated investigations by a prominent Gentlemen—Mrs. Fish, her adaptation to the work—Course of Discipline—The Persons with a Mission.*

IN the account of the Corinthian Hall investigations in the last chapter, circumstances compelled such an abridgement of the history that several interesting details were omitted. Some of these are now given.

The escape of the medium and her sister on the last night of the investigation was briefly mentioned, but details of the riotous proceedings during the last hour or half-hour of that memorable occasion seem important.

#### ROCHESTER AN ORDERLY CITY.

Rochester has the reputation, and justly so, of being an orderly city. The writer of these chapters has been a resident of the city for 35 years, and has had knowledge of its history for a much longer period. While there have been at intervals public excitements, when important questions suddenly

came up for consideration, there has never been any other occasion when popular clamor was so furious in its demonstrations against young and innocent females as at the time of which we are writing. The few officials, who were present in Corinthian hall on that riotous night, all honor to their memory, nobly and boldly discharged their duty.

#### ROWDYISM—NOBLE CONDUCT OF JUSTICE MOORE.

The chairman of the meeting on the last evening, with other prominent gentlemen, distributed torpedoes amongst "the boys," and invited the rowdies to ascend the platform "and assist in the investigation." There was a rush from the body of the hall toward the platform. At this juncture, S. W. D. Moore, then Police Justice of the city, who was present with some chosen members of the police force, and with them was seated near the stage, jumped upon the platform with his aids and ordered back the surging mass. His official character and powerful voice for a moment checked the rush, but such madness had seized the people that again they pressed forward uttering the vilest language and bitter denunciations. It was then that the stalwart form and powerful arm of the faithful police justice were of most essential service. By the exertion of his great strength he absolutely beat back the crowd until some of his assistants with members of the committees, and others piloted the women by a rear door, to a place of safety. Justice Moore knew nothing of the genuineness or otherwise of the raps—he had not investigated them—he was protecting defenseless women, with a determination to preserve the peace and honor of the city. What might have happened, to the now world renowned mediums, but for his strength and courage it is impossible to say. Spirits might have been compelled to wait long for other media through whom to communicate with earth. It is proper to remark that Justice Moore never subsequently investigated the Spiritual phenomena to any extent, and years ago passed to the better land, after twice serving as chief magistrate of the city, for whose honor and the protection of life he so valiantly displayed his God given strength. Spiritualists, as well as others, will honor his memory.

#### CHARACTER OF THE COMMITTEE-MEN

The men who served on the several committees during the Corinthian hall investigation were among the best known citizens of Rochester. Their character for integrity could not be questioned. Among the number were physicians of note, and lawyers ranking with the ablest in western New York. Several of them subsequently continued their investigations and became decided Spiritualists; none of them so far as is known ever believed the sounds were made by any trick or magic art

of the mediums. Though the sounds as the investigation progressed were loud and distinct at intervals, and intelligence was manifested far beyond that possessed by the mediums, there were times when the raps were so faint, and occurred at such long intervals that the Fox sisters and their immediate friends were greatly discouraged. On the first day of the investigation when Leah and her sister went to Mr. Posts to dinner, they sharply upbraided the spirits for not more decidedly fulfilling their part of the performance. Mrs. Fish (Leah) was especially indignant, and said to the spirits "you told us if we would go before the public, you would do everything for us, and now you scarcely do anything." Subsequent investigations of the varied phenomena attending Modern Spiritualism have shown how difficult it is for spirits to manifest through timid mediums, when in the presence of strong minded men who exert their will power over them and are determined on exploding what they regard as "humbug." While the committee were in the main fair, occasionally, when for a time no sounds were heard, some one of them would command the "ghosts" to rap in a most peremptory manner. The mediums and their particular friends did not know whether the spirits could not or would not rap. Mrs. Post encouraged them by saying that possibly it was the best method to pursue for if they always obeyed requests the investigators might conclude the sounds were controlled by the will-power of the medium.

#### DEMONSTRATIONS AT MR. POSTS.

Three of the second committee accompanied the mediums to the house of Mr. Post and took supper there. This afforded an excellent opportunity for witnessing some of the more powerful demonstrations. While at the table it was moved with great force, and the rappings were very loud, while all hands were upon the table, and the feet of the medium and her sister Leah were prevented from making any movement by the committee, by whom they were guarded.

During one of the earlier sessions of the committee, the experiment had been tried of placing the medium and her sister upon glass, and the result was no sounds were heard. The members of the committee who were at Mr. Posts, proposed that experiment again, and if there were no sounds, electricity should be held in their report as responsible for all the sounds and the movement of furniture, but just how to make electricity father the intelligent responses to questions they did not decide. So Leah and Margaretta were requested to stand upon glass tumblers. This proved no impediment to the invisibles; they gave a shower of heavy raps upon the floor, compelling the abandonment of the electrical theory.

A member of one of the Corinthian-hall committees, who was selected because of his known skepticism in regard to

everything of a supernatural character, after the adjournment of the meeting, with others, went to the house of Mr. Post. There the party seated themselves around a table and commenced asking questions in the usual manner. Suddenly, he said, the table moved a fourth of the way round, and he, supposing it done by the girls immediately requested every one to leave the table. They all did so; and while no one stood within six feet of it, at his request the table was moved around as if by unseen hands. He said it rapped for him to ask questions, which he at first declined to do, but it insisted and he consented. The thought struck him that he could perhaps catch the sisters by a trick. So he thought of the name of a young lady, who formerly lived with him, but had been dead several years. He asked if the spirit would rap on his touching the point of his pencil upon the name he was then thinking of, provided he would write down ten names, and the name of his friend among the number. The spirits answered that they would do so. The committeeman then wrote ten names, but omitted to write the name of the lady of whom he was thinking. He commenced and went through the process of pointing to each one of the ten names, with the confident expectation of hearing the sounds as he pointed to some one of the number, but no sounds were heard. All were astonished, the girls and their friends were annoyed that no sounds came at either of the ten. The gentleman then added to the list two names more, one of them the name of the lady he had in mind, and as soon as his pencil touched the name of the person he had in mind the raps came. He was thus caught in deception instead of the mediums. He then asked to have the name of the lady spelled out. The alphabet was called over, and there were distinct sounds at certain letters—and thus the name of the person he first thought of, was correctly given. Here was a test of power, of knowledge, and the detection of the deception by which he intended to detect the mediums, of which he little dreamed at the commencement of his investigation. He had no report to make to the meeting except that he could not detect the fraud.

No one then dared face the public meeting and declare a belief that the the sounds were made by spirits. The gentleman above mentioned, after the tables had been so decidedly turned upon himself, proceeded in a more honest spirit to interrogate the spirits. He asked a variety of questions, and he subsequently admitted that all were answered correctly. The rapping intelligence told him his own age, that of his wife, the age, to a day of every one of his several children, and in fact, at the time he did not know the true answers to some of the questions, but investigation at home, subsequently convinced him of their entire accuracy. The spirits seemed to perceive

the gentleman's natural honesty, and they promised to rap for him at his own residence, and this he affirmed in a brief period after this interview they positively accomplished.

As soon after the investigation as it was thought prudent, Mrs. Fish returned to her residence on Spring street, taking Margaretta with her. Very soon after, the younger sister, Catharine, left Auburn and went to reside with her sisters. It was about the time of the return of Catharine that Mrs. Fish (Leah) very unexpectedly discovered that she also was a rapping medium. Some friends called to hear the sounds, and Mrs. Fish said her sisters were absent and requested the party to wait. Very soon and before the return of the girls the raps rolled out their accustomed peal greatly to the astonishment of Leah and her visitors. After that the raps were as readily obtained in her presence as in the presence of the younger girls. It appeared evident then that her mediumistic powers had been used on former occasions; especially it was thought this must have been the case during the trying ordeal of the public investigation.

The attention of the public was attracted as was predicted it would be. Though there was bitter opposition and threatenings of ridding the city of the "nuisance," of the "impostures," &c., the rappings went on and curious people from various parts of the country visited the mediums.

#### CAREFUL AND REPEATED INVESTIGATION.

An important investigation was undertaken very soon after Mrs. Fish returned to her own residence, by Hon. A. P. Hascall, who had become interested by what he saw and heard during the public investigation. He was every way adapted for such an investigation, by learning, ability and professional training. As the young ladies and their particular friends challenged the strictest scrutiny, he determined to ascertain and expose the whole mystery. He said at the outset he had good reason to suppose the task would be a difficult one. "I commenced it," he says, "as I would have done a difficult problem in mathematics, determined that I would not be deterred by any appearances of the supernatural, nor the jeers and 'humbugs' of the material world." He had many sittings, and under various conditions; he called to his aid scientific and professional men from Rochester and other places in Western New York. The gentleman in the detailed account he subsequently gave says, he asked questions vocally, mentally, and by writing, and they were generally answered correctly, not only in his own case but in the case of those attending the seances with him. Sometimes an affecting event would be narrated that would cause the interrogator to weep. He says:

"I was somewhat surprised at these results, and endeavored to account for this apparent superhuman knowledge, by giving to clairvoyance all it claimed, and supposing that these young girls could throw themselves into a mesmeric state at will, and in that state divine our thoughts; but I was forced to abandon that for two reasons. One was that these girls exhibited no appearance of the mesmeric state, but were sometimes even conversing with persons who sat at the table while the interrogator was conversing with the rappers; and the other was that clairvoyance could not produce the sounds which were sometimes on the table, on the floor, in a bureau, in the walls apparently, and some times in all these places at the same time, and with considerable volume; and the same whether the girls were in the house where they resided or at any other house at which they were invited to attend. I then concluded to change the course of inquiry and make the unknown the exponents of this new wonder. They signified a willingness to meet me in that way; and at different times I asked many questions, the answers to some of them I will give in substance, and some word for word. I should prefer giving all these in the colloquial manner in which they were obtained, but it would occupy too much space.

"They informed me that they were spirits of deceased persons. That they entered the spirit world just as they leave the body; some good; and some evil—that they were in a progressive state. I inquired, 'Do persons ever converse with evil spirits?' Answered in the affirmative. 'Have they been deceived in that way?' Answer—'They have. 'How can we distinguish the evil from the good?' 'You must prove them.' 'How prove them?' 'If they counsel that which your moral sense would determine to be wrong, you must not follow it, and only converse with the spirits of persons in whom you had confidence while in the body.' 'Are spirits equal in knowledge?' 'They are not. We told you that we enter this state just as we leave the body.' 'Do you mean that spirits are learned or ignorant as the persons were when in this life?' 'We do.' I had at several times received communications, in which the words were misspelled, and persons sitting at the table made the remark: 'Well, we don't believe in spirits that cannot spell right.' These remarks would cause some merriment, and at one time the alphabet was called for by the usual signal, and this sentence was spelled out: 'You need not laugh at him. He never learned to spell.' 'Can spirits converse together?' Affirmative answer. 'Have spirits power over matter to move or affect it?' 'They have.' When requested to give evidences of such power, I have seen tables, chairs and bureaus move at different places, and sometimes against the apparent efforts of several gentlemen, and in the day time with the usual light and without anything to obstruct the sight. And sometimes the sounds which are produced by mechanics, in using different tools, such as a saw, hammer, plane, chisel, &c., are very closely imitated—apparently on or about the table around which the company is seated. Also the creaking of the timbers of a vessel when laboring against the waves in a storm at sea; the working the rigging, pumps, &c. These representations are usually made for persons who are familiar with such sounds and at their request. At one time when these sounds were unusually loud, I inquired the object of them. The answer was, 'To convince you.' 'I said, you cannot be spirits, for according to my theory, spirits can pervade matter and pass through it, but cannot move it and handle it, as this table has been moved.' The reply was, 'You are mistaken. We can and do effect matter at our will.' 'I have heard it said,' I remarked, 'that you sometimes manifest yourself to persons as by the touch of the hand, &c. Is it so?' 'It is.' I continued: 'It is said you make such manifestations in the dark only; this leads to suspicions with all the precautions that can be taken. Why not do this in the light?' 'Because that in such manifestations we assume a material form, and it would frighten. We do not wish to alarm, but to convince.' These manifestations, I subsequently observed, are often made on the feet of persons sitting around a table, in such a way that none of the company could do it without detection."

The investigator, a brief portion of whose statement we have quoted, inquired of the intelligence that communicated, what was its mission. Others, in these early investigations, asked similar questions, and why they communicated by the slow and tedious process they employed. The answer invariably was, "We come to benefit mankind by imparting important truths; that they were under the control of higher powers and did as they were permitted." In answer to questions in regard to whether they would always be thus limited, they replied, "We shall soon be permitted to converse through many persons and in different ways. The people now are not prepared for it."

Few persons any where possess the vigor of constitution, the indomitable courage that Mrs. Fish possessed. Night and day she labored to satisfy the skepticism of her visitors, and to explain all she knew of the phenomena. The younger sisters were not of an age to meet opposition as bravely or to assist in the defence of their reputation for honesty of purpose. They became at times greatly discouraged, and sought to abandon the sittings (and the wonder is that they were not more averse to it), therefore besides the outside enemies Mrs. Fish had to contend with, she had to encourage and stay the hands of those of her own household. Brave woman! whose persistent labors during those struggles were little understood, or appreciated by the world or by most believers in the phenomena. The spirits sometimes assisted in "family government," or in keeping the girls to the task of sitting, a task many times intensely disagreeable when in the presence of coarse, unpleasant sitters, who were brutal in their gibes and insinuations. There was one remarkable case of discipline, but such were exceptions. One evening, as an instance, Margaretta had become unusually discouraged and even refractory, and the spirits spelled out instructions and a warning as was often done, but all to no purpose. The girl asserted her independence—and the invisibles put her under a course of severe discipline. They moved articles about the room, and in various parts of the house, making a noise sufficient to frighten persons of the coolest nerves. Imploring them to desist had no effect until their work was accomplished. Finally they put the girl in a closet, rendered it impossible to find the key or in any way open the door, and kept her prisoner until nearly daylight. The girl yielded. As these occurrences were not frequent, the young girls under the discipline they experienced, and the motherly advice of the older sister and a few lady friends, ere long became almost as patient and persevering in their efforts to enlighten the public as Mrs. Fish. None but intimate friends of the family knew their great and varied trials. A few persons were beginning to

learn "the power of the spirits." The friend who happened to visit the house of Mrs. Fish early in the morning after the night's "season of discipline," found the young girls trembling from the frightful experiences of the night, and Mrs. Fish completely exhausted from loss of sleep and her labors to "conquer a peace" in the battle of the warring factions. Ordinarily there were no such frightful scenes, and no destruction of property to compel belief or submission, as at the residence of Rev. Dr. Phelps, of Stratford, Connecticut, and in some other instances, that occurred a few months later. One other instance of persistent discipline occurred at the house, the particulars of which were well known to the friends of the family at the time, and is thus briefly stated in the "History of Modern Spiritualism":

"Mr. Calvin Brown, who resided in the house of Mrs. Fish, and afterwards became her husband, being particularly opposed to the manifestations, seemed to be selected by the spirits as a marked butt for their Puck-like pranks. They threw books, pamphlets, and other small articles about his person, and though—on one occasion alone excepted—they never struck him with sufficient force to cause him the least injury, they persecuted him by intelligent signs and movements, of so strange erratic and even violent a character, as to compel him at last to own and respect their power. They often threw about the house blocks of wood with sentences written on them for the encouragement and instruction of the family."

Scoffing disbelievers in the phenomena were not the only persons with whom the family had to contend. Certain crudely developed clairvoyants, pretended believers in the phenomena, yet imbued with the idea that they had a "mission" to perform and were to be "leaders" of a new dispensation, forced themselves into the family gatherings, and the wildest scenes of rant, cant and absurdity often ensued. "Opinions" says a writer who gives an account of this class of annoyances, "of the most astounding nature were hazarded concerning the object of this movement; some determining that it was a 'millenium' and looking for the speedy reign of a personal Messiah and the equally speedy destruction of the wicked. Boisterous sounds accompanied the fervent prayers of the ranters, and wild confusion in which the invisible actors played their wierd part, added to the distraction of the already tortured mediums."

The spirits had no notion that these ignorant, fanatical religionists should "Messiah" the manifestations to any considerable extent, hence they "rapped" them down, as far as possible, and sent them elsewhere for disciples. Through all this Mrs. Fish preserved her indomitable good nature, politeness to all investigators, and never tired of giving all inquirers the benefit of her experience.

Other incidents occurring immediately after the Public Investigation, will be given in the next chapter.



**THE PHANTOM FORM;**

Or, Experiences in Earth and Spirit Life.

BY THE EDITOR.

PART SECOND.

**CHAPTER XII.**

CONCLUDED.

I EXPECTED to return, and continue my studies in the school where I had gained so many important truths, and was saddened by the thought of being again separated from Eunice and other friends. My dear mother read my unspoken thoughts and taking me aside, said: "Dear child, let not your heart be troubled, this is your home if you desire to remain. You would have been brought here before had it not been thought best to test your newly acquired power by bringing you unexpectedly into the presence of Eunice and her husband. The result proves that we had not overestimated your strength. Thalia desired to have you remain with her, but Silver Star claims you for a time. Remain and gain wisdom from her. If you wish to devote yourself to any special study, you will find every facility you desire. I am glad you have dedicated yourself to the acquisition of knowledge. Soon divine love will impel you to give to others the ennobling truths you have attained. I have long known you were adapted to the position of instructor. Your earth experience prepared you for the reception of certain principles which you will be instrumental in imparting to many a weary heart. Great will be my joy, when you realize the importance of the work to which I allude. There is no higher mission, than to present to mortals and spirits a knowledge of the purity and justice of those great laws, which if conformed to, will crown individuals with the choicest blessings of life. Ignorance of the natural, fear and worship of the supernatural, disregard of the laws of God and blind obedience to priests has kept humanity in ignorance, and filled the earth with injustice, sorrow and crime. To this cause may be traced many of the depressing influences that retard the progress of the soul, even after it has entered spirit life. You have seen something of this, but not until fully prepared by the hallowing influence of love to administer to the necessities of these unfortunate classes, will you be able to look upon the night side of Spirit Life.

"Now my child I must leave you, to join the bright band about to depart on a mission of mercy. It is charming to

know that you are drawing nearer to me in spirit and to feel as I do, that the time is not far distant when you will form one of our circle, co-operating with us in our labor of love."

Alone! It seemed that I had never before felt the full significance of the word, never before realized the necessity of companionship as at that moment. I was surrounded by beautiful forms, bright tints and sweet sounds. In the home of Silver Star, I knew warm hearts waited to bid me welcome. Then why this utter loneliness? Mine had been a stormy life! Was I never to enjoy the unalloyed felicity that blessed others? I confess that I saw little hope or inspiration in the future of which my mother had spoken so confidently. To always resign my higher aspirations for the benefit of others; see them bask in the sunshine of happiness of which I was deprived; forever to walk in the lonely valley of self abnegation, was far from my ideal of happiness. From these gloomy meditations I was aroused by hearing my name pronounced in the rich melodious voice that ever caused a tide of emotions hard to control. Looking up, I saw Gonzalo! Bowing gracefully and taking a seat beside me he said:

"If I am not intruding I will remain. This beautiful grotto is a favorite resort. Here there are no distracting influences, nothing to interfere with repose, or disturb the mind. Surely, no other spot could be better adapted to the purpose for which I came and for the revelation I have to make."

"I will first give you a sketch of my earth life. I never knew a mother's love or a father's blessing, and not until after many years in spirit life did I know who my parents were. I will not dwell upon the loneliness of my childhood, the yearnings of my heart for affection and sympathy, which was not found in the orphan asylum to which I was consigned in infancy, and where I passed the early years of my life. From the time I left it, until death closed the scene and liberated my weary spirit, life was dark and joyless, and one of constant toil. At the age of eighteen I was engaged in marriage to a lady whom I deemed in every way worthy the affection I lavished upon her. From this dream of love I was rudely awakened to learn that my idol was clay. It was long before I could realize that one so beautiful could be so false and fickle. To lose faith in her was to lose interest and faith in every one. I resolved thenceforth to steel my heart against friendship and love, go back to the isolated life for which fate seemed to have designed me. I will not sadden you by relating my struggles with poverty and misfortunes. I died, as I had lived, alone! It was many years before I outgrew the effects of earth life. I was morbidly sensitive and in this Summer Land sought only for rest, retirement and educa-

tion. Gradually my icy reserve gave way before the power of kindness. Absorbed in study, my life glided smoothly on until I became acquainted with your mother. It was the recital of her experience that awakened my interest in the great question of love, and the duties and obligations growing out of it. After years of careful investigation and earnest thought, I arrived at the conclusions expressed in the communication given to you and your sister before your marriage. My intimate acquaintance with your mother increased my interest in you. I frequently visited you and endeavored to lift the terrible cloud from your life. You will remember our meeting on your first entrance to spirit life. I had hoped you would remain and gradually outgrow the magnetic condition that enslaved you, but it was not to be; you returned to earth, and I, saddened by the withdrawal of the heart, that I felt could beat in unison with my own, gave myself more entirely to humanitarian duties. In the long years that followed I never lost sight of my ideal, nor faith in the laws which would *eventually* give to my heart its own. When your mission on earth was finished and you re-entered spirit life, I found your heart apparantly, dead to human sympathy; therefore I did not seek your presence. Now I am blessed with a knowledge of the fact, that the warmth and light of reciprocal affection is to crown my life with its glory."

Gonzalo paused as if for reply. Receiving none, he continued to speak of his affection, and closed by saying: "I read my answer in your tender eyes and glowing cheeks; this happiness compensates for years of wretchedness!"

At this moment Silver Star approached and expressed her pleasure in being the first to congratulate, and then invited us to her home, where Eunice and Thalia awaited our return.

A year had passed since that beautiful morning, when my whole life was transformed by the revelation made of Gonzalo's love; a year since my mother's departure, and now a large circle of invited guests had assembled at the home of Silver Star to make their final arrangements for a grand tour, which was to end in a visit to my mother. I was happy in the prospect of beholding the lovely scenes Gonzalo had so often pictured. I shall not attempt to describe our journey, nor the many new phases of existence I witnessed; each one presenting some thought, broadening my views of spirit life. As we approached our destination, the sphere seemed bathed in a soft, yellow light, not unlike that occasionally seen in earth life, to linger in the evening sky.

A delegation came out to conduct us to the city, if city it could be called! There were no great temples, no pallatial residences built of the most costly material, no crystal domes reflecting the mellow light, that seemed to emanate from every

object ; no broad paved avenues, no curiously designed vehicles, drawn by life-like, electric steeds, nor fairy barges moving gracefully over musical waters. Beneath our feet was a soft moss-like substance of the brightest and most beautiful green, unlike anything I had seen, extending as far as the eye could reach. Pavilions, formed of a translucent substance ; some glowing with opaline splendor, others of rich vermilion, garnet and emerald, artistically and systematically arranged and surrounded by trees and flowers of the most sublimated material and delicate designs. All had an unsubstantial, ethereal appearance, and I almost expected to see them disappear as the gorgeous temples and towers of cloud land vanish from the sky. We moved through the golden atmosphere with great rapidity and ease. Several times I was startled by the sudden appearance of friends whom I supposed to be at a distance. Of this I said nothing until I beheld the apparition of my father and in his well known voice he said : "Emily ! why have you forsaken me ?" I was so startled by his sudden appearance, that I immediately asked an explanation, and learned that the atmosphere was like a mirror reflecting the form and features of those whose thoughts dwelt intently upon any one in this sphere. Here also a spirit can hear the slightest whisper of love or hate, joy or sorrow addressed to it. This would be a sad place for the oppressor whose life had been a tissue of cruel wrongs. Such spirits never enter this sphere, "the punishment would be greater than they could bear," said our guide, and continued :

"Here come to benefactors, the prayers and blessings of those they have snatched from dens of vice and crime, from the crushing power of want, and the brutal hand of oppression. It is here that tears shed in sympathy for the sorrows of others, are transformed to pearls ; here the bread cast upon the waters of charity return. Every kind deed of love, reappears in a white blossom whose delicious aroma enfolds the pure spirit like a garment. This is the heaven where moth and rust doth not corrupt nor thieves break through and steal. Your mother resides in that large, rose-hued pavilion at our right."

At this moment we were greeted with melodious music, which seemed to come from the air above us, and immediately the long colonnade was filled with spirits hastening to welcome us.

The cordial reception and genial atmosphere of my mother's home removed all constraint and added a new charm to social intercourse. When alone with mother, she expressed her gratification with my engagement to Gonzalo ; said she had long known of his attachment to me and believed that the crown of happiness we had won would brighten, as time

increased our knowledge of the rich treasures we possessed. She had planned our journey with a desire that our marriage should take place in her beautiful home. We joyfully complied, and the simple but beautiful ceremony was performed by ourselves in the presence of a large number of invited guests.

After spending considerable time in viewing the realm we had been permitted to enter, we returned to the sphere we had left, and went at once to the elegant home of Gonzalo.

Earthly language can give no conception of the happiness that filled my soul with glory! O sad, despairing soul! O heart filled with ashes of a dead hope, look up! for beyond the sorrows of earth, there is compensation for all your woes!

Soon after our marriage I accompanied my companion on a mission of mercy and learned to love the noble work to which he had dedicated his powers. For many years I have been laboring to better the condition of unfortunate spirits. At some future time, if desired, I may give some facts of which I have become possessed while acting as missionary, and now in closing this history of my experiences in Earth and Spirit Life, I would say to all, seek spiritual culture, crown life with love and charity; then will you be prepared to appreciate the ever increasing beauty and glory of Spirit Life.

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For the SPIRITUAL OFFERING.

**THE EVOLUTION OF THE RELIGION OF ISRAEL,  
ESTABLISHED BY SCIENTIFIC EXEGESIS.\***

**X.—Prophecy in Israel: The Downfall of Ephraim.**

BY WILLIAM EMMETTE COLEMAN.

**T**HERE are scarcely any literary remains extant of the people of Israel pertaining to the ninth century before Christ. Even the accounts of this period in 11. Kings and 11. Chronicles are both meagre and untrustworthy. It is only by comparing the eighth century with the tenth that we find out that the intervening century witnessed an important advance in the religious ideas of the prophets. In the first place, the defeat of Baal by Elijah and Elisha must have impressed the Yahweh worshipers deeply with the power of their god. They had already long believed in Yahweh's superiority over other gods; but they had only ascribed to him greater power and severity in his demands. In his essence, his nature, no difference had been discovered. Yahweh was closely related to the nature-gods, and above all, to

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\* *The Religion of Israel*, a manual. Translated from the Dutch of J. Knappert, pastor at Leiden, by Richard A. Armstrong. 283 pp., 16mo. Boston; Roberts Bros., 1878. Cloth, \$1.00.

Molech and Astarte ; he was the fire-god and the light-god, jealous of his honor, terrible in his chastisements. But now thoughts very different began to enter into their notion of Yahweh's nature. The movement of events and the national fortunes rendered this almost inevitable : for the condition of both Israel and Judah was anything but happy. Hazael, king of Syria, had defeated Ephraim, and almost deprived it of power. Judah, too, had trembled before the conqueror, and intestine quarrels between the sister peoples had intensified their misery. The prophets naturally asked themselves, what all this meant? And the only possible answer was, that it was owing to Yahweh's displeasure, and his anger at Israel's unfaithfulness and the worship of strange gods. Yahweh, originally the nature-god, had been preached even by Moses, as the *holy* one, who required a holy and strictly moral life in his followers. And now it was seen that this was the most important thing in the eyes of Yahweh, and so the prophets began to lay all the stress on it. They began to see a difference between Yahweh and the nature-gods, and to leave out of sight that side of his being which he had in common with those gods, in order to emphasize the moral and spiritual side. Thus that path was entered on which could not but lead to a spiritual monotheism.

The truth of the foregoing representation of the progress of prophetic thought is evidenced from the writings of Amos, Hosea, and of Zachariah IX-XI. These prophets appeared in the northern kingdom in the eighth century before Christ. Amos came from Tekoa, in Judea, but he betook himself to Ephraim to prophecy there. Hosea preached at the end of the reign of Jeroboam II., and subsequently from 775 to 745 before Christ. Of his history we have nothing. The prophet whose utterances are contained in chapters ix., x., and xi. of Zachariah, who is not identical with the author of chapters i. to viii., and must also be distinguished from the writer of chapters xii. to xiv., lived in Judah in the days of Isaiah, but in all probability preached in Israel. Now these three prophets occupy a much higher view than their predecessors. In opposition to the bull-worship, they preached a pure monotheism. Apparently the other gods do not exist at all for them ; they call them nothing and vanity, and make no distinction between them and their images. To their mind, Yahweh is Lord of the whole earth, and guides the destinies of all nations. He is a spiritual being, and cannot be worshiped in the image of anything. He will have righteousness and not sacrifice ; for he is a god of stern morality, and emphatically demands obedience to his laws. No one can help seeing that these prophets are very different from Elijah and Elisha, and stand above them. By them Yahweh is made greater, purer, more exalted ;

with them was the belief in the spirituality of Yahweh's nature, and in his moral perfection.

Amos, and those who felt with him, must not be regarded as representing the whole prophetic party. Earlier—in Elijah's time—the prophets all held the same views, and constituted a party united by well-defined principles; but things were changed now. Amos and Hosea were opposed to the majority of the prophets, and contended against them, just as much as against the people. Amos expressly declares that he does not wish to be reckoned as one of them. The explanation of this is, that the great mass of the prophets still entertained their old views, while Amos and Hosea had acquired new ones. They had attained to a clear insight, a profound interpretation of sacred things, and a pure piety, and had left their old allies far behind. Henceforward, the great prophets stood alone, above the people, and above the majority of the servants of Yahweh.

After the death of Jeroboam II., under whom Amos and Hosea prophesied, the kingdom of Israel sped swiftly towards its ruin. King after king lost his life by conspiracy, and perpetual changes of dynasties weakened the kingdom more and more. Against Pekah (758 to 728 B. C.) came the Assyrian prince, Tigleth-Pileser, besieging several Israelitish cities, and carrying away the inhabitants captive. At last, Shalmanezar menaced Samaria. Hoshea, the king of Israel, by paying tribute, averted for a time the overthrow; but he soon broke faith, and then he saw Shalmanezar besieging his capital, Samaria. After three years defense, the city was taken and ravaged. The king was borne off prisoner, and the people were carried into Assyria. Thus the kingdom of Israel, or Ephraim, came to an end 719 B. C. Shalmanezar transplanted men of foreign stock from Babylon, Cuthah, Ava, Hamath, and Sepharvaim into the conquered land; and these, speedily mixing with the remaining inhabitants, received the name of "Samaritans." But the ancient kingdom of Ephraim was never re-established.

FORT LEAVENWORTH, KANSAS.

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NOTHING is more uncertain and unsatisfying than the hopes based upon earthly possession, which may in a moment take unto themselves wings and fly away. In the morning of life, before the eyes in the runners of this race, the *mirage* glitters with brilliant and enticing visions along the horizon's edge; but at the evening hour of famishment and fatigue, the grateful shade and inviting streams all disappear. Their splendors were printed only on the fading cloud, and in the season of extremest need they have vanished.

### Editor's Table.

#### THE SPIRIT BODY—CLAIRVOYANCE A DELUSION.

WE call the attention of our readers to an article on page 359, written by J. E. Ludlam. Our readers will be surprised to see that our usually clear minded and ever highly esteemed contributor should have written as he has upon this subject. We could hardly believe, after its first perusal that we had read aright; but second reading confirmed us in the view that our brother had become singularly mystified upon this subject. Brother Ludlam says:

“The continuance of conscious individual life after bodily death, has been attested during the past thirty years, by such an accumulation and variety of evidences as to place it beyond all reasonable doubt. The obscurity surrounding the grave has been dissipated, so far as the fact of a future existence is concerned, but as to the particular form or organization through which that life will be manifested, we are as ignorant as ever.”

We fully agree with the writer in his first statement; but we challenge him to produce a particle of the evidence so clearly demonstrating continued, conscious existence, that does not positively, decidedly, and just as clearly affirm that they retain the same form as here; in fact, in thousands of instances, their individuality has been identified by the likeness of the spirit body to the earthly form. It would be sad indeed, if true, that after thirty years investigation “we are as ignorant as ever;” have learned nothing of that life.

Our contributor with one dash of his pen repudiates all the evidence of clairvoyants, asserting that their visions are merely such “stuff as dreams are made of,” and further, that testimony of this kind is of no value to “rational Spiritualists unless supported by extraneous evidence.” Indeed! Have we not had evidence of the most decisive character, fully sustaining the claims of clairvoyance to the satisfaction of nine-tenths of the people? In fact, all who have ever carefully and honestly investigated, among them thousands who are not Spiritualists, do accept the fact of clairvoyance, because it has been scientifically demonstrated. Brother Ludlam believes in continued existence and in spirit intercourse, but sees no difference between dreams and clairvoyance “unless supported by extraneous evidence.” Our contributor says further:



"If a clairvoyant describes a scene, or event occurring, or that has occurred, a great way off, and it subsequently turns out that the alleged occurrence was an actual one, the vision is then corroborated sufficiently, and it gives us an important insight into powers of the human mind, even in this life; but until thus corroborated they are good for nothing."

Is he not aware that clairvoyance has been thus tested during the last century, by men of historic and scientific prominence? We have the testimony of Emanuel Swedenborg, one of the best and most learned men of the eighteenth century, to the fact of his seeing persons at a great distance from him, while they were yet living in this world. Also of occurrences hundreds of miles away, which were subsequently fully verified. Among these we recollect the fire in Stockholm, while he was in England. At the time the fire was raging, Swedenborg was conversing with a friend, told him of its progress, of the blocks being consumed, expressed a fear that it would reach his own residence, of the efforts to extinguish it, and just where and when it was stopped, as minutely as though he were present, all of which on arrival of mails proved to be correct. Swedenborg for over thirty years saw and conversed with the spirits of men, once the inhabitants of this earth, some, whom he had known here

We have had seers in every age and in every nation, all testifying that the spirits are men and women in the same form as when on earth. Were it not so, immortality would be valueless. Brother Ludlam accepts the evidence of continued individual existence, and of another world. If this be true, that world is a natural world, and our existence is as natural as here. Any other hypothesis is absurd. If we are not to have a body, "a duplicate of this," will our contributor tell us what kind of a body we are to have, and will he favor us with his evidence. If Spiritualistic teachings are in this respect "barbarian," please give us the more advanced and cultured view of this subject.

But not to clairvoyance alone do we look for evidence on this point. We have thousands of clairvoyants, many of them clairaudients, who hear the voices and converse with them as familiarly as with men and women yet living. All say "we were once men and women on earth, now we live in the same form as when on earth, but with more knowledge, have greatly added power.

Rev. Charles Beecher has just issued a new work as most of our readers are aware, (see notice in Review of Current Literature in this number), entitled *Spiritual Manifestations*, from which we make the following extracts:

"Here, also, we may insert the following, narrated to the author by an intimate friend, Miss Sara E. Horner, of Georgetown Massachusetts.

"About a mile from Haverhill lived my oldest sister, Mrs. W., on a homestead place. A third of a mile toward town was another old homestead, the old Ayer place, where two sisters lived, one of whom married a man by the name of Spiller. In the same town lived a famous nurse by the name of Davis, who had dressed more people for the first and last time than any other person in the county; and who was so strong of nerve that she might have sat for the portrait of Aunt Roxy, in the 'Pearl of Orr's Island.'

"Mrs. S. sickened unto death. Nurse Davis took care of her. After her death, nurse Davis went to my sister, Mrs. W., and said, 'I wish I knew how old lady Ayer looked.' My sister said, 'I don't know; she died before I came here. She must have been tall and thin, I suppose, like Mrs. S. Why do you want to know?' 'Because, the morning Mrs. S. died, I saw sitting just the other side of the glass door that opened out of the room in which she died, a short, stout old lady in a white muslin cap with a broad, black ribbon around it, a white handkerchief crossed over the bosom and fastened behind, and I wondered if it was Mrs. S.'s mother. I saw this the morning Mrs. S. died, and thought nothing of it. I saw it again the next morning, and thought that if it came again I would open the door. I saw it again the third morning, and opened the door, and there was nothing there.' As my sister could not satisfy her curiosity, nurse D.'s part of the story ends here. She made no further inquiries, and soon after died.

"Some months after, while my sister, Mrs. W., was visiting us in Boston, and had told us the story, an aunt of her husband, Aunt Nancy, who was cotemporary with Mrs. S., came in, and without telling her that nurse Davis had seen anything, I asked her what kind of a looking woman Mrs. S.'s mother was. She said, 'A short, stout old lady.' My sister, Mrs. H., then said, 'How did she dress?' She said, 'She wore a white cap with a broad, black ribbon around it, and a white handkerchief crossed over her bosom and fastened behind.' Then my sister, Mrs. W., to whom nurse Davis had told the story, asked, 'Had she any favorite seats?' She said, 'Yes. Don't you know that room that opens out of the bedroom, with a glass door? I've seen her sit by that door more than a thousand times and spin, and sing—

"Fly swifter round, ye wheels of time."

"Now, whom did nurse Davis see? For she did not know how Mrs. S.'s mother looked; and Aunt Nancy did not know that nurse Davis saw anything.

"Mr. Whittier, the poet, said, when I told him this, that it was the best ghost-story he ever heard; and he knew all the parties, which made it all the better."

The same lady gave the following:

"This one was told me by Colonel Apthorp, of Florida, so it only came second to me. Two gentlemen were travelling among the Alps: one was a lawyer, a hard-headed man, of almost infidel tendencies; the other, of a poetical temperament, who might 'see visions and dream dream.' As they were about to enter a natural tunnel, the lawyer suddenly stopped, and said, 'Who's that man there?' They were on foot. His companion said, 'Where? I see no one.' The lawyer answered, almost angrily, 'Can't see him there?'—pointing his finger. 'No, I can't, replied his companion; 'how is he dressed?' The lawyer described his dress, height, looks, severally. His companion replied, 'That's my brother; he travelled all over

this region, and he died some years ago,—and—I won't go into the tunnel.' The lawyer replied, 'Well, I will,' and went in alone. After he had proceeded a little distance, he perceived a slight tremor underfoot; he still proceeded until the tremor became so perceptible that he turned about and ran at the top of his speed toward the mouth of the tunnel. He had barely time to step one side of the entrance, when the tunnel was entirely filled with water—a water-spout having broken back among the hills. The tunnel was so small, it would have been absolutely impossible for two to have escaped with their lives, had they entered, as one did alone. Whom did the lawyer see?"

The above are directly to the point, and fully answers the purpose for which we quote them, not only proving clairvoyance, but establishing beyond controversy the fact that when we put off this mortal coil, we lose nothing of our identity. Spirits appear in form so as to be instantly recognized, and in the above case the timely appearance of the spirit saved the life of his brother.

But what will our friend Ludlam do with the noted case of Miss Fancher, of Brooklyn? Here is a case not far-fetched; it presents positive, unanswerable arguments, demonstrating all that has ever been claimed for clairvoyance, either in relation to this, or the Spirit World.

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#### CAMP MEETINGS.

**L**AST month, in a brief note, we called attention to the subject, specially with reference to this State. Since then we have received letters from Brothers M. P. Goodrich, of Ripley, and S. G. McEwen, of Westfield, in relation to the Cassadaga Lake Camp Meeting. We will let the secretary speak for himself, by publishing his letter:

##### CASSADAGA LAKE.

**EDITOR SPIRITUAL OFFERING:**—The Third Annual Camp Meeting of Spiritualists in Western New York, will be held at Cassadaga Lake, commencing Thursday, August 14th, and to end on Sunday, August 24th. The place is a beautiful grove on the bank of Cassadaga Lake, Chautauqua county, ten miles south of Dunkirk, on the Dunkirk & Warren Railroad, the cars running along within a few rods of the grounds. A hall of ample dimensions, stands, and other conveniences, are already built. The upper part of the hall building is fitted up for board accommodation, and sleeping to a certain extent. When persons desire board and lodging, they will be furnished at low rates. Stabling and feed for horses also provided. Able speakers are engaged. A cordial invitation is extended to everybody, far and wide, to come to this great Spiritual feast.

S. G. McEWEN, Secretary.

From the above it will be seen that our friends in the west part of the State are in earnest, and the Cassadaga Lake Camp Meeting has become a permanent institution.

## SCHROON LAKE.

We also made allusion last month to Schroon Lake Camp Meeting, promising more definite information this month. A letter received from C. F. Taylor, the man of enterprise who has taken the matter in hand, gives us the following facts :

Schroon Lake is located in what is known as the Adirondack Country, Northern New York. We need not stop to write one word as to the healthfulness of the country, for all know of it as one of the most popular summer resorts, because of its pure air and natural beauty. If we mistake not, Schroon Lake is about ten miles in length, a sheet of pure, bright and sparkling water; abounding with fish, and the surrounding forests with game, affording the lover of hunting and angling a fine opportunity for sport while seeking recuperation from physical and mental toil.

On the border of this lake at a place known as Lake View Point, Brother C. F. Taylor has purchased a tract of fifty acres, laid out his little town, and now offers every Spiritualist and Liberalist who will build a cottage thereon, a free deed to a lot 30x50 feet. There will be no tax on the lot for opening streets or other expenses, all such expenditures being paid by the proprietor. Lumber is so cheap, that neat cottages will cost only from two to four hundred dollars, according to size and finish. One of our Rochester friends has already told us that he should have one erected this summer. Parties from Albany, Troy, Saratoga, Ballston Spa, and other cities have accepted this generous offer. Some cottages are now being erected. Brother Taylor informs us that persons who only desire to occupy their cottages during camp meeting time, can with certainty rent them to parties who come to this resort to spend the entire warm season. A large hotel is to be built on the ground, and board can be procured at as reasonable rates as at other camp meetings. The railroad and steamboat fare from Schenectady, on New York Central road is but \$2.60, and in camp meeting time only \$1.75. We are told, that from the door of your cottage (which surely some of our friends will build), the whole length of the lake can be seen and a range of sixty miles of the Adirondack mountains. For further information upon this subject address C. F. Taylor, Schroon Lake, who will esteem it a pleasure to impart information. The Cassadaga Camp Meeting is held in August, Schroon Lake in September, so persons desirous, can attend both.

We are glad to chronicle this awakening of the Spiritualists of New York to the importance of this subject. Much of the success attending the spreading of Methodism, in its earlier and purer days, may be attributed to the effect of their camp meetings, held on almost every "Circuit." The Spir-

itualists of Massachusetts years ago became convinced of their efficacy. Lake Pleasant and Onset (of which we shall speak in a future number), have become permanent; Michigan and other States are moving in this direction. Through this instrumentality, our teachings may be scattered broadcast, thousands attend who would not otherwise hear the Gospel of Spiritualism, and at the same time our wearied bodies get rest by drawing nearer to Nature in her beautiful, leafy temple. Our further arguments in favor of camp meetings, must be condensed into few words.

1st. They are held at a season of the year usually devoted by business men, particularly in cities, to rest from the arduous labors of the year, and if properly located, as in the case of Schroon Lake, a summer resort for families, is provided at small expense. 2d. The Camp Meeting is thus made a place for recreation and amusement at the same time affording an opportunity for intellectual and Spiritual advancement. 3d. Opportunity is offered for social intercourse. Spiritualists and Liberalists from different parts of the country are brought together, become acquainted, and plans can be matured for the spread of Spiritual teachings.

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### SHE HAS ARISEN!

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WITH sad heart and tear-dimmed eye we record the event which has borne another priceless jewel from earth to glitter in the shining galaxy of the sky. Mrs. E. G. Planck, of St. Louis, Mo., passed to the higher life, February 25th, 1879. A loved friend and valuable contributor has gone from clinging arms and loving hearts to her Spiritual Home. Sweetly did the influence of guardian angels descend, encircling her with a halo of imperishable beauty. The very air was voiceful with heavenly music and balmy with the fragrance of flowers brought from the bowers of paradise, as the emancipated spirit began its aerial flight, traversing the vast ocean of celestial space, ascending the constellated stairway to the bower of beauty prepared by loving angel friends for her reception. There, the tired hand and weary brain will find repose. But husband, fond mother, loving sisters and darling child, who still linger on earth, will not be deprived of her loving presence and watchful care. "The world was made better for her having lived in it," may be most appropriately said of our arisen sister. She was especially interested in the Lyceum work. She organized one under great difficulties in Springfield, Ill., and had the full charge of it for several years with complete success, often addressed her scholars, with great eloquence, wrote plays, dialogues and arranged tableaux for them. Her Lyceum exhibitions were

pronounced by those who had visited other lyceums, to be very superior. This was remarkable, for the most of her scholars had but little culture, as they were gathered from the lower walks of life. She taught them daily at her own house and clothed them by subscriptions that she circulated herself, always giving freely from her own purse. She only gave up the Lyceum when her health made it impossible for her to continue her labors. But she did not resign until her health had suffered from this great care. Her peculiar adaptation for this work may be inferred from her beautiful poetic and prose productions that have appeared in the Young Folks' Department of the OFFERING. We cannot forbear copying the following beautiful, affectionate words from the private letter of her sister, dear Mrs. Osborn, whose writings our readers so fully appreciate. She says :

" If it were not for the beautiful summer-land where I know my darling sister is resting, I should despair. It has been too much for us all. We have been more like twin sisters, together at home and abroad. In our aspirations, music, and in all things, congenial. Truly, I feel alone; all alone. But I will try to live to raise darling Katy, the sacred gift of my dear sister. She was very ill five weeks, suffering constantly, but never one impatient word. Was conscious all the time; left directions in regard to the child, and arranged everything. Said for many months that she would not live to see the spring flowers. Told us from the first day she was taken that she would not get well. Talked many times of the summer-land, promising to return when rested. Calmly took a long farewell of Katy, telling her what to do when her mamma was gone. The darling promised all that was asked. With a quivering heart and burning tears she said good-bye to her best friend, who was soon to leave her. We never can get over this great sorrow. I can write no more. I inclose verses that were given to me inspirationally, months ago. You can publish them if you like, as they were especially admired by Lizzie."

The following are the beautiful stanzas referred to :

DARLING, THOU ART SLEEPING.

Dearest darling, bird of beauty,  
 In the valley thou art sleeping—  
 Grieving spirits, like the sea waves  
 Dampen flowerets with their weeping;  
 Like the wild winds, moaning, wailing,  
 Through the green moss sadly sighing,  
 Broken-hearted loved ones linger,  
 Where thy cherished form is lying.

Like a rose-bud, blighted, withered  
 By the blasting storm of sorrow,  
 Swift exhaled thy warm breath upward,  
 Where life's buds bloom on the morrow,  
 Bloom with beauty full of glory,  
 By the light of love unfailing,  
 In the angel woven garland,  
 That the spirits bright are holding.

The following extract from a Springfield, (Ill.) paper, we copy, because it speaks so justly and truly :

“ The remains of Mrs. E. G. Planck were brought to this city on Wednesday, to rest beside her loved ones in Oak Ridge Cemetery, in this, the home of her childhood, and we cannot refrain from a few words in memory of the truly gifted and noble one who has passed, without a murmur, from a long and painful illness into sweet rest.

“ She dwelt upon the mountain top, and into her life were breathed the reflected beauties of God and all things beautiful, and when sorrowing hearts needed a comforter, or distress cried for aid, there was she found, regardless of self.

“ She was a fine writer of both prose and poetry, musical composer and sweet singer. She leaves a mother to whom she has ever been all that a faithful and loving child could be ; her husband, and one little daughter, Katy, the darling of her heart ; also brothers and sisters dearly beloved.

“ She lived and died in the beautiful religious belief taught in the ancient and modern times, that our loved ones live and return to us again as ministering angels, and left the request that her child should be brought up under the same teachings.

“ The funeral services were conducted by the Rev. Robert Nourse, to whom the relatives tender their sincere thanks for the words of comfort spoken ; also to the many friends present, whose sympathies were so kindly given.

“ Upon the bosom of mother earth we lay the form to rest, and with upturned eyes, see the arisen, glorified spirit enter the gates of the ‘ beautiful city,’ with this sweet assurance :

“ There is no death ; the stars go down  
To rise upon some fairer shore,  
And bright in heaven's jewel'd crown,  
They shine forevermore.

Born now in that undying life,  
They leave us but to come again :  
With joy we welcome them—the same  
Except in sin and pain.

And ever near us, though unseen,  
The dear immortal spirits tread ;  
For all the boundless universe  
Is life—there are no dead.’ ”

When we commenced our labors in St. Louis in the spring of 1877, Sister Planck was one of the first to extend to us the hand of greeting, and from that time until her departure her friendship faltered not. Little did we think when we parted from our friend last October, almost the last one to take our hand and kindly caution us as to our own health, and then give us the parting kiss, that it would be the last one ; that she would be the first one to go. We are sure that the readers of the OFFERING who have enjoyed the pearl thoughts and rich poetic effusions from her active brain and willing hands, will unite with us in the hope that our fraternal relations may

not be entirely severed. We hope and believe our sister will seek and find a medium whose sensitive organism will respond to her vigorous brain and loving heart.

“ I shall know her there ! I shall know her there,  
By the shining folds of her wavy hair,  
By her faultless form with its airy grace  
That an angel's pen might fail to trace—  
By the holy smile her lips will wear,  
When we meet above, I shall know her there !

I shall know her there, and her calm, dark eyes  
Will look in mine with glad surprise,  
When my bark, wild-tost o'er life's rough main,  
The far-off port of heaven shall gain ;  
Though an angel's robe and crown she wear,  
By the songs she sings, I shall know her there.”

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### FLASHES FROM THE INNER LIFE,

BY THE EDITOR.

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THE WHITE hands were folded, the dear eyes closed forever ; one golden curl rested lovingly against the waxen cheek. This beautiful casket so motionless and cold, was all that remained of our household pet. The clock on the village church had tolled the hour of twelve, the weary watchers had fallen asleep ; all was quiet.

A door softly opened and the drooping form of a woman entered the chamber of death. The silver moonlight flooded the room with its brightness. The odor of flowers made the air almost oppressive. A swaying vine startled the advancing form and she sank upon the floor, filled with dread. She had overestimated her strength, and now when so near her darling, could only extend her arms and moan in speechless agony. Blinded by tears and utterly crushed by this great sorrow, alone in the presence of the idol, soon to be torn from her, she gave vent to her long suppressed grief. It was not until the stroke of the clock warned her of the flight of time, that she gained partial control of her bewildered senses, and arose to approach the casket. Language cannot portray her astonishment and joy upon beholding her child standing in the moonlight, her face radiant, her arms extended to clasp the loved mother. Her natural and life-like appearance, distinct utterance and loving words dispelled all doubt and fear from her heart. Soon the beautiful spirit disappeared and the mother hastened to communicate the joyful intelligence to her loved companion, when lo, he stood beside her ! Having missed her and



fearing the result of her long vigil, he had entered in time to see the emancipated spirit.

From that time peace folded her white wings over aching hearts and wiped all tears from the eyes of those who were ever after conscious of the presence of their darling.

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I am cold ! The wind cuts like a knife and the icy pavements have almost frozen my feet. Oh, that I could die and be swept into oblivion ! Were it not for memory with its reproachful voice and cruel sting, I could endure the humiliation and the sufferings of the present. Thoughts of the past, throng and crowd my brain until I am almost mad ! Who would have dreamed, that the proud, the beautiful and once admired Inez could have come to this ? To die is sweet, but oh God, to die in the street ! I will drag this emaciated, tottering form, this starved, freezing body and this broken heart to his door, and breathe my sigh at the feet of him who has been the serpent that charmed me from home, friends and all that life holds dear. He won the priceless boon of womans' love, only to trample it under his feet ! oh, how brightly the lights shine and flash through crystal glass, and what rapturous sounds of music float out upon the wintry air ! I will look in ! Oh what a sight ! Alfred ! Alfred ! look from the form of loveliness by your side to the window ! He looks ! ah he sees ! I am Inez come to curse you and die !

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### Editorial Notes.

THE OFFERING'S HISTORY OF SPIRITUALISM.—We feel a peculiar satisfaction in the work we are accomplishing, by giving to the world in a series of articles, the many instances and occurrences connected with the rise and progress of Spiritualism. We have been specially favored in this direction.

*First*, In being located in Rochester, where the great movement was inaugurated by the unseen powers who had the work in hand. In being thus located, we are brought in daily converse with persons who participated, and were conversant with all the circumstances connected with the first manifestations. Among these vetrans we name Mrs. Amy Post, Edward Jones, Schuyler Moses, Benjamin Fish, Sarah E. Burtis and E. C. Coddington.

*Second*, We have been specially fortunate in placing the writing of this history in the hands of R. D. Jones, Esq., eminently qualified to gather up the important and now deeply interesting facts connected with this wonderful movement, that has electrified the world and caused it to look in aston-

ishment and with somewhat of awe upon its revolutionizing tendencies in all the relations of life, social, civil and religious. Mr. Jones was an actor with the others we have named in the first developments, and being intimately acquainted with all the early participants, he is gathering up every thread of the interesting history so important to be preserved to the world.

In view of these favoring considerations, we repeat our satisfaction in being the instruments for this work. We feel that our spirit friends have led us in a way we knew not of, and brought us here especially for this purpose. All will read with absorbing interest the chapter in this number. Interesting facts are brought to light never before published, and the narrative possesses all the interest of a romance, and much more to every Spiritualist. The history will increase in interest as it progresses.

Let every reader reflect, and yet the fact can hardly be realized, that only thirty-one years ago, in the city of Rochester, a surging, swaying crowd of men were only kept from mobbing and perhaps taking the life of two little girls and the friends who surrounded them, by the determined effort of the chief of police, aided by a strong body of his best men! Why, this demoniac demand for the destruction of the innocents? Simply this and nothing more: they, without any choice of their own, were involuntarily made the instruments of a power they knew not of, but claiming to be the spirits of men and women once inhabitants of this world. They brought a new light to the world and the rabble cried crucify them! crucify them! Rejoice with us, kind reader, they did not succeed! Now how great the change! In the same city, we have had the privilege for the last six month of addressing twice every Sunday, one of the most intelligent congregations that can be found in the State, and uniting with many hundreds in commemorating the thirty-first anniversary of the event that revealed through these little girls the existence of an intelligent power, producing the phenomena. And this is not all the encouragement we have. We know whereof we speak, when we state, that there is not a church in this city, from the two extremes, Roman Catholic to the Unitarian, in which a greater or less number of believers in the teachings of Spiritualism cannot be found. The work goes bravely on!

Let all our friends remember, that only in the OFFERING can this full history be found. Should we not have a large addition to our subscription list in consequence? The history will run through most if not all the numbers of the coming year. We can send to new subscribers the back numbers from commencement of this history, or it can be had in the bound volume. See prospectus on last page of cover.

THE SPIRITUAL OFFERING, VOL. IV. With this number we close Vol. III., and with next No. to be issued we commence Vol. IV. Our readers will notice that in this issue we have increased our reading matter by adding a number of pages, and we point with pleasure to the excellence of its contents. Our friends have before them, at a cost of only one dollar, a volume of 400 pages (if all have been preserved) ready for binding, which will add to their library a book of lasting value. If copies have been lost, we can supply all but the first

Our new volume will be favored by our present corps of able contributors, with the addition of at least two new ones. ITS ATTRACTIVE FEATURES will be; at least one Illustration in every number. (May will have two). The interesting Biography of Prof. S. B. Brittan, will be continued, in which we get much that transpired in the early days of Spiritualism and that are thus made matters of history, "Modern Spiritualism, Its Development in Rochester and Subsequent Growth," by R. D. Jones, will be continued. In this record we are giving facts never before published and of deep interest. In the May number will be commenced a series of articles entitled "The Industrial Problem," by J. S. Loveland, a subject, at the present time, of absorbing interest to every American citizen. In the May number will appear the first chapter of a new Inspirational Story, by Mrs. Fox, entitled, "Disembodied or, Two Lives." The title (which is all that is known of what is to follow) indicates that it will illustrate something of the wonderful power of the spirit while yet living in the outer form.

We now make an earnest appeal to our subscribers, and to all who favor the publication and sustaining of the only Magazine in America devoted to Spiritualism, to aid us by extending its circulation. We will labor earnestly, faithfully, to make the OFFERING worthy the support of every Spiritualist. To sustain the Magazine, and to make it all we desire, we must have a larger support by subscriptions. If all will aid, we can enlarge, improve and place it upon a substantial basis. The Spiritualists of America should sustain one Magazine. Will you, kind reader, as soon as you have perused this, please enclose us subscriptions for one year; then go to work to get at least one new subscriber.

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A WELL MERITED TRIBUTE.—We clip the following reference to the veteran editor of the *Banner of Light* from the *Santa Barbara Independent*, edited by Warren Chase. The extract so well expresses our own estimation of our respected brother, and as we confidently believe of a large majority of the Spiritualists of the United States, we cannot forbear giving it a place in our Magazine, where it may be preserved

in bound volume and read by the children, and children's children of our present subscribers. The work of Luther Colby for the cause of Spiritualism, will build for him a monument of love and honor when the name of his traducers shall have been forgotten :

“Luther Colby has been the editor of the *Banner of Light*, published in Boston, ever since it started, nearly a quarter of a century ago, and has been connected with the press of that city for half a century. For honesty, stability, integrity and devotion to his work, which must always be in harmony with his conscience, no man stands higher. For several years we had both intellectual and business relations with him and his partner in that paper and publishing house, and never had the least reason to complain ; but, on the contrary, had every reason to become more strongly attached to them the longer our business relations continued. As an editor, Mr. Colby ranks high in the fraternity. His articles are always candid, strong, clear and intelligible. He is never personal nor vindictive, but ever charitable, as some think too much so ; but it is a virtue and not a fault.”

D. M. BENNETT CONVICTED.—Just as we go to press, we learn that such has been the result of the recent trial of the editor of *The Truth Seeker*, under the infamous Comstock law enacted, ostensibly for the suppression of Obscene Literature, but as it now appears, judging from the character of the agent selected to enforce the law, and from his nefarious acts ; the motive seems rather to be, to make the agent and the law, instrumentalities in the hands of priestly bigots and their minions, to suppress all free thought publications. We have not thought it possible to convict and imprison Mr. Bennett under this law, so obnoxious has it become to the thinking people of this country ; and, even yet, we cannot believe the liberty loving people of America in these closing years of the 19th century, will submit to such a gross violation of the Rights of Man. This decision will arouse the people to action, and if we mistake not, to such a pitch of indignation as to cause the repeal of laws under which such an outrage can be perpetrated. If the demeanor of Judge Benedict and some of his rulings in excluding evidence offered by the defendant, are reported correctly, his name will be as much detested in the future as is that of the notorious Judge *Jeffreys* of the 18th century.

A. J. DAVIS' CLASSIFICATION OF SPIRITUALISTS.—Our regular contributor, John Wetherbee, favors the readers of the OFFERING with his views of A. J. D.'s attempted arrangement of Spiritualists into classes. We think his sharp criticism of the “Great Seer” a very clear and effective one. The task Mr. Davis has assumed is about as easy to accomplish, as it would be the attempt to draw a line between the good and bad of earth. The communication will be found among “Voices of the People.”

**MIND AND MATTER.** In this number, dated March 22nd. the editor of this new, and earnest weekly Spiritualistic paper, opens the debate between himself and W. F. Jamieson, upon the question, "Is Modern Spiritualism True?" The opening of Brother Roberts, is a clear presentation of the subject, indicating that the discussion on his part will be honest, forcible, and fearless. The demand upon our pages for this, our closing number, prevents our publishing extracts from the opening article of the editor. We hope to do so hereafter, but we advise our readers to send for *Mind and Matter*. Enclose \$2 to the publisher, 713 Sansom st., Philadelphia, or send us \$3.50 which will pay for *Mind and Matter* and the OFFERING one year.

**THE DAWNING LIGHT.** We have received from Messrs. R. H. Curran & Co., Publishers, a copy of this beautiful engraving, a perfect and exact picture of the home of John D. Fox and his family, at Hydesville, N. Y., occupied by them on the 31st day of March, 1848. The artist, Joseph John, inspired by a desire to leave something of this kind to the world, visited the locality, obtained an exact sketch of the premises, and pictured the spiritual visitants as they surround the building and rap for admittance. He has faithfully executed his task, and this beautiful illustration of the birth-place of Modern Spiritualism should decorate the home of ever Spiritualist in the world. See the advertisement of Messrs. R. H. Curran & Co., in this number.

**WANTED.** THE SPIRITUAL OFFERING for November 1878, —(No. 1, Vol. III). All persons who have undamaged copies of above date, will greatly oblige us by sending the same to this office. We give the party sending, credit on our book for next year's OFFERING, or we will send any 25 cent book we have for sale. A great many persons to whom we sent that number as a specimen copy have not returned it as requested. Will those who see this notice, please do so?

**NORA RAY,**—Is a spiritual story of real merit and deeply interesting. Nora, under spirit direction, was made a successful instrument to unveil a foul plot and bring the perpetrators to justice. Sent post-paid on receipt of fifty cents, at this office.

**TO ALL IN ARREARS,** and all whose time expires with this number, we urgently appeal for renewal and immediate remittance, and at the same time, at least one New Subscriber.

Persons to whom this number is sent, who do not wish to subscribe, after reading will please return, with their name and P. O. address on cover.

## THE VOICE OF THE PEOPLE.

JOHN WETHERBEE, BOSTON, MASS.

Our once bright and shining light, Andrew Jackson Davis, seems to be driving at something, by the articles he writes in his column of the R. P. J. *First*: He divides the Spiritual camp into hemispheres, one however, larger than the other, the deficiency of the volume of one made up in the other by quality of thought. Then he finds the harmonial philosophy to be the neglected, but central sun, and modern Spiritualism only the satellite to it. And now he has reached the point of classification of individuals arbitrarily into groups. In past years I have looked upon A. J. D., as I would the Apostle John, the one beloved of spirits, or Spiritualism. He had almost become an authority, would have been an authority in any new division of thought, except, that Spiritualism does not take easily to an authority. In his early manhood his abnormal and transcendental life fairly put his individuality into the shade and the new awakening of modern Spiritualism, knew him through his "Divine Revelations" and "Great Harmonia," and they were enough to immortalize any man. Then considering that he had no educational advantages and they were produced in an abnormal and unconscious state; First under mesmeric and then under spirit influence; made them almost like the word of God, mysterious as well as instructive productions.

It has seemed to me that his later writings show a great falling off when compared with his early or abnormal ones, and they have floated into the public mind more on the momentum of his early prestige, than their intrinsic merit. Now observing this, I very naturally, have my cogitations and when the good of the cause requires, it seems to me I ought to spill them over into the public print. I have no battle to fight with Brother Davis, and can say with the ancient "not that I love Andrew less, but that I love Spiritualism more," and by Spiritualism I mean in this connection "Phenomenal Spiritualism," for the only distinctive feature of modern Spiritualism is the phenomenal part, which Brother Davis most unwisely (being so much its debtor), with a clique, who have psychologized him, has asked to retire into back seats.

My cogitations are after this wise: A. J. Davis awoke one day in mature life and found himself famous, one of the leading saints of this dawning light. You know it is very hard to discriminate between the man and his productions; he has, and does, and ought to have the credit of them, whether he is but the passage way, or is the flow also. We often find ourselves doing honor to a medium who has manifesting power, who we would not be drawn to as an individual, minus the power; I mention this to make myself clear and taking a social view of the matter. In Mr. Davis's case, the man and the medium both command position.

I rather think that our friend Davis wishes the credit of his great abnormal efforts, on which his reputation rests as being his own, and not a "royal road" to knowledge, that is a spirit influence, and the spirits have left him to come to his senses and learn, as perhaps he has, that he is not the man with a pen that he was once; And while thus left, to paddle his own canoe as the Indian said, some "Diaakka" has inspired him to come to the front as the "coming man" with power to say with authority what Spiritualism is, or what its corner stone is; forgetting what he ought to know, that the "*Head Center*" of modern Spiritualism is in the spirit world, not in this world. I am afraid the open eyed speakers the unentranced lights, the ethical talkers and writers, who seem to be, in their own eyes the backbone of Spiritualism, have had a bad influence on Brother Davis and I think he and the clique of "intellectuals" referred to, will all come to grief, and find that modern Spiritualism will roll on with its own light and heat and the strong and popular flavor of the institution will be its phenom-

enal manifestations; That hearts will continue to be trumps, and not heads, and Brother Davis by his record ought to have sense to see it, but I am afraid he don't because the heads are in his light.

Mr. Davis says modern Spiritualism has already given definite, practical expression to the principles of natural selection, not only, says he, is there a definitely marked variety in the manifestations, but there is a strongly pronounced classification of the working advocates in the vineyard of the new dispensation.

Class I. Educational Spiritualism.

Class II. Christian Spiritualism.

Class III. Reincarnation Spiritualism.

Class IV. Magical Spiritualism.

Class V. Phenomenal Spiritualism.

I think he will hardly find the advocates of our vineyard growing in the hills or rows as thus laid out by him. At a rapid glance, I see among the Educational class some who would feel insulted to be called Spiritualists, and many who are more Materialists than Spiritualists; some as prominently Reincarnationists as any in the ranks. So of the class, Christian Spiritualists; some there, are Christian with Christ left out, and seems to me also many of the Phenomenal class are more Christian than some thus classified, and also as accented Educational as any so classed. I do not propose, however, to discuss this classification, I will leave it for those whose names make up this galaxy of stars or rays of Davis' spiritual spectrum. I am glad I was a star of the 12th magnitude and of course was not visible without a glass, and so cannot get into wrong company.

I think the law of natural selection a good one, and founded in nature and will work, and is working to definite ends, but do not see any evidence of it in the classification of Mr. Davis, and I think the Darwinian idea of "the survival of the fittest" good also, and by its working I expect the fittest will survive in the ranks of Spiritualism, and notwithstanding the late onslaught on the Physical manifestations and the disposition to crowd the mediums for phenomenal Spiritualism into the background as of no account, and that the Educational class contains the life of this new awakening. I expect under the working of this law of Natural Selection and the survival of the fittest, to see the Phenomenal class endure and increase and become an established fact admitted by all. Without it, preaching is but vanity and vexation of spirit. The positive knowledge to the senses of the perpetuity of man beyond death, is demonstrated to mankind, and that is a phenomenal fact; without fact, "Divine Revelations" and ethical teachings are empty sounds or tinkling cymbals; but seek first the fact, make sure of that, then you have the life that now is and that that is to come.

THE SPIRITUAL OFFERING for March comes to us from its office in Rochester, N.Y., with a fresh face and an interesting table of contents. The fourth chapter of R. D. Jones's series on "Modern Spiritualism, its Development in Rochester, and Subsequent Growth," is the initial article; Chapter X. of the biography of Prof. S. B. Brittan is of marked attractiveness; Mrs. Nettie Pease Fox, editor, has a contribution of some eight pages on "The True marriage"—the matter composing it having first been given expression to in shape of a discourse delivered in Rochester, January 19th, in response to a question from the audience; John Wetherbee treats of "Prevision," Prof. J. R. Buchanan speaks of "Mediumship," A. E. Newton has a brief sketch entitled "How to Feel Good," and editorial notes, a continuation of "The Phantom Form," poems, Young Folks' Department, etc., combine to make up a fine display on the literary plane. One more number will complete the *third volume* of this worthy and enterprising publication, and its proprietors announce that if five hundred additional subscribers can be obtained they "will enlarge to 80 pages, to be continued at the present price."—[*Banner of Light*.

G. B. CRANE, ST. HELENA, CAL.

I am not disposed to enter into the controversy in relation to the reliability of mediums, the justice or policy of subjecting them to test conditions; but hope that some of your very able contributors will give your readers the benefit of their opinions as to the possibility of mediums of the strictest and most sterling integrity when in their normal condition, being so controlled under influence, as to become or act dishonestly.

One of the best mediums I ever saw—the first time she ever saw or heard of me—gave my domestic history, past and present. This led to a personal acquaintance. Then, in a large public meeting she singled me out and repeated that history, and asked me to state to the company whether it was true.

Subsequently, I took a noted, uncompromising Materialist, of whom this medium had never heard, and who by the way, had never seen a medium, to see her, and "see me humbugged." He left with his annihilation faith entirely upset. What purported to be his parents, came, gave their names, described his birthplace in Germany, requested him to play the piano, kept exact time to the tunes by levitation of the table, informed him of the presence of a German friend, who was drowned long ago, the circumstances and place of the drowning, and numerous incidents of his child-hood, that no one in California but himself knew anything of; and one fact which he had forgotten, but which he was made to recall by the recital of associated events. And thus, through the instrumentality of this medium, who had once betrayed, what appeared to me to be at least *prima facie* evidence of dishonesty, was this worthy gentlemen converted from the gloomy belief, that all is to end here, to a knowledge that death is but the development of a higher life in which our social relations will be renewed, and our capacity for enjoyment and progress toward perfectibility enlarged.

TRYPHENA C. PARDEE, ELLINGTON, N. Y.

There is a mystery in regard to your beautiful OFFERING that was certainly shown me in a vision 44 years ago last April. I then saw just such a magazine. I well remember the title, "SPIRITUAL OFFERING;" the same has been presented to my view several times within the last fifteen years in what appeared to be a field of heavenly light. The "*voice of angels*" was shown me at the same time and in the same manner.

In the long ago vision I was permitted to read many articles, and strange to say, I now recognize many things that I then read.

In the October number I recognized "The two Glasses," "The Morning Concert," "Death of the Fairy," "Contemplation of Death," all to have been read by me in that mysterious experience; and there are many passages in the "Phantom Form" that seem very familiar, but I do not remember to have read the whole story. O, the powers of life, who can fathom the smallest thought. Your magazine is a SPIRITUAL OFFERING indeed.

MARY C. CLINE, SALEM, OREGON.

Your very excellent Magazine sends a glow of spirit light to our starving souls, that has been reached so deeply by no other production of its kind. May the good angels ever guide you spiritually and financially, to sow the seeds of harmony and purity in earth souls that are in such great need of spiritual light.

We humbly pray that our own dear spirit friends may drop in their might toward assisting you on with your noble work, with a sincere prayer that you may be ever guided onward and upward.

THE SPIRITUAL OFFERING for March contains a fund of information concerning Modern Spiritualism, and treats of subjects of general interest to Spiritualists and others.—[*Cape Ann (Mass.) Advertiser*.



THE SPIRITUAL OFFERING for March is ready for delivery. Its contents are exceedingly interesting, the contributions being from the best, deep-thinking, logical and philosophical writers of spiritual literature. Besides these valuable essays, poems, and other articles of merit, it is edited with ability. It is a Magazine that should be in every library, and at the end of the year the twelve numbers should be bound in one volume, and thus added to the imperishable literature of the age. It is printed in Rochester, N. Y., once a month, at the rate of \$2 per year.—[*Mind and Matter*.

MRS. C. B. BUSH, SANDY CREEK, N. Y.

May your OFFERINGS, each and all, as they are sent forth to the weary, hungry seekers after truth be indeed *Spiritual*, consisting of fruits and flowers, culled from the balm-breathing gardens of God's abounding love and wisdom, and to the wanderer groping amid the fogs and mists of theological error, may they be as the torch of truth, lighting the way to brighter plains and fairer skies.

MRS. E. L. SAXON, NEW ORLEANS, LA.

I like the OFFERING, and admire its dignified tone and beautiful style of get-up. When I can do so, I will gladly give you a contribution, and thank you for desiring it. I am troubled in having thousands of cares, resulting from having become interested in many poor during Summer, and my own family are not free from illness.

C. G. BROWN, SHELBYNA, MO.

We repeat our entire satisfaction with the OFFERING, and admire its outspoken language in opposition to old Theology and bold Materialism.

S. L. RUFFNER.

I am highly pleased with OFFERING and shall continue to take it whilst it keeps up to its present standard of worth as a literary journal.

PROF. J. R. BUCHANAN, NEW YORK.

I am well pleased with your last number, and the general tone of the OFFERING.

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## REVIEW OF CURRENT LITERATURE.

BY WILLIAM EMMETT COLEMAN.

*Spiritual Manifestations.* By Charles Beecher. 322 pp., 12 mo. Boston: Lee & Shepard. Cloth, \$1.50.

About twenty-six years ago, Rev. Charles Beecher read a report upon the "Spiritual Manifestations" of the day, before the Congregational Association of New York and Brooklyn, in which, while admitting the reality of the phenomena, he attributed them to the action of evil spirits. "We are entering," said he, "on the first steps of a career of demoniac manifestations, the issues whereof man cannot conjecture." Returning to the fray again, after a silence of a quarter of a century, he has now placed before the world a much more pretentious work than was his former effort anent the signs and character of the modern *dunamos*. In his recently published work he has elaborated at length a comprehensive theory of the origin, scope and mode of operation of, and the objects to be attained by, supramundane influence upon our planet from the time of Adam to the present day. It need scarcely be said, that the point of view of Mr. Beecher is the traditional Christian. Accepting, as he does, the truth of the whole Bible as it stands, either as the embodiment of literal history or of symbolic verities,—recognizing as undoubted truth all the myths, legends, unhistorical traditions, willful interpolations, etc. (the rubbish of the book, so to speak),—we can at once perceive, that, starting from so untenable a basis or foundation, the superstructure upreared thereupon must be largely unsubstantial and chimerical. Mr. Beecher has evidently formulated in his mind a gigantic

scheme of spiritualo-materialistic development,—a system of subjective speculations, evolved from his own inner consciousness: and, having this system ever before him, he has endeavored to read his unique ideas between the lines of the Bible, from Genesis to Revelations. His whole book is an attempt to unite Christianity, as he understands it, with Spiritualism, also as he understands it; his theories of both being decidedly original, and peculiar to himself. The facts, theories and arguments are consistently presented throughout the volume; the subject being well handled, the interest well sustained, the style clear and perspicuous, the language well chosen and direct.

The starting point of Mr. Beecher's philosophical system is the individual pre-existence of spiritual beings prior to their material incarnation, all human souls being incarnated pre-existing entities. This postulate is the nucleus around which all his thoughts have clustered, the pivot upon which his entire scheme of spiritual incarnation and manifestation turns. It is needless to inform the readers of the OFFERING, that, in the opinion of the reviewer, the pre-existence of the human soul is unscientific, unphilosophical, and a fallacious conjecture of immature and mystic mentalities, without the least warrant in nature, material or spiritual. Mr. Beecher thinks that prior to the Adamic creation of Man there existed in the invisible world, under the leadership of a prince of commanding intellect [Satan], great numbers of imperfect and selfish spirits, constituting an organization whose influence was hostile to man (man here referred to being presumably pre-Adamic man). In the Eden tableau—as pictured in the first chapters of Genesis—man was incarnated on earth, from pre-existent spiritual conditions, by "objective materialization, and the account handed down to the time of Moses, and by him incorporated in the Book of Genesis. In this tableau Adam represents the human race, the serpent represents the invisible hostile organization; and the action is both retrospective and prospective, shadowing forth the race's exile from heaven, the age-long conflict with the invisible cosmocracy, and final victory." The incarnation of man on earth is regarded as being effected for remedial purposes: human beings are pre-existent undeveloped or evil spirits, who, for purposes of improvement and purification,—for the "practical regeneration of the moral universe,"—are incarnated in material bodies on this planet. Taking the Biblical narratives from Adam down, the supernatural and miraculous occurrences therein recorded are discussed *seriatim*; and are asserted to be a series of "spiritual manifestations" emanating from the "Lord," their primary import being the counteracting of the demonian influences of the hosts of evil spirits,—the cosmocracy, as they are termed,—which are incessantly excited upon their brethren, the materialized spirits of earth. The Bible may, in this light, be regarded as a history of the struggle between Jehovah and Lucifer for the possession of incarnate man.

Passing over the intervening period, the description and explanation of which occupy over two hundred pages of the work, we approach the incarnation of Jesus and its import. Jesus was a "star of the first magnitude," a glorified spirit, of the upper firmament; and, in the course of the great moral and intellectual combat between him and the leader of the internal host, he, in the fullness of time, descended to earth and assumed a material body for the purpose of dwelling among men and indicating to them by his example and precepts the proper course to pursue in order to become regenerated and be restored to their rightful heritage in the upper world. This plan being violently, interrupted by his crucifixion, its execution was postponed; and, says Mr. Beecher, "the day is at hand when it will be resumed and carried out, without further interruption, to perfect success." At Christ's second advent, all those spirits that have passed from earth unreclaimed, unreformed, will be allowed to re-incarnate themselves on earth in order to avail themselves of the remedial influences with which the world will then be filled; while those already reformed, regenerated, will

be transplanted into their original celestial and immortal condition. Readers of Kardec's *Spirit's Book*, of which Mr. Beecher speaks in high admiration, will observe many points of agreement between its theories and those of the book under review; indeed, we venture the opinion that Mr. Beecher is indebted to that work for much of his ingeniously constructed system of philosophy.

Our author seems now to believe, that, in these latter times, good spirits may possibly communicate as well as evil,—that if all deceptive and impure spirits be debarred from communication, and efforts be made to prevent their influence being felt among the children of earth, then communion with the good and pure of heaven would be enjoyed by men; all this being preparatory to the grand "spiritual manifestation," the second coming, re-incarnation, or materialization of Jesus, which event Mr. Beecher seems to imply as not in the distant future, but right at hand. Among the deceptive spirits, Mr. Beecher, in common with Christian Spiritualists generally, includes all those denying the truth of the Biblical narratives or the prevalent conceptions of Jesus' exceeding grandeur and saving potency; in other words, rationalistic or free-thinking spirits. All such are "of their father, the devil," and must be excluded from communication with man.

Viewing the work as a whole, we are compelled to regard it as fallacious in all its parts; its premises are wrong, to start with, and so, perforce, the theories and reasonings deduced therefrom are misleading and erroneous. No conflict between good and evil spirits such as described has ever taken place or ever can occur. The author's bands of malignant demons are but the empty chimeras of a theology-cursed brain. There are, of course, undeveloped spirits in spirit life, but there are no such fiends as he and some superstitious Spiritualists imagine to be constantly harassing, tempting and tormenting man on earth. Obsession, demoniac infestation, is an unreality, born of ignorance and incredulity, held by superficial observers and thinkers, but discarded by all clear-headed psychologists and mental philosophers. It is, we know, one of the current superstitions of many Spiritualists, but it is destined to pass away in time, consequent upon the advance of knowledge and the better understanding of the abnormal mental phenomena. Many of the best thinkers among Spiritualists reject the whole diabolical theory in well-merited detestation, and wise and lofty spirits indignantly deny the blasphemy against the spirit-world involved in the foolish cry of obsession. For a thorough examination of this whole question, by a highly-developed spirit-teacher, reference can be made to a pamphlet entitled *Spiritualism versus Diabolism*, by Mrs. Maria M. King.

We fail to perceive how this book will be of any value to the world, but that rather, it is capable of being productive of harm, owing to its advocacy of erroneous and, in some instances, pernicious theories. Its writer we should judge to be afflicted with *demenomania*,—to use a colloquial expression, he has evil spirits "on the brain," to an alarming extent. It is impregnated with Bibliolatry and Jesus-worship, and therefore wrong; its Biblical exegesis is unwarranted by science, philosophy, rational theology and Spiritualism, and therefore wrong; it advocates Christian Spiritualism, and therefore wrong; it teaches the constant influence of "devils damned" upon human affairs and human responsibilities, and therefore wrong; it advises the non-exception of rationalistic and common-sense revelations from the spirit-land, and therefore wrong; it postulates the individual pre-existence of all human souls, and therefore wrong; it inculcates a modified form of re-incarnation, and therefore wrong; it posits the existence of a personal devil, and therefore wrong; in fine, it is altogether wrong, and not one idea of value does it give, not a single ray of new light upon the much-vexed problem of "spirit manifestations" does it flash athwart the misty obscurity now enveloping them. In honesty and candor, we can say nothing more favorable; would that we could do so conscientiously, but truth compels this unreserved and adverse criticism.

*In the Supreme Court of the State of Oregon, January Term, 1879, J. W. Greenwood and Eliza J. Smith, plaintiffs and appellants, vs. Mary C. Cline and Olive Newson, defendants and respondents. Appeal from Marion County. Respondents' brief, 48 pp., 8 vo. Salem, Oregon, 1879.*

In this case the will of an elderly lady was contested upon a variety of grounds, two of which were the following: "Spiritual delusions, moral insanity;" and "Fraud practiced upon her by a conspiracy of Spiritualist, astrologers, or other deceivers." The case was first decided in favor of the contestants, and the will set aside. Upon appeal to the Circuit Court, the decision was reversed, and the will sustained; whereupon an appeal was taken to the Supreme Court by the contestants. The publication under review is the brief of the respondents, setting forth the reasons why the original will should be sustained.

The respondents hold that "a belief in mesmerism, spiritualism, clairvoyance, the divining rod, etc., will not furnish ground for setting aside a will, otherwise rational." (See Redfield on Wills, 90, §23, and note 29; 127, note 30.) The charge of Spiritualistic conspiracy is shown to be absurd and untrue; and a strong and forcible argument is made against the proposition, that a belief in spiritualism is, *per se*, evidence of the possession of an insane delusion. The case of Vanderbilt is adduced, and the decision of the Surrogate therein quoted, ruling out evidence against Spiritualism unless it were proven that the medium was employed by the beneficiary to consciously deceive the testator. The account of the interview of the reporter of the *New York Sun* with J. V. Mansfield, in which that famous medium named a number of the most eminent minds in America who have consulted the "spirits" through him, next appears. Following this we have the very fair and impartial charge to the jury by the Philadelphia Judge in the recent trial of Jas. A. Bliss, rendering to Spiritualism equal respect and protection before the law as to all other forms of religious faith. A lengthy extract is then given from an address in Philadelphia in 1875, of "the celebrated William Emmet Coleman" (as the respondents somewhat inaccurately term us), in which is contained a partial list of the noted men and women who have given in their adhesion to the reality of the spiritual phenomena, including scientists, philosophers, statesmen, philanthropists, *litterati*, artists, crowned heads, nobility, jurists, physicians, etc.

"Defendants have made a full argument upon the question of Spiritualism, because it is prominently raised by plaintiffs, in the case; was greatly relied upon by them, in the probate court, because Mary's general attorney was a Spiritualist, and therefore presumed to be a villain, though not a particle of evidence was brought against him; and because this new and highest court which the State can ever have is just now entering upon its record, and making its reports, and it is both proper and desirable that the status of Spiritualism should be definitely established." "Spiritualism is believed in by a large class of our citizens, and may be as true or as false as any other belief. At all events, it is all the religion that many of our citizens possess. The constitution forbids any religious test. They claim the right to evoke wills and to receive devises just as freely, and upon the same rulings of the court, as Methodists, Catholics, or mere infidels, or any other man; and they seek a definite ruling of this court, upon full bench, upon this, to them, most important right. To them it is a question of the rights of property and estate."

This pamphlet, to our regret, does not state the final result of the appeal; so we are in ignorance at this writing, as to the effect upon the highest judicial tribunal of Oregon, of this able and, to us, conclusive argument in favor of sustaining the will of the testator. The courts decision will be anxiously awaited by Spiritualists everywhere; and when advised of its purport the readers of the OFFERING will be duly informed.

*The Bible of Bibles; or, twenty-seven "Divine Revelations:"* containing a description of twenty-seven Bibles, and an exposition of two thousand biblical errors in science, history, morals, and general events; also, a delineation of the character of the principal personages of the Christian Bible, and an examination of their doctrines. By Kersey Graves. 440 pp., 12mo. Boston, Colby and Rich, 1879. Cloth, \$2.00.

Kersey Graves is well known to the Spiritual and Liberal public, by his *Biography of Satan* and *Sixteen Crucified Saviors*; both of which works contain much valuable matter and sound logic, especially the latter, embodying as it does a vast mass of little-known facts, have for the first time rendered accessible to the general reader. Not content with the damaging blows inflicted upon Christianity by his former works, Mr. Graves has, after lengthened preparation, favored the world with a third, and probably still more damaging anti-christian production, as above. This book presents in its first fourteen chapters a brief outline of the various sacred books of all ages and countries,—whence its title,—the remaining 370 pages being devoted to an analytical investigation of the Christian Bible, and the various dogmas based thereupon. Numerous books have been issued exposing the defects, contradictions, and immoralities of the Scriptures, some presenting one phase and some another of biblical shortcomings; but, in all probability no one popular free-thought work hitherto published has contained so many different special features descriptive of biblical peculiarities and deficiencies. Its table of contents, including 66 chapters, at once discloses a rich mental feast spread for the truth seeker, the enquirer, the thinker.

A hundred and twenty-three errors are pointed out in the biblical cosmogony, to begin with,—the scientific story of creation being contrasted with the Genesial record. The absurdities of the deluge narrative, the ark, Sodom and Gomorah, Samson, Jonah, and kindred stories, are there graphically depicted; the moral defects of the ten commandments, the erroneous belief concerning miracles, the non-fulfillment of biblical prophecies, the errors of the "Word" in facts and figures, next greet us. In chapter xxii we find 277 bible contradictions (only a moiety of the thousands really found therein), the succeeding chapter being devoted to the obscenity of the Bible; a copious index of chapters and verses containing such being appended at its close. Six chapters are devoted to a portrayal of the immoral and debasing character of the more prominent bible worthies, the pattern saints of Christendom; following which are twelve chapters in critical examination of all the prevalent dogmas of Christian faith, each of which is proved erroneous, and pernicious in its effects. After a discussion of evil and sin in the light of rationalism, the immoral teachings of the Bible, and its war with eighteen or more branches of science are succinctly set forth. The character of the Christian God, in Bible language, forms an unique chapter; following which is one of the most interesting and valuable chapters in the work: the 150 errors of Jesus Christ. This one chapter alone is worth the price of the book. In some half dozen pages is summed up the moral, religious, and scientific errors, the errors of omission and commission, of the misnamed Savior of the World,—who, so far from being the universal savior, was unable to save himself from betrayal by one of his most intimate and trusted associates, or to save himself from a painful and ignominious death. The defective characters and erroneous doctrines of the Apostles form a fitting supplement to the errors of their Lord and Master; the work concluding with several suggestive chapters upon substitutes for the Bible, religious reform and reconstruction, etc.

All can readily perceive the wide extending sweep of this comprehensive volume. Words of recommendation are almost superfluous, it speaks for itself; it needs no recommendation, its importance and value can be at once discovered. Such a work, of course merits extended recognition and widespread circulation; especially should it be circulated among the deluded orthodox millions of our land, biblicates and Jesus-idolaters.

