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INTERIOR

CAUSES OF THE WAR:

THE NATION DEMONIZED,
AND
ITS PRESIDENT A SPIRIT-RAPPER.

BY
A CITIZEN OF OHIO.

"THERE'S NANE EVER FEARED THAT THE TRUTH SHOULD BE HEARD,
BUT THEY WHAM THE TRUTH WOULD INDICT."—*Burns.*

PUBLISHED AND SOLD BY
M. DOOLADY, AGENT. NO. 49 WALKER STREET, N. Y.

1863.

George. F. Hillard Esq
from a stranger
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INTERIOR CAUSES OF THE WAR.

CHAPTER I.

CAUSES NATURAL AND SUPERNATURAL—SPIRIT RAPPINGS—SPIRITUALISTS SUR-
ROUND THE PRESIDENT—HIS ADVISERS—HIGHER LAW—NATION MAD.

Nature is that which is created, and as it could not have created itself, it is of necessity the effect of some prior cause. But nature, once in action, becomes the cause of other effects; so that we speak of natural causes—the effect which one effect has in the production of another. Many such causes, no doubt, operate in the production of all wars. But then, underlying nature, are influences which operate on the human mind, and which at times upheave society, as internal fires upheave the crusted earth. These influences are indiscriminately called spiritual, supernatural, or INTERIOR. They do not, ordinarily at least, change nature's laws, but then, by exciting one disposition of the human mind, and suppressing another, they dispose men for the execution of particular objects. In this way men are bewildered, thrown into wars, and so made each others executioners. The ancient Greeks and Romans not only understood these effects, but had a tolerably clear conception of their causes; so much so, that they have given us a proverb through which we may derive some rays of ancient light. They say that, "Whom the gods wish to destroy they first make mad."

This is far from being either a vain or vulgar idea; although it may be excessive in dignifying all spirits as Gods. But however it may be in this particular, in others it displays a knowledge which the world seems, for a time, to have lost. Homer's gods, real or fabulous, act important parts in his battles; so, too, has Israel's God directed Israel's people. But modern history gives us no very clear or satisfactory account of interior influences acting any part either in the production or prosecution of wars. Such at least is history under a general view. But, then, such cases as that of Joan of Arc, or rather, the part which she bore in the French armies, may be exceptions. But her case shows but one side of interior powers, that which exalts and leads to conquest, and not that which bewilders and deceives; nor does it give us the mode of operation through which interior beings influence the minds of men. But now we have data in regard to this point which should neither be lost to futurity, nor should we, who are at this time the victims of imposing mysterious powers, fail to appropriate our knowledge to our advantage. Brutus had his evil genius, and Charles I. saw the silver head mysteriously fall from his cane, while he sat before his accusers. But modern history fails to give us an account of any general and continued series of mysterious phenomena, until we come down to our own time: thus we live in an age which either in its phenomena, or in our facilities for understanding them, differ from all the ages which have preceded it.

The phenomena which were, for twelve or fifteen years preceding the present war, discovered in the Northern States, and particularly in those in which the puritanic blood most flowed, were just what they professed to be

—spiritual manifestations; and, as will hereafter be shown, the causes which have inoculated the northern mind with its madness. Most persons will no doubt remember the general features of their developments; ponderable bodies, tables, benches, chairs, bureaus, bedsteads, and other substantive things were moved by occult forces, were lifted, tilted, turned over, and made to perform many other singular feats. Raps were heard on furniture, on walls, floors, ceilings, and elsewhere, within, but not, to our knowledge, outside of houses; and men and women were made to speak and write in language and characters not their own.

We are well aware of many deceptive performances, but notwithstanding them all, our investigations have proved, beyond a doubt, a reality, which no imposture can disturb. The acting agents were spiritual. On this point there is no room for disputation. But it is in regard to kind and character that spiritualists have been deceived. They, or rather a majority of them, have drank from a poisoned fountain.

In Leviticus, chapters xix. and xx. we read of "familiar spirits;" and in Eph. ii. 2 of "the prince of the power of the air." Many of the spirits now communicating are, no doubt, of the familiar kind, for in their communications they are often so familiar and trifling as much to discredit belief. But with their vanity and familiarity, there is often associated a vengeance, which discloses a character more demoniac than familiar. The war which is upon us, these spirits have induced, by preparing the minds of men for its inauguration, and now, through a president and his advisers, whom they control, they are hurrying the country on to its destruction.

On this point our general knowledge of the subject leaves us no room for doubting. But in addition thereto we are informed, by persons who profess to understand the secret condition of things at Washington, that Mr. Lincoln is not only a spiritualist of the abolitionist school, but has his media around him, and is, and has been, from the beginning of his term, directing the war under the direction of spirit rappings. Such men as Robert Dale Owen, of Indiana, Judge Edmonds, of New York, and Andrew Jackson Davis, of New Jersey, are said to be almost constantly around him, advising him from the spirit world, and urging him onward in his abolition, death-dealing policy. But it is not alone in these uncommissioned advisers that Mr. Lincoln finds spiritualistic support, nor are they their country's worst enemies, for they are honest enough to declare their reasons with their designs. But in the cabinet and in congress, and in various other official positions, are many other men equally reliant on spiritual communications, and equally adherent to the rappings, but without the same honesty to declare their secret springs of action. Secretary Chase, Senator Wade, and Joshua R. Giddings, all of this state, are (if their spiritualistic friends may be relied upon,) men of this particular stamp. Mr. Wade's wife is said to be one of the best mediums in Ohio, and through her he is said to be kept advised of interior objects. Messrs. Chase and Giddings may not be so fortunate in their families, but a little inquiry either at Cincinnati or Columbus, Ohio, will disclose the fact that both have for years been consulting the rappings. [See note on page 115.]

Mr. Greeley, of the New York Tribune, may also be included in the same list, although he voluntarily

appeared in his paper, some years ago, and renounced all the faith, in the communications, which he once entertained. But this renunciation, we have understood, was made only for a disguise, in order that he might operate more effectually on the public mind. Henry Ward Beecher has also, through his paper, the "INDEPENDENT," volunteered a denial, a denial not of his spiritual reliance, but of his being spiritually influenced in his preachings. Such a denial, of course, extends but a little way, and there leaves the apprehension that the greater point, the question of reliance on the rappings, has been intentionally omitted. Mr. Beecher's whereabouts may be ambiguous; but it is a well known fact that the most ultra spiritualists of New York not only patronize his paper, but attend his meetings, and heartily approve of his discourses.

In these names may be seen a few, and but a few, of the men high in power and influence, who fancy themselves in possession of higher lights than those to which the country at large has ascended, and who, in consequence, assume a superiority, and from it as an assumed altitude, preach the doctrine of a "Higher Law,"— of an authority above our civil polity.

The article called "McClellan's Dream," which appeared in the spiritualistic papers, and also in extra sheets, about the time of that officer's appointment to the eastern army, may be trifling in itself, yet may some day lead to more important disclosures. It may disclose a fellow feeling between the General and the President, in their reliance on the rappings, and so display one, at least, of the causes which may have led to the General's appointment to the Potomac command. If a man believes my faith, I, of necessity, believe his. The

General may have been rapped into command, but as the intelligence of familiar spirits is of all intelligence the most vacillating, it is highly probable that if the spirits rapped him into command at one sitting, they at another may have rapped him out again.

Mr. Lincoln is by no means neglectful of his spiritualistic friends, nor is he averse to having them around him, a fact which may not only be seen in his social relations, as above noticed, and in his particular attention to "Progressive Friends" (a new name for his kind of spiritualists), but it may be seen in some of his appointments; one of which, because of the relations which surround it, we will here notice. It is the appointment of a trance lecturer to a position at Washington within hailing distance of the President's mansion.

This lecturer for many years traveled over the north-western country, and while at Springfield in Illinois, is said to have made Mr. Lincoln's house one of his points of stopping. But this latter we have heard of only since Mr. Lincoln's election, and as many things are said of men, after they acquire distinction, it may or may not be true. But this much we know to be reliable, that soon after Mr. Lincoln's inauguration, this same trance lecturer received an appointment to a position near the President, where he still is, ready at call to serve his excellency, as the witch of Endor served the Hebrew king, to bring forth the spirits of the dead.

These facts may serve to awaken the American people to a sense of their condition—to point them to real causes, and to show them that they are the subjects of a cruel and unparalleled imposition—to unfold to them the reason why fifteen hundred million dollars of their property has already been worse than thrown away,—

why three hundred thousand of their young men have been sent to untimely graves,—why the nation has been excessively vain,—why men have denounced negro slavery to deceive others until they deceived themselves,—why we destroyed a union, existing in mutual assent, and then, in its name, as a deception, sought to establish another, founded on conquest and military power,—why the most formidable armies and navies, the world ever saw, have been rolled back by inferior numbers,—why we entered the contest with the world on our side, and now, near its conclusion, with all the world against us,—and lastly, though not least, why the sun of American greatness is rapidly sinking in a sea of fraternal blood.

Nature conforms to conditions. The miller is undisturbed by the rattle of his machinery; and the inhabitants of offensive localities become unconscious of their odors. So too are the insane unconscious of their maladies. It is now so with the American people. They are mad, made so by an interior influence exerted on their minds through a process, which we will now in these writings endeavor to unfold.

CHAPTER II.

INANIMATE THINGS—SUBSTANCE—THE SENSES—MAGNETISM AND ELECTRICITY—
FORCE—IRON-FILINGS—UNSEEN CURRENTS—MATTER AND SPIRIT.

Before entering upon an exposition of causes, it becomes necessary, because of the false education of the times, to first teach men the philosophy of their own being; for until they understand themselves, they will not be likely to understand others; nor can they appreciate interior causes until they know that interior things exist.

We must first know what is, before we can judge of causes and effects; and as substance is fundamental to thought, mind and vitality, we must first understand its character before we can have any very clear idea of its effects and productions. We, therefore, as preliminary to the consideration of organizations, mind, vitality and interior influences, devote this chapter to the consideration of substance, under its two general divisions.

All positive things are substantive, but all substance is not material. This is a point to which we call particular attention, for it is one on which the learning of the age is extremely deficient: men, reason only from what they know, and knowing only of things material, their reasoning necessarily runs them into materialism; consequently, the reasoning of this age has made it an age of materialists, and prepared it for such scenes of blood and destruction as are now passing before us.

Substance fills all space throughout the illimitable universe, but is divided into two grand divisions, one of which is tangible to our senses, the other of which is not. That which is tangible is matter; that which is not is spiritual; or, as we would prefer calling it, is *primaterial substance*. We call it *pri* or *before*, because it existed before matter. Before creation it is supposed to have existed alone, and to have been from eternity. But when the time came for a change, or the fiat of deity went forth for the movement of original elements in the work of creation, then matter was evolved from spirit, and worlds rolled into being. Thus matter, which for the sake of elucidating properties, we have called a substance, is, in reality, but a condition of the one and only substance, which is spiritual.

We receive all our knowledge of existing things

through our senses. These senses are five in number. We see, hear, touch, taste and smell. But we see, hear, touch, taste and smell nothing but matter; consequently to matter only are these senses confined; and as they are the only avenues to the mind's consciousness from the outer world, or from what exists out of the mind, we are of necessity (under ordinary circumstances,) confined in our knowledge of objects to material things. But the intangible division of substance is still of us and around us, but not the object of our senses.

Matter is that on which the senses act. But in the elucidation of properties, it may be noticed, that all kinds or conditions of matter are not objective to all the five senses. Some things are soundless, some tasteless, some inodorous, and still others transparent, or non-objective to the sense of vision. This latter kind may be a solidity, and because it may be so, will probably best elucidate the general proposition of substantive intangibility. Transparent solids, as pure glass, are intangible to at least three of the five senses, to taste, smell, and vision. But they are tangible to touch, consequently, they may be struck, and so made to produce sounds, which makes them tangible to the other sense, the sense of hearing. But could we take from them their tangibility, or objectability, to the sense of touch, then they would at once become non-objective to any or all of the senses, and so at once pass, not in space, but in condition, beyond our perceptibilities. We see objects beyond a pane of clear glass as perfectly as if the glass did not intervene, consequently the glass is not objective to our vision, but it is to our touch; it obstructs our passage, and by this property alone makes its presence known. This susceptibility to touch alone gives it material iden-

tity, consequently, could this be taken from it, it would lose its material character, and at once become as spirit substance. From this elucidation it will be seen that the division between matter and spirit is not so obscure as might at first thought be imagined. The relations which they bear to our senses, is what alone, to our consciousness, divides them from each other.

Transparent solids serve for an elucidation of principles, but it is not in them that we find the closest analogy between matter and spirit. But, on the contrary, some substances are so remote from contact with our senses, as to leave doubts of the division to which they belong. The two best known of these are ordinary magnetism and electricity. They are known to exist at all times, in and around us, but, ordinarily, we are unconscious of their presence; and in regard to the latter, when produced and received in a Leyden jar, it is again lost when the two foils are connected with a conducting substance, which shows it in its ordinary condition to be intangible to the senses.

The charges of the two foils of the jar discharge into each other, so that they pass, not in space, but in condition, beyond the reach of all our powers of discernment, consequently the inevitable conclusion is that the electrical fluid, in its normal, as well as in its abnormal state, exists around us, but in a condition in which the human senses are incapable of discerning it.

The common bar, or horse-shoe magnet, will give us some idea of magnetism, and prove its direct intangibility to any of the senses. We may examine the surroundings of the bar with all the immediate powers with which nature has endowed us, still we can discover nothing more than we find around a piece of wood, or any other

inert material. But the moment we bring the bar in proximity with some ferruginous substance, we discover a power acting beyond the surface of the tangible body. Something we now know is there, on which our senses do not act. This is one more step in our elucidation, or demonstration of intangible substantive existence; but we may advance still another, for if we lay a paper over the bar and sprinkle on it iron filings or India dust, we will find the position which that intangible something occupies. The filings or dust will arrange themselves in curved lines between the poles, and in similar lines from the poles outwardly. Thus we not only find the presence, but the position of an intangible substance surrounding the bar. A something is there which we can neither see, feel, taste nor smell. But our scholastic philosophers, in ignorance of its real character, content themselves with simply calling it a "force." But what is a force is a question which they entirely fail to answer. A force cannot be produced by nothing. This would be unphilosophical. What then is it? We will answer with our own definition. *A force is the momentum of a substance in motion.* This gives us a complete answer, and in its application shows us that a substance, intangible to the human senses, surrounds the magnetic bar.

These experiments are very simple, and may very easily be tested. But a still more interesting elucidation of intangible substantive presence, may be found in the hypothesis, by which philosophers account for the polarity of the magnetic needle. They assume, upon the authority of very convincing electrical experiments, that a current of electricity is constantly sweeping around our world, from east to west, which puts in motion a

current of magnetism between the poles, which in its turn directs the needle in its polar bearing.

This hypothesis, if admitted, and we know of none who now question its accuracy, gives us not only one, but two great oceans of substance, sweeping constantly and transversely around our world, but unseen, unfelt, and, in every other sensitive way, unknown to us, who live, move, and have our being in them.

These are known facts, or established conclusions, and although confined to the plane of nature, demonstrate the existence of substance far beyond the reach of the human senses.

But the senses, restricted in their capacities, are also, in the various grades of animated beings, variously restricted in their numbers, which is also suggestive of corresponding limitations in those who are endowed with the greatest number of faculties. Some of the lower animals are supposed to have but one sense, which is that of touch. To them four-fifths of nature must be an entire blank, for they can have no knowledge of any of the facts which are attainable through the other four senses. Taste, odors, sounds and light are all beyond the possibility of their conceptions. The world may yield its sweetness, the fields their fragrance, the sky be rend with thunders, and the sun rise and set in his illuminating grandeur, but all these great wonders of nature must pass unknown to the animal to which nature has given but the single sense. It has knowledge, it is true, but all its knowledge is confined to its immediate contact, for it can have no knowledge of existences which lie beyond its touch.

Thus, as the animal of but one sense is confined to its sphere, so is man to his, which is only enlarged by his

senses being a little more numerous, but, to the limit of his sphere, he is as much confined as the animal of but one sense is to its. Neither can pass the bounds to which nature has confined it. Thus man, in his absolute knowledge, like every other animal, is restricted to his senses. But had he a sixth sense cognizable of other existences, he might not only discover the substance which surrounds the magnetic bar, and the great oceans of electricity and magnetism which sweep around our world, but his eyes might be opened to the spiritual things which in every way surround him.

In the contemplation of this idea, let us suppose that man had been placed on the earth without the sense of hearing. How then would it be possible to convince him of the existence of sounds, of the melody of harmonious arrangements, or the terrific explosions of thunders, volcanoes and artillery. He would have nothing within his own nature, by which to compare the phenomena, and as a consequence, would be as likely to form a wrong idea as a correct one. The same may be said of light, for had man not been gifted with the sense or power of seeing, he could have no knowledge of light, of colors, of shades or of beauty, nor could he be made sensible of their existences. In the same way is he now conditioned in regard to things on which his senses are not made to act.

Magnetism and electricity are supposed to be intermediate between matter and spirit, and to partake of both characters. But on this latter point, we may have nothing very reliable on which to base our opinion; besides, we have the opinions of other very rigid investigators to a contrary belief. The late Dr. Hare, of Philadelphia, with whom we held a conversation about a

year before his death, was of the opinion that both belonged exclusively to the world of matter. This may be so. They may be material, may have the material properties of impenetrability to things material, for such are the properties of matter to matter, and of spirit to spirit. But spirit and matter never come in contact with each other, and however paradoxical may be the fact to us, they seem to occupy the same space.

Our scholastic philosophy in regard to matter, as in regard to almost every thing else, is extremely deficient. By it we know of matter only by certain properties, its mobility, impenetrability, divisibility and extension: But these leave us in utter ignorance of its essence, and of much else of its real character; still we know it to be impressible, and so much so as to leave us entirely uninformed of the extent to which its impressibility may be conducted. Sir Isaac Newton is reported once to have said, that could the world be compressed to an absolute solidity, it might, possibly, be reduced to a cubic inch. This, of course, we regard as hyperbolical; still we apprehend that matter is susceptible of a condensation much below all ordinary supposition. Mr. Priestly, in his development of Moscovich's theory, holds that matter consists of physical points which repel and attract each other. This probably approaches nearer than all others to the spiritualistic idea, which is, that all material bodies are composed of particles which never touch each other, but are held in composition by their polarities, and, as a consequence, are indefinitely compressible. This may account for the reason why spiritual bodies may pass unobstructed through material things. But probably, were we better informed, we would find other and better reasons. Matter may have

many properties, and be as much of a riddle as the fountain out of which it came, but were we allowed to give it our own definition, we would call it, *that division of substance which is tangible to the senses*. Thus we here leave the subject of this chapter, under the conclusion that substance exists under two grand divisions known to our comprehensions by the extent and limit of our sensitive capacities.

CHAPTER III.

ANIMATE THINGS—TWO BODIES—SPIRIT BODY ONLY LIVES—SENSES CHANGE—FLESH BUT CLOTHING—LIFE—THE LIVING MAN UNSEEN—SPIRITUAL INFLUENCE—MAGNETISM—MESMER—INFLUENCE BEWILDERING—DEMONS MAGNETIZE—MIRAGE—ADMINISTRATION DEMONIZED.

Having in the preceding chapter considered matter and spirit, in regard to their properties of tangibility and intangibility to the human senses, we will now consider them as elements in the constitution of organized beings.

Man is a duality of these two substances. He has a material body and a spiritual body. But the spiritual body only lives, so that the living man is at all times, in this world or out of it, a spiritual being. The material body, which is, in the main, but a compound or consolidation of gases, is, of itself, lifeless—as lifeless as the gases of which it is composed, but is animated and moved by the spirit within it; consequently, the thinking, willing and acting man is at all times, here, or hereafter, the spirit man, and, as spiritual substance is every where, either as spiritual atmosphere or something else, he lives, as effectually, in the spiritual world, while he carries his

load of flesh around the globe with him, as he does after he has thrown it off. But for some great reason, in the divine economy, he is compelled to live here in ignorance of this his real condition. We are organized in matter, and pass through it, preparatory to a purer existence; and, as incident to our passage, undergo two great and important changes. The first is when we are born into the world, the other when we are born, or pass out of it. When we enter this world, from a life in the womb, we change our mode of breathing, and discover a new sense, the sense of vision, for then light, for the first time, opens upon us. When we are born out of the world, our senses change again, so that we then take cognizance of spiritual things, as we now do of material ones.

This is the second birth, and as our mothers bore the pain of our passage into the world, we must, ourselves, bear the pain of our passage out of it. We pass unseen, because spirit is intangible. But we pass as the butterfly passes from the worm, leaving the old shell behind us. Such is our transit through the world and out of it. But this much of our discourse may be a digression from our subject, which is only to consider man as an active agent in the earth life.

The material body is constantly forming and exhausting, so that in every seven years it is entirely changed, has returned bone and muscle to the earths and gases of which it was composed. But notwithstanding this change, and succession of changes, the man remains the same identical person, has the same peculiarities, habits, appetites, proclivities and appearances, remembers the past, loves his friends, hates his enemies, and is known as the same being to all who had ever before known him.

This would not be so if the material body were the living man; for, with its changes of particles, it would change in character; but it is so, because the spirit-man lives and survives its material clothing. Change of flesh is but change of rags, and so rapid and successive is that change, that the man of three score years and ten, could he make the computation, would find that he had worn out as many suits of flesh and blood as he had of cloth and linen.

This spirit-man, not the dead materiality, is the being who wills, acts, thinks and directs the movements of armies and nations, consequently he, not the dissolving flesh, is the identity to be considered in the contemplation of all human affairs. He is, as we are told, curiously and wonderfully made, but he is no more curious in his structure than in his properties. He lives, but why he lives, or what is life, is a problem for which he has never yet found a solution. He sleeps, dreams and wakes, but why he does either, he is not only unable to tell, but is not able even to give a plausible reason. One half his muscular system obeys his will, the other half rejects it. His hands, his feet, his legs, his arms, move as his will directs them. But his blood flows, his lungs heave, his digestion acts, his pulse beats, and his secretions pursue their steady course as independently as if no will, thought, or mind reigned within the same material system. Why are all these things so? and men, generation after generation, drifting down the stream of time, in utter ignorance of their causes? They may be impenetrable mysteries. But this much we know, that man, clothed in materiality, lives in darkness of his real condition, and of course, in his normal sensibilities, is unable to see, hear, touch, taste and smell spiritual

things. In this darkness his senses increase, rather than remove his spiritual blindness. He sees men in their materiality, and, relying on his own senses, is contented with his observation, seldom thinking of their being a condition beyond what he sees; yet it is a real substantive fact, that the man, whom he sees, is but a material outwork, and not the real man who addresses him. The thinking, willing man—the man of volition, is a spiritual being, and, as a consequence, not an object of the human senses. Men thus reliant on their own senses, and indulging in the contracted range of objective tangibilities, may very reasonably doubt their own spirituality, and revolt at the very idea of unseen and intangible populations surrounding them. But until they can explain the cause of life, and its various incidents to which we have above called attention, they should, at least, be modest in their denunciation of things which lie beyond their comprehensions.

Having now directed attention to man as he exists, behind his materiality, we next proceed to consider him, not only as a spiritual being, acting from his own volitions, but as a being influenceable by an unseen world which surrounds him.

Matter and spirit, as we have above said, never come in direct contact with each other, consequently even the spirit man does not act directly on the material body. But intervening between him and it is a *quasi* spiritual substance, which, for the want of a better name, we here call magnetism. It connects with both matter and spirit, and by its susceptibility of spiritual movement, is made, by the will-power of the mind, to move the material body. This is its particular office within the system to which it belongs. But it has another official character. It

surrounds the spirit-man, and is so conditioned as to be penetrable and influencable by the magnetism of another person; and when so influenced, it performs a reverse action, which is back upon the will and mind of its proprietor.

In the spirit world the will is an executive power, and performs there what the hands perform here—it executes the wishes of the mind. By this power, one person, positively charged, may infuse his magnetism into another, and so will and direct the man, and in time influence his thoughts.

This substance, surrounding the body, is analogous to the grosser fluid of the same name which surrounds the magnetic bar. But there is no tangible substance, within our knowledge, that will identify its presence or position around the human body, as the filings of iron or India dust identify the corresponding substance around the magnet. Still there are two known ways by which its presence may be made slightly tangible to the human senses. The first is by the fluid passing directly from the ends of the fingers. Let a person, strongly magnetic, pass the ends of his fingers within an inch, or an inch and a half, of the palm of your hand, and you may feel a sensation, as if the fingers were blowing cold on the palm. Some persons, by passing the fingers of one hand near the hollow of the other, experience the same sensation. This is probably the most direct means of discovering the presence of the fluid. The other mode is equally simple, but probably not so clear and convincing. It is in those cases of paralysis called sleeping of a limb, in which we feel a prickling sensation in the paralysed member. If the part affected be the foot or leg, let a person, no matter who, pass his hands down

the limb a few times in succession, from the knee to the limb's extremity, and the prickling sensation, as it leaves the limb, will pass into the very end of the great toe. The hands should touch the limb, but the effect may be produced without contact. The magnetic fluid of the limb is by the magnetism of the hands put in motion.

The power which a snake exerts in charming a bird, is, in its ability to move a magnetic current, and infuse its own magnetism into that of its victim. It acquires, through this ability, a control over the will of the bird, by which the latter is compelled to obey the will of the former, and not its own. We have seen men under the same influence, not by serpents it is true, but by other men, compelled, like the bird, to do the very things which they did not want to do.

This magnetic influence of the human system was first discovered by Frederick Anthony Mesmer, and in honor of its discoverer is now called mesmerism. But mesmerism, magnetism and probably Baron Reichenbach's odic force, are but different names for the same thing; and biology, psychology, and magnetic or mesmeric influence, but different names for the same effects. They are all the magnetism of one system exerted on the will, the mind, or muscular powers of another.

Mesmer, however much derided by materialists, is still the world's creditor to a much larger amount than ever he became its debtor. But his discoveries seem to have extended only to the influence of one spirit in the material form over another in like conditions; and even in this he does not appear to have understood very clearly how the influence is exerted. He does not seem to have known of the division between the spiritual and the material man, or of there being any such a thing as

spiritual influence connected with the power. But now it is well known to exist, and that spirits out of the material form can exert it on those who are still in earth's conditions. Through this process of magnetization, spirits influence the minds of men, and impress them for good or for evil.

Under the mesmeric influence, where the operation has been often repeated, the mesmerized person has been discovered, not only to embrace the opinions of the magnetizer, but finally to become bewildered in mind. The same effect is produced when spirits magnetize, a fact which will no doubt be remembered by most, if not by all persons, who paid any attention to the spiritual transactions, as they transpired during the twelve or fifteen years preceding the war. Many persons became visionary and squandered their estates; others became insane, and were sent to lunatic asylums; others wandered homeless through the country; while still others committed suicide, in order that they might follow deceased friends to the spirit world. The press resounded with incidents of this kind, but as prejudice never stops with truth, we have no doubt that realities were very much exaggerated; still there was truth enough to show the tendency of the influence which was then operating on the country. That influence is still in operation.

Any one person's magnetism infused into another's, will, we think, produce disorder; for no two natures, at least of the same sex, are so identical as to blend together in entire harmony. But beyond humanity there are other conditions; for as we intimated in a former chapter, many of the spirits surrounding or existing in this world are of the "familiar" or demoniac kind. These have a magnetism peculiar to themselves, fired with venge-

ance, hatred and imposture, and, as a consequence, when infused into the spirits of men, it hurries them down the broad road to ruin.

People are never conscious of this influence, but see things through a kind of magnetical mirage, and, like the famishing traveler on the desert, who sees water falling around him, never reach the object of their pursuits. Such is, and has been from the commencement of this war, the condition of this people, but it has been particularly so with the administration and its supporters. They saw complete success but sixty days before them, when the first troops were summoned to the battle. When these days were ended the object required just sixty more, and so on kept retreating, but never got farther than the rolling waters retreat from the famishing traveler; indeed as realities become further removed, imagination brings them nearer. We have now, as a nation, exhausted our material resources, sent three hundred thousand of our active young men to untimely graves, buried ourselves beneath a debt which must enslave our remotest posterity; incurred the censure of the world, and brought nations, hovering with their fleets and armies around us, ready to strike us down when we are no longer able to struggle in our own defence; still the mirage of success approaches, when the reality is forever gone. More blood and more battles, as more rum to the drunkard, is still the demoniac cry which arises from the intoxicated nation.

CHAPTER IV.

CLASSIFICATION OF SPIRITS—EVIL SPIRITS IN CONTROL—SPIRITUAL PHILOSOPHY—POLITICAL THEORY—ABOLITION—FREE LOVE AND AGRARIANISM—ALL GOVERNMENTS RESISTED—CLERGY RECEIVE THE INFLUENCE—CHURCHMEN IMPRESSIBLE, AND HOW INFLUENCED BY DEMONS.

The ancients, who may have had some facilities not now known to the moderns, have variously classified interior beings. They speak of saints, of angels, and of archangels; of imps, of demons, of devils, and of familiar spirits; of gods, demigods, and of just men made perfect. But many of their characters are no doubt fabulous; still their divisions are not without some elements of reality; for we now find a great diversity of kind and character in the world of intangible beings. There are no doubt imps and demons, and familiar spirits, who torment the world; and angels and archangels, who at times bless humanity with their presence. Our investigations have convinced us of all these facts. But our object now is to consider the characters of those spirits who have bewildered the nation, and who are now driving it onward to its destruction. They are (if we may rely upon the reports of seeing media) in countless numbers around us, in the earth, and in the air; and influence men through their magnetism, as described in the preceding chapter. Their number or name (if we may use a biblical term of description,) is legion. But whether it is through an extraordinary accumulation of numbers, or through some changed or modified condition of interior things, which has given them their present dominion, we are not prepared to determine. Both may have acted important parts, but as spirits are now enabled to come into what is called *rapport* with the

human mind, it is highly probable that some change has permitted or enabled them to exert a power which at some other times may be held under restrictions. A very little change in either or both of those great oceans of magnetism and electricity, alluded to in chapter I I. might in many ways effect the relation of spirits to us. But as our views in regard to this point are but apprehensions, we need not further pursue them in speculation.

These spirits, however, are now in control, and as they impregnate people with their magnetism, most spiritualists are in rapport with them, and as a consequence, feel and act under their inspiration. For this reason the majority of the spiritualists, as well as of the sectarians, who are alike inspired, are a body of bewildered fanatics.

These spirits have taught a philosophy, from which some ideas may be obtained of their kind and character, and in which may be seen some causes for the madness which is now stamping disgrace, ruin and folly, on every page of our national history.

Persons who have attended spiritual lectures may possibly remember some of the points on which the philosophy is founded. But if they do not, a reference to the spiritual literature,—the books, pamphlets, papers and periodicals, which, for the twelve or fifteen years preceding the war, passed through the American press—will revive their memories. No literature was more abundant in its time, nor were men ever more infatuated with a new theory than were the more visionary of the spiritualists with this new philosophy.

It assumes as a fundamental ideality, that all things are intrinsically equal, and susceptible of continual and endless development, until they reach the standard of

Deity. Commencing with the atomic world, as the lowest phase of materiality, it assumes that even the grain of sand contains all the elements of Deific power, and wants but *development* to give it Deific capacity. Thus all things are included between these extremities, and as man is but an unfolding of elements, the grain of sand, as a necessity, contains all the elements of humanity. The process of unfolding is, of course, not patent to the world of exterior sensibilities, but passes unseen, through the different forms of animation—through bugs and flies, and cats and dogs, and cows and horses, and the like, until the being ultimates in the human form.

From this assumed equality and power of unfolding spring other principles which make up the sum of the spiritualistic political theory. All things being equal, of course, all men are equal; and as all are alike susceptible of unfolding, all may, of course, be developed to the same standard.

At this point, though denying the common origin of men, the spiritualists meet the sectarians in regard to the intrinsic equality of the human races, and as a consequence, have united with New England's "strong minded women" in an effort to unfold the latent germ of Deity in the brains of runaway or "contraband" negroes. If a grain of sand may be converted into a human being, why, they very properly ask, may not a negro, who has reached the plane of humanity, be educated into a white man. The logical deduction may be conclusive, but education seems to be too slow a process for our remarkably progressive administration. Mr. Lincoln has been unable to endure the tardy movement, and has, accordingly, by a single dash of his pen, con-

verted all negroes into "Free Americans of African descent," thus practically outrunning the stream on which he rode, and from which he drew his inspirations.

As all are assumed to be equals, and susceptible of like unfoldings, all are assumed to be entitled to the same quantity, kind and character of freedom, consequently *Liberty* becomes the great ringing or noise-making department of the theory. All must be free—untrammelled and unrestricted; thus all within the influence, believers or non-believers, churchmen or infidels, have dashed forth in the propagation of wild and impracticable theories of political liberty. The fire and the delusion make the radical, and impel him onward to the overthrow of all restrictions, consequently all governments are alike objectionable to him.

The German refugees warred against their own governments, in Europe; then came here and denounced ours. The Irish warred against a union of force at home, but here took up arms for such a union's support.

Our sectarians could not endure a union with slavery, before the war, but no sooner was the war inaugurated than they became wild and furious in supporting it; thus reason, truth and propriety are alike absent from the power which moves the mentality of the nation. There is an interior fire which is upheaving all the moral strata of society.

This spiritualistic freedom, now venting its fury against the institution of negro slavery, in America, is by no means restricted to this single object in its contemplated aggressions, nor would it have been silent had there been no negro slavery to war with. It is, on the contrary, general in its opposition to all legal and governmental restrictions, consequently, all titles to real estate

and separate ownership of property, are among the assumed evils against which it is preparing to dash its lances. It admits of no right in one man to hold dominion over a portion of God's earth which is not alike open and *free* to all the rest of his fellow beings; nor does it hold contracts, enforceable against the will of the obligor, as any thing less than arbitrary and oppressive. As a consequence, it assumes a new basis, which is, "That man is a law unto himself," and that all other restrictions are tyranny, and as such should be resisted.

Marriage falls under the common head of restrictions, and is therefore alike the object of spiritualistic denunciation. It binds one woman to one man, and is therefore assumed to enslave her to a master. Thus *slavery*, *property*, and *marriage*, are the three principal objects against which the spiritual madness now upon the world wages its fiercest battle.

The sectarian clergy, it is true, denounced the whole spiritualistic movement, while in its full tide, before the war. But while they denounced it, probably because it thinned their congregations, and so reduced their livings, they knowingly or unknowingly embraced its theories, until they are now as much devoted as the avowed spiritualists to the doctrine of a common equality of the races; of their equal progressive ability; and, as the sum of all, they are fully as loud and wild in their shrieks for boundless liberty.

Those clergy, it is true, give a different reason for the foundation of their faith. They believe, or assume to believe, in a common origin of all the races. But were they not influenced by the same magnetism which controls the demented spiritualists, they would find an abundance of authority for proving that the races are

not equal ; that they are not alike susceptible of development ; and that negro slavery, as it exists in the United States, instead of being sinful, is a highly proper and humane institution. But men demoniacally magnetized see all things in distortion.

But the question may be asked, why are churchmen or sectarians, who denounced the spiritual movement, now subject to its influence ? We will answer : Churchmen, as a whole, are more than any other body of men subject to spiritual impression. It is their susceptibility to the impression which makes them church members. They *feel* an impression why they should unite, or congregate in churches—feel something which they are unable to define, but under which they run into church communities. They may call it the spirit of Christ working upon them, or by whatever name they may choose to define it, still it is spiritual, and, as many of our churches are converted into mutual insurance associations, he may not have been far wrong who assumed that the influence was as likely to be of a demon or devil, as of him whom the devil placed on a pinnacle of the temple.

Churchmen, being like other men planted in the earth's conditions, and being, as a body, more than ordinarily impressible, they partake more of the spiritual influences which surround them than most other people ; and as these influences are now demoniac, they are, as a consequence, more than the generality of persons demoniacally impregnated and controled.

When a Methodist jumps, and shouts, and tumbles, he is influenced by a spirit acting magnetically on his muscular system ; so is the Quaker, when he is moved to action in his meetings. But the influence is neither

higher nor holier than that which moves the trance mediumistic spiritualist in his discourses. Nor is the one nearer heaven, or farther from hell, than his fellow enthusiast, who is now with him, howling for blood in a war, which is sapping the foundations of American power, and extinguishing all the lights of her greatness.

CHAPTER V.

ORIGIN OF MEN—DECLARATION OF INDEPENDENCE—NEGRO'S AND CAUCASSIAN'S OPPOSITES—INSTINCTS—AFRICAN SLAVERY—NEGRO NATURE—AFRICAN BUTCHERIES—PROGRESSIVE AND NON-PROGRESSIVE BEINGS—MIND SEEN IN WORKS—FANCIED EVILS—WOMAN'S LIBERTY—FREE LOVERS—WHO ARE FREE.

Pulpit politicians and spiritualists differ very widely in regard to the origin of men. One assumes, that all sprung from a single progenitor; the other, that progenitors were as numerous as the races now existing, or as have existed in the world. Thus they start from opposites, but soon meet on a common ground. They meet by assuming that all are now equals, and capable (at least within the earth life,) of equal unfoldings. On this assumption they build their abolition theory, consequently, if it be groundless, their superstructure must fall for the want of a foundation. For this reason, we will now in this and the succeeding chapter, give it some attention.

Men are not equals, not even of the same family, but on the contrary, are invariably unequal. No two look alike, think alike, or act alike; nor are they equals in size, shape or abilities. All differ in some particulars,

which has induced the poet to say, that "All are but parts of one stupendous whole." The dwarf is not the equal of the giant, nor is the fool the equal of the wise man. But then governments may rest on an assumption of equality, in order that power may be limited, and nature in the man left to work out its own destiny. But even this assumption, which is doubted by many in its applicability to any race of men, is known to be inapplicable to all races below the Caucasian. Men of the same stock have some common properties, which adapt them to particular rules. But the races, Negroes, Indians, Malays, Asiatics and Caucasians, are no more alike, than are the different species of the canine genus; nor are they adaptable to the same forms of governmental rule. This the experience of the world abundantly proves, for no two races have adopted the same system. But then, in opposition to nature, we are cited to the opinions of men for proving a general equality; and among the authorities urged with most confidence, is the Declaration of American Independence, in which it is assumed as a self evident fact, that all men are *created* equal. What the author meant by the word created, or what the clerical politician gains by the authority, under his theory, in which it is assumed that but one man was created, is more than we are able to determine. But we are by no means disposed to hinge on this point, or to stand upon any position which may even bear the semblance of a quibble. Let any construction then be assumed which is desirable. Let it be said that all who are born are created, or that none are born and all created; if this construction is most pleasing to our adversaries, for, under any assumption which may be taken, a fair construction of language, with reference to

time, place, object and intention, will prove beyond even a possibility of doubt, that nothing could have been more foreign to the intention of the author of that noted instrument, than the assumption of a general equality of all the human races.

The circumstances which surround a people, and the known facts under which declarations are made, have much to do in determining their significations, consequently writers leave much for their readers to supply; and, as language is but the harbinger of thought, when it is received as the writer intends it to be received, he has gained his whole point. When Jefferson wrote the Declaration of Independence, the political society for which he wrote, and which spoke through his composition, were all white men. Negroes were but chattels, and, as a consequence, were not considered in connection with the subject then under debate. Mother England was then infringing on the rights of her colonists, and, to justify her assumptions, claimed for her kings and nobles a superiority of blood. This distinction our rebellious ancestors denied, and, to strike it with force, declared their resistance in the broad and sweeping language—"That all men are created equal." They gave force to their declaration by making it thus general, but the well known facts which surrounded them vindicated its signification. They meant the equality of the race for which they spoke and acted; for at the very moment the declaration passed their utterance, they held half a million of negroes as slaves, whom they did not consider their equals. This the civilized world understood, and accordingly received the declaration as it was intended. No writer of that day complains of any inconsistency existing between the declaration and its

authors, nor was the point even mooted till many years afterwards, when English politicians saw in it a possibility of retaliating on America, by giving her an excess of equality. England then kindled a flame which the *nosing* Yankee—acting through design, after he had sold his slaves and slave shipping—blew into everybody's face who happened to get near enough to him to be blown at.

The declaration was unexceptionable in its time, but the changes which language and conditions have since undergone, give currency to a construction which was not then intended. Indians and negroes were not elements of the political associations then existing, nor were they made so by the government subsequently formed under the name of the United States. Consequently the words "People of the United States," as used in the federal compact of association, do not include negroes and Indians. This point has several times come before the United States Supreme Court, and has been solemnly adjudicated in accordance with the views here presented. The exclusion of these races in itself is an evidence of the light in which our ancestors made their declaration. They denounced the political distinctions of blood, but neither thought of, nor intended any thing else. They opposed that which was unnatural—a political distinction which had no foundation in nature. This was their meaning; but were the same words which they then employed now used in a similar connection, and particularly in the Northern States, where slavery has disappeared, where abolitionists have beaten the air for half a century, and where negroes, like bulls and crocodiles of ancient Egypt, are animals of adoration, there might be a plausibility in the modern abolitionist's construc-

tion of these memorable words. But language must be construed as it was given, received, and intended at its time. The law of Henry VIII. which forbid the importation of provisions from Rome, did not apply to eatables; yet such has been the change of ideas associated with sounds, that the modern abolitionist might contend, with as much propriety, that the law excluded pork and bacon, as he now holds that Jefferson declared that whites and negroes are equals.

So much, then, for the Jeffersonian authority of white and negro equality.

The question of a common or multifarious origin is practically of no consequence, but it amuses the visionary, because it is dimmed by distance. So high an antiquity as the origin of animation, descending through different languages and translations, may well admit of many fanciful speculations. But while the theorizer wanders in the darkness of ten thousand generations to find a beginning, the practical man contents himself with things as they are, and in the construction of associations, disposes of men, not as they were, nor as they may have been, but as he actually finds them. This lops off a world of confusion. We act only in the present time, and, of necessity, build our castles of such materials as the times afford.

We find upon the face of the world a multiplicity of human races, all varied, and yet all related to each other as so many species of a common genus, all alike in some particulars, but very unlike in others. Their complexions and physical developments designate them externally, but internally, their minds, instincts, likes and dislikes, differ as much as do the colors of their skins. The Malay only *runs a muck*. The Indian only prefers

the forest to the cultivated field and luxuriant city. The Asiatic has his peculiarities, finds or fancies honor in long hair, serves his idols, and is excessively rigid in his devotions. The Caucasian thirsts for dominion, is laborious in mind, and, in the consciousness of a superior capacity, admits of no link between himself and the skies. But the Negro, the Caucasian's opposite, feels his secondary nature, and to avoid the cares of life, which are his most excruciating burdens, throws them, with the custody of his person, on the shoulders of another man. Such is his native tendency, and, as a consequence, all political organizations which have sprung from his own mind, are built on the relation of owner and owned. All Africa, of African rule, from its desert to its southern cape, with its hundred millions of people, is, say our travellers, a country of masters and slaves. Why is this so, if such relation is not natural to the Negro mind? Governments are made by people, not people by governments; consequently, as a people are, so will their governments be. The one is the other's index. Show me your governments, said a philosopher, and I will tell you what you are. We do not see mentalities, instincts, and proclivities, as we see objects and colors, yet all are developed in works and actions. The peculiarity of the hound that runs by sight, or he that runs by scent, or of the spaniel that takes the water, or he that shuns it, is shown only in the display of instincts. No man could tell of these opposite natures without seeing them displayed in action; nor from color or form could he discover, that in the Malay mind, there lingered a smouldering fire which, when inflamed, drives the possessor to the wildness of "running a muck." Proclivities are not objective to

vision. But he who looks over Africa, Asia, Europe, and America, and contrasts the mental productions of their respective people, will see how widely their mentalities differ. The negro's hut and the white man's palace are exponents of the minds which produced them. As Timbuctoo is to London, Africa to Europe, or the institutions of Ashantee and Dahomey to those of England and France, so is the African mind to the Caucasian.

All races have their peculiarities, but the Caucasian and the negro, in their instincts as in their exteriors, are the most dissimilar, and unite in community by virtue of their oppositions. The one is dominant, the other dependent, and by their union, seem to supply each other's deficiencies. The negro is pleased to brush the white man's coat, to comb his hair, or groom his horse, which services are fully as agreeable to him who receives them.

In the progressive march of humanity, the white man, or Caucasian, gigantic in mind and ambition, grasps at supremacy and dominion, and by the force of his own nature, as if in obedience to the first command of his creator, moves in the world's subjugation. "Replenish the world and subdue it," is the commandment of his Maker. His flags even now wave from every mountain, his steel glitters on every plain, and his canvass, broad and sweeping, whitens every sea. His destiny is dominion, for no earthly power can resist him.

But not so with the negro. He is passive and dependent, of inferior mentality, and of opposite intuitions. Ambition has never moved him from the haunts of his progenitors, and, although the world has rolled through thousands of years, giving day and night alike to all its people, and earnestly inviting all to its banquets of

progress, he is the same to-day as when the Phœnecians, two thousand years ago, first found him in his native jungles. No efforts, induced by kindness or imposed by cupidity, could make him more or less than a being of an inferior order of humanity. Mixed bloods, it is true, are of higher abilities, but they are not the beings whose natures we are now considering. They are intermediate between the races, partake of both, but represent neither.

For centuries the people of Europe labored to improve the negro's condition. But after a long and arduous series of adventures, find him to-day no better nor happier than the Catholics of Portugal found him in the middle ages, when they established their colony of instruction near the mouth of the Congo. The kings of Guinea and Soudan still celebrate their coronations, as did their ancestors a thousand years ago, with the wholesale murder of slaves. Take for instance a single case whereby to explain conditions. The succession of the present king of Ashantee, was celebrated, say the reports from that county, with the murder of three thousand human beings, who were marched to a pit prepared to receive their bodies, each with a butcher knife run through his cheeks, and the blade held in his teeth, with which he was in a few minutes to be slaughtered. This was to inform the people of that country of the dignity of the king who was about to rule over them. Compare this condition of the African slave with the condition of his kindred in America, and then tell me why a nation of white men, claiming to be enlightened, are slaughtering one another to change the status of four millions of American negroes—the happiest people in the world—while they close their eyes on

the cruel, barbarous and wretched condition of a hundred millions of unlimitedly dependent slaves in Africa. Is it madness or is it villainy? But let us return from this gloomy picture.

In no one effort, save that of acquiring fortune, has our race been more persistent than in its efforts to reform the negro, and yet in none other has it more signally failed; still it persists, as if maddened by its own disasters. It will not be informed. The idea of a common origin, and native equality, interwoven, however erroneously, in our religion, or induced by spiritualistic notions of freedom, furnishes a fanaticism which is alike arbitrary and enduring. No reason will restrain its folly, or appease its fury.

Numbers may march to conquest, may scatter armies, and desolate empires; but they cannot reverse the laws of nature. The negro cannot be forced from his native intuitions; nor is he, beyond a comparatively limited extent, a being of progress. He is, it is true, of the human genus, but humanity, like the canine races, has its varieties.

Instincts are original; they come with the being into being; but mentality—humanity's distinguishing feature—is accumulative. Man, of all animated things, is born the most helpless; and the Caucasian even more so than the Negro and Indian; but by the accumulation of mentality, which grows with his growth and strengthens with his years, he becomes the most powerful of created beings. All start together in this race of progress; and until they have passed a certain number of years—within the range of boyhood—the negro, say men of observation, oustrips the Caucasian. But there the negro stops, and, measured with the Caucasian,

remains a boy all the rest of his life. Thus, while his intuitions differ from the white man's, his mentality is confined to a narrower sphere. He is thus comparatively progressive, although naturalists class him among non-progressive beings. They say that none progress but such as are variable in the colors of their reproduction; or who, in this sense, may be called party-colored. The white man's or Caucasian's progeny, for we use these names indiscriminately, differ from each other in the color of their eyes, hair, and complexion. But not so with the negro's; they are all black-eyed and black-haired, as well as black-skinned. Thus the race is not party-colored, and under this rule is not progressive. But we need not mince this subject to Americans who open their eyes upon objects which surround them; for whoever looks upon a body of negroes and a body of white men, cannot in candor, pronounce them equals. The little dark eyes, flat nose, thick lips, bullet head, and animal expression of the negro, show, at a glance, his inferior nature; while many other peculiarities, particularly the greater length of the fore-arm, conflict materially with the idea of a common origin of the races. The distinction is thus direct in the person. But works are no less expressive, for he who sees a stately mansion, decorated and surrounded with works of utility and beauty, will be deceived if it is not the abode of a white man; nor will he be less deceived, if the hut by the way-side, surrounded by weeds and gourds, and its windows stuffed with rags, is not the abode of negroes.

But white men, least familiar with the negro character, have measured him by their own mentalities and intuitions, and, as a consequence, have given him a character in their imaginations which he does not pos-

sess in nature. Those who know least, and are farthest removed, imagine most; consequently, the most zealous African reformers have always been farthest from Africa. So, too, with abolitionists; the most zealous have always been farthest from the things of which they have complained. The people who live in the midst of slavery approve it, while those at a distance levy war for its extermination. Only about three hundred thousand of the southern people own slave property, yet all, with a unanimity which the world has seldom if ever before seen, unite in battle for its protection. Is not this the approbation of disinterested men who see the facts, and know best how to judge of their propriety? Their knowledge is actual, but men who see things only in imagination, see them in a false mirror.

Demagogues may howl, fanatics rave, and madmen rush to battle amid the delusive cries of freedom, still the negro, bond or free, who feels his own intuitions, will serve a superior, no matter what may be his political relation; he will black the white man's boots, drive his coach, and wait on his table. He knows his own secondary nature, and, uninfluenced by persuasions, will drop into his African mode of association; he will have a master to take from him life's imposing cares. He can then sing, and dance, and chatter, regardless of what is, or is to be, and, as a consequence, live out his own life, in accordance with his own nature. If he parts with his native freedom, he also parts with his native burden—that labor of mind which most enslaves him.

In this tendency of his nature, to surrender his liberty with his cares, he differs widely from the Caucasian; and yet is not without a very imposing parallel in one half of our species. We are males and females. To

the former belongs the desire of dominion; but it is not, in the same degree, an intuition of the latter. Our women freely waive all claims to political liberty; and even legal rights they cast on the shoulders of their husbands. But are they, in consequence, reduced to slavery? We think not; for to them, the political rights which they waive, and the legal rights which they surrender, are imposed burdens. They instinctively reject them, and by so doing acquire or accept a position which is more congenial to their natures—a position in society in which they are relieved of these oppressions. Thus their social freedom is obtained by the surrender of those very rights which alone make the male a freeman.

The free-lover, who is always a woman's-rights man and an abolitionist, opens the door of suffrage alike to all sexes, kinds and colors, and because of the surrender of rights which attend the marriage relation, holds, that if the negro is enslaved by surrendering his liberties with his cares to a master, the wife is none the less a slave who makes the same surrender to a husband. He argues logically, and, upon the hypothesis which lies at the basis of the abolition philosophy—universal equality and similarity of natures—his conclusions are incontrovertible. But herein are his errors. Human beings are not equals, nor are they alike in their natures; but, on the contrary, proclivities are in many particulars directly opposite in both races and sexes. The one's desire for protection harmonizes and unites with the other's love of dominion. Thus, though native liberties be surrendered in the constitution of society, all are freest when in the places for which nature designed them. It is only when our positions bear upon

our natures, that we feel our social burdens ; consequently, the man is freest, as well as happiest, when his nature and his condition harmonize with each other.

CHAPTER VI.

CIVIL LIBERTY.—WHEN NEGROES ARE FREE.—WHEN THEY DEGENERATE.—
ENGLISH, AMERICAN AND NEGRO LIBERTY.

False notions of slavery and liberty have taken possession of the public mind, so that those who prate most about liberty know least of its real character, and as a consequence confound all its conditions in a common mass. From this disorder the nation's mind must be relieved before the country can again return to real tranquility and repose.

No man is entirely free, but on the contrary, all are dependent and oppressed. They are oppressed by nature, from which condition they flee to a state of society, and thereby acquire civil liberty ; the only true liberty which the author of our being has vouchsafed to man.

Natural liberty, that condition which a man may be considered to occupy outside of society, is of all conditions the most oppressive ; for as man is a being of many wants, which he is of himself unable to supply, nature becomes his greatest oppressor. But when he enters society, and becomes assisted by those whom he in turn assists, he then escapes from nature's burdens, and becomes comparatively free. But as he retreats from the burdens of nature to a condition of civil liberty, he must retreat until he finds a point at which his

own nature is easy; or rather, as the human mind is never entirely satisfied, to a point at which it is easiest. Thus civil liberty, which is defined to be "Natural liberty, so far restrained, and no further, than is essential for the public good," is to be ascertained, not by any general rule, but by the nature of the being whose status is to be determined.

The white man who crowns the world of animated nature; who is far-seeing and self-reliant, requires a condition in society which must, at least, make him the custodian of his own person. But it is not so with the negro; he is non-self-reliant, is oppressed by cares, and cannot, as the white man can, battle with nature's oppressions; consequently, he must retreat a step further from natural liberty to find his appropriate civil status. As he retreats he surrenders his person with his cares, and becomes another's property. But that he thereby sinks, as does the white man under the same relation, to a level below the requisitions of his nature, is a proposition which the whole negro world disproves. He simply retreats from nature's burdens to a point at which, under another's shelter, he finds his own standard of civil liberty. He then, and not till then, becomes happy, multiplies with the greatest rapidity, and lives to the greatest old age. This is proved by every page of the negro's history in America.

Weights are no burdens when they operate as our supporters. Every ordinary sized man is ascertained to bear a weight of thirteen or fourteen tons of atmospheric pressure; yet this weight, which as ordinary freight would crush us to atoms, as atmosphere is essential to our support; so too, as a general rule, is the master to the negro.

Some English words, when applied to beings of opposite natures, vary their signification. The word slavery belongs to this class. To the white man it implies the opposite of freedom; but to the negro it merely implies a condition—a condition of owner and owned, in which only the negro is enabled to be free—freed from nature's burdens so that he can be socially happy. The white man cannot live out his own nature and be owned by another; the negro cannot live out his, unless he is owned. Thus are they opposite in their natures, and in this opposition is slavery one's oppression and the other's freedom.

In entering society, the negro surrenders his natural liberty to a master who gives back so much as he deems proper for the good of his property. This is the negro's slavery; and is the condition of which all abolitionists complain. But wherein does the negro thus conditioned differ, theoretically, from a subject of the British crown. By the theory of Britain's government, all rights are assumed to have been originally surrendered to the monarch; who, in turn, gave back such privileges as were deemed proper for the general good. The analogy of condition between the Englishman and the slave, it will therefore be seen, is much closer than Englishmen may possibly like to admit. It is so close, that a fluent abolitionist can as effectually prove, from admitted theories, that Englishmen are slaves, as an Englishman can prove that slavery exists in any of the states of America. We do not, of course, pretend to say that Englishmen are slaves. But we present the analogy to show how easy it is for men of ingenuity to misrepresent any institution that humanity is capable of inventing.

A well fed negro shows his keeping as effectually as

does a well kept horse. He grows round and plump, his color brightens, and his skin, sleek and glossy, glitters in the sun. But a free negro—that is, one cast upon the world without an owner, which in reality is the opposite of freedom, soon, (unless specially favored,) shows marks of trouble and neglect. He loses his gloss, becomes dull in color, and, as the statistics of our country show, gradually passes into decline. The Eastern and Middle States have but barely kept up their numbers of negroes, notwithstanding they have been constantly reinforced by fugitives and manumitted slaves from the country south of Mason and Dixon's line. Connecticut, for instance, had 7,844 negroes in 1820; 8,047 in 1830, 8,105 in 1840, and 7,693 in 1850. Some other States make a better, and others a more unfavorable, return; but all go to show that negroes do not multiply when relieved from the custody of an overseer. These facts not only bear on the question of negro liberty, but show the being to be nearer related than the white man to animals of the inferior kind. The Caucasian may show in his countenance the marks of care, but it is not the abundance of food which fattens him; nor does he diminish when left to his own protection.

A circumstance connected with our own individual history, will throw much light on this subject. We were raised, until about nineteen years of age, in an interior town of Pennsylvania. Among its inhabitants were about thirty negroes, all of whom—as boys always know the negroes—were known to us. In 1834 we emigrated westward, and in twenty years afterwards returned to the home of our childhood, and inquired for our negro acquaintances. But to our surprise—but at what would not surprise us now—could learn of but one

solitary person then remaining in the land of the living. Some, however, were reported to have left for parts unknown, but the great majority were known to have died; and, what is equally worthy of notice, to have died without leaving a single descendant to represent them above the turf that inclosed their remains. Why did they thus disappear, if the condition which the emancipation laws of Pennsylvania had given them, was congenial to their natures? The instance, it is true, is but a minor one, but it is the world in miniature. Every old man of the Eastern and Middle States can tell a similar story of the emancipated negroes. Why, then, shall white men be slaughtered, and a country made desolate to force negroes into a condition which hurries them out of being? Let the mad and wicked politicians who are now crying havoc, and are hurrying our young men to destruction, answer this imposing question. The war is not for liberty, nor can it be, for a negro's liberty is that which he enjoys under a master, as an Englishman's liberty is that which he enjoys under the crown; or as an American's is, that which he enjoys under the constitution of his country.

CHAPTER VII.

THE NATION BEWILDERED.—MIND JUDGES ITSELF.—WORKS EVIDENCE OF DISORDER.—MEN FEEL IMPRESSIONS.—RAPPINGS IN EUROPE AND NEW ENGLAND.—WITCH BURNING.—MISSIONARY ENTERPRISES.—CATHOLIC EMIGRATION.—CHURCH CONTENTIONS.—PULPIT POLITICIANS.—THE MIND SEEN.—THE NORTH AGITATED, THE SOUTH TRANQUIL.—WHY SOUTH ASSAILED.—BAD FAITH OF POLITICIANS.—RIGHTS IN TERRITORIES ADJUDICATED.—CHICAGO CONVENTION.—REVOLUTIONARY APPEAL.—DISUNION FORCED.—DEMONS REJOICE.

Ignorance may excuse many follies, and a false con-

ception of liberty may account for many of the crimes which, as said by Madam Roland, are committed in liberty's name. But when a nation rushes wildly on to its own ruin, there is necessarily something more than ignorance impelling it to action. Ignorance is, of course, blind to consequences, but its tendency is to ease rather than to execution. Ignorant men may be led by others; but demons distemper thought, inflame the mind, and through mental delusions impel men to their own destruction.

An ignorance of Southern resources may have induced Northern abolitionists to believe that they could conquer six millions of Southern people in sixty or ninety days, and by blockading their coasts, could starve them into subjection in even less than half that time. The same cause may have operated in various other ways. It may have induced six hundred thousand volunteers to believe that an enlistment in the federal army was but a permit to a pleasure excursion into the Southern States, at the public expense, from which they would all return in sixty or ninety days, with laurels which would secure them offices for all the rest of their lives. But ignorance is not its own creator. It was not ignorance which stupified the mind in regard to realities, and inflamed it in support of absurdities, or fired it with a desire for war. There was something more than ignorance acting a part in the production of all these things. It may be unseen, but had it not existed, men of sobriety would not have been crushed by the infuriated mob.

The nation was mad, and so still remains, although its symptoms or developments have changed from pomp and bluster to the stern realities of sanguinary war.

But how shall we prove to the distempered mind that it is itself the subject of a disorder? It must judge of itself by itself; and as it is its own standard of perfection, its imperfections in other's eyes are perfections in its own. It cannot see itself as others see it. But all the American people have not drank to the same fullness, or wandered on the same shores, and as a consequence, are not alike enveloped in the same fogs. Some are still within the pale of reason, and from their stand-point may see in works the result of causes. Works are effects, and when confused show disorder in the causes which produce them. By this rule, then, let the nation be measured. Was it sane, when it rushed to battle with the expectation of concluding its labors in sixty or ninety days? Or when it supposed that an agricultural country could be starved into subjection by a blockade? But to turn from its collective to its administrative character: has it made a move which has not been a blunder? Look over the whole field of war from the issue of the first war proclamation to Hooker's retreat across the Rappahannock, the time of these writings, and tell me, if you can, wherein it has displayed any thing like sound and commanding reason.

The nation is unquestionably mad. But from whence do her disorders originate? We have already traced them to spiritual fountains, but have not fully connected them with the progress of events.

Spiritual influences are the vitalizing powers of all religions. Men *feel* them, and so declare themselves when detailing their experiences. But influences differ, and powers operate in a multiplicity of ways. The rappings do not seem to have been very common, or at

least not much observed until a very recent period; although Methodism seems to have arisen directly out of them, for Wesley had them in his own house in Europe. New England now has them in the greatest abundance, which, no doubt, indicates the presence of causes which have given her the largest share of the nation's distemper. But while a spiritualistic character seems to have commenced with her settlement—probably was imported with her people—its practical phase seems to have changed with times. At one period, we find her burning witches, at another, hanging Quakers; and now, when she claims a higher development of civilization, we find her rallying all her forces to murder six millions of white people because she discovers them to be the owners of negro slaves. These things show a tendency to spiritual distempers, or that fanaticism is natural to the Yankee mind.

The war of the Revolution, and of eighteen hundred and twelve, so impoverished the country, and so fixed the minds of men, as to prevent the occurrence of any important changes for a long period of time. But about thirty or forty years ago, a spiritual influence was found to move the public mind. Church revivals became common, and a spirit of missionary enterprise was found to move over the entire country. The sects with a common impulse entered the struggle, and vied with each other for the increase of their respective denominations, and, as their numbers grew, each sect resolved on civilizing all the world but itself, which was, of course, too near perfection to admit of any very beneficial change. But while in the full flow of their enterprises, a tide of Catholic immigration was found to be setting in from Europe, and to be so fixed in its obsti-

nacy as actually to dispute with our native sects, of forty or fifty different shades and colors, the palm of Christian refinement and supremacy. This was a very unwelcome intrusion; so much so, that the sects rose to combat it; and, as fear magnifies all the objects which it looks upon, they soon saw, in the inflowing tide, a monster portentous of countless evils. The Catholics, though but one tenth of our population, were assumed to be designing the nation's conquest, and even the Pope to be preparing to quit Europe, and to fix his see in some one of our American cities, either New York, St. Louis, or Cincinnati. As a consequence of this sudden check to our missionary speculations, our sectarian sympathies for the "deluded Catholics," (all of whom were to be reformed and furnished with new bibles) suddenly changed to deep and bitter hate.

Sectarian feuds had, we are aware, long before existed, and Catholics and Protestants had warred for centuries before, in Europe. But here arose a new state of things in America. Probably the revolutionary war, in which all parties united for a common defence, may have, for a time, extinguished ancient fires; but here they began again to break through their coverings. This was a spiritual movement, and was so felt and understood by its actors. Many people had dreams, and visions, and impressions, and were otherwise supported in their opinions. The Methodist felt the power in his heart; the Quaker, in his conscience; the Baptist, in his soul; and the Catholic felt the hand of the Immaculate Virgin as a prop to his time-honored faith. Thus all were spiritually supported; and as each was contending for the special custody of the same Divinity—for the babe found wrapped in the swaddling

cloth lying in the manger—each was alike zealous in his pursuit; and as he knew from his own *feelings* that his own theory was divine, he knew by the same authority that his opponents were actuated by an influence proceeding from the opposite extreme of spiritual existences.

But the storm raged for a time only in the churches, where, had it continued, the country would have suffered but little from its ravages. But it could not be so restricted, for new causes added to old ones extended the sphere of contest. It was discovered that the immigrating catholics affiliated politically with the party known as democratic. This gave a new ground of fearful apprehension, and accordingly the clergy of the protestant sects (subject however to many honorable exceptions,) became undisguised pulpit politicians, and as such waged war against the party with whom the Catholics were found to act in the disposition of their suffrages. Thus the pulpit became a rostrum, the church a forum, and the clergy an active arm of party power.

Political rights in this country are, of course, equal; so that all persons, in orders or out of them, are alike entitled to a participation in the affairs of state. But when the cause of this rush of the clergy to the political forum is understood, it will be found to be a demoniac influence acting on their minds, and using them as instruments in the work of poisoning their congregations.

They got the war which they desired; thus their prayers, in this particular, were affirmatively answered. But their prayers for success have been much less respected. Why is this so? Many causes may have operated; but within the range of these discourses, it may be noticed, that while men are in continual disguise to

each other, they are not so to the spirit world, for spirit eyes see the minds of men as natural eyes see material things ; consequently, prayers we understand to be measured, not by the sounds which pass the teeth, but by the condition of the soul from which they emanate.

The conflict incident to the Catholic immigration and the Protestant opposition was general, wherever the causes operated ; but circumstances made it local and not national. It was confined to the localities into which the immigration flowed ; and as this was northern, the conflict was confined to the northern section of the republic. The southern states were uninfluenced by it, and, as a consequence, remained spiritually tranquil, while the north surged like a troubled sea.

Magnetism, as before noticed, is produced by the action of the human brain ; and as each organ produces its kind, the organs most active produce most ; consequently the excitement of evil passions generates evil emanations, and as spirits approach men through magnetism in harmony with their own, evil productions necessarily admit of evil approaches : thus as the contentions of churches engendered a spirit of hatred, they engendered a corresponding magnetism through which demons entered and acquired control, not only of the clergy, but of congregations. This is one process through which churches became demonized ; but the avarice, cupidity and deception of their people are no less operative in producing like effects.

The northern clergy, having clothed themselves in political armor to war with the Papal power, (as their disturbed imaginations fancied it protruding through the political action of the country,) soon saw that a majority of the southern people also voted with the northern

democracy, and thus indirectly became an ally of what they conceived to be a power fraught with countless dangers. This in their imagination brought a new Richmond into the field, and, as he was deemed more vulnerable than his associate supporters, all fires were turned upon him, but more particularly on what was assumed to be his most vulnerable point. The south held slaves, which, as an institution, the stupid and the vicious magnified into an evil, and the fanatic into a crime; thus the distemper, pent up in the northern mind, found an object on which to vent its fury. The pulpit, the press, and the forum thundered with denunciations; and as the thoughtless bent before their clamors, the designing actors took new courage from their successes. State comity sunk before the storm, and agreements to desist from the agitation of an inflaming subject were regarded no longer than convenience required their observance. Men could agree as *whigs*, and then, by changing their names to *republicans* or something else, could absolve themselves from all obligations. With such faith, peace and unity hung on slender threads. The submission to the federal court of the question involving the rights of the citizen in the territories was no more respected than the prior agreements not to agitate the disturbing question; for the demented mind was unable to appreciate the force of its obligations.

When the court had decided, its action should have been respected, and no doubt would have been by a less distempered people. The government, said the court, was made by white men, for themselves and their posterity; and, as a consequence, none others are citizens. It is also, continued that tribunal, a government of limited powers, having such powers and such only as are

given it by the instrument of its creation; and among the powers so given is the power to protect the citizen in the enjoyment of his property; but not to take it from him without giving him a compensation in damages. This denied the right of Congress, or of a territorial legislature acting under it, to take from the citizen his property, or in any way to change its status, no matter whether it be slaves, mules or horses.

This decision may have been all wrong; but while it remained the decision of the federal court, it was as much a part of the constitution as if it had been written in the original instrument, and, by a *loyal people*, would have been so respected. But what was the action of these very people who now claim superior excellence in loyalty? They met in convention at Chicago, and there resolved to resist the constitution as thus adjudicated; and in order that they might be understood in the spirit of their determinations, held their meetings in a "wigwam," passed their resolutions with a "war whoop," and with a bowie knife eight feet long hanging over the head of their speaker, as a war challenge to the chivalry of the southern states. Blood had then already begun to flow. Kansas had bled, and Brown had made his raid into Virginia; so that whatever was done may well be supposed to have been done with a reference to a future collision of arms. Thus did those now pretended loyalists labor to drive the country into war. They resolved (see their seventh resolution) that the construction given by the court was a dangerous political heresy, revolutionary in its tendency, and subversive of the peace and harmony of the country.

Why was it destructive of peace and harmony? Would it have disturbed their peace, had they not disturbed

its? Or is a government revolutionized when its courts adjudicate upon its laws? Language, said a French politician, was invented to disguise thought; and from him have the Chicago conventionists, as well as the modern loyalists, taken their cues. The court had expounded the constitution according to the rules of law; with it, these pretended loyalists were dissatisfied, and accordingly resolved to resist it; therefore, their resolutions, taken in their spirit, and stripped of their disguises, are, that rather than have the constitution as it was, they would disturb the peace of the country, and revolutionize the government of the nation.

But there was one point, and, if our memory is right, one only in which they rejected deception. It was in excluding the word *national* from the name of their party. They were, said one of their speakers, a sectional party; and because they were so, he scouted the idea of appearing under a national disguise.

In their eighth resolution, they resolve, that the *normal* condition of all the territory of the United States is that of freedom, and that they will resist all attempts to change it from that condition.

This is not only revolutionary, but lacks the lofty daring with which its authors struck the word "national" from the name of their party: for it is revolution coupled with deception. It is revolutionary, because it is an appeal to the masses to resist the adjudication of the Court; and deceptions, because it employs the word "normal" in a deceitful sense. Unowned territory may be *normal*, or uninfluenced by laws, but *United States* territory is subject to the United States Constitution; and as that instrument is a positive law, the word "normal," as used in the resolution, is a deception or a disguise

The resolutions, the convention, and, in fact, the whole movement of the party then acting, stripped of all disguise, is simply the defeated litigant saying to the successful party, you have gained the suit, the court has decided in your favor, but we are the strongest; we have the most money and the most men, and with them we will reverse the decision and compel you to submit. This, indorsed by the northern people, by the election of a president pledged to support it, and unmodified by subsequent compromise, necessarily forced a dismemberment of the Union. Demons then rejoiced, for as "mischief was then afloat," like Anthony, in the play of *Caesar*, they could "let it work."

CHAPTER VIII.

THE INFIDEL IMMIGRATION OF 1848.—THEIR ATTEMPT TO GERMANIZE AMERICA.—THEIR PLATFORM, UNITY OF SECTARIANS AND INFIDELS.—NATURE, SUPER-NATURE'S SURFACE.—MAN AN AUTOMATON.—DEMONS MARSHAL THEIR FORCES.—ELEMENTS IN THE CHICAGO CONVENTION.—INVISIBLE POWER.—AMERICA FALLEN.

Immigration brought catholics, but it also brought protestants and infidels, and so transported European animosities to America, where they mingled with disorders already existing. But of all the importations, none have proved so prejudicial to the nation's peace and harmony as the infidel immigration of the year eighteen hundred and forty eight. The flood then poured in upon us was a revolutionary element, fired with all the vanities that ideal Germany was able to produce.

A body of visionary men, ambitious of renown, had then, within the confines of Germany, mysteri-

ously sprung into being, and swelling with conceptions of superior greatness, sought distinction, first in the propagation of peculiar ideas, and then, as the remoter ultimate, in the clash of arms. They rose to military proportions in their own country, and there made their first dash at imperial grandeur; but institutions established by their own fathers, and adapted to the obstinacy of the European character, interposed superior power, before which, broken and routed, they flew from their native homes to find shelter under American laws, and that liberty which they are now endeavoring to restrain and deny to others. Humbled and subdued they reached our shores, and, in that guise, found warm hearts and open hands to receive them. But no sooner were they warm in their new nests, than the spirit which made them restless in Europe, made them restless here; and as they regarded American opposition as less formidable than that of Germany, their audacity swelled to greater proportions.

They found themselves among a people whom they regarded as much their inferiors in ability, whose institutions they felt able to control, and so effect in this country what they had failed to effect in their own. They could, as they supposed, still make their mark in the movement of nations, and, though driven into exile from the scenes of their nativity, still pass down on the pages of history as actors in the world's drama of revolutions. Stimulated with such ideas, the shelter which they received under American laws was no restraint upon their ambition, nor was it even deemed a subject worthy of respect; for, like our Indians when well treated, they regarded the charity as a concession of weakness in those who gave it, and an acknowledgment

of their superior power and ability. By the laws of the country which sheltered them a residence of at least five years was essential to their admission as actors within the political forum. But even this restraint was irksome to them; for their desires were less to become Americans than to make America German. Accordingly, we find them, soon after their arrival, denouncing the institutions of the country, and loudly insisting on what they assumed to call governmental reform. In all the northern cities we find them organizing political associations, holding conventions, discussing principles, and as a general feature of their actions, presenting America as but secondary in importance to "Te fater-land," from which they had so recently been driven.

At what particular period they commenced their organizations we do not now precisely remember. But on the 5th day of October, 1851, three years after their arrival in America, and two years before they could, by any possibility, have been entitled to the rights of citizens, we find them, as appears by "The Hochwechter," of October 22, of the same year, in convention at Richmond, Virginia—as far south as they may have deemed it prudent to venture—resolving upon a sweeping and radical change of that Government, from which, like the misletoe on the oak, they drew all the political vitality on which they survived.

So assumptious and dictatorial are these resolutions that, were they not still to be found in the papers of the party which produced and adopted them, we could scarcely now believe it possible for men in their conditions to be possessed of so much audacity. As principles of reform, these resolutions are vain and visionary,

and under this view are scarcely worth the labor of reproduction; but as they display a large share of the imported idealities then working on the public mind, we here give them at length, under a translation of a gentleman whom we deem worthy and capable.

After commencing with a formal caption, they proceed :

“ The two great political parties of this country having proved their incapacity to develop the true principles of constitutional liberty, it becomes the duty of this, the party of the future, though now small in numbers, but strong in faith, to form a new political programme, and to enter upon the work of reform.”

Appealing then to all radicals, they declare the following to be their platform of principles :

A. INTERNAL REFORM.

1. All persons, without distinction, to be allowed the right of suffrage.

2. The election of all officers by the people.

3. A discontinuance of the Presidency of the United States.

4. A discontinuance of the two Houses of Legislation in both the federal and state governments.

5. The right of the people, at their pleasure, to recall their representatives.

6. The people to decide all questions of constitutional law.

7. Justice to be administered without pay.

8. A Department of Emigration to be established in the federal government.

9. A reduction of the term of residence now required for naturalization.

INTERNATIONAL REFORM.

1. The abolition of all laws on the subject of neutrality.
2. Intervention in favor of all people struggling for liberty.

C. RELIGIOUS REFORM

1. Impartiality in the administration of personal and religious liberty, viz: *a.* The abolition of all Sunday laws. *b.* The abolition of the oath upon the Bible. *c.* The abolition of prayers in congress. *d.* The abolition of all laws requiring a belief in God and immortality as a qualification for public office.
2. No exemption of church property from taxation.
3. No church property to be incorporated in the name of official dignitaries.

D. SOCIAL REFORM.

1. Land reform ; no land monopolies.
2. A progressive property tax.
3. Improvement in the condition of the laboring classes, viz: *a.* By reducing the working time to eight hours per day for adults, and to five for children. *b.* By the incorporation of working men's aid societies. *c.* By giving the working man the first lien on the insolvent's estate. *d.* By the erection of State asylums for disabled laborers.
4. The education of all poor children at the public expense.
5. All railroads to be purchased and held by the government as public property.
6. School reform: *a.* All children to attend free

schools, from which all religious influence shall be excluded. *b.* Instruction in the German language. *c.* The erection of a German University.

7. The system of Cassius M. Clay for the abolition of slavery to be supported by congressional laws.

8. The abolition of all theological penalties.

9. The abolition of capital punishment.

Assumption may swell to excessive proportions, and vanity be unlimited in its pretensions; but here is an audacity for which the world has probably never yet produced an equal. A body of refugees, dependent upon a nation's charity, assume the offensive, denounce the people who have received them as incapable of administering their own laws, and then resolve to impose their own abstractions upon them!

The admission of a foreign element is at best a dangerous policy. Rome fell by admitting barbarians to her legions; Britain, by admitting the Saxons; Ireland, by admitting the English; and Egypt, by her Mamlukes. But the immigrants to our country, with the exception of this particular spawn, have endeavored to conform to our polity, and become Americans. They may all have had their partialities—incidents inseparable to nativity—but none others have interposed antagonisms, or sought to evade a substantial conformation to our laws by endeavoring to make the institutions of the country bend to their peculiarities.

America felt the sting of the intrusion, and for a time rose to resist it; but she saw not the interior influence which operated against her. There was a religious madness within the country in harmony with this very distemper, which the suppression of the Germanic rebellion had driven to this side of the Atlantic

Imported infidelity had its pulsations beating in unison with puritanic and methodistical America; and although there was an exterior conflict—an opposition of sectarian creeds with avowed infidelity—still, underlying exteriors, there was a unity of sects, orders, and divisions on common objects, in which all were marshaled by the same “Prince” in his contemplated war on humanity.

Minds restricted wholly to the plane of nature, we are aware, may be unable to see this combination. But how will they account for the political unity of the sects and the infidels—for their common onslaught on Slavery—on the rights of the States—and for their common thirst for human blood? Or how will they account for the excessive crop of foreign atheism, mysteriously produced and as mysteriously cast upon America? Nature is *super-nature's* surface, and is controlled by it, so that man, in the material form, who lives in nature, is but an automaton, moved and controlled by a power which he neither sees nor comprehends.

Demons, who are in the world and around it, gathered upon the nation, controlled particular mentalities, and, from a thousand presses and twenty thousand pulpits, poured an unceasing fire into the sectarian mind, until all were reduced to the common level of Germanic infidelity. A uniformity then spread throughout the length and breadth of the demented masses, while the world's enemy, moving steadily to a purpose, marshaled his forces for humanity's destruction.

All divisions—believers and disbelievers, natives and foreigners, spiritualists and materialists, sectarians and infidels—met in the Chicago Convention and harmonized under their invisible commander. The Germanic element rose to the surface, dictated its own

terms, led in the nominations, blocked open the doors of immigration, and secured an anti-American President, who has since proved his loyalty to disloyalty by sending men scarcely able to speak our language to represent us in distant courts, and by placing American arms in the hands of foreign mercenaries with which to murder American people.

Thus, through influences unseen and unappreciable by the man of exterior perceptions, only have the United States of America fallen from an attitude in which they once commanded the admiration of the world to a level at which they are no longer feared or respected.

CHAPTER IX.

DEMENTED CONDITIONS.—LIGHT BREAKS THROUGH THE WAR.—MASTERS ARE SOLDIERS.—COLLISION FORESEEN.—EFFORTS TO EVADE IT.—COMPARISON OF SYSTEMS.—CLERICAL FURY; WIDE-AWAKES; LINCOLN'S DESIGNS.—HIS SOLILOQUY OF "NO-BODY HURT."—PARTY AGAINST UNION.—COMPROMISE REJECTED.—CHANDLER'S REASON.—THE "FIRST GUN."—DECEPTION TRIUMPHS.—ALL PARTIES INFECTED.—THE NATIONAL RAID.—CONGRESSIONAL RESOLUTIONS.

The demented condition of the war portion of the northern people is now apparent to all the world except to those who are within its combinations. All Europe sees it, the south sees it, and, as delusion flees before the fiery ordeal of battle, light breaks through the thick darkness which has hitherto overspread the northern mind.

Europe, it is true, was slow to perception, for she, too, was within the folds of the abolition distemper. But standing aloof, above the fire and smoke which enveloped the belligerent sections, she saw through clearer

skies, and, as a consequence, soon found her own delusions rapidly dissipating before the dissolving power of a gigantic and eventful struggle. Her associations had been with the northern section. Her people had emigrated to it, and sent back glowing accounts of northern superiority and southern weakness. But when she heard the deep thunders pealing through the thick clouds of war, and saw the true American fire rolling from southern steel, deception fled as mists before the sun, and she awoke to a realization of the momentous fact in the constitution of nations, that negro slavery, instead of effeminating the Caucasian, makes him the giant of the world.

We cannot disguise the fact, however much editors and reporters may labor to lie us into victories, that the glory of this war, as a war of sections, is all against us. But in point of nationality and American character, it is—and will so appear in the future—the glory of America over a combination of hell-directed factions. The true northern heart is not in the war; besides, our young men, with their lives, have proved their valor, and, though crushed with the weight of demonized authority, have sustained the nation's claim—not to wisdom, it is true, for that was not within their province, but to unmistakable bravery.

Our men are now, as they have ever been, noble and daring; but no army of thirty or forty per cent. of foreign birth is equal in war to one whose elements are wholly American. A Dutch regiment could fire the county, and murder the old men and half grown boys for ten miles around the scene of Col. McCook's assassination, and a whole brigade could ravish a town of helpless American women and children, while their

Dutch commander closed his eyes on their brutality for a fixed number of hours; but when they met the native troops at Chancellorsville, they recoiled from the shock, and with the swiftness of terror reaffirmed their claims to their world-wide distinction of "Flying Dutchmen." They could murder the helpless, but could not hold a point, for a single moment, against the fiery dash of American men in battle.

Our native youth have every where maintained their native valor. But still the problem of Greek and Roman solution, that "No men are equal in battle to those whose education has made them masters," may be reaffirmed, after twenty centuries of slumber, in the war that now tries our native as well as European mettle. But if it is, it will be our own solution, for the benefit of our own future; and, as a consequence, when polity is made to conform to nature, add to, rather than take from our national glory.

The human mind develops in accordance with its employments; consequently, as firmness and perception are requisite properties alike of the soldier and the master, the man in civil life as well as in the tented field, may be prepared for the ordeal of battle. This was once a problem wavering in speculation; but it is no longer subject to such vacillation. Modern science has supplied the deficit, and shown the mind in physical proportions. The northern head, in many particulars, has its superiorities; but in the southern head, firmness and perception are much better developed. This is the result of employment; for the master must be both firm and watchful. Mr. Clay and Mr. Webster, late of the United States Senate, may be regarded as types of their respective sections. In the latter, causality and

most of the organs pertaining to commercial life are highly developed; but in the former, firmness and perception are far more prominent; so that while Webster was probably greatest in general powers of mind, Clay would have been much his superior, either as a general or as a private soldier, on the field of battle. All the great American Generals, Washington, the two Jacksons, Scott, Lee, and many others, are of slave-holding education; so that in this fact alone, the problem of masters being superior as warriors receives at least a half-way solution. But let us return from this digression.

For years before the clash of battle, men of all sections saw the growing disorder in the northern mind, but they could neither appease nor restrain it, for it was a wildness against which reason was of no avail. The northern man of sobriety was powerless in his appeals, for all his efforts were construed into a servile submission to the southern lash; while on the other hand, southern men who implored the distempered faction not to drive them to the wall, were assumed to be actuated only by a conscious weakness, and a fear of northern arms. Still, many southern men, as well as many northern ones, labored to the last to avert the shock of war. They clung to the constitution which their fathers and ours had constructed and passed down to us on the stream of time for our mutual shelter and support. But while they clung, they saw the thick clouds of war gathering around them, and heard the thunders breaking through the northern sky. The whole heavens were full of fire, pealing with incessant denunciations of southern life; and amid the sounds, ungrateful to every patriotic ear, they heard that very constitution which had

borne our fathers through many a stormy sea, denounced as "a covenant with death, and a league with hell." The south was pronounced immoral, and a burden upon the nation, drawing succor for which she gave no return. Even the hay crop of the north was assumed to be of more value than all that the southern states produced. Thus step by step was animosity kindled, till the Union, like the body of old age, became a burden to its wearers.

But hope, though flickering, was not extinguished. Men looked for better days, and, to determine the truth or falsity of the abolition clamor against slavery, turned to a comparative examination of the northern and southern systems. They found much of the northern population congregated in large cities, while southern population was more inclined to be rural. Northern men were found to be money-serving and to count by dollars; while southern men counted their wealth by negroes, and made their homes on plantations where their property was found to be most valuable. Rural life they found to be more virtuous than municipal; and, as a consequence, that crime congregated most in the northern states. In the city of New York alone they found no less than twelve thousand abandoned women, and a corresponding number to population in most, if not all, the other cities. Turning then to the subject of adjudicated offences, they found all the penitentiaries north of Mason and Dixon's line, crammed from their cellars to their garrets, with convicted felons, and every state enlarging, or preparing to enlarge, its prison accommodations; and negroes they found happiest and best conditioned when white men owned them as property. Thus the balance was decid-

edly in favor of the southern system. But the dis-tempered mind could not, or would not, see this array of facts against it. The country heaved with corruption; while, in almost every alternate square, in every town and city, there arose a steeple, under which men and women assembled, at least twice a week, to implore their God for vengeance on the supporters of the southern system of governmental association. The clergy, particularly, beat themselves into fury; and, with money collected from their congregations, sent forth Sharp's rifles and Colt's revolvers to aid in the civil war which they and their equally demonized partizans had engendered in Kansas. They were self-righteous as well as self-sufficient, and accordingly saw the mote in their brother's eye, but could not see the beams which clustered in their own.

As descending bodies increase their velocity with the distance through which they pass, so was the nation dashing wildly on to its ruin. Knavery became policy, truth became vulgar, and a singleness of purpose sunk far below the level of political, and, in most cases, religious life. The youth were taught the demoniac principle of hate—to hate their neighbors; and in this and various other ways prepared for the gathering storm. An organization into semi-military companies of "Wide-awakes" was but a half way step to the accumulation of regiments, divisions, and massive armies. Demons worked upon the minds of men, and, from their interior abodes, heaved the country's mentality onwards to national ruin.

Mr. Lincoln, who sprang mysteriously from the prairies to the presidency, had no sooner been elected than he began to exhibit signs of a demented condition. He saw

the nation fast tumbling to pieces; but his prejudices were fixed to a purpose; and as a consequence, instead of proceeding immediately to Washington, and there endeavoring to prop the falling members of the Union, he listened to the councils of his equally demonized supporters, and with them designed the policy of driving the southern states to the wall. He looked not to his country, but to his party; and in the throes of a disturbed conscience, found consolation in the vulgar soliloquy of "No-body hurt." No-body, it is true, was then hurt; nor were they hurt at Bull's Run, at Williamsburg, at Richmond, at South Mountain, at Antietam, at Fredericksburg, at Springfield, at Pea Ridge, at Murfreesborough, at Chancellorsville, at Vicksburg, or any other of the hundred battles in which American soil has drank American blood, until armies were marched there to be hurt. It was a cruel vanity for official consolation; cruelly indulged, but now sorrowfully answered, with the blood of half a million of men, and the tears of thrice that number of widowed wives and fatherless children.

Men who say one thing and do another may very reasonably expect a similar disposition to exist in others; therefore the demonized faction may have supposed the avowed determination of the southern people to resist the growing aggression upon their rights to be but a mere party ruse, such as they themselves would have resorted to. But whatever may have been their anticipations, conceptions, or designs, they had, by their Chicago platform, as well as by their party action for ten long years, assumed a position, from which to recede involved the certainty of party ruin. They had appealed from the adjudication of the courts to the su

premacý of the great northern mob, and by it had been sustained and lifted to national power; therefore was their party spirit arrayed against the peace, the unity, and, in all probability, the perpetuity of the republic.

The south stood upon the constitution as it had been solemnly adjudicated, and under the stripes and stars which waved above it claimed the right of entering the territories with their slave property while the territorial condition lasted. But the assailing party stood on the Chicago platform, and the superiority of northern numbers; thus the issue was made up; and to recede in the one instance was to surrender constitutional liberty; in the other, to lose the supremacy of party power; consequently party stood, not for, but against, the Union.

When the presidential vote was cast, declaring the supremacy of a section, and the aggressive policy of the Chicago platform, it was barely possible to heal the wounds which had then been inflicted. They were deep and angry; still, had a compromise been presented to the voting millions, as they desired it to be, the evil day might have been avoided, and the United States still be a happy and prosperous, as well as a great and mighty nation. But compromise would have destroyed the republican party; therefore did its politicians in congress thrust themselves between the ballot-box and the people, —take from sovereignty its sovereign power, and, by their usurpations, drive the country into civil war.

By a trick, it is true, the South was made to fire the first gun, which circumstance, like Cæsar's body to the populace, was made the subject of wild and deceitful clamors; and, as if designed by interior powers, opened

a scuttle through which knavery, as well as madness, found a channel to flow.

The vain, the vicious, and the needy saw their prospects brighten in a change from peace to war; the thoughtless with unsuspecting youth and childhood moved with the general current; while the pent up desire for blood and plunder—the deep trance of demoniac impregnations—heaved the distempered mind, and bursting from its confines, overspread the nation with the fiery torrent which is now sweeping it down to irretrievable ruin. The conclaves of darkness then rejoiced; for deception had triumphed over truth; they had forced war upon the country, and in its inauguration had secured the vantage ground of having compelled the south to fire the first gun. The vicious of all parties now found an apology for their excesses; for the demoniac influence had made its way into all political as well as into all church associations. More than half the democratic partizans had imbibed the distemper, and accordingly rushed with all others to the war; and as the chances of victory were measured by the numerical forces of the sections, cowards leaped forth with more anxiety than men of genuine courage. Big boys who impose on little ones are always cowards; so too are men who force upon a people the necessity of war because they have superior numbers. The south, it is true, fired the first gun in the great drama which opened with the bombardment of Fort Sumter; but Kansas had then bled for years, and John Brown had made his raid into Virginia. The north, too, had then assumed a sectional character, had seized upon the reins of government in a spirit of hostility to the southern states, and was at that very moment send

ing ships of war into Carolina waters: thus the act was but the continuation of the old drama—the Brown raid in national proportions.

The storm had been gathering for many years; the Chicago platform, through a president pledged to its support, had superseded the constitution; all overtures of compromise had been rejected; the peace convention—called at the instance of Virginia (the mother of presidents) had been spit upon, and for the reason given by Senator Chandler, who speaks the sentiments of his party, namely: that “The Union without blood is not worth a *cuss*.”

With these facts clear and prominent before it, a vicious congress may resolve that the war exists by act of the southern people, but no number of resolutions, though heaped to the skies, will remove the monuments of truth which now rise on the broad pages of American history. Truth may be crushed, but “Though crushed to earth, it will rise again.” And when it rises in this case, it will rise in judgment against a body of politicians who, by resolutions, sought to lie it out of existence. The issues were made in the preceding conflicts, and to them men were riveted by interior conditions. Section was arrayed against section, and to secure power in the dominant faction, these issues involved the necessity of war—a collision rather than a retreat from assumed positions; for to recede was to fall. This ambition could not endure; therefore, as loyalty to party rose above loyalty to country, these very men, who sought by resolution to shuffle off responsibility, designedly forced the nation into war. They could have avoided both disunion and conflict by referring the questions back to the people, for then there

was a halt in the public mind. Men recoiled from the abyss which opened before them; but for those to falter who had just gained position was to fall from power. Here lay the secret spring of action which caused the collision of arms.

CHAPTER X.

DELUSION AT THE COMMENCEMENT OF THE WAR.—NORTHERN INTERESTS.—EXPORTS.—AGRICULTURAL EXPORTS OF 1859.—INTERCHANGE OF COMMODITIES.—BREAD AND COTTON HAVE BOTH UNITED IN EXPORTATIONS.—FRENCH AND ENGLISH MADNESS.—THEY ABOLISH SLAVERY.—IT FORCES THEM INTO AMERICAN MARKETS.—COTTON BRINGS GOLD, AND GOLD IMMIGRATION, AND BOTH FLOW NORTH.—CAUSE OF WESTERN GROWTH.—WESTERN INTERESTS.—EFFECT OF PEACEABLE SEPARATION.—VICE AND VANITY OF THE EXTERMINATION POLICY.—THE WAR RUINOUS EVEN IN SUCCESS.—TAXABLE PROPERTY.—NATIONAL DEBT—GOLD IN THE COUNTRY.—DEMORALIZATION.—FREE NEGROES.—OUR FUTURE PROSPECTS.

No man ever saw a people more deluded than were the great majority of the people of the northern states at the commencement of this war. History had proved the superior hardihood of northern soldiers, and as the division of sections rallied twenty millions of people against five or six, he was deemed a lunatic who even thought of any thing less than the complete and uninterrupted success of the northern arms. We had (in the general contemplation of the people) everything against nothing. We had the government, and the army and the navy, and European soldiers or mercenaries, in abundance. We had Dutch, and English, and Irish, and French, and Scotch, and Hungarians, and Italians. We had arms, and money, and credit, had all the machinery of modern warfare, with soldiers by the million, to hurl upon our unarmed and unpre-

pared countrymen. All power of numbers and resources was with us; and, as the God of battles was then known (in the contemplation of our madmen) to be on the side of the strongest battalions, the man was in danger of incarceration who was known to harbor for a moment a thought of even a possibility of a northern army being for an instant checked in its gigantic strides to glory. Sixty days, or ninety at the utmost, with fire, and sword, and starvation, was to close the war, and scatter the southern armies in confusion to the mountains.

Why were the people thus deceived, if they were not under some mental disorder? They had the statistics of the country before them, were able to read and understand them, and by the experience of three wars knew of the extent of southern valor. Still, they could not conceive it possible that a southern army would hold its ground until a northern regiment approached within even a day's journey of its intrenchments. So deep was the delusion, that we actually saw a gentleman who came from the country to this city, armed with a brace of pistols, a horse blanket and his market-basket filled with provisions, with which he offered his services to go on and "wipe out" the whole rebellion. He was sure of being able to do it all in less time than he would be able to consume the contents of his hand basket full of provisions.

Amid the delusion which swept like a tornado over us, all northern interests, save that of "wiping out the south," was entirely over-looked or unheeded; for no one who shouted for war thought of being himself in any way endangered, or of his section being even remotely liable to loss. But now, since the cloud has

partially burst, and its weight upon the nation been reduced, let us look for a moment not only on probabilities, but on results, against which no force can possibly protect us. Take the question of material prosperity and national growth, and see where the war must, of necessity, land us.

A nation's prosperity is not to be measured by the nation's productions only, for it may consume all that it yields, and so end the year just where it began it; or it may consume more than it yields, and so end the year in debt.

Mr. Helper summed up northern growth in hay, and oats, and corn, and cattle; but did not see, or did not wish to see, that when the cattle had eaten up the hay, the oats, and the corn, and the people had eaten up the cattle, there was nothing left to increase the wealth of the nation. This rule may serve to deceive, but not to enlighten a people.

We must look to the excess of production over and above consumption for the sum of national, as well as of individual, prosperity; consequently, the exports of a nation give the most convincing data of a nation's prosperous tendency. Take then this rule; and, as we are an agricultural people, at least with regard to foreign nations, compare the agricultural exports of the two sections now at war, and see how the destruction of one section will affect the other.

The exports of any one year will elucidate the point here in question. The year 1859, the year preceding the election of the present administration, which broke down the amity of northern and southern relations, will serve as well as any other for the purpose.

The whole agricultural exports of that year amounted,

in round numbers, to the sum of \$199,000,000; of this \$161,000,000 alone was cotton, and \$21,000,000 tobacco, leaving but \$17,000,000 remaining for all the other agricultural exports put together. All the cotton was of southern growth, and very nearly all the tobacco. So nearly was the tobacco all southern, that by giving the rice of the southern states, and the cereals and provisions of the border slave states to the north, we may assume with propriety, for calculation, that all the tobacco, as well as all the cotton, was of southern growth. These two articles then united make the joint sum of \$182,000,000, which is so much southern exportation, standing against the remaining \$17,000,000, the whole sum of northern agricultural exportations for the year.

This comparison shows a state of things which is overwhelmingly in favor of southern prosperity; and, were all other things equal, would show a thriftiness in the southern states which would have no parallel in the northern ones. But while the southerners have brought money into the country, the Yankees, like a nest of busy squirrels, have collected it into their own coffers. With the aid of a tariff, they have kept out foreign manufactured articles, and so compelled the southern and western people to buy their's at high and imposing prices. In this way they acquired the greatest share of the money returned from the exports of cotton, while they cursed the south for the very means by which she brought it to them.

Could the south have held on to all which her productions brought into the country, she would now be exorbitantly rich, and the north be comparatively poor. But there is an internal commerce, and through it an intermingling of commodities between the sections, which

has distributed the receipts of southern productions over all the nation, and so partially equalized advantages. The southern planter found his labor most remunerative in the production of cotton, consequently, he turned his attention to its growth, and, by so doing, allowed the northern farmer, and particularly the farmer of the north-west, to raise his bread. In this way, as we of the north, and particularly we of the north-west, fed the negro while he labored in the production of southern growths, our northern staples went into the bale of cotton, and in that shape and character were exported to Europe, from whence gold was returned to nourish northern as well as southern fields. This is the secret of north-western growth—an intermingling of productions incident to a diversity of soil and climate. But behind this native division there lies a cause for the demand that has been made on American markets for southern staples, which is as much artificial as natural, and owes its rise in a great measure to a madness in European minds similar to that which now exists on this continent.

About thirty or forty years ago, the people of England and France, like our own fanatics of the present time, went mad on the subject of liberty, and in their delirium abolished slavery in all their Indian, African, and American possessions. Their delusion seems to have been but the forerunner of that madness which now rages on the western continent. They saw men but skin-deep; and, as a consequence, concluded that a negro was merely a black white man, and therefore oppressed when held as an item of property. They were thousands of miles from the scenes of servitude, so that their fancies had the widest conceivable sway, and

the loftiest possible assensions. Tower accordingly rose on tower, in their imaginations, until they saw, in the owners of slaves, giants far more formidable than those which Don Quixote saw in his windmills. But their cupidity in their final action became as much involved as their distortions and mistaken philanthropy.

They rated all men, without regard to race, kind, or color, by their own standard ; and, in the contemplation of their own natures, concluded that one free negro would perform as much labor as two bond ones ; consequently, they expected, by an emancipation, to not only increase, but to double their tropical productions. The idea was alluring, and on it the covetous as well as the fanatical made the leap. But it was a leap from whence there could be no return. The negroes were freed, (if turning them loose without masters may be termed freeing them,) but instead of their freedom increasing their energies, as would have been the case with white men, they laid down in the shade, suffered the soil, like themselves, to be freed, and, for the want of care, to lapse into a state of nature.

The work of emancipation was done, but instead of its increasing the productions of these various possessions, it extinguished their greatness ; for they dropped off, until all Europe was driven into American markets for the fibrous tropical staple. In this way, European madness gave succor to American prosperity, and so built up our nation.

But other causes also aided which may have had their rise in providential designs for the protection of negro slavery. While England and France were thus running wild in their abolition madness, various discoveries were made in the art of working cotton. The flying shuttle,

the cotton-gin, and some other inventions or improvements were made, which increased the value of the staple, and so induced greater efforts for its production. All this added to American growth; and as much to northern as to southern localities. Tennessee had been until then a greater producer of corn than Ohio, but the cotton demand revolutionized her policy, and accordingly she changed the cereal for the tropical plant, and became a grower of cotton; all of which widened the market for northern staples. Every other locality responded in a similar way. Cotton was planted wherever cotton would grow; and, as a consequence, the north-west became the bread-producing region for the cotton-growing portion of the entire nation.

France and England soon saw that they had destroyed their colonies; and, accordingly made every possible effort to regain their lost positions. The latter caught negroes on the coast of Africa and "apprenticed" them out on her West India possessions. But the policy did not meet expectations; for the negro, who is a slave by nature, could not be made a valuable producer, without the care and attention of an owner. Estates accordingly sank into delapidation; and West India fields, the richest of the world, grew up in brambles. Under this condition, "a new dodge" was resorted to, which has probably been more successful. It is the "coolie system," or the introduction of people from Asia to resuscitate, if possible, these fallen possessions. But coolie labor is not a subject of these writings, and will not therefore now be considered.

The demand for, and production of, American cotton set a stream of gold to flowing across the Atlantic ocean, from Europe to America, which, in its oper-

ations, forced out another stream, a stream of emigration, of people who came with the general tide, to delve in the golden flood. They came in a common pursuit—to better their conditions; and, as their constitutions and habits were northern, they drifted, by force of their own inclinations, to northern localities. But as the internal commerce, and the mingling of productions above noticed, spread the gold over northern as well as over southern sections, they here headed the stream, and cast their nets in the golden waters. They grew rich and pompous; acquired houses, and lands, and flocks, and treasures. But many, and particularly the ideal German, grew dizzy with their abundance, opened their ears to the effusions of demonized clergy and visionary theorists, received the hell-directed mania, and, as a consequence, like the puffed Yankee, cursed negro slavery, while they fattened on its productions.

The great north-western country sprang, as by magic, into importance. But it was slave labor which gave the moving power. The golden stream which cotton brought to America, was the enchanting force before which forests sank, cities rose, and prairies sprang into cultivated fields and gardens. The north-western farmer found the best market in the world at his own door. But let the south be destroyed, its fields laid waste, its people slaughtered, and its negroes scattered, and what will be the future of the great north-western country? Will not population leave it faster than ever it came in? And will not our fields, now waving with golden harvests, grow up in brambles; our cities decay; and the owl, in her solitude, build her nest in our loftiest temples? Let north-western men reflect on these suggestions. We have grown with great rapidity; but it

is much easier to destroy a country than it is to build one up.

We may raise produce, but we can not live on bread alone, we must have a commerce to sustain our agriculture, and when we have destroyed our southern market, where will we get another? We can not get it in Europe, for the Baltic and the Black sea, in three years out of four, can furnish bread-stuffs cheaper than they can be furnished by America. Our middle states can supply themselves; which leaves New England only within our own dominions to be furnished, whose markets may be glutted by a single western state. Where, then, is our future resort for that exchange of commodities which can alone give us a sure and permanent prosperity?

It was a great error which drove the southern people to secession; but when we had driven them to that extreme, true policy required us to let them go in peace, and to abide by the consequences; and such would have been the determination of the northern mind, had it not labored under a distemper.

A peaceful separation would have left open a door for reunion, which would almost certainly have occurred at the next presidential election. But if it had not, a political separation, which might have choked New England from the advantages of her tariff, would not have broken up western commerce; for the planter would still have raised his cotton and fed his negroes with our provisions. But now we have lost all—national unity, in which there is strength, and that commerce which made us a thriving and prosperous people.

When we have destroyed the planter's fields, and scattered his negroes, we have injured ourselves as

much as we have injured him; for we have destroyed the consumers of our productions. The planter can not buy our provisions, unless he raises cotton; and this he can not do, unless he has negroes to labor; consequently, when we destroy him, and his means of production, we destroy ourselves.

But then, there is among us a body of visionary philosophers—deepest died in hell's polutions—who entertain the idea of exterminating the southern people, and, of giving their lands over to European immigrants, who are to be the future growers of cotton. Were this possible, it would be an act, for which, if there be one hell deeper or hotter than another, the actors would deserve the full measure of all its tortures. But it is, fortunately for humanity, as impracticable as it is vicious, and as visionary as it is marked with the characteristics of the invisible power which gave it being, and directed its utterance.

The southern people may be exterminated, but when they are, the bittern will shriek on northern as well as on southern plains, and not a finger of the demented host now doing reverence to their rapping chief, will be left to point to the graves which enclose their remains. Southern men are American men, who may die as their fathers died before them, but when they fall, they will greatly misrepresent their nativity, if they do not bring the whole national temple with them. But were they exterminated, and the north still left with her numbers, the scheme would still be a failure, for European mechanics can not readily be converted into cotton growers, nor would they labor in southern fields when they could find employment in climates more congenial to their natures. They did not emi

grate to the British and French West Indies when slavery was there abolished, and the richest lands in the world reduced to mere nominal values; neither have they sought southern latitudes in any country when they have been able to find homes in northern ones.

Were people not mad, they would see these things, and desist from a policy which is crushing them to atoms. But "they see not, neither do they hear;" and, as a consequence, are forcing all their resources into a war, the very success of which must reduce them to beggary and degradation.

We have, in this chapter, presented some figures showing the agricultural exports of the nation, and the source of north-western prosperity. But let us now turn to another exhibition of resources and effects, which is equally clear and conclusive, and even more explanatory of present conditions. At the commencement of the war, there were, as shown by the census of 1860, in the states called *loyal*, about \$8,000,000,000 worth of taxable property. Of that sum, we will, before the war can now be closed, have squandered about \$2,000,000,000, and have, at the same time, by the loss of men, character, markets, and industrial habits, sunk the real value of the remaining \$6,000,000,000 probably \$2,000,000,000 more; thus reducing our taxable property, at a real basis, to about \$4,000,000,000, on which we will have placed an incumbrance of about \$2,000,000,000 of national debt: thus we will have remaining about four thousand million dollars worth of property mortgaged to about one half of all it is worth.

Under our "shinplaster" currency, our property may not have depreciated as much as above noticed, but under a gold and silver medium, to which we are forced

to come in our commerce with the world, we will be much mistaken if the reduction is not fully equal to the figures here employed.

The Secretary of the Treasury, in his annual message of 1861, has, we are aware, estimated the property of the country at much above these figures,—at about eleven thousand millions of dollars; but he resorts to speculation and not to the assessor's returns. This we think is fallacious. The assessors are better judges of the property which they appraise than the secretary or his clerks at Washington. He also includes in his report another item of national strength—the surplus earnings of the people, which we think is subject to the same exceptions; for whatever may be such resources in time of peace, there can be no surplus earnings when the laboring men of the nation are employed in war, and so withdrawn from industrial pursuits. But whatever may be the real facts of both expenditures and resources, enough is presented under the most favorable view which can possibly be taken, to show that the wealth of the country is melting away with the rapidity of snow before a summer's sun—that our men are perishing in battles, and that debt is accumulating in mountains upon the nation.

It is admitted, we believe, on all hands, in view of what is now before us, that the war debt will not be less than \$2,000,000,000. This sum must be paid, repudiated or extinguished by a total dissolution of the federal union. The two latter require no capital, but the former requires money, and is therefore the immediate subject of consideration. The interest alone on this sum at six per cent, which is below the average rate of interest, is \$120,000,000 per annum; to which add ten per cent for collection, and the sum gathered from the

people to pay interest alone, will amount to not less than \$132,000,000 every year. Add then to this the ordinary expenses of the government, about \$80,000,000, and without extinguishing a dollar of capital debt, we are required to pay annually to the federal government alone, to say nothing of state and municipal expenditures, not less than \$212,000,000, or nearly twice as much as there is real money in the country to pay it with.

The Secretary of the Treasury, on the first of December, 1861, estimated the gold and silver in the nation at from two hundred and seventy-five to three hundred millions of dollars. Of this sum, not less than one hundred millions may be safely estimated to be in the seceded states, leaving the remaining one hundred and seventy-five or two hundred millions in the states called loyal. But of this remaining sum, it is estimated that not less than fifty millions, over and above importations, have been exported from the country since the commencement of the war, which leaves us but about one hundred and twenty-five or one hundred and fifty millions of dollars in the northern states as our immediate metallic means, with which to meet our overtowering national debt. We will, it is true, after the war, have some resources in our productive labor; but they will not be as they have been, for many of our hitherto producers are already demoralized. Some have grown too vain, under the influence of shoulder-straps, to return to their prior employments; others, under the license of soldiers in war, have become thieves, robbers and murderers, and, as a consequence, will become a pest rather than a support to the nation. Others will have become drunkards, to which may be added a wide spread population

of free negroes, who poison the very atmosphere in which they breath, and taint it more or less with such conditions as now give character to Central America.

Under these accumulated burdens, and exhaustion of resources, what are the prospects which await us in the future? Markets lost, commerce destroyed, property squandered, confidence impaired, men demoralized, debt burdensome, taxes onerous, power reduced, dissension rife, and the only people in the world on whom we could rely for assistance in repelling foreign invasion, made our most inveterate enemies. Are we not already a fallen people? Nations like men may hide their sores; but cancers gnaw the deeper the more they are concealed.

CHAPTER XI.

EXCUSES FOR WAR—WAR FOR THE UNION A DECEPTION—EFFECT OF CONQUEST—THE AVOWED OBJECT OF THE WAR ALREADY A FAILURE—DECEPTION—CHANGE—WAR AGAINST STATE RIGHTS—EVIL INFLUENCES ATTACH TO EVIL PERSONS—WAR WANTED FOR DIFFERENT OBJECTS—WHAT NOW FIGHTING FOR—GOV. OF NEW YORK'S SUGGESTION—CONSTITUTION DISREGARDED—LINCOLN'S FIRST SPECIAL MESSAGE—CENTRALIZED POWER—THE FOUR ACTS OF DESPOTISM—THE PRESIDENT'S RAPPING TABLE—LAWS MADE BY MADMEN.

No people ever waged a war without giving an excuse for their aggressions. When the puritans resolved that the world belonged to the saints, and that they were God's sainted people, they gave an excuse for theft and murder. When the Romans invaded an unoffending people—destroyed one half and enslaved the other half, they professed to give them liberty. Where there is a will there is a way; and, on the same principle, where there is a design or a desire, there is an excuse for its execu-

tion. This is one of the advantages which man enjoys through the endowments given him as a reasoning animal. But of all the excuses ever given for the prosecution of an aggressive war, few, if any, have been more flimsy or less deserving of respect at the hands of honest men, than that under which our armies are now desolating the country of our neighbors. We war, say our demented throngs, for the restoration of "The Union," and with union as a battle cry, rob, steal, pillage and murder; fire towns and cities, and rural habitations; destroy all ages and conditions, and drive helpless women and children to swamps and mountains for succor and shelter. The very men who for a whole decade of years labored with all their might, power and ability to destroy the union, now proclaim its restoration the great sum total of all their desires. Such deception is cursed by the God of battles, who, in his mighty power, has already strewed the earth with heaps of northern slain.

Army after army has perished in the field, and the nation been reduced to beggary under the incessant cry of "The Union," while in reality, not one gun has been fired nor a single squadron moved in battle for the union's restoration or security since the war began. This may stifle the bellowing babbler, who allows other men to do his thinking; but men of reason will find it as true as holy writ.

The union of these American States was a union of *assent*, in which all parties, states and individuals were equals. Such a union could exist only by assent; consequently war, which is the clash of oppositions, could destroy the union, but never uphold or restore it. Wherein then has this war been waged for the union? The whole pretence has been a deception from the begin-

ning to the present hour. The deception of a body of evilly designed politicians, who have sought their own aggrandizement at their country's ruin; and who, in the prosecution of their fiendish work, have forced our unsuspecting young men to countless fields of blood and slaughter, professedly for the support of the union, but in reality, amid visionary schemes of equality and personal aggrandizements, for the union's destruction.

Such a union as exists between England and Ireland, Austria and Hungary, and Russia and Poland, may be sustained, as it may be established, by conquest; but such a union is not the kind of union under which America has prospered, nor is it such a union as the American people, in the honesty and undemented conditions of their soul, desire.

Had the sectional party of the north been so devoted to union, as to have preferred it, as they now pretend, to their own self aggrandizement and their abstract notions of policy, the union would never have been disturbed; nor would blood have been shed even after disruption became inevitable under conditions then existing; for had they agreed to support the constitution in the spirit in which the federal court had expounded it—to return fugitives and protect slave property in the territories—no conflict could have ensued. But this they would not agree to do, nor would they even now consent to a restoration under a recognition of these principles. How then can they, without the most unmitigated effrontery, pretend to be unionists? They will not have union unless they can have it on terms which destroys the bond under which the union existed. This is itself a test of principle, and shows at a glance the false use which is made of the word union, and the de-

ception of the men who proclaim it as the great object for which they are waging a wild and furious war.

The strength which a union of all the states gave to the republic, was a matter of no little concern with a large portion of the northern people, and particularly so with the half grown boys and young men, who were decoyed into the military service. They desired the glory of a great and powerful nation, and to secure it enlisted as soldiers. But like mules when harnessed to the wagon, they have been compelled to haul such loads as have been imposed upon them, to fight for the abolition of slavery, for the destruction of state rights, and for the establishment of a great and over-ruling central power.

The southern people annihilated, would be a great loss of American power; and conquered, would not only be an equal loss, but the conquered states would be a painful element of national weakness. As sovereign states joined to us by their own assent, they were a tower of greatness; but conquered, they would be a volcano on which northern feet would fear to tread. A standing army of a hundred thousand men would be required to hold them in subjection; and even then, we would not dare to resent an insult from abroad, for fear that the south would again fly to arms.

When the war broke upon the country, the demented condition of the northern mind bore down all reason wherever the distemper existed. Still, there were among us, men of sobriety, and among them more who doubted the policy of saving the union by force of arms than gave vent to their opinions. They were stifled in mind, for the pill was sugar-coated. The pretense was to sustain the union-party of the south, and so make it superior to the party of secession. This bore

upon its face some show of plausibility; and accordingly, men, doubting their own judgment, yielded to a trial of the administration's policy. But they should not have been deceived when they found the president declaring, not only against the secessionists, but against the states, with all their elements of union and disunion sentiments, as whole communities. This threw off disguise, and at it the "states' rights" men of the north should have taken alarm. But as they did not, they have now a right to demand of the president, a discontinuance of a policy which has, in every way, proved an entire failure. The union party of the south, which, in the beginning was strong, has, to a man, by the war waged against them, been driven into secession. This proves the failure of, at least, the pretended policy, and with it, the war should have been discontinued.

Distempered men may act without design, for they have usually no real object to pursue. But the demonized condition has its peculiarities. Men under it are deluded, but stimulated to a purpose. This we believe is an item of most religious faiths. But in the practical case now under discussion, let us take the elements of our sectional party and compare them with the war as it has been prosecuted, and we may see how foibles have been encouraged, in order that the more general design—the destruction of men—may be prosecuted.

The factions of the party now in power, to say nothing of the corresponding demented portions of the democratic order, may, for the purpose of these disquisitions, be reduced to three. The first is a body of men who desired war for the sake of war, for its pomp, its ease, its distinctions, its destruction, and its plunder. They, of course, had no particular political design; but the other

two had. The first of these two is the abolition element—the church fanatics, spiritualists, and Germanic infidels, who desired the war for the abolition of slavery. The other is the old federal, monarchical, or aristocratical element, which has, from the foundation of the government, desired a strong and imposing central power. These two have, in the main, directed the policy of the war, and, although differing widely in their particular objects, still, like the sectarians, spiritualists, and infidels, they unite in a common policy, as a means of attaining separate ends. Both want the absorption of state rights by the federal government. One, that power may be removed from the masses, and wealth made superior to numbers; the other, that the great northern power, through congressional legislation, or the force of arms, may crush out slavery in the southern states. Thus, they have united, in a general policy, the object of which is, to revolutionize the government, break down the sovereignty of the states, and establish a new government, based, not on assent and equality, but on inequality and military power.

The Governor of New York has now, when designs are becoming patent, very wisely directed attention to the enquiry of whether we are fighting to subdue rebellion in the south, or liberty in the northern states. But why was this question not sooner propounded? We will answer. It was: First, because a general madness overspread the whole country; sweeping down, like a mighty torrent, all questions and rights before it; and, Secondly, because we had then no governors through whom to make the inquiry, for the demoniac power had secured the state executives before it secured the president.

Mr. Lincoln had no sooner been inaugurated, than he broke through all the bounds to which the constitution had confined his official power. He declared whole states in insurrection, and precipitated armies upon them—not in obedience to law, as a *posse* of the nation, moving to execute the decrees of civil courts, but as an army of his own, directed to subdue and to conquer. Where did he get this right? Neither Congress nor President has a right to declare a State in insurrection; nor have they a right to send an army into a state, unless in certain cases provided by law: to execute civil process, to secure a republican form of government, and to suppress insurrection, when called upon to do so by the authority of the state.

This government was, before the revolution which it has undergone in the hands of our present chief magistrate, a government in which the military was subservient to the civil power. But now conditions are reversed:—the civil is subservient to military rule.

Mr. Lincoln occupies nearly a fourth of his special message of July, 1861, in an effort to prove that the federal government is supreme, and the states but dependencies. Mr. Dayton, minister to France, announced about the same time the same doctrine in the French court. Gen. Banks put on the epaulets, and then, pointing from Arlington Heights to the capital, declared that the government must be changed; and when Congress assembled, all its actions tended to the same end. The four great acts of despotism, the Tax Bill, the Finance Bill, the Conscription Bill, and the Indemnity Bill, are all continuations of the same programme; and, taken together, as effectually subvert the constitution and cen-

tralize the national power, as it is possible for legislation, backed by armies, to accomplish revolution.

The tax bill levies its burdens on labor, in order that it may oppress the masses, and by exempting the rich secure their support and their money with which to sustain the central power. The finance bill enables the secretary of the treasury to mortgage the whole country, and to enrich favorites who are gathering fortunes out of the war. The conscription act forces every man to bear arms to sustain his oppressors; and the indemnity act allows the president to do pretty much as he pleases, without being subject to the penalties of the law. Thus in the combination is the government effectually changed, and the great American republic already virtually ended in a despotism.

Mr. Lincoln, with his aiders and abettors, has assumed great responsibilities in thus revolutionizing the government; but unlike our old fashioned presidents, who were compelled to consult the constitution, he has, in a secret hole of the White House, a *rapping* table, which discourses sweeter music than ever issued from Hamlet's pipe. It is law, constitution and gospel; and the great magical power which gathers armies, presages events, equalizes whites and negroes, and converts paper into gold. Washington, Jefferson and Jackson, Cæsar, Hannibal, Napoleon, Wellington, and all the other great men of history, wake from their slumbers and protrude their counsels through it; direct the plans of battles, the windings of anacondas, the policy of proclamations, and the movements of armies; so that a new dispensation looms up around the present power, while laws and constitutions flee before the mystical light, as ragged relics of the vulgar past. Delphos had her oracles, Olympus

her enchantments; but all now sink to insignificance before the superior powers of this wonderful table.

We may satirize executive imposture and delusion, but no irony can equal realities. The nation is virtually on fire, its property melting in the general conflagration, and the blood of its children flowing from its mountains to its oceans; while executive councils gather in dark rooms, and direct armies and a great nation's policy, as they themselves are directed by spirit rappings. We cannot move the demented from his delusions, for men are wedded to their idols. But there is still a wisdom in the country, and to it we appeal, to come forth from its slumbers, and save, if possible, what little yet remains of our sinking, suffering and bleeding nation. We cannot council resistance to law, although the laws be made by madmen. But let the people assemble in great and imposing meetings, and, in the majesty of their sovereign power, denounce this the most groundless, as well as the most deplorable, of civil wars.

CHAPTER XII.

SPIRITS PROMISE A PRESIDENT—MR. LINCOLN PRONOUNCED THE PROMISED MAN—HIS MISSION—SPIRITUALISTS REJOICE—PATRIARCHICAL ORDER—SOCIALISTIC PAMPHLET—NUMBER AND STRENGTH OF SPIRITUALISTS—SPIRITUAL CIRCLE IN THE PRESIDENT'S HOUSE—MR. LINCOLN'S MADNESS—SPIRITUAL TESTS—CAMPAIGNS DIRECTED—OHIO DIGGERS MOUNTAIN COVE DIGGERS—LOW SPHERES—GENERAL DELUSION—THE ENEMY IN THE PEOPLE'S MIND.—THEY DRIFT WITH THE GENERAL DISORDER—NATIONAL DELUSIONS—OTHER WARS IN THE FUTURE.

For a number of years before the war, the spiritualists were promised, by spirits, a president of their own faith; and when Mr. Lincoln was nominated by the Chicago convention, he was pronounced that man—se-

lected by spirits for the very work—the equalization of white men and negroes—which he is now endeavoring to perform.

Of the promise of a spiritualistic president we speak knowingly; for our circles were then in full operation, and the communications made directly to us; but for what afterwards followed—the selection of Mr. Lincoln, etc., we must depend upon the reports of others, for our circles were then discontinued; but our information is of such a character, as to remove all doubts of its correctness. The communications were no doubt received as reported; and the nomination, we have as little doubt, was spiritually directed. But the spirits were demons who, for some great reason in the divine economy, were allowed to afflict humanity. A controlling element of the concern was abolitionism, which is itself a test of demoniac influence. It is a war against nature—an insidious attempt to equalize unequals, and to narrow the compass of liberty, under a pretence of enlarging it. God speaks through his laws, and where nations conform to them, there is peace and harmony; but when they are obstructed, wars follow with as much certainty as disease and convulsions follow obstructions of the physical man. Thus abolitionism, which, when applied to break the fetters of an enslaved race of white men, may be a divine principle; when applied, as it now is, to equalize white men and negroes, it is demoniac.

At the nomination and election of Mr. Lincoln, the abolition portion of the spiritualists were highly delighted; and, as may still be seen in their publications of that time, rejoiced all over America. The promises made them had been so far fulfilled, which alone was cause for that rejoicing; but in addition to what they

had then received, they expected, through their president's administration, to see their policy (see chapter IV.) made permanent in the nation; and they, as a consequence, made the nation's principal rulers.

The full extent of their anticipations they alone, of course, can answer; but if we may judge from the extravagance of spiritual promises, and from the character and operations of some spiritual associations, with which we become acquainted during our investigations, crowns and coronets must have danced in their imaginations, and the whole country, with one general impulse, appeared as descending to their control.

A society of "Patriarchs," which sprung up in Cincinnati about eight or nine years ago, and which has since become of such importance among the faithful as to be made the high court of appeal from distant parts of the union, may, in its operations, throw some light on these spiritualistic anticipations. But first of its rise, which is as interesting as its subsequent proceedings. This is as follows: A gentleman, not knowing himself to be mediumistic, nor even at the time a spiritualist, was, as the story is told, at a late hour of a certain night, placed under a trance; and, while so conditioned, was directed to go to a house in a part of the city, where he knew that no house existed; still, as the direction was imperative, he proceeded, and when he reached the place, which he knew the day before to be a vacant lot, he found a magnificent mansion, with high steps and splendid ornaments, in front of the door. He was, of course, struck with wonder at the sudden change; but in pursuance of his directions, ascended the flight of steps before him and rang the bell; when presently the door opened, and he was received by a well clothed

and intelligent looking gentleman, who conducted him to a magnificent parlor, beautifully adorned and lighted; and there, after a few minutes social conversation, invested him with a human skull, a slab of marble perforated with holes, which, as characters, he was taught to read; and with which, together with a ritual and some other appendages, he was directed, under instructions then given him, to form a secret society, which he was assured would some day control the whole world. He learned all that it was necessary for him to learn, when the man and the house disappeared, and he again found himself at home in his chamber. The occurrence, he was satisfied, was not merely an ordinary dream, and yet he was at a loss to know in what other sense to consider it. In this way he continued for several days, when, to add to his wonder, a box was brought to him by express, which contained all the implements of the proposed order which he had seen in the fabulous or spiritual mansion. He then, on learning of some active spiritualists, informed them of what had occurred to him, and, with their assistance, established the order. He was promised a rapid increase of numbers; but great as were his promises, they were exceeded by the reality, for men rushed to the society with the same spirit that they afterwards rushed to the army at the breaking out of the war. We saw as many as a hundred admitted into a single lodge on a single day, while others were sent away for the want of time in which to pass them through the ceremony. But, like the war, the order soon lost its enchanting powers; and, after a year or two, none remained but the most visionary of the spiritualists to give it support. Like the war in another particular, it started in a spirit of general equality and

universal liberty, but no sooner was it fairly under way, than new revelations came to its principal actors; new degrees were formed, and the leading men and women—for it took in the “strong-minded women” as well as the strong minded men—were selected as the future rulers of the earth. In this may be seen the spiritualistic tendency, and its application to our national society, under its present rulers.

Many orders of mind mingle in the spiritual, as well as in other movements, so that hopes and desires vary with the particular mould of intellects. Some are ambitious of distinction, some covetous, others indolent, and still others ambitious, of seeing great changes in the forms of society. An anonymous writer of a spiritualistic pamphlet, which has just been handed us, differs, somewhat, from the great men of the order above noticed. He is a decided devotee to “social communities.” He says, “A people working for the interest of one another grow strong in harmonious elements, and rise rapidly in the scale of being. This is to be the new order of things; but all old rubbish must first be cleared away—all institutions of oppression must be swept from the face of the land, and men must begin anew, upon a new basis. The present war is preparing the way for all this to come.”

“The day of count and reckoning is nearing us, and will assuredly come, no matter how far off it may now seem, and, as noticed above, the present civil war is just clearing the ground for it. The forces are marshalling. The present revolution of blood will usher in a much more important and mighty event, a revolution of peace.”

This, it is true, is but the speculations of some ideal man. But it shows the hopes and expectations, and,

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with them, the designs of a body of quasi religionists, who claim to number not less than a million of people in the United States—who control many important papers; whose literature, in the short space of ten years, has grown into a respectable library; who present to the country the names of no less than five hundred able and energetic writers and public speakers, (see A. J. Davis' *Annual of Progress*,) and who include in their number not only many members of congress and of the cabinet, but even the president himself, of these once united, but now disunited states. Are not these matters of sufficient importance to command the attention of a people, who, through spiritual or spiritualistic influences, are now bleeding at every pore.

Since writing the above, the newspapers of the day have very fortuitously come to our support, by presenting us, under executive permission, conclusive evidence of the fact, that Mr. Lincoln, and at least a portion of his cabinet and editorial supporters, are now holding spiritual circles in the presidential mansion, and consulting spirits in regard to the prospects and conduct of the war.

Numerous reports are before the country, but that of the *Boston Gazette*, dated Washington, April 23d, 1863, is probably the most complete, although others are clear in presenting the point, that the president and his constitutional advisers are now employed in consulting the rappings. Things once secret are now intentionally made public; but, in the reports, we see a disposition in the reporters to feel the nation's pulse in regard to the president's proclivities, while at the same time an effort is made to shield him from public censure. He is presented as a mere casual inquirer with but little or no faith

in what transpires. But this, we are satisfied, is a deception. Mr. Lincoln, we are well assured, is as confirmed a spiritualist as there is in the United States; has full faith in the communications, and believes himself selected by spirits to "clear away the rubbish," as noticed in the spiritualistic paper above quoted, preparatory for that good time, which he fancies is to come through his administration.

But let it not be supposed, in view of these strictures, that we censure Mr. Lincoln for believing that spirits actually communicate; this would be grossly unjust, for instead of censuring him for such belief, he has our full approval in this particular, for we know the point to be one in regard to which he is much in advance of the great body of men, who think themselves much wiser. But the point of which we disapprove is his placing any confidence in what spirits tell him; and our censures are for his attempting to administer our government under mysterious and unknown councils. The people's government should be directed by the people, and not by spiritual communications.

In these presidential sittings, we find not only Mr. Lincoln and portions of his cabinet, but prominent members of the press in the same combination, which indicates the way in which influence is exerted on the masses. Mr. John W. Forney appears conspicuous in the circle, which, when taken in connection with the course he has hitherto pursued, is suggestive of more than his readers may have readily comprehended. After his political somersault his course became very analogous to that of Mr. Horace Greeley, which leaves the apprehension that if the latter operated under a disguise in the work of inoculating his numerous eastern

and western readers, (see Chapter I.) the former may have practiced the same deception on the people of Pennsylvania. Such things have been done within our knowledge by both press and pulpit, and, did our limits admit, we might here furnish some interesting cases.

We have heard many details of Mr. Lincoln's spiritual experience, all of which goes to prove that he has had many clear and convincing tests of spiritual presence; but he seems, like the rest of his spiritualistic associates, to be blinded in his confidence, and unable to discriminate between a test of spiritual presence, and the reliance which should be placed on spiritual counsels. He may know himself to be more indebted to the invisible than to the visible world for his prominence, and, as a consequence, regard himself as a special object of spiritual care and direction; other rulers have done so before him, but, in his case, the very idea of his having a correspondence above the people, cannot do otherwise than withdraw his regards from them, and prepare him for their oppression. If he believes himself commissioned "to clear away the 'rubbish'" for some great event, he may rejoice in the people's destruction; and, like the Roman tyrant, wish them to have but one neck, that he may dispatch them all at a single blow.

Good tests of spiritual presence seldom fail in securing confidence, which, in its turn, is very apt to place the believer at the mercy of influences which may work out his ruin; consequently, herein is a point to be eschewed. The test of spiritual presence is real, and yet, in ninety-nine cases out of a hundred, in most other particulars, it is a complete deception. The operation is thus: The medium is surrounded with a

circle of spirits, who are in rapport with him. They see the inquirer's mind, and, by reading it, tell him, through the medium, of things which he knows are unknown to all the world, except to himself and the deceased person with whom he supposes himself communicating. This is the test, a complete test of spiritual presence, but a deception in every other particular.

Persons who have consulted test media, will remember that they were required to write the names of a number of deceased friends on scraps or slips of paper, to run their eyes over the list, and to reflect on each name as they passed it, or to roll the slips in separate balls, and through a particular routine, to place them on a table. This is, at least as we understand the subject, to exercise the mind of the inquirer in regard to the persons whose names are on the paper, and through that exercise, to bring forward the memory that it may be read.

Communications being thus obtained, it is easy to perceive how men may be imposed upon, and particularly how a nation, through its president, may be hurled into endless ruin. A demon, or, what is more probable in the present condition of our country, a host of demons, may stand by a medium, and by reading the inquirer's mind, give him such information as will secure his confidence; after which they may lead him, with all whom he leads, headlong to destruction. Let Mr. Lincoln, already supposing himself spiritually selected for his position, and spiritually commissioned for a particular purpose, be advised by a spirit, whom he believes to be a brother, a father, or some other near and reliable friend, to do some act involving great risk and responsibility; and what may be the consequence to the people or to the armies which are at his command? Let some invis-

ible intelligence, intent on humanity's ruin, assume to be Washington, Jackson, Cæsar, or Napoleon, direct a battle or a campaign, and cabinet officers give heed to his councils; and what must follow as a result? Look upon the whole history of this administration, see the height from which the nation has fallen, the depth to which it has sunk, the ruin which has followed every measure, plan and direction, and tell me if all does not harmonize with the idea here suggested.

Mr. Lincoln's faith, not his learning, has made him mad; and so deep is that madness, that could the facts which have influenced his policy be ascertained, he could, we have not a doubt, be proved a madman on a fair trial, under a writ of lunacy.

It is well for men to know that spirits are around them, but, he who follows spiritual directions, will follow a will-'o-the-wisp; which, as is said in the Irish legend, will lead him through bogs and over stiles, until it swamps him in quags and mires.

A few instances of spiritual direction in regard to this and some other points above suggested, will cast some light on spiritual character.

A circle of spiritualists in the interior of Ohio, a few years ago, were directed by spirits to proceed to a certain place, and there to dig to a certain depth in the ground; if our memory is right, it was just ten feet, where they were assured they would find a very valuable treasure. They accordingly proceeded, stealthily, it is true, under the cover of night; and after laboring until day began to break upon them, found themselves at the depth required; but no treasure was there to reward their labors. Something they now, of course, knew was wrong; and, accordingly, returned to their

rapping table, which had by that time, discovered that it had made a slight mistake; that the treasure was twenty feet instead of ten from the surface of the earth. This, of course, was satisfactory to faithful believers; and, accordingly, the party proceeded on the following night, and dug the additional ten feet; but through some misfortune, no treasure was still found. Another sitting was of course resorted to, when, as before, another little mistake was discovered; the treasure was thirty instead of ten feet from the surface; but there was an absolute certainty of its being there, accordingly, they were about to proceed to a third effort, when a rebellious member of the circle, without the fear of military orders before his eyes, broke silence and said, "Are not the spirits fooling us?" "Why, to be sure we are," was the reply. "If you are fools enough to dig for treasure, we will keep you at it."

This, we believe, ended that digging, and probably made wiser men of the diggers. But whether it did or did not, it has left a moral in which President Lincoln may probably see his own madness.

He entered this war with the most unbounded confidence of his ability, with seventy-five thousand men, to crush all opposition in sixty or ninety days. When these seventy-five thousand failed, he wanted just five hundred thousand more; when these failed, he wanted three or four hundred thousand more; when these failed, he wanted another three hundred thousand; and now, when two years of bloody war have swept over us, when our resources are exhausted, our men slaughtered, and our armies, once pompous and aggressive, are compelled to act on the defensive, he is calling for the whole country under a general conscription. Thus he has been kept

digging and digging, deeper and deeper, and will, we have not a doubt, be kept digging, while the people of the nation are fools enough to give him men and money.

But let not all censure be here placed on Mr. Lincoln, for the great body of the northern people were just as mad as he was, and rushed with the same desire to the conflict; were equally sure of their unlimited power, saw no men's rights but their own; and with their soul's crammed with demoniac fire, would listen to no terms, no charity, no compromise, but unconditional submission of the whole southern people to chains and halters. Such madness is the kind of madness which the gods infuse into men whom they wish to destroy.

One more instance of digging may possibly assist in illustrating what has already been said, or in supporting the general moral.

A colony, under the auspices of one John M. Speers, who had located themselves at a place called Mountain Cove—the precise locality of which we do not now remember, but think it was some where in the state of New York—were directed to dig at a certain place, at a certain angle of descent, and to a certain depth into the mountain, where they were to find more gold than all the California's, the Ophir's, or the Colorado's, could in centuries produce. None of that colony, of course, doubted the correctness of their spiritual communications, for they belonged to the same school that now controls the nation; therefore, as might be expected, they soon performed the digging, but something more than digging in this case was required to bring the mountain to her labor. The colony was to form in procession on a certain night at low twelve, with flambeaus in their hands, and with their patriarch in front, with a

pick on his shoulder, were to march into the cave, and when at its deepest extremity, the pick was to be struck into the ground, when the whole interior of the mountain was to tumble forth in great rocks of virgin gold.

The procession was formed and moved as directed; and when it reached its destination, the pick, after a few prescribed words of enchantment, was swung into the mountain with all the force which the venerable patriarch could summon to the effort; when, wonderful to relate, out tumbled a chunk of blue clay, half as big as a boy's fist, but not as much gold as would jingle on a tomb stone has yet responded to either pick, shovel or enchanting commands.

This ended the Mountain Cove diggings. All had been done to order, and the ceremonies religiously performed. But, as in the Ohio diggings, a slight mistake was now found to have been made in the calculations of the spirits.

Pranks like these may amuse for the ridicule which they cast on those who become the subjects of their imposture. But they lose all their mirthfulness, when nations, under the same influences, rush furiously to war, scatter their fortunes, their women and their children, and slaughter men by hundreds of thousands. They then acquire a grave and serious importance, and display accumulated disorders, for while deceitful communications, directing men to dig for hidden treasures, simply disclose familiarity and deception, the slaughter of men unfolds a malignity which is associated with deep and horrid conditions.

We are here locally, but not all conditionally, in low spheres, which are filled with all kinds, races, shades and colors, of spiritual beings. These united, are vicious

as well as familiar, and, as a consequence, destroy men, as well as ridicule and deceive them. They are vain as well as low and vulgar; and, like men in the material form, labor to impose their own order of society on others; consequently, the impressions which the world receives for equalizing whites, reds, copper colored, and negroes, come from these low spheres.

Men are at all times more or less subject to the influences which surround them. If these be vicious, they will partake of the vicious mania, and unknowingly drift with its currents. In this way have our people been drifted onwards, until they have been made the instruments of their own destruction. But spiritual disorders are not perceptible to those who are within their influence. We cannot know our own delusions; but when time and reverses shall have dissipated the mirage of the national mind, and the American people been compelled to look upon the wreck of their once great and thriving nation, they may learn, when too late, the delusion of spite, and that all their fire and pomp of war, their gigantic armies and navies, their levies, conscriptions, and battles, were but wild adventures in pursuit of visionary treasures. In the expenditure of millions upon millions of dollars, and the accumulation of armies upon armies, they may discover the spiritualistic councils of dig on, and still on, until labors end in exhaustion. In the rush of men to the tented field, they may see a repetition of the rush made to the patriarchial order; and, in its animating spirit, hear the same shouts of equality and freedom; while chains jingle among the masses, and crowns and coronets, in the contemplation of the future, dance around shoulderstraps and commissions. They may see the great national

procession marching into imaginary coves, and hear their bewildered chief, in the ceremony of orders and proclamations, commanding the gold to tumble forth from the mountains. Flowers may strew their paths, and phantoms beckon to fields of imaginary glory till ruin, in the sequel, announces the unwelcome fact that errors have occurred in some portion of the spiritual reckonings.

Nations are but aggregations of men who are no wiser than individuals, for we have the whole range of human nature in the single human form. What deludes one may delude all, consequently, as hundreds per day could rush into a mystical order of ideal greatness, thousands, animated with the same spirit, could rush into armies ; and, as corresponding numbers could dig for treasures, millions may rush to battle ; and, in the pomp and power of war, indulge in equally wild and visionary imaginations.

Many delusions have already fled before the dissolving power of battles. No men now elbow each other out of their ways to enroll their names in armies ; nor is an enlistment longer regarded as "A free pass to a pleasure excursion into Dixie." But though many delusions have fled, many more still remain, and will continue to remain, while the demoniac influence holds dominion over the northern mind. That influence must be broken, or the nation become a wilderness.

As men are spiritual beings, in the material form as well as when out of it, they may be capable of originating, in the one condition, whatever they may in the other, and as a consequence by conflicting magnetism engender their own mental disorders ; still, most, if not all great popular delusions, we apprehend, are spiritual—the result of interior influences acting on the public mind. Such influ-

ences bewilder and force men into the wildest absurdities.

The Christians of the middle ages flew to their crusades in direct opposition to their faith, and with a common impulse which displays at a glance the presence of a common influence acting at the self-same moment throughout all Christendom on every individual mind. This alone is some evidence of an unseen ocean on which humanity drifts. But every age has its peculiarities, which show, in some respects, a continued change, not only in men, but in the unseen influences which act upon them. The crusades was an age of religious wildness, and a disregard of worldly treasure. Such was the interior influence which then acted. But in the financial delusions which have since followed, rapacity seems to have been a ruling feature, still they all may have sprung from the same interior fountain, but displayed themselves on the world through different departments of the human mind.

The John Law scheme, or Mississippi bubble—the South Sea bubble—the Darien bubble, and the French revolution, as well as the crusades display the world under delusions, and prove the vanity of men in their assumptions of superior power. Men may reason within a circle, but they are entirely unconscious of its bounds. The mad are always wise in their own estimation, but sobriety reasoning from effects to causes, cannot do otherwise than admit the distemper of the present as well as of former ages. Men are destroying each other and each other's property, and desolating a country which they professedly war to preserve. This is not the work of sanity, or of rational design. But we need not labor a self-evident proposition. The nation is mad, and its afflictions not only confined to a single department of the

human mind, as seems to have been the case in the delusions above alluded to, but every department of mentality seems to be involved. Some men are mad in the pursuit of money ; others in their fears of losing what they have already scraped together. Some are mad on religion, others on liberty ; some in their love of distinction ; and still others, in the pompous pride of great national power. Thus all dispositions are inflamed.

Contractors are patriotic because the war gives them money. New York merchants and New England factory proprietors are Unionists for the commerce which secession would carry to other ports. Capitalists are Unionists to preserve the high prices of their property, and are war men, not for the Union as it was, but for a new Union,—a Union of force, in which Government shall be armed with greater authority for the protection of private property, and in which capital shall be made a political power. Objects thus multifarious are heated by an interior fire, and all on whom it operates are sent headlong in pursuit of the general delusion. *The war, the war for any and all purposes, no matter what.*

The burning fire is in the public mind. The fanatic will murder his brother white man to bleach the hide of his assumed brother negro, and the politician will murder every body east, west, north or south, who is so intolerably stupid as not to vote his favorite ticket. Thus, distemper runs through every avenue of public thought, while mentality heaves from a burning interior world which is the magnetism of demons.

Having thus displayed the nature and character of bewildering causes, let us turn for a moment to a contemplation of ultimates and effects and, through the defeat of objects, see delusion under another phase.

Those capitalists who have feared the agrarian tendency of the times, and who have leaped into the war to strengthen the federal arm, in order that it may secure their fortunes and multiply their political powers, will find in the end that they will have but little or no property left for governmental protection. In their wild and feverish efforts to keep it from the rabble, they have run to the opposite extreme, and given it to a crazy President, who is now throwing it all away.

When Mr. Chase's financial bubble (which is but the John Law scheme transferred from France to America) bursts, as it must burst, when the rigid spirit of war abates, or a few more millions of gold are exported from the country, then rich men will become poor, for when the nation becomes bankrupt, the people, who are its constituent members, must partake of its misfortunes.

While bulls are employed to toss up national credit, and two or three millions of treasury notes are issued daily from the federal mill, trade may flourish, and the tax-gatherer return with his budget. But let those operations cease, and the bubble must reach its point of explosion. Five-twenties may then be sold by the pound, and our great national financier discover that neither he nor his great prototype, the famous Law, of Mississippi notoriety, have been able to find the philosopher's stone, or make gold out of paper. Then the rich must lose, for they only will have the securities. The religionist, too, like the capitalist, will see his castles tumbling, for congregations will sink in their ability to pay their preachers, and, as a consequence, devotions be allowed to slacken. The liberty shrieker will find the object of his cares, a slave by nature, and, that liberty, for which he pretends to be so much distressed, gone with the fall of the negro's

master, while the pompous chief who sports his straps, and dreams of renown and distinction, may find, in the reverse of fortunes, that his great armies and navies have been carrying a load of dementation which forces a big discount on official glory.

Merchants who measure blood by its value in trade, will find that an impoverished people will have no money with which to buy their wares; and those even deeper demented, who still blow the horn of conquest, will find, if they outlive the storm which, through their means, now spreads horror and desolation—that the subjugation of five or six millions of American freemen, with a country equal in extent to one-third of all inhabitable Europe, is a work much easier talked of than performed.

Russia was about fourteen years in conquering the Circassians; the United States about seven in subduing the Seminoles in the Florida swamps and marshes, and Austria, with twenty-seven millions of people, would have failed in her effort to conquer Hungary with but eight millions, had not Russia come to her assistance.

These are plain facts, and on the subject of conquest speak volumes of truth to the wise and reflecting. But our people will not see realities till time and further exhaustion shall have dispelled their delusions; neither will the demented power at Washington falter in its madness while spirits promise it success; nor abate its rigor until it has forced the same issue on the northern States that it has forced upon the southern.

The disorder of the country is in the war element—the demented portion of the public mind; from whence it extends to the administration in which the demoniac power centres. Here, spite, vanity and vengeance, thick-

en, and from this accumulated fullness, reacts upon the nation, stimulates—in its own supporters—a thirst for human blood, and by its reverse action, or infringement on nature's laws, forces the undemented to unavoidable resistance.

As the collision of moving clouds forces the discharge of their contents in showers, storms and thunders, so do the collisions of mind, when demons intrude through earth's mentalities, force the collision of arms. These fearful conditions are on and around us, and unless God, in his mercy, interposes his supremacy and breaks the demoniac power which rules in the nation, blood must yet flow in as wild profusion from northern as it ever has flowed from southern mountains. Our demented chief, with his pandemonial council, has cast his die on the plane of fortune, and with arms resolved on popular subjugation. Here is the chalice rudely forced to the lips of reason. The demoniac power bears down upon liberality, and will continue to bear until it forces a resistance, for blood can alone appease its wildness. The nation crumbles before it, and already mourns the loss of many hundreds of thousands of its slaughtered people. But how shall reason be again restored while every official form is the habitation of demented power? Hope wearies as she looks upon conditions, but her lights, though dimmed, are not extinguished. Let the demon of abolitionism be withdrawn, or forced from the executive and legislative halls of the nation, and the boiling ocean which now lashes the skies with its angry foam, will, as by the touch of magic, again return to its tranquillity, and the sun of the morning again arise on a calm and peaceful ocean. But while interior vengeance bears down upon us, blood must gush from the nation,

and the Prince of Darkness, who raps on the President's table, ride in fiendish exultation over ruined walls, and the mangled bodies of America's slaughtered people.

Men, and whole congregations of men, who could leap with the change of the winds, from a holy horror of the Sayers and Heenan encounter—a mere round or “bout” of pugilistic skill, with bare fists and good nature—to a fiendish exultation in the wholesale destruction of their own countrymen, are in a condition of mind which fits them for the wildest possible excesses of human slaughter.

NOTE TO PAGE 6.

Judge Edmonds has recently appeared in the public prints and denied the accusation of his being one of Mr. Lincoln's spiritual advisers. For this we give him credit, for our information of the fact lies only in hearsay. But there is another point connected with the same affair floating in particular circles, which is, that, the President has been consulting the spirits through the mediumship of one of the Judge's daughters. Of this we have heard no denial.