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RELIGIO-PHILOSOPHICAL JOURNAL'S SERIES

OF

BIOGRAPHICAL SKETCHES

OF

Prominent Spiritualists

NUMBER ONE.

CONTAINS SKETCHES OF

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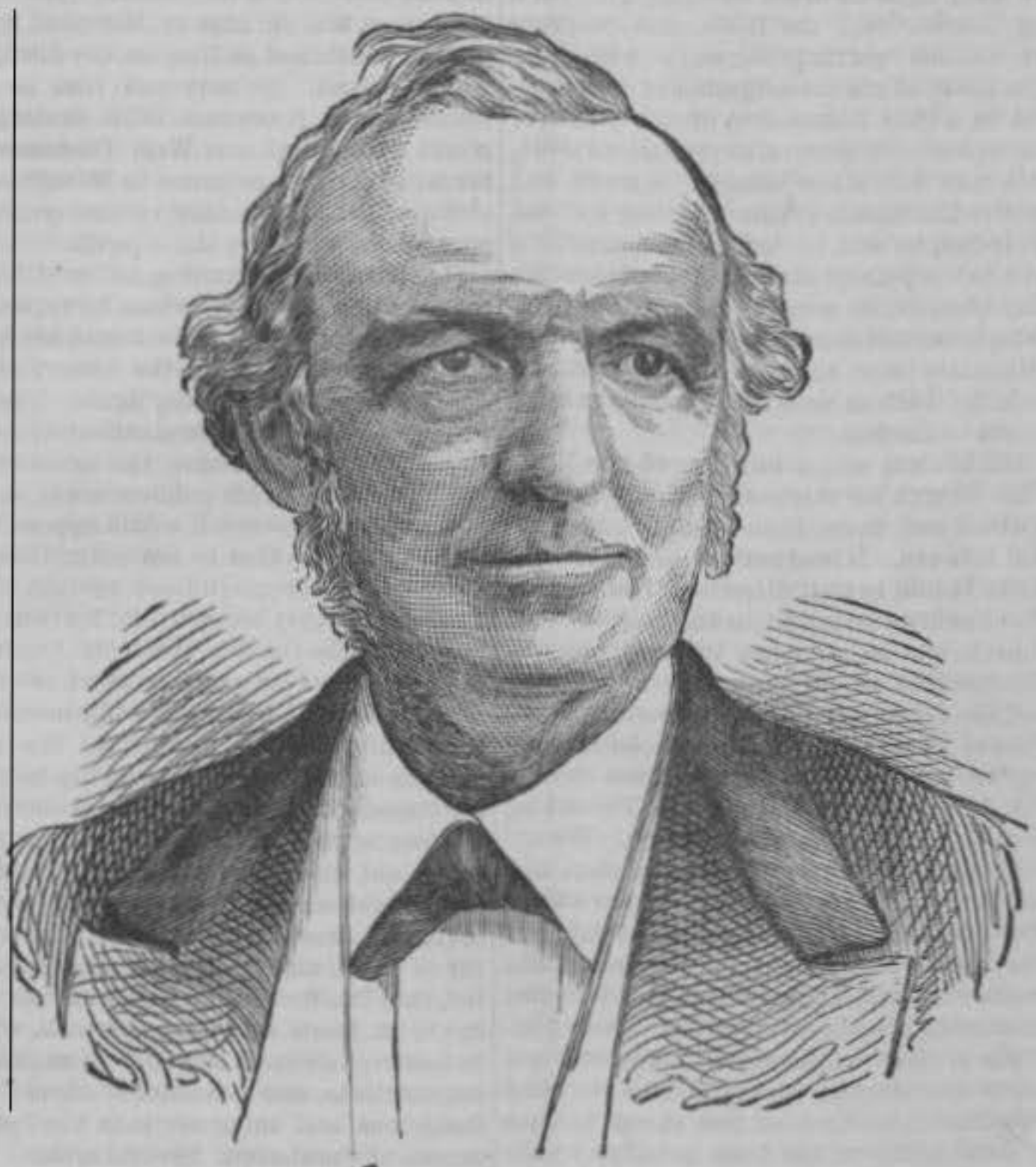

Samil Watson

Biographical Sketch of Rev. Samuel Watson.

BY HUDSON TUTTLE.

The attention of Spiritualists was first earnestly drawn to Mr. Watson by the publication of the two volumes, "The Clock Struck One" and "The Clock Struck Three." These volumes made a profound sensation on the class to whom they were addressed. To the Methodist Church he was well known by a long life devoted to its ministry. So well established was he with the church at large and his own congregation, that his open avowal of his belief in Spiritualism

did not at first cause, as would have been supposed, either his dismissal or censure. He went right on in his teachings, supporting himself with the Bible, and carrying his church partially forward with him. The result of his investigation of Spiritualism is a fine illustration of the power of truth over the receptive, unprejudiced mind. If a man will allow himself to think, and receive the results of his thinking without prejudice, he will be led, even against his will, in the path of accurate knowledge. He may blunder; he may at times go astray into by-lanes and diverging alleys, but he will ultimately burst through all restraint, and seek the truth as unerringly as the magnet points to the pole.

Mr. Watson was a minister of the Methodist Church for thirty-six years, active, laborious, and more than usually respected and honored. His education and prejudice inclined him in that direction. His distinction had been acquired in the ranks of that church, and to renounce its doctrines was the sacrifice of all pecuniary advantages and the fair name he had reared by a lifetime of devotion. Had the decision been pressed upon him at first, perhaps the result would have been different. The actual metal of the soul is rarely tested. We are insensibly led forward, step by step, and the victory is achieved before we are aware. The Divinity guides our aims and our purposes to his own grander schemes. The method by which Mr. Watson was impelled onward to his present position, of itself affords a deeply interesting study, and yet more remarkable, while he is a declared Spiritualist, and has not lost, except in some bigoted quarters, the least prestige by the open declaration of his belief. Indeed, it would appear that he gives expression to the views and experiences of a majority of the church to which he is endeared by his long ministry.

Samuel Watson was born in Maryland, August 10th, 1813. He received a strict religious education, and at an early age became a member of the Methodist Episcopal Church. Inclined by disposition and sense of duty to the ministry, he was in 1836, at the age of twenty-three, received into the Tennessee Annual Conference, and appointed to the Wayne Circuit. In 1837 he was removed to the Franklin Circuit in Alabama. In 1838 he was stationed in Clarksville, Tennessee, and in 1839 in Memphis, where he was continued as long as the discipline would permit. In 1842 and 1843 he was agent of the American Bible Society for North Mississippi and West Tennessee, after which he was returned to Memphis and vicinity, where for thirty-three years he was officially kept by the church.

He, from the beginning, believed in the ministration of angels, whom he regards as identical with spirits. He found his belief supported by the Bible, the history of the church, and by her shining lights. Whether he accepted the "modern manifestations" at the time he first began the controversy which resulted in his public avowal, we are not informed; though it would appear from certain passages that he not only discarded, but was highly prejudiced against them. That controversy began by Mr. Watson writing an article for the Memphis *Appeal*, on the often observed coincidence of the striking of a clock and the death of a member of the family, in which he affirmed the truthfullness of the statements and his belief in the supernatural origin of the occurrences. On four several occasions in his own family, an old clock had struck one, and the omen had been speedily followed by a death in his household. He introduced such an array of facts, and these so well authenticated, that Dr. Bond felt constrained to reply in the St. Louis *Christian Advocate*, wherein he swept away all such omens as childish superstitions, and pronounced them highly dangerous and antagonistic to the best interests of the church. Several articles were exchanged, in each of which Mr. Watson, although triumphantly vindicating his position, was driven step by step to the broader admission of the facts of Spiritualism. We are inclined to suspect that he had, during this interval, studied the phenomena which lay so exactly in his path of thought, and furnished him with invulnerable weapons. Yet he did not introduce them at that stage of the discussion, but repeatedly disclaimed the taunt of his antagonist that he inclined in that direction.

At length Mr. Watson became too strong

for his opponent. If he did not state its facts, the moral support they gave, made him a giant. If David puts truth in his sling, Goliah is no match for him. The consequence was, that his final reply was rejected, and thus ostracised, he arduously applied himself to his vindications. Not content with his former conservative efforts, he entered the forbidden domain of Spiritualism, and gladly accepted the facts he there discovered. "The Clock Struck One," a happy title drawn from his first attempt to show the supernatural character of the occurrence, was the result. It breathes from every page the spirit of a calm, Christian thoughtfulness, willing to extend the utmost freedom of opinion to all, and demanding the same. Unless repression reaches annihilation, it cannot permanently thwart the vigor of the mind. Mr. Watson was one of thousands of ministers, devoted, zealous, and loved by a circle of friends. As such he would have lived and died. The church undertook to check the current of his thoughts, and made him a hero. Instead of the church, he now has the whole world for an audience. He would have been satisfied with the publication of a magazine article, but a power wiser than he knew made his disappointment subservient to far nobler achievements.

The angels of the Bible are ministering spirits, who, "from their very nature and constitution, are best adapted to the work of guardianship and ministration, and the work is best adapted to their growth and development." Such guardianship is unavailing unless the spirits can communicate with those they protect. That they can do so, he proves by the Bible, the ancients, and the fathers and leaders of the church. Having thus fortified himself with authority, he brings forward the heavy artillery of modern phenomena, held in reserve. He would not indorse the manifestations given at public circles, regarding the rappings as a humbug, until forced on his attention by appings and spirit-writing in his own family. He felt the presence of spirits and conversed with them, yet he remained in doubt of the reality of Spiritualism. His educational prejudices stood in his way, and an article he published at that time gives a doubtful sound. He believes in spirit communion, but discards the manifestations.

In 1853 he continued his investigation of Spiritualism. Believing it to be the "prince of humbugs," he endeavored to detect and expose it. Through the mediumship of a colored servant girl in his family, he was first convinced that the phenomena could not be explained by any law of physics or metaphysics with which he was acquainted.

These manifestations occurring in his house were similar to those which occurred in the Wesley family for many years. An account of them, written by him, was published in Memphis.

In 1855 a circle was organized in Memphis, composed of twelve persons; five physicians, "standing at the head of their profession," three "ministers and several influential laymen. "The head of the Episcopal Church in Tennessee was our leader. The medium was a native born Memphian, an honest, pious young lady, a member of the Baptist Church."

We have not space to record the varied and astonishing manifestations, physical and psychic, that transpired at this circle, which was always opened with prayer. In only one instance did they receive any communications contrary to orthodox doctrines. This remarkable one was that spirits had an opportunity for repentance in the future. The communications received by this circle, when the circumstances under which they were given are considered, are among the most remarkable on record. We must remember that the members were strictly orthodox and conservative, and had the whole truth been bluntly told by the communicating spirit, they would have at once discarded it. Although that spirit, signing himself 'Mystery," did not write one word conflicting with their preconceived ideas, except in the one instance mentioned, he taught them the essential principles of Spiritualism as distinctly as ever was pronounced to a circle of liberals! The style in which he wrote is terse and elegant, and remarkable for its directness. We regard this circle as among the most scientifically formed and conducted. The essential conditions for success were instituted, unconsciously, perhaps, and the results corresponded. The circle was

formed of intelligent, honest and thoughtful persons; the medium was equally intelligent and moral. There were no mercenary motives involved. They met with the sincerest desire to arrive at truth. They opened with prayer, which in their minds produced a harmony no other agency could establish. To them the Spirit-world was a mystery, awful in its dread sublimity, and they transferred to it a portion of their religious reverence. Had all circles been thus happily organized and conducted, how much Spiritualism would have gained in dignity and how much less would be heard of the follies and deceptions of "Diakka."

When convinced, as he soon became, Mr. Watson was not a man to conceal his light under a bushel, nor to play the hypocrite. With a fearlessness that has few parallels, he went into his pulpit and announced his belief. This created a great sensation in the Church and community. Writers of the several secular papers engaged him in controversy upon the subject, by which he became known all over the country as an avowed Spiritualist. His opinions were known to the Bishop and the members of the Memphis Annual Conference generally, who, while they differed from him, never let that interfere with their personal or official relations. This was shown by his being elected the editor of their Church organ, the *Memphis Christian Advocate*, and by his Conference electing him as a delegate to the General Conference in 1857. The highest tribunal of the Church elected him for four years longer to the editorship of the same paper, which official relation was continued till 1866. During his term of service, this paper which had sank some ten or twelve thousand dollars, and was several thousand more indebted, by its increased circulation, paid off all its indebtedness and current expenses. While thus serving the Church he accepted the Presidency of the State Female College, near the city. This was perhaps the most prosperous period of that institution (1859-60) the number of its scholars numbering 220.

In 1865 he was again elected delegate to the General Conference which met in New Orleans in 1866. He served four years as Presiding Elder of Memphis, the most important district in his conference.

In 1868, the Bishops at their annual meeting, appointed him editor of the *Christian Index*, which was confirmed by the General Conference which met in Memphis, in 1870. He continued to edit this paper until his withdrawal from the Church, in 1872. The summer of 1873 he spent in Europe with Cooke's educational party. On his return, he published a narrative of travels entitled, "A Memphian's Trip to Europe," which has had an extensive circulation.

In 1874 he published "The Clock Struck Three," which has been with "The Clock Struck One," transferred to the RELIGIO-PHILOSOPHICAL Publishing House. In 1875 he commenced the publication of the *Spiritual Magazine*, which, during the three years of its existence, has more than met the expectations of its founder. For the present it is consolidated with the *Voice of Truth*, a portion of which he writes and edits advocating as he always has done, Spiritualism of a conservative character, and from a primitive Christian standpoint. Since the first State organization in Tennessee, he has been the President, and also of the local organization in Memphis.

In 1842, Mr. Watson married Mary A. Dupee, with whom he lived happily for nearly a quarter of a century. In 1867 he married Mrs. Ellen Perkins, with whom he is now living. In both of these alliances, he regards himself as blessed. He has twelve children in the Spirit-world, all of whom passed away in childhood. For many years he has held what he calls a home circle for the purpose of conversing with them and his first wife in a holy family reunion.

He is at present lecturing on Spiritualism taking still more advanced grounds than that occupied by his publications, and a brief criticism of their contents will form a fitting conclusion to this brief sketch:

The first part of "The Clock Struck Three" is devoted to the reviews and their answers evoked by the preceding; having finished which, Mr. Watson declares he is "done with them. Progression being the universal law of material, as well as spiritual subjects, they, having accomplished their mission, must give place to other and more import-

ant phases of the subject." We feel this declaration marks a new era in the onward march of a religious mind toward untrammeled thought, and are made fully conscious of that fact by his bolder utterance. The Methodist Church has marked him for a heretic because he supports the belief of Wesley, and persecution has a wonderful liberalizing influence.

The second, and by far the most valuable portion of this volume, is devoted to showing the harmony between Christianity, Science and Spiritualism. When we learn that by Christianity he does "not mean all that we hear from the pulpit as such," nor the creeds and catechisms of the churches, which disagree among themselves, nor any special interpretation of the Bible, we rate not his task as difficult. Between science and Spiritualism there is no conflict, and neither meets opposition in a religion which is another name for moral science. This portion is a valuable exposition of Spiritualism. Never were words more golden than the following:

"Every individual who would understand the truths of the Spirit-world, must be his or her own medium. God must write His law upon their understanding and put it in their affections. If you want to become mediums for interior communication, you must become absolutely true in every thought, feeling and affection — become absolutely just in all your relations of life, so that morning, noon and night you will be inquiring and thirsting after righteousness." . . . "If Spiritualism, in its faith and effects, does not tend to make you better, wiser and purer —holier men and women—as St. Paul says of the Corinthians, it will 'profit you nothing.' That Spiritualism which will not redeem you, will not be sufficient to redeem the world."

Mr. Watson would have the cause freed from the excrescences which obstruct it. He would at once have it noble, dignified, and truly spiritual. Then he feels assured the churches would accept the unlimited power it can bestow. It will bring harmony, and proclaim to all the certainty of future life. "The vanities, riches and honors of earth sink into utter insignificance when compared with the real happiness enjoyed by our friends who have 'passed over the river.' What the world has so much dreaded—the separation of soul and body—is but a delightful repose and a glorious awakening to everlasting joy, and the fruition of all we are capable of enjoying."

Mr. Watson does not engage in a polemic discussion in his effort to show the harmony between science, Christianity and Spiritualism. He takes the direct method, producing an overwhelming array of facts, and showing that these tend to the only true and rational philosophy of future life.

Throughout these volumes we are constantly reminded that the author has been a strict believer in the dogmas of the church. He cannot be expected to have escaped suddenly from the influence of almost half a century's education. His view is from that direction, and his phraseology is that of the divinity student rather than of the scientist. Often he conceals startling and new ideas beneath the old wording, thus committing the sin of pouring new wine into old bottles. For all this he is most excusable, for it is not strange he commits such errors; rather, that he commits so few of them. Only one in thousands are brave enough to take his position, and patiently bear the sacrifice of all the honors acquired by lifelong labor. His manly course will be productive of great good, for there are thousands of church members who will thoughtfully consider a subject which has been sanctioned by one whom they have regarded as a shining light, and they will be led up to the heights where he now stands. According to his showing, the extension of Spiritualism among the laity and ministers of his church, is almost incredible. The most orthodox families have mediums in their midst, and hold private circles, at which their ministers communicate with the angel world. It is true, few have the bravery to openly avow their belief, yet silently, unconsciously, it permeates the thoughts of all, and tinges the prayer and the sermon.

What is most admirable and charming in these volumes, is the calm spirit of goodness, the depth of fraternal love, the catholicity of thought, which pervades them. Nothing disturbs the serenity of the author. His soul, by the presence and communica-

tion of the departed, is entirely uplifted from the pettiness of earth, and he feels that he advocates doctrines too vital to be trifled with, and to mention in flippant phrase. Only when he speaks of the deceptions, impositions and errors which cover themselves with the shining mantle of Spiritualism, does he employ the language of denunciation, and then he softens his words with charity.

They who have been educated in the school of free thought, will say that Mr. Watson has yet to abandon many views he now holds as essential. They will charge him with clinging to superstition, and bringing religious tenets into the fold of liberalism. All these charges would be in a measure true, and in a greater measure false. He comes from one direction, the free-thinker from an exactly opposite. They see the subject from different points of view. Both can learn valuable lessons of each other. Some liberalists may even learn liberality of Mr. Watson, and profitably copy his perfect toleration.

Mr. Watson is well versed in general science, and his arguments are fortified by its aid, but he evidently feels himself most at home on biblical ground. For thirty-six years he has taught from its pages, and known no higher court of appeal, and it would be ungenerous to criticise, because he adheres to a method of argument brought into the very constitution of his mind. We may say the Bible has no authority except that of truth, held in common with all books, yet as long as millions accept it as infallible, it becomes an invaluable ally to an unpopular cause. Its texts will be accepted when all other evidence will be rejected with scorn. This line of defense never had an abler defender than Mr. Watson.

Every weapon in the vast arsenal is at his command. He leaves not a text idle. All that can be gathered from it is pushed to the front, and on this, his favorite ground, he is invincible. To the church to which he belonged, he is a missionary; and if it is ever led onward to the green fields and sweet pastures, it must be through the labors of such leaders and by such methods. To convince the understanding, the attention must first be gained, and prejudice is too strong to allow the truths of Spiritualism to approach in any other garb than biblical texts and expositions. Mr. Watson disarms criticism by his magnanimity. We comprehend his position, and instead of carping at his method, which would indicate a narrow bigotry, we would yield him all praise for the height he has gained. A soul so strong cannot rest short of the goal. He has paved the way for greater endeavors. The arm of the nurse supports the tottering child that it may gain strength to support itself. Those who are led by the Bible to the acceptance of the ministration of angels, will gain strength to go beyond.

The facts and communications are among the most important features of these volumes. The latter are characteristic of the authors from whom they purport to emanate, and valuable for the ideas they express. Judge Edmunds had promised to preface the last volume, but he departed this life before he performed his task, and hence Mr. Watson allows him to close with a communication from the higher spheres.

These volumes cannot be too highly commended to Spiritualists who desire works to give to friends in the churches. They are invaluable as missionary agents. The character of their author, the sincerity, honesty and integrity of his style; the exquisite spirit of goodness and fraternity pervading their every page, will attract and hold the attention, and convince, so far as it is possible for books to convince, of the truth of the sublime doctrines advocated.

Biographical Sketch of John Pierpont.

BY HUDSON TUTTLE.

The election of John Pierpont to the presidency of the Second National Convention of Spiritualists, convened at Philadelphia, October, 1865, brought him prominently before the Spiritualists, and to this day the memory of Father Pierpont, as all call him, is cherished with reverent affection. The next year, when the convention met at Providence, his presence added a grand influence, that went abroad like a pentecostal spirit to elevate and bless. He was in his eighty-second year, and as he stood before the assembly it seemed that an ancient father had descended, endowed with all the radiant goodness, love and benevolence of the spheres, to give his last advice, and to pronounce a benediction on his children. He was a strong and powerful man, over six feet in height, preserved to his venerable age in perfect health; he stood erect, without the least stoop of age; his long flowing hair and beard, white as driven snow, falling gracefully over his massive forehead and finely chiseled face; his cheeks ruddy with health, and countenance lighted up with a joyous smile, as the words flowed from his lips, entrancing his hearers with their sweet earnestness. He was a man of whom any cause might well be proud.

John Pierpont was born in Litchfield, Connecticut, April 6th, 1785. He came of ancestors who had stamped their impress on the literary tendencies of their times. His great grandfather was the second minister in New Haven, and one of the founders of Yale. His father was noted for intelligence and integrity, and his mother, who belonged to one of the first New England families, was deeply imbued with religious feelings and a highly poetic temperment. To her he owed that exquisite womanly quality in his character, which contrasted with his masculine strength, and gave him his love of the beautiful, and poetic tendency. He never for a moment forgot this debt he owed to her, and in a poem written when she was removed by death at almost eighty years' of age, he said:

She led me first to God;
Her words and prayers were my young spirit's dew,
For when she used to leave
The fireside every eve,
I knew it was for prayer that she withdrew.
How often has the thought
Of my mourned mother brought
Peace to my troubled spirit, and new power
The tempter to repel!
Mother, thou knowest well
That thou hast blessed me since thy mortal hour.

Mr. Pierpont graduated at Yale College in 1804, and immediately began teaching in Connecticut. In the course of a year he went to South Carolina, engaging as tutor in the family of Col. Wm. Allston. His direct contact with slavery was to him a rich experience and was often alluded to in his after-life. He could conceive of no plan for its removal, except the colonization scheme, with which he became identified. The war was necessary to cut the knot which bound the nation to this old man of the sea.

Returning to Litchfield he studied law, and began practice in 1812, in Newburyport, Mass. He did not succeed in this profession owing, in a measure, to the depression caused by the war, and mainly because he had not the patience to await the slow process by which entrance is gained to professional life. Mr. Neal says: "With a young family on his hands, precarious health, and feeble constitution, as we then believed, he abandoned the profession. Yet, after all that he has done as a poet, as a preacher, as a reformer and as a lecturer, I must say I think he was made for a lawyer. Vigorous and acute, clear-sighted, self-possessed and logical to a fault, if he had not married so early, or if a respectable inheritance had fallen to him, he might have been at the head of the Massachusetts bar." He then engaged in an unsuccessful mercantile business, with Mr. John Neil in Boston and Baltimore.

Thrown entirely on his own resources, his mechanical genius found vent in the invention of the "Doric" stove—a minature temple glowing with perpetual fire. He also wrote a number of poems, which were wrung from the heart by the defeats and trials he had encountered; he then entered the theological seminary at Cambridge to

study for the ministry,and was called to the Hollis street Unitarian Church, Boston in 1819. In this strange life we are buffeted into our places, not led with gentle hand.

As a preacher Mr. Pierpont was successful, and gathered around him a large and influential congregation, to whom he continued to minister until 1835-36, when he went to Europe on account of failing health. After his return, he became more plainly spoken; he could not endure injustice and wrong, and spoke of them in high and low places in the same plain, strong language. He became an out and out reformer. Imprisonment for debt, a relic of the dark ages, first called his attention, and the denunciation of which, brought him into prominence. To this, his congregation submitted, but when he advocated temperance, they were aroused. The most prominent and wealthy members were distillers, and his strong, earnest language aroused their indignation. The bravery of the preacher in this attack can not be appreciated in this age, when temperance is popular. No one then questioned the morality of moderate drinking, and ministers indulged in the friendly glass. The decanter ornamented the mantle in all well-regulated households. He was advised to be silent, but with grand heroism declared, "If I can not stand in a free pulpit, I will stand in none. I will utter my honest convictions, or I will not speak at all." His dignified rebuke, his firm and consistent character, and unselfish advocacy triumphed. A still greater courage was demanded by the anti-slavery movement, which he espoused with all the zeal he ever gave what he was convinced was right. In 1845, after twenty-six years spent there, he left the Hollis Street Church and for four years held a pastorate in Troy, N. Y., and removing in 1849 to Medford, was pastor there until 1856.

The last twenty years of his life he devoted to lecturing on Anti-Slavery,Temperance and other subjects, traveling extensively.—At the beginning of the war he applied to Governor Andrews for a chaplaincy, making the conditions that his regiment should march through the streets of Baltimore.—After several months in camp, it became plain that for an octogenarian, such a life was too great a burden, and his friends procured him an appointment in the Treasury Department. His task was not easy, and required accuracy. The books he prepared were wonderful specimens of neatness and precision.

In 1856, undismayed by the many battles he had fought in defense of unpopular causes, he identified himself with Spiritualism. When once convinced, he wished to convince others, and began to lecture on the subject.

To the oft-repeated charge that the rappings were undignified, he replied:

"It is not for me to determine how they shall come back—to prescribe the dignity of their methods. I bow to facts,and if the raps or any other manifestations give me evidence that they are from spirits, I will accept them."

He was elected President of the Second National Convention of Spiritualists, and, although eighty-two years of age, took an active part in the proceedings. At one of the sessions he related the following conversation between himself and a gentleman. The latter said:

"I think Spiritualism is all a humbug. Why, sir, the pretended communications are so trifling that I can not believe that they come from the Spirit-world. Why, there is a woman in my neigborhood, who says the spirit of her mother has come to show her how to make bread!"

"Well,sir," replied Mr.Pierpont, "No harm, I hope, in that."

"No," said the gentleman, "no harm, but think of a glorified spirit, coming all the way down from heaven to show her daughter how to make bread!"

"I suppose my friend," replied Mr. P. "that you repeat the Lord's Prayer?"

"Certainly."

"When you do so you say 'Our Father who art in heaven, give us this day our daily bread,' and you think it in no wise derogatory to his dignity or glory to hear you pray, and answer it by answering your prayer?"

"Of course not," replied the gentleman.

"Well, sir, think for a moment how long it takes the Infinite Spirit to grant your request. Think of the work of the agencies and instrumentalities employed in giving you your daily bread. First, he calls into his service

spirits that are yet in the flesh, to prepare the field and cast in the seed. Then he takes the matter in his own hand, his later rains, his winter frosts and snows, his showers and sunshine are sent to cause the seed to germinate and grow, first the blade, then the ear, and then full corn in the ear, and when that is fully ripe, he calls again his coworkers in the flesh, to thrust in the sickle and gather the wheat into the garner, and by an ingenious process convert that wheat into flour, ready to be wrought into the staff of life for man. After the Infinite Spirit has been so long employed in preparing the material for bread, do you not think that a spirit infinitely below him, a spirit that may be supposed still to love those she left on earth, would be as usefully and as happily employed in showing a child of hers how to make the best use of that gift of God, as she would be sitting upon a cloud singing and playing upon a harp?"

In his last public address, delivered before the Third National Convention of Spiritualists at Providence, R. I., Aug. 21st, 1866, he declared that he was a Spiritualist because thoroughly convinced by the evidence presented to his mind that the leading doctrines of the Spiritualists are true. "The facts upon which those doctrines rest I know are true. I know that the spirits I have known and loved do, through certain media, hold communication with me. When I see the expression of my wife, who has been more than ten years in the sepulchre, beaming out upon me from another face, when she speaks to me as her husband, when she reminds me of the past, when she tells me of her present condition, when she assures me that there is a pleasant place waiting for me when I come, I know it is her. When my father speaks to me through a medium who describes him, and says he looks like me, and tells me in what particulars he differs from me, and tells me a fact which no other human being in the world but myself and he knows, I am sure that I am having a communication from my father, and that when I cast off the fleshly part of my nature, I am to meet the spirit of my father on the other side of this curtain, and then I am going into his society."

With him Spiritualism was a grand old faith, reaching backward through all religious experiences. He had found it in his old age as the blooming fruition of all his experiences. Not because new did he receive it, but because it was old as humanity, and was the interpreter of history. An objection urged at the time, was that it had given no new truths to the world, the opposers forgetting that there can be nothing new in the science of creation, for to suppose that anything absolutely new should occur, would be to suppose something could be created out of nothing. Every event is correlated with what goes before and comes after. No new elements of substance or force, no new method of procedure known as law, no new attribute or principle, can be created or arise. The present rests on and is the fruition of the past. Nature is eternal not in special expressions, but as the sum of all expressions and possibilities; a unit composed of infinite diversity. Hence a fact in this unity is a fact for all time and space. Whatever is true is eternally true, and the same laws sound the depths of the universe, and reach its empyrean.

When it is said Spiritualism brings no new truths into the world, we admit it, for that would be impossible. Truth is neither new nor old; it knows no past, present or future. On the contrary, the facts of to-day have always been facts, and Spiritualism penetrates like a golden thread the annals of history.

When we prove a human being possessed of an immortal spirit now, we prove all human beings are immortal, and that they have been in the past. The most illustrious men of past ages were Spiritualists, and drank draughts of wisdom at the fount of inspiration. Brahma, Buddha, Pythagoras, Socrates, Plato, Cicero, Marcus Aurelius; such is the grand fraternity of spiritual heroes, and should we not be willing to be called fools in such company?

The old Catholic definition of truth is: "What has been believed in all times, in all places, by all men. Always, somewhere, by everybody." Spiritualism is such a Catholic truth; always, everywhere believed, and in this becomes the universal religious faith. From the cave man of the ante-deluvian age of Europe to the present; from the

rude Patagonian savage and Bosjesman to the most cultured philosopher, it is received as the crowning faith and hope.

If we make unity and universality of creeds, and consistency of progress, tests of truth, Spiritualism is the only religious belief which stands the test. It is ever the same, and is in its fundamental expression a unit. Every fact and principle included in its infinite circle harmonizes with all others, and its apparent antagonisms are found to be order not understood.

Mr. Pierpont possessed a great diversity of talents, and as will be apparent to the reader, spent many years of his life in finding his adaptation. This is the case with all such men, who from a broad and even development are capable of following many different pursuits, in which they are more likely to fail than a narrower endowment directed in one fixed channel.

As a poet, he wrote many pieces of great merit; as a speaker, he was eloquent and impressive, and he devoted himself with unwavering assiduity to such literary drudgery as compiling a series of school books, and making a digest of rules and decisions in regard to the collection of customs. His poem, "Airs of Palestine," was published in 1816 and 1840; his volume of "Poems" in 1854; his reading books for schools in 1839.

His peaceful death occurred at Medford, Mass., Aug. 27th, 1866. His mind was strong and vigorous to the last, and exalted by the golden light which flooded its horizon from the eternal realm he was so soon to enter.

As an illustration of Mr. Pierpont's style of verse, musical, replete with quaint comparisons, and overflowing with practical suggestions, I introduce his temperance song, which has gained a national celebrity:

When the bright morning star, the new daylight is bringing,
And the orchards and groves are with melody ringing;
Their way to and from them the early birds winging,
And their anthems of gladness and thanksgiving singing;
Why do they so twitter and sing do you think?
Because they have nothing but water to drink.

When a shower on a hot day of summer is over,
And the fields are all smelling of red and white clover;
And the honey bee,—busy and plundering rover,—
Is fumbling the blossom leaves over and over;
Why so fresh, clean and sweet are the fields, do you think?
Because they've had nothing but water to drink.

Do you see that stout oak on its windy hill growing?
Do you see what great hailstones that black cloud is throwing?
Do you see that steam war ship its ocean way going,
Against trade winds and head winds, like hurricanes blowing?
Why are oaks, clouds and war ships so strong, do you think?
Because they've had nothing but water to drink

Now if we had to work in the shop, field and study,
And would have a strong hand, and a cheek that is ruddy,
And would not have a brain that is addled and muddy,
With our eyes all bunged up, and our noses all bloody,
And shall we make and keep ourselves so, do you think?
How, we must have nothing but water to drink.

Biographical Sketch of Robert Hare.

BY HUDSON TUTTLE.

There is, according to Comte, a regular development of the race through the three stages—theology, metaphysics and the positive—and every individual passes through these successive stages. The child is naturally a theologian, and if caught in the meshes of a creed, remains such through after life. If allowed normal growth, he becomes in youth speculative, and at maturity a positive thinker. Prof. Hare reversed this order, and if there be any regular order of progress, it is a notable exception to the rule. He says: "If allowed to be so egotistical,—I must say that I am not aware that I went through these stages in different periods of my life. I am now more than ever a theologian; and my first publications touching that subject date after the attainment of three score and ten."

The boldness with which he espoused the then unpopular cause of Spiritualism, in his advanced age, when, like a sheaf of corn, crowned with the golden promise of autumn, ready for the harvester Death, cast a shadow on his world-renowned name, and it is sad to observe the faint praise and narrow place given his noble life. He remarked that his real life began with his acquaintance with Spiritualism, for he could not accept the narrow creeds of the churches, nor the miracles as evidence, and was driven to infidelity. The facts of Spiritualism and its philosophy entirely satisfied his mind as to the existence of man after death. This late-found truth was the joy of his last years, and led him with a gentle hand,

"Into the land of the great Departed,
Into the Silent Land."

Robert Hare was born in Philadelphia, Jan. 17th, 1781. His father was an Englishman of fine intellectual powers, and his mother was a member of a noted Philadelphia family. He early evinced an inclination to scientific pursuits, and when only twenty years of age, invented the oxy-hydrogen blowpipe, for which he received the Rumford Medal from the American Academy. In 1806 he received the degree of M. D. from Yale, *honoris causa*, and in 1816 from Harvard, in which year he invented his calorimeter, a form of galvanic battery by which intense heat is produced. In 1831 he introduced a new process of sub-aqueous blasting, and subjected it to successful experiments.

In 1818 he was called to the chair of chemistry in William and Mary College, and to the same in the University of Pennsylvania, which he filled for twenty-nine years, with distinguished honor when he retired from that university to pursue more uninterruptedly his chemical and editorial studies. His contributions to literature during this long period are almost countless, and cover a wide and diverse field. His "Memoirs on the Blowpipe," which gave him a wide reputation among scientists, had been preceded by a great number of essays on religious and political topics. In 1810 he published "Brief View of the Policy and Resources of the United States," in which was first advanced the theory which has since received great attention, that credit is money. He subsequently made over one hundred publications, mostly on chemistry and electricity, intermingled with political, moral and financial essays.

Among his mechanical inventions may be mentioned the gallows screw and countless modifications in chemical and electrical apparatus. He also originated many new processes in chemical analysis and toxicology. His apparatus he bequeathed to the Smithsonian Institute, in which he had great interest. He was an honorary member of a great number of scientific associations.

In form and features, Professor Hare was the old Roman stamp, a man of unflinching rectitude, with a most powerful physical body, strong and always well trained. He had a large head, with marked development in the regions of perception and reflection. Prominent infidel as he was, and hence conspicuous to criticism, he held an unblemished reputation, and was both revered and loved by all who knew him.

In 1853, Professor Faraday, who was his intimate friend, published a letter in which he attempted to explain rapping and table-tipping as the result of unconscious muscular action on the part of the person with

whom the phenomena were associated,—"and the result of galvanic accumulations, which exploded." About the same time Professor Hare published a letter on the same subject in a Philadelphia journal, which closes with this sentence: "I entirely concur in the conclusions of that distinguished experimental expounder of nature's riddles," referring to the above conclusions of Professor Faraday. To this article he received many replies, but mainly through the influence of Dr. A. Comstock, one of his own pupils, he was induced to undertake a personal investigation. This gentleman, who was our mutual friend, said to him: "If Professor Faraday were to present any new theory in regard to chemistry, would you not feel bound to examine the whole matter, and put it to the test of experiment, instead of accepting his mere assertion? The phenomena to which he refers are occurring all around you; why not examine them for yourself before you decide?"

He cordially accepted the invitation, and "was conducted to a private house, at which meetings for spiritual inquiry were occasionally held. Seated at a table with half a dozen persons, rappings were distinctly heard; and with the greatest apparent sincerity, answers taken and recorded as if all concerned considered them as coming from a rational though invisible agent."—*Sp. Sc. Dem., p.* 38. He continues: "I was in a company of worthy people who were themselves under a deception if these sounds did not proceed from spiritual agency." He was very much puzzled to know what it was, and determined to test the matter thoroughly, in a philosophical manner. He took a plate of glass and four brass balls, which he designed to lay upon the table, and then placing the glass upon it, requested the medium to lay her hands upon the glass. Of this he said nothing to any one. At the next meeting the medium proposed that they should not place their hands upon the table, but as they sat around it, should take hold of each other's hands. The raps were soon heard quite as distinctly as before, and the table moved without any visible contact. He said: "I was entirely foiled at my experiment, but was satisfied, and Professor Faraday's theory was completely overthrown. I knew there was something more than science yet fathomed, and I resolved, if possible, to find it out." He visited several circles and mediums, and received from one of these the following communication,—which is published on page 39 of his book. It was addressed to him:

"Light is dawning on the mind of your friend; soon he will speak trumpet-tongued to the scientific world, and add a new link to that chain of evidence on which our hope of man's salvation is founded."

This startled him, and although he did not accept the spiritual theory, he did not deny the possibility of it. He determined to test it in every possible manner, and for this purpose he constructed a vast amount of expensive and ingenious apparatus. Years of earnest and thoughtful labor, and a large amount of money were spent for this purpose.

All scientific men who have honestly investigated Spiritualism, have without exception acknowledged its truth, and the more thoroughly and accurately their researches, the firmer have been their convictions. Professor Hare was among the first to bring the experience of science to the investigation, and they who have come after, have pursued his methods, and added little to the value of his tests. His researches are unique in the annals of Spiritualism, with those of Professor Crookes, who really repeated and extended the same. Facts presented under test conditions are the only ones of real value in convincing the skeptic, however much the untested may be valued by the believer. No man was better prepared by scientific training to undertake the task. His experience extended over a long lifetime, and his accuracy and acumen had won him a world-wide fame. If his conclusions are received as they would be in any other department, it must be admitted that he has, in his book, fulfilled his promise, and scientifically demonstrated his belief. His last great work, "Spiritualism Scientifically Demonstrated," embodies his experimental research, and the conclusions to which he arrived, with lengthy dissertations on involved questions of science and theology. Accustomed to a courteous hearing, and eager attention, he was disappointed by the

manner in which it was received by his compeers. He expected that it would be read with the same interest and candor as his other works, in fields to him less interesting, had been. He expresses his disappointment in the first paragraph of his supplemental preface:

"The most precise and laborious experiments which I have made in my investigation of Spiritualism, have been assailed by the most disparaging suggestions, as regarding capacity for being the dupe of any medium employed. Had my conclusions been of an opposite kind, how much fulsome exaggeration had there been founded on my experience as an investigator of science for more than half a century! and now in a case where my own direct testimony is adduced, the most ridiculous surmises as to my probable indiscretion and oversight, are suggested as the means of escape from the only fair conclusion."

Aside from the scientific aspect of the work, it has another and significant bearing. As is well known, Professor Hare was an out and out infidel. He was not a scoffer, and the tone of his writings show that he desired to believe in the tenets of religion, but could not, because there was not sufficient evidence to convince him of the truthfulness of their claims. Spiritual manifestations furnished him the needed proof, which he at once turned to a theological account. In scientific walks, a respecter of names, he transferred his allegience to spirits, and on disputed questions gave weight to great names, peculiar to the early days of the movement. It was necessary for him to be consecrated to the new cause by a band of spirits, but because the conditions under which he received this communication was a test, it by no means follows, as he supposed, that it must be "a pure communication from the spirits whose names are given." The only test given is, that if the dial, without mortal contact, revealed and spelled those names, some spirit was the cause, and Professor Hare demanding eminent names, had his demand gratified. He conceived an exalted idea of his mission, as well he might, for it did not terminate at his death, and has yet to come to perfect fruitage. He applied spirit communion directly to the resolution of his religious doubts, and the greater portion of his book is composed of his speculations and communications on God and religious subjects.—Far better would it have been had he made two volumes, one of his religious ideas and communications, one of his laborious experiments and collateral facts. Still he receives so much joy and consolation from his new-found truth, such light and beauty is thrown therefrom over his former blank and dreary materialism, made so apparent on every page, that we can scarcely regret that he made a record of his facts and their application side by side.

Interesting as the merely doctrinal points are of themselves, they are by no means handled with extraordinary skill, and the real value of the book depends on the peculiar tests employed in his investigation. The reader will not find anything new in his essay on "God," "Heaven and Hell," on "The Morals of Christianity," etc., which make up the bulk of the work. The first expresses his ideas of God, and as such are as good and no better than the ideas of other men. Probably there never was a human being who did not have a settled belief in regard to God, and at times venture its expression. Singular to relate, although unable to account for the growth of a single leaf, or the floating of a cloud in the sky, men are ever ready to present their ideas of the being and methods of an infinite Deity. As the distance between man and God, from necessity, is infinite, the opinions of a Bosjesman are as true as those of a Descartes, and although we smile at the arrogance of hedge sparrows attempting to fly to the sun, we are consoled by knowing that such attempts, though utter failures, give strength of wing for less pretentious flights.

The world has yet to learn the great value of Professor Hare's experimental researches. At first a supporter of the absurd theory of Faraday, he became interested, and contrived an apparatus to eliminate any and all influence of the circle and medium.

"Upon a paste-board disc, more than a foot in diameter, the letters cut out of an alphabet card, were nailed around the circumference, as much as possible deranged from the alphabetical order. About the center a small pulley was secured, about two inches and a half in diameter, fitting on an axle-tree which passed through the legs of

the table, about six inches from the top. Two weights were provided, one of about eight pounds, and the other of about two pounds. These were attached one to each end of a cord wound around the pulley and placed on the floor immediately under it. Upon the table a screen of sheet zinc was fastened, behind which the medium was seated, so that she could not see the letters on the disc. A stationary, vertical wire served for the index. On tilting the table, the cord would be unwound from the pulley as the side of the larger weight being wound up to an equivalent extent on the side of the smaller, causing the pulley and disc to rotate. Of course, any person actuating the table and seeing the letters, could cause the disc to so rotate as to bring any letter under the index; but should the letters be concealed from the operator, no letter required could be brought under the index at will. Hence it was so contrived that neither the medium seated at the table behind the screen, nor any other person so seated, could, by tilting the table bring any letter of the alphabet under the index, nor spell out any word requested."

"These arrangements being made, an accomplished lady, capable of serving in the required capacity, was so kind as to assist me by taking her place behind the screen, while I took my seat in front of the disc."

To his first question the index moved and pointed to R. H., as the initials of the spirits name. It was his spirit father, who, after complying to various requests, closed by spelling out by the index, "O my son, listen to reason!"

He saw at the moment the vast consequences involved, and wished to make still stronger test conditions. The circle declared this as an exhibition of an unconquerable skepticism, and a gentleman declared him incapable of conviction. Here the wide difference between ordinary and scientific culture is clearly discernible. This gentleman, from his standpoint, regarded the evidence as overwhelming, while Professor Hare saw in it a single fact, and he wanted a series of still stronger facts to render conviction absolute. A lady said she "should not deem it worth while to sit for him again." A few days afterwards, he, having perfected his apparatus, this lady gave him a séance, with great success.

The various apparatus employed may be considered as modifications of that first described. The main feature of them all was to so direct the force moving the table as to conceal its manifestations from the circle and medium. Of these modifications, an important one was placing a tray on the table, supported by balls, and having the medium place her hands on this tray. Of course the balls allowed the tray to move with the slightest touch; for the medium to move the table under these circumstances would be impossible, yet these rigid conditions did not interrupt the communications.

Another ingenious apparatus was contrived, by which the actual power of the spirits might be tested by the balance. One end of a lever was made to act on a spring balance while the other had a glass vase with a wire cage so arranged that when filled with water, the medium's fingers only touched the water, and hence could exert not the least power. Under these circumstances the balance indicated a pressure of eighteen pounds.

To these test experiments are added a great variety of personal facts and gleanings from other sources, and his chapter on "Additional Corroborative Evidence of the Existence of Spirits," is a fine compend of facts, though open to the criticism of having been gathered without due regard to their value.

When tables and objects move without physical contact, and mediums are lifted high in the air, it may be thought unnecessary to resort to any special apparatus to prove the power and identity of the spirit-intelligences. It is, however, just as necessary. The objection of hallucination can not be urged against the balance,—or rascality deceive with the concealed disc. If Professor Hare had made his index self-registering, so that he could not himself see the communication until finished, every objection would have been removed.

Had his method been rigorously adopted by all investigators, the cause would have been spared the odium and disgrace of a host of frauds and impostures.

The dark-circle, unguarded by test conditions, is a hot-bed of trickery, and however startling the phenomena observed, they are useless as evidence.

After almost a quarter of a century we have returned to the method which Professor Hare saw with quick discernment to be necessary, and are preparing to build the

science of Spiritualism on a sure basis, by scientific methods. During the last two years of his life he became conscious of mediumistic powers, and his hands were moved by the invisible beings in such a manner as to convey intelligence to him. During the last year and up to the time of his last illness, he was engaged in some very interesting chemical experiments in regard to changes in the metals and their passage from one hermetically sealed glass to another, but death prevented their completion. A few weeks before his death he conceived the idea and set himself to actualizing it, with his usual invincible determination, of bringing together a large group of mediums for the purpose of producing such positive and unmistakable phenomena as not only would startle, but convince the world of the truth of Spiritualism. These and many other great plans he had formed were destined never to be finished by him. His mind remained strong and vigorous, but his body succumbed to the exigencies of old organic forms.

The almost inconceivable perfidy of prejudice has stated that his mind weakened with his declining years, a falsehood which has met a just rebuke at the hands of Allen Putnam, a writer in the cyclopedia, in the history of Professor Hare says:

"During the last few years of his life, while most of his faculties retained their original vigor, others, either through the effect of age or long-continued application, appear to have been somewhat weakened." In what way did this weaknening appear? The biographer says: "He was induced to attend one of the exhibitions of what is called a medium; and having received, as he thought, correct replies to questions of which no one knew the answer but himself, he became a believer in Spiritual manifestations, and with his characteristic fearlessness in advocating what he considered to be truth, he lectured and published on the subject."

It is painful to notice such defamatory action of prejudice as makes a very intelligent writer convey the impression that the eminent Dr. Hare, while most of his faculties retained their original vigor, had yet some weakness, such as would let him become a convert to Spiritualism by a single attendance at the exhibitions of a medium; and that, too, while Dr. Hare, in his last published work, had distinctly and elaborately stated that he first and repeatedly witnessed the manifestations in the parlors of his refined social acquaintances; that he subjected them to the closest scrutiny there; that he was for a long time skeptical; that he constructed his apparatus for scientific tests, and used it in the parlor of a friend," "with an accomplished lady" as the medium; and that, upon positive proof of spirit presence, thus and there scientifically obtained, he became a convert to the faith of a Spiritualist.

Because he was not afraid to believe and avow what was proved to be true on such a subject, his biographer was biased to say that some of the strong man's faculties appeared to be weakened. We deem it more fair and just to say that "his characteristic fearlessness in advocating what he considered to be truth" was still possessed by him in its full vigor, and that it was this trait which nerved him to push investigation, fearless of consequences, and to proclaim the results openly and boldly. The time will come when his fancied weakness will prove to be his greatest strength—will be seen to have pushed science into a realm where his fellow-scientists were too feeble—morally, at least—to accompany him."

During his last illness he was cheered by the presence of his spirit friends. He retained all his intellectual vigor to the last moment, when his iron physical body yielded to the approach of age and disease, and his noble spirit was released to go forth into the fields of science and philosophy unfettered by mortal conditions on the 15th of May, 1858.

Biographical Sketch of J. M. Peebles.

BY HUDSON TUTTLE.

The name of Mr. Peebles has become a household word with Spiritualists the world over. He has been an apostolic missionary and given a long life to propagating its doctrines, making two journeys around the world for that purpose. His ancestors were Scotts, who about two hundred years ago moved into the North of Ireland, and took an active part with the Protestants against the Catholics.

In 1718 they emigrated to Massachusetts, where they were subject to persecution, having their homes burned at night. They then began a settlement at Pelham, under the charge of the Rev. Ambercrombie. One of the more adventurous penetrated the wilds of Vermont, and settled at Whitingham, near the Green mountains. In that old homestead on the hillside, James Peebles sought Miss Brown as a bride, who is described as "refined, hazel-eyed, intellectual,—dreamy as the morning clouds, hugging the shaggy rocks of the mountains."

On the 23rd of March, 1822, James M. Peebles was born. He was the oldest of five sons and two daughters, from whom he is diverse in character. His cradle in that hardy mountain home was a trough, and that was about his only plaything. As he grew up to boyhood, he manifested an aversion to labor, and such a want of mechanical ingenuity that he could not even make a top. He was a wanderer among the mountains and by the murmuring brooks, as he has been ever since. He did not take kindly to the school at the "red school house," but every day, if he did not get his lessons, at least he received a flogging, and many a mirthful story is told at his expense. He was an inveterate stammerer, which his bashfulness greatly increased, and whipping could not eradicate the fault.

At the age of seventeen he began teaching a primary school. He soon after became interested in the doctrines of Universalism, and resolving to devote himself to that ministry, began a course of theological studies. He preached his first sermon at McLean, N. Y., at the age of twenty, and soon after made his first permanent engagement at Kellogsville, N. Y., where he remained three years. Whatever he undertakes, it is always with enthusiasm. He was an earnest minister, and sought to improve every possible advantage, and be first in his profession. He received letters of fellowship of the Cayuga Association of Universalists at McLean, on the 25th of September, 1844, and for several years was standing clerk of the Association, and on the 24th of September, 1846, was ordained at Kellogsville to the "work of an evangelist."

Had it not been for the "raps," probably Mr. Peebles would have remained in the church, and preached its doctrines in a liberal form. He was too advanced for a church member even of the Universalist denomination, and only wanted a new motive to start on his career. That motive was the "mystic rap!" Its echoes over the land found response in a million suffering hearts. Mr. Peebles at first laughed and ridiculed, but he consented to investigate, and thus sealed his fate, "for whoever has honestly investigated, has been convinced." The medium was Mrs. Tamlin. When the raps came, he whispered to a friend, "A splendid trick!" "Suppose you expose it," replied the

friend. "Please rap on the wall," said Mr. Peebles. To his astonishment the wall seemed to speak. On his coat collar, on his boots, on his heart-strings! "What!" he said. Already he was convinced, but a lengthy investigation was required to confirm his belief. With this belief came unconsciously a radical tendency of sentiment. He began to read infidel books and preach liberal sentiments. He became an earnest and unflinching friend of temperance, and was one of the select committee who drafted the degrees of the Good Templars, and was the National R. W. G. Chaplain of the order. He, at an early period, espoused the anti-slavery reform, Masonry, Odd-Fellowship, dress reform and woman's rights; and it may be said in his praise that he has a felicitous way of presenting and enforcing unpopular truth without offending.

In May, 1855, after staying a year at Elmira, Mr. Peebles resigned his pastoral relations, and in January, 1856, accepted a call to the pastorate of the Universalist church at Baltimore, Md. He preached there with acceptance, and although a Spiritualist, he carefully qualified it with the make-shift term, "Christian." He published several doctrinal tracts, and began to be regarded by the leaders of the church as a dangerous man, and they sought to fetter him. He promptly tendered his resignation, and after several months of rest at Canton, resolved to forsake the ministry forever, and engage in business with a relative, dealing in real estate.

In this frame of mind, he set out for the West, and like Paul, was struck with conviction, and was told to "go preach your highest convictions of truth and duty." He drifted to Battle Creek, Mich., after the reception of many wonderful spirit communications, and with their kindly assistance, gave his first lecture to a spiritualistic audience. He so pleased his listeners that they secured his services for one year, and for six years he remained pastor over the First Free Church of Battle Creek. After four years' labor in Battle Creek, he was advised by the spirits to visit California and repair his failing health. On New Years day, 1860, he embarked at New York, by way of the Isthmus. He was warmly received on the Pacific Slope by Spiritualists and Universalists, but he soon was attracted more strongly in the direction his whole being was tending, and became more outspoken in his lectures and writings.

After a year and six months spent constantly in the lecture field, he returned to Battle Creek, and was received with hearty welcome. He remained two years, when feeling that his work as a local speaker was finished, he began his wanderings, which, after extending to almost every city in the United States, extended around the world, planting the knowledge of spiritual life in Australia, New Zealand and Hindoostan, and giving new life to the work in England. Amid this constant field work he found time to correspond with several spiritual journals, and write several volumes which have taken rank among the useful books of Spiritualism.

In 1868 he issued "The Spiritual Harp," a fine collection for the use of Spiritualists and Liberalists. In the same year a "Biography of Abraham James," and immediately afterward "The Seers of the Ages."

After four years' connection with the *Banner of Light*, he became editor-in-chief of the *Universe*, and soon after departed on his travels in Europe. On the eve of sailing he received the consulship of Trebizond, Turkey in Asia, which was fortunate in the facilities it gave him for the studies of Oriental life.

On the way he paused to deliver lectures in England, Italy and Constantinople; and everywhere his lectures created a great sensation. When he returned to England he spent several months lecturing and organizing the discordant forces. James Burns, earnest, zealous, and devoted body and soul to Spiritualism, gave him noble support. In answer to criticisms on his lectures he then wrote, "Jesus, Myth, Man, or God."

On his return in 1870, in connection with Hudson Tuttle, he edited the "Year Book of Spiritualism," which was intended by the authors to give the exact status of Spiritualism for that year. The great fire in Boston destroyed the plates and sheets almost immediately after its publication so that few copies entered circulation. On returning from England he investigated the relations

of Shakerism to Spiritualism, and wrote a book on the subject, in which with reservations he accepts their social and communistic principles. He now conceived an undertaking greater than any in which he had hitherto engaged, that of circumnavigating the earth, teaching Spiritualism and comparing the several grand religions and their influence on the conduct of life.

In this great journey he filled lecture engagements in California, Australia and New Zealand. He visited China and India, studying the doctrines of the Buddhists and Brahmans, Arabia, Egypt and Palestine.

Everywhere he distributed books, tracts, and papers. His book, "Travels around the World," written from his peculiar standpoint, is an unique production, inasmuch as the author scarcely recognizes the material side, so intent and absorbed is he with the spiritual.

On return from this voyage, he gave a brilliant series of lectures in many of our cities, and while at New Orleans, visited the crumbled pyramids of Mexico and the ruined cities of Yucatan, studied medicine, received a diploma, and was elected member of the Louisiana Academy of Science.

He was not content with his former journey, for he had not seen enough of the old religions in their homes. He would reverse his former tour by circumnavigating the globe by going westward instead of eastward. He made his way to California, where after a brilliant engagement, he sailed for Australia; at Melbourne he was enthusiastically received. At a public reception, Mr. Mc Illwraith, formerly mayor, presided. The address of the committee began with the following appreciative sentence: "Your former visit to these shores marked an epoch in our Spiritual History, and stamped indelibly on its earlier pages the record of your labors and ability."

After a three months' engagement to constantly increasing audiences, Mr. Peebles continued his voyage, taking the more Southern route, via Ceylon, Madras, Madagascar, Cape Town, to England.

He studied Buddhism in Ceylon, and Brahmanism in India, visiting sacred temples no European was ever before allowed to enter, and bringing away a mass of sacred lore, which he has embodied in a book of 120 pages, "Buddhism and Christianity Face to Face," which is by no means flattering to the latter.

At Cape Town, South Africa, he lectured to large and enthusiastic audiences, and at the close of the series, was publicly presented with a purse, the address accompanying which began with the following words of brotherly kindness:

"Sir,—As your departure from our shore is so near at hand, we cannot allow you to leave Cape Town without expressing our great appreciation of your manly efforts in spreading the Gospel-truths of spirit-communion, not alone in Cape Town, but other countries, and we can only now wait with patience in the hopes of your teachings springing up in the hearts of those who have listened to your edifying discourses. The Cause has, by your efforts, had an impetus given it which we hope and trust will never cease, but move on forever; and should you be ever again sent into the wide world by the angels to 'preach the Gospel,' we sincerely hope and pray you will not fail to revisit our shores."

On his arrival in England, the Spiritualists received him with open arms. A grand reception was given him at the Spiritual Institute, by that indefatigable worker, James Burns, at which nearly all the the radical Spiritualists were present.

The British National Association of Spiritualists followed with a reception, and the attendance was large and the speeches interchanged, of a high order.

Mr. Peebles, in returning thanks to those assembled to welcome him, said that he had long felt an inspiration within to carry the truths of Spiritualism to all parts of the world; that had been his main purpose in his travels, and he carried with him, and scattered everywhere, books and papers. In every country he had visited he had found Spiritualists. Spiritualism he had found everywhere, but more especially in India and China.

After detailing his world-wide travels, he concluded by saying that his own position in relation to Spiritualism was that he knew that he had spoken with the angels of God, and that there was a life beyond the grave. When he saw the mourners' tears falling, and hearts breaking, and people discourag-

ed, he knew of nothing so capable of relieving them in their affliction. He, therefore, consecrated his body and mind, and all the powers he possessed, to the promulgation of the great truths of Spiritualism, without which he should have been but a Deist, floating hither and thither upon the sea of life without a compass. He knew that every deed he committed upon the earth was interwoven in his spiritual garments of the future, and he felt that the ministry of angels was a light to enlighten the world.

He is now engaged in composing the most extensive work he has yet undertaken, a "History of Spiritualism," which he designs to be the master work of his life. He has recently been elected an honorary corresponding member of the Psychological Society of Great Britain.

There are many chapters yet to write in his eventful life. Slender and apparently fragile, he has unwearied strength, and his only rest is renewed activity in another direction. He writes, studies, lectures constantly, and is happy only when overwhelmed with duties.

If there should unhappily be a classification of Spiritualists, Mr. Peebles would be ranked as a Christian Spiritualist. He is a man of culture, and has almost a mania for old and rare books; his library in this respect is one of the richest in the country. His leading characteristic is charity, sympathy and devotedness to what he considers truth.

Though rigidly honest, he is almost reckless in business, in fact, the things of this life seem to have little interest to him. He aspires constantly to the ideal life of the spirit. His style of writing has many admirers, though open to criticism for its redundancy and emotion. As a speaker, he is earnest, impressive and eloquent.

Biographical Sketch of Hudson Tuttle.

[From the World's Sages, Infidels and Thinkers.]

In 1830 the parents of Hudson Tuttle purchased a tract of wood-land in Berlin township, Erie county, Ohio. They cleared and fenced a few acres, and rolled together logs for a house. In this log cabin, in 1836, Hudson Tuttle was born. They were honest, earnest souls, endowed by nature with rare good sense.

There was no time nor opportunity for sentiment or dreaming in the untamed Ohio wilderness. It was a hard, desperate struggle for existence with the forest, wild beasts and insidious miasma.

Hudson was a frail boy, sensitive and reticent. His timidity kept him apart from those who came to visit his parents, and he never mingled in the sports of the rough and rollicking boys of his own age. The result was a life of isolation—of self-dependence. He spent his time with nature—birds, trees, flowers, were his teachers. His first term at school was spent in a house of unhewn logs; the benches were of the same material, rough hewn on the upper side. Then a better school-house was built, and he had a more comfortable seat. Thence he attended what was then called an academy. His attendance was interrupted by long intervals of sickness and by the long vacations of the early country schools, so that the sum of his entire school days does not quite reach fourteen months.

He had learned something of geography, history, mathematics, and as he claims wasted six months of this precious time on the Latin and Greek grammars.

At the age of sixteeen he became a medi-

um. It is thought that the angels saw in the tall, bashful boy, the prophet, poet, seer; henceforth they were his teachers, he their patient pupil.

Beginning with moving of tables and other objects, his mediumship rapidly culminated in a high sensitive and impressional state, in which he always writes and usually speaks. There is no mistaking the physiological indications of this intensely nervous condition.

His first work, "Life in the Spheres," was written and published while the medium was still in his teens. While the public were reading and wondering over that strange story of the Beyond, he was busy with the first volume of the "Arcana of Nature." It was a strange sight, the farmer boy, without books or any apparatus, with none of the appliances and aids of the schools, composing a work which began with the constitution of the atom and ended with the laws of spirit-life! But he trusted to the invisible influence which compelled him onward.

He might be weary with physical labor, and sit down to his table with aching muscles, when the guides came, he was at once refreshed, elastic, happy, and sat and wrote far into the night.

The first volume was published in 1860. The first and second editions were soon exhausted. The advanced minds in Germany saw in the "Arcana" the solution of the problems for which the thinking world had long been looking. The work was at once translated into German, and has had a good circulation in that country. Buchner, in his popular work on "Matter and Force," quotes largely from it.

In his preface, Mr. Tuttle says with characteristic modesty:

"For years I have been led through the paths of Science by invisible guides who have manifested the earnest zeal of a father for a feeble and truant child. They have upheld my faltering footsteps; they have supported my weary frame, and in darkest hours thrown their sacred influence around me. Like the readers of these pages, I am a student in their portico, receiving any mental food from their hands. From these invisible authors I draw the concealing veil, and to them dedicate this volume."

The daring conception of the work will be understood by the most cursory glance at the following "plan" by which it was prefaced:—"I. To show how the Universe was evolved from chaos, by established laws inherent in the constitution of matter. II. To show how life originated on the globe, and to detail its history from its earliest dawn to the beginning of written history. III. To show how the kingdoms, divisions, classes, and species of the living world originated by the influence of conditions operating on the primordial elements. IV. To show how man originated from the animal world, and to detail the history of his primitive state. V. To show the origin of mind, and how it is governed by fixed laws. VI. To prove man an immortal being, and that his immortal state is controlled by as immutable laws as his physical state."

How well this grand task was performed, the popularity of the work indicates. The ideas it contained of Evolution antedated Darwin by two years, and his ideas of Force were entirely in advance of the existing status of thought.

Speaking of this work and "Origin and Antiquity of Man," the able thinker, B. F. Underwood, says:—"It is no small credit to Mr. Tuttle that these works, written I am sure more than fifteen years ago, contain very little that may be considered crude or obsolete to-day, while most of the positions taken and views advanced have been confirmed by subsequent discoveries and developments."

The second volume of the "Arcana" soon followed, and in 1866 he published "Origin and Antiquity of Man," a work of great merit. In conjunction with his wife, Mr. Tuttle published about the same time, "Blossoms of our Spring," a poetical work, containing, as its title implies, their early poems.

His next works were, "The Career of the Christ-Idea in History," "Career of the God-Idea in History," and "Career of Religious Ideas: Their Ultimate the Religion of Science," which rapidly followed each other. Soon after he published "The Arcana of Spiritualism, a Manual of Spiritual Science and Philosophy," wherein he condensed the study and the best communications of fif-

teen years of mediumship. All these works have been revised by Mr. Tuttle, and are now being issued by Mr. James Burns, of London, England.

Mr. and Mrs. Tuttle in 1874 issued a volume of "Stories for our Children," especially designed for the children of Liberalists, supplying them with mental food free from theological dogmatism. Among the many tracts he has written, the most notable are "Revivals, Their Cause and Cure," and "The Origin of the Cross and the Steeple."

On the return of Mr. J. M. Peebles from Europe, Mr. Tuttle proposed to him to unite in editing a "Year Book of Spiritualism." This volume presents a summary of the philosophy and status of Spiritualism for that year which is unequaled. It was the design to issue a volume annually, but the difficulties in the way of anything like a complete presentation was so great the project was abandoned.

To all this literary labor must be added his editorial duties, and continuous contributions to the press, both Reform and Secular. For years he has written on an average one review each week. These reviews are mercilessly honest, and at times are specimens of unequaled sarcasm. He has no pity, or mercy for a sham or fraud, and is not content until he has beat it to dust and blown it away.

Mr. Tuttle has never entered the field as an itinerant lecturer, yet his leisure time has been fully occupied by calls from various societies. He is a calm, logical, scientific thinker, impressing his auditors with the earnestness of his convictions. His style of speech, like his writings, is compact, incisive, condensed to the last degree. Hence he requires close attention, and is more popular with the thinkers than the masses. All this literary work has been accomplished outside of the ordinary routine of business.

He has a productive farm, with orchards and vineyards, to which he gives the closest attention, attending to every detail.

When he entered the field of Reform, he says he knew he never should receive remuneration for his labor. In fact, it is a favorite saying of his that: "Thought should be free, and not bought and sold like corn in the market." "A new thought belongs to the world, and is no man's patent."

He chose the farm as an empire which should yield him and his, support; where he could think, and write, and speak what he regarded as true, and no one might interfere.

He is a child of Nature. She is to him a priestess and law-giver; her altars are his altars; her many voices, benedictions. The fern, flower, tree, grass, insects, birds, are all his teachers; from them he learns the living, loving gospel that will help humanity heavenward. He is emphatically a type of the new order of things; of the true nobility of labor.

In 1857 Mr. Tuttle was united in marriage to Miss Emma D. Rood, a lady of rare poetic and artistic talent. It has been said, 'Her poetry itself is music." A great number of her inimitable songs have been set to music by eminent composers; among the best of which are the "Unseen City," "My Lost Darling," "Meet us at the Crystal Gate," "Claribel," etc.

Near the close of the conflict which furnishes the theme for its changeful and airy narrative, she published "Gazelle; a Tale of the Great Rebellion." She has continually contributed her sparkling poems to all the leading reformatory journals, and many to the secular press.

The "Lyceum Guide" owed much of its value to her genius. She is a lady of quiet, dignified manners, self-poised and self-possessed, with excellent sensibility and finest appreciation. Home is her heaven, and to those who share it with her, it is really such. * * We read of united lives and souls, but these happy hearts usually live in the poet's dream-land. Mr. and Mrs. Tuttle actualize most completely this dream. They are bound together by the ties of a common belief, aspiration, desires, pursuits, enjoyments, and in the highest, truest sense are helpmeets to each other.

Mr. Tuttle has scarcely reached his fortieth year. Only the initial chapter of his biography can yet be written. His has been a strange education, one of special significance to those who accept Spiritualism.

WILLIAM EMMETTE COLEMAN.

Biographical Sketch of Wm. E. Coleman.

BY HUDSON TUTTLE.

The subject of this sketch was born June 19th, 1843, at Shadwell, Albemarle county, Virginia,—the birthplace of Thomas Jefferson. His father, of whom he has no recollection, left his body on the arid plains of Mexico in 1847. The sterling qualities of his mother secured her the esteem of all who knew her; her industry, perseverance, and energy were indomitable, while her stern integrity, sincerity, and singleness of purpose were universally acknowledged and appreciated. In 1849 she moved to Charlottesville, the seat of the University of Virginia, established by Jefferson. Here her son first attended school, and there astonished all with his remarkable proficiency in study. At a very early age he learned the alphabet by picking up pieces of newspapers and asking the names of the different letters; and in the same manner, through persistent inquiries, soon began to understand how to put letters together and form words, thus learning to read. Thus he has from infancy been ever possessed with an absorbing love of knowledge, such being inwoven deeply into and forming an integral part of his mental constitution. He soon surpassed every boy in the school, which included all ages up to fifteen and sixteen; and his teacher was so delighted with him that, in 1850, when he was but seven (7) years old, he often placed him in his seat as preceptor to hear the lessons of the other scholars.

In Richmond, where his mother moved in 1851, while at school, the same proficiency in study attended him as in Charlottesville. In 1854, when eleven, he left school to assume the duties of assistant librarian in the Richmond public library, his teacher advis-

ing his mother to accept the position for her son, as he could teach him no more. He remained several years at the library, and, in fact, was the virtual librarian, the gentleman holding that office being nearly blind, and also superannuated from excessive age (over 80). In 1855 he assisted largely in the preparation of the Analytical Catalogue of the Library (some 5,000 volumes).

In 1855, when 12 years old, his first literary effusions were published. During the intense "Know-Nothing" excitement of that year, he became an enthusiastic disciple of that party, and wrote almost weekly brief articles in its advocacy for the Boston *Know-Nothing and American Crusader*, the organ of the party. The folly of this movement and the unjustness of its principles have, however, been long evident to his mind.

In 1858, the Library was broken up and the books scattered, and to this day it has never been re-established.

In 1859, at sixteen, came the turning point of his life,—his contact with and acceptance of the Philosophy of Spiritualism. He was reared in strict orthodoxy; his mother, sister, aunts, uncles, cousins, etc., being communicants, mostly of the Methodist Church. From the age of six he was a regular attendant upon Sunday-school, and was quite proficient in biblical knowledge, as taught by the orthodox. He had blindly accepted Christianity as a part of his education; anything antagonistic thereto had never reached him. Meeting with a gentleman from Delaware, an ardent Spiritualist, thoroughly conversant with its entire scope—phenomenal and philosophical—familiar with all its literature and a radical reformer upon all subjects, he at first began to argue with him upon Spiritualism, of which he then knew nothing, save the floating paragraphs of the public press, usually in ridicule or in abuse thereof. No sooner, however, were the principles upon which the Spiritual philosophy is based, and the various phenomena in attestation of its truth, presented to his mind than he at once intuitively and rationally perceived their reality, grandeur, and truth. He saw the puerility and futility of the arguments he was advancing against it, and in a short time became a confirmed Spiritualist. He renounced forever all the erroneous principles held by him, religious, political, social; and then and there became a radical anti-Christian Spiritualist, from which he has never swerved, but from year to year, consequent upon more extended knowledge and deeper research, has become more and more deeply convinced of the absolute truth of the fundamental principles so near and dear to his soul.

Reared in the midst of African slavery, he had looked upon it in the same light as did those surrounding him, but now he perceived the enormity of this "sum of all villainies," and became at once in full sympathy with Garrison and other noble reformers to purge the land of this vile abomination. He attached himself to the Republican or Anti-Slavery party, and ever since has devoted his best efforts to its success.

He at the same time became an advocate of universal suffrage, male and female, black and white,—in fact every reform looking to the advancement of the human race, or the improvement of humanity, has had since 1859 a firm friend and staunch supporter in W. E. Coleman. Labor reform, prison reform, woman's rights, dress reform, dietetic reform, medical and hygienic reform, peace and temperance reforms, abolition of capital and retaliatory punishments, rights of children, social and domestic reform, marriage and divorce reform, co-operative and communistic reforms, separation of church and state, etc., etc., all are precious in his sight, and their success *in wisdom* earnestly prayed for.

Since ten years of age he has had an abiding interest in the drama. In 1862 he secured a position in the Richmond theatre as a copyist of parts, and in 1863, made his *debut* as an actor, at the same time assuming the position of prompter or assistant stage manager. He was at once, through circumstances, cast into the line of "Old Men" characters (though but twenty years old), which *role* he has ever since sustained, occasionally, however, playing various other kinds of parts. In 1864 he was stage manager of the Willmington (North Carolina) Opera House, in which theatre he remained two years, 1863-65. In 1865 he returned to Richmond, playing engagements in that

city, Washington, Norfolk and Petersburg, that and the following year. In 1867 he was at the Newark (N. J.) Opera House, under management of the eminent tragic artists, Mr. and Mrs. Waller, both Spiritualists.

While in Newark he made the acquaintance of Andrew Jackson and Mary F. Davis, whom he has ever since been proud to number among his best and truest friends. The many happy hours spent in their Orange home, four miles from Newark, will always be cherished as among his sweetest and holiest recollections. A Children's Progressive Lyceum being inaugurated in Newark during his stay, by Mr. and Mrs. Davis, it was suggested by the former and the officers of the lyceum that Mr. Coleman take charge of a group therein, but he declined. At the suggestion of Bro. Davis he here wrote his first article for the Spiritual press, a brief communication to the *Banner of Light*, urging the establishment of Children's Lyceum's throughout the country, and indicating some of the advantages thereby secured.

Some years previous he had dramatized several novels for the stage, notably in 1864, "East Lynne," which, being produced in New York in 1867, was declared by the press a good adaptation of that famous work.

When congress, in 1867, passed the Reconstruction Acts, establishing universal suffrage in the Southern states, and authorizing the registration of all voters, white and colored, and the election thereby of delegates to state conventions to frame new state constitutions, Mr. Coleman was appointed by General Schofield as President of the Board of Registration for Bland county, in Virginia, in which capacity he served five months. Although known to be a Republican, which term at that time was regarded in the South as almost synonymous with scoundrel or villain, and although known to be an active worker for the interests of that party, he secured the good will and esteem of all.

Returning to Richmond, he obtained the position of reconstruction clerk at the headquarters of General Schofield, where he remained for nearly three years, under Generals Schofield, Stoneman, Webb and Canby. By General Canby he was appointed assistant chief clerk in 1869, and when in 1870 the military department was dissolved, owing to Virginia's re-admission to the Union, he was the chief Clerk at Canby's headquarters. He continued to work zealously for the Republican party, and in three successive state conventions represented Bland county—1868, 1869, 1870; and in 1869 was appointed by the state convention a member of the Republican State Central Committee of Virginia. In 1870 he was active in the promotion of the "Woman's Rights" cause in Richmond, and was a prominent member of the first woman's rights convention ever held in Virginia; at which convention the "Virginia State Woman's Rights Association" was founded, of which association he was elected a vice president. About this time the editorship of a projected woman's rights paper in Richmond was proposed to him; its publication, however, was never undertaken.

Upon the dissolution of the military department in Virginia, in 1870, he returned to the stage, remaining connected therewith four years, accepting engagements in Troy, Rochester and Albany, New York, the last being as stage manager in Albany. In 1874 he entered upon the duties of a clerkship in the Quartermaster's Department of the U. S. army, which has been retained till the present time, doing duty in Detroit, Buffalo, Philadelphia and Fort Leavenworth, Kan.

With reference to his dramatic career, the following extract from a letter by an educated gentleman and dramatic critic, is pertinent:

"I have ever considered you as a model actor, not so much for the talent that I have seen, but more especially from the extreme consistency of conduct that I have ever witnessed in you. I cannot point to a single instance where I have remembered you to have given way to the vices which characterize mostly all the profession. Strict attendance to business, and a confidence in your filling the parts assigned you by your managers, always made you a desirable acquisition to any company. Study and close application, combined with tact and a ready perception of characters, which you possess, if I am a judge, will make you a proficient in your profession. I have great hopes, Coleman, that you will be one of those who will give the lie to those defamers of the profession, who delight in casting con-

tumely upon the whole class of actors. A gentleman will be received anywhere, and an educated gentleman is sure of respect and consideration in any circle. I except some methodistical, puritanical, 'hell-heaven' circles, to keep *out* of which is more to be desired than to get *into*."

His most successful dramatic impersonations have been *Polonius*, in Hamlet; *Laird Small*, in King of the Commons; *Don Jose de Santaram*, in Don Cæsar de Bazan; *Robert Audley*, in Lady Audley's Secret; *Dill*, in Mrs. Chanfrau's Expiation [Miss Multon]; *Potter*, in Still-Waters Run Deep.

He was married July 27, 1871, to Wilmot Bouton, of New York, a lady of education and refinement, sensitive, mediumistic, and beloved by all who know her,—a thorough Spiritualist and radical reformer.

In 1873, he delivered a lecture before the First Society of Spiritualists of Albany, N. Y., upon the subject of the "Law of Immortality *vs.* Re-incarnation," which lecture was shortly afterward published in the *Banner of Light*. For this lecture, severely critical of the dogma of Re-incarnation, he received warm thanks and high commendation from many Spiritualists, both from those of note and those unknown to fame.

During a séance with Katie B. Robinson, in Philadelphia, in July, 1875, she gave him the date September 12th, as an important epoch in his then near future. Going two months after, Sunday, September 5th, *for the first time*, to Jayne Hall, Philadelphia, he listened to the debates by the Progressive Lyceum upon the question, "Does Nature Disprove the God of the Bible?" He was dissatisfied with the feeble manner in which the affirmative was upheld and determined that he would submit the following Sunday some of the more weighty proofs of the non-existence of the Bible Deity. He accordingly prepared the subject-matter of his tract, "The Bible God Disproved by Nature,"—Truthseeker Tract, No. 55,—and delivered it on the next Sunday, September 12th, it being received with much applause. He had no thought of the date given by Mrs. Robinson while preparing the lecture, but on the evening of Saturday, the 11th, her prediction flashed across his mind with the afterthought that the next day was the date given by her. He then knew to what the prophecy referred, and most truly was it fulfilled. That day was an epoch in his life; for from that day his general literary career may be said to have commenced; on that day was delivered his first production that has been issued in book form.

Shortly after his arrival in Leavenworth, he attended a pretended expose of Spiritualism given by S. S. Baldwin. The tricks done by Baldwin and attributed by him to Foster, Slade, the Eddys, Holmeses, etc., etc., bearing no resemblance to the phenomena occurring in their presence, he published lengthy replies to Baldwin's mendacious slanders and disgusting braggadocia in the two leading newspapers of the city. He was glad to find in Leavenworth a flourishing society of Liberals of all shades of belief, with Rev. E. R. Sanborn, a Free Religionist and Semi-Spiritualist, as its minister. A Sunday-school being in process of organization upon his arrival, he was solicited to take charge of a class of larger boys, to which he consented; and upon several occasions, in the absence of Mr. Sanborn, conducted the exercises of the school.

A short time after his arrival in Kansas, he wrote a small tract upon "The Relationship of Jesus, Jehovah, and the Virgin Mary," which appears as No. 79 of the Truthseeker Tracts.

He also prepared "One Hundred and One Reasons Why I am not a Christian Spiritualist," an elaborate examination of the two systems of thought, Christianity as viewed by Christian Spiritualists, and Rational Spiritualism. He regards this as his *chef d'œuvre*, and it will be given to the world in due time.

Visiting Philadelphia in July 1876, he was a representative of Kansas in the Centennial Congress of Liberals, thus becoming a charter-member of the National Liberal League, the aims of which, the complete secularization of the States, are near and dear to his soul.

He has contributed voluminous articles to nearly all the Spiritual and Liberal magazines, the latest and most elaborate of which is, "Darwinism *vs.* Spiritualism," in the RELIGIO-PHILOSOPHICAL JOURNAL. He was a believer in what is popularly termed Darwinism before he ever heard of Darwin,

and handled his subject in a masterly manner, which has drawn encomiums from many able thinkers.

Mr. Coleman has some slight manifestations of physical mediumship, but owing to the great activity of his mind they have never been noticeable. What ever assistance he has in his writings is given through inspiration, and he is conscious of the presence of his spirit friends by their rapping on the desk at which he sits.

He is devoted practically to the reforms he advocates, and is temperate even to eschewing of tea and coffee, and tobacco in any of its forms, and after a life of strange vicissitudes which has brought him in contact with all classes of people, it can conscientiously be said that the purity of his character is unsullied.

Mr. Coleman is still a young man, who only recently has been brought to the notice of the Spiritual public. His mind is teeming with literary projects, which, when completed, will place him high in the list of Liberal writers.

Biographical Sketch of Giles B. Stebbins

BY HUDSON TUTTLE.

Giles B. Stebbins was born in Springfield, Hampden County, Massachusetts, June 24th, 1817. His father, Eldad Stebbins, was a New England farmer, and of a race of independent heretics. His mother, Lydia Fitch, was of a tender, emotional nature, fond of religious reading. Both joined the early Unitarians, when that denomination was the vanguard of progress, and it required bravery to uphold its heterodox beliefs.

The advice his father gave Giles in early life, should be written in gold, and treasured by every youth. Briefly, it was to always hear both sides of all questions, especially religious, and then decide carefully, but fearlessly, and hold to his own ideas.

His childhood and youth were spent in the lonely valley of the Connecticut, with the grand mountains rising up in the West. Up to fourteen years of age he attended the common school, and a few terms in academies, and read a great deal, and, fortunately, good books; higher class of history, novels, etc., came in his way. He lived in Hatfield from eight to fourteen years old, then went to Springfield as clerk in a large hardware store, and spent ten years there and in a country store in Hatfield.

During this time he was a regular attendant at church, half the time at orthodox churches, and the other half at the Unitarian. Especially was the Rev. W. B. O. Peabody, of Springfield, a cultured poet, author, and saintly preacher, of service to him.

He read and thought meantime, and began to doubt the existence of "hell," and at twenty told his father that he doubted the infallibility of the bible.

He began to study for the Unitarian ministry, which he varied by teaching school. In 1842, he first heard the truly noble Theodore Parker, in the Melodeon, Boston, and felt the gilded fetters of Unitarianism break and fall at his feet.

He attended a meeting of "Infidels" in Boston, and heard Robert Owen speak very finely on "Charity," and saw with surprise an intelligent audience. Soon after he met Emerson, Alcott, and other New England transcendentalists, and spent a year as a student at the Northampton Association, a Fourier—a semi-partnership movement—for a better social and industrial life.

When the tide sets in, every wave however small, accelerates the movement, and when action is nicely poised between doubts, it is surprising what small causes will shape our destiny.

Mr. Stebbins set out to be a Unitarian minister. As such he would have moved in his little sphere, known and loved for his truthfulness and amiability. But the fates had not so decreed. They threw in his way an early English book, Barclay's "Apology for the People called Quakers." He sat in his chamber on a fine June day and read, and as he read he said to himself: "I shall never be an *ordained* minister." From that hour the dream was of the past, so impressed was he with the Quaker ideas of forms, ceremonies, and holy days.

At Northampton he met William Lloyd Garrison, and went with him to Boston to hear Phillips and others, and was filled with inspiration and enthusiasm of the anti-

slavery movement. Began to speak upon the subject, and became agent for the Massachusetts and American Anti-Slavery Societies. Lectured in Massachusetts, New York, Pennsylvania, Ohio and Michigan most of the time for twelve years; speaking also on temperance, peace, and woman's suffrage from the earliest stages of that movement. He has since taken part in political campaigns as an anti-slavery Republican, never asking or seeking official position.

In 1847, at Saches Bay, N. Y., he married Catharine Ann Fish, daughter of Benjamin and Sarah D. Fish, of Rochester, N. Y., and for seventeen years thereafter made Rochester his home, with the exception of a year in Milwaukee, where he was attached to a daily paper. Mrs. Stebbins is a birthright Hicksite Quaker; and though not a member of the society now, keeps its best views. She was an early Abolitionist, and one of the company of true women who attended the first woman's suffrage convention, held at Seneca Falls, N. Y., in 1848. She is still earnestly engaged for justice to woman. She is a woman of true instincts and superior culture, and devoted to her convictions of duty, and she is in full sympathy with her husband's ideas of natural religion and spirit presence.

He was early convinced by facts he could not put aside, in the communion of spirits, against his own views and feelings, and gave his first public address on Spiritualism at Townsend Hall, Buffalo, in August, 1856.

During the winters of 1856-7-8 he traveled in the West with A. D. Davis. In 1859 60 he lectured to an Independent Society in Ann Arbor, Mich. The audiences were not large, but intelligent. He returned to Rochester, traveled and lectured on Spiritualism, religious liberty, temperance, etc.

Moved to Detroit in 1867, and spent some months of the winter for three or four years in Washington on matters connected with tariff and internal revenue taxation, employed by a national association of men of business, sometimes by E. B. Ward and others.

He took a large share of the labor in a successful movement for a just and equal plan for the reduction of the heavy internal revenue taxes, after the close of the late civil war, and is known as an advocate of "protection to home industry," having written pamphlets on that question, and in opposition to "free-trade" theories, which have been widely circulated, advocating his views as for the best good of the people, laborers as well as capitalists. While in Washington great and important interests were intrusted to him, but he never took "jobs," kept clear of all lobby matters, attended only to the public affairs he went there to forward, made them matters of honorable business, never gave a man in that city a cigar, a glass of wine, or a free dinner, or the suggestion of personal emolument, and so his statements had some weight with the public men he met.

A lecture on Scientific and Industrial Education, given first in Toledo, has been repeated in several cities and at colleges, and been widely reported.

In 1871-2, he compiled and arranged a book of 400 pages—"Chapters from the Bible of the Ages," selections from the best inspirations of many countries and peoples. His friend, the late E. B. Ward, of Detroit, helped him in the cost of publishing the first edition.

This was Mr. Stebbins' most ambitious attempt at editorship, and was completely successful.

To some the title might suggest a sacrilegious use of the word, for bible means book, originally meaning the bark of a tree, on which writings were executed; it came to designate book, and at length to take a meaning so sacred that it is deemed sacrilege to bestow it on other than the so-called inspired volume. With this change of meaning comes the belief that this "book of books" contains all truth, and without it nothing but error would maintain with blind and erring man. The unprejudiced student, however, finds that the truths of the Bible were well understood and beautifully expressed before the Israelites were known to history, and the leading propositions of man's moral relations are entertained by the Pagan as well as the Christian world.

To compile the truths of the ages, so as to form a Bible containing the refined gold of them is a task most difficult of achieve-

ment. The great moral truths of the world were more or less clearly perceived in the remote past, and generation after generation of thinkers and writers have molded them over and over to suit the requirements of their times. Now and then a truth gains expression in words which fully measure and transmit its meaning, because crystallized in language and succeeding generations only translate the words which define it. The golden rule and the decalogue are examples of such crystallic utterance. There are many more; a bible might be formed of them which would be to literature what a cabinet of gems is to minerology. Precious stones, like the amethyst, opal, onyx, ruby, sapphire and diamond, the concentration of the exquisite perfection of nature, are selected from mountain masses of rough material out of which they slowly accreted; such a bible would necessarily ignore authorship, and record only expressions of truth. As the diamond is of equal value whether gathered from the bleak passes of the Ural, or washed from the black mould of Brazil, a truth has equal value whether revealed to prostrate hermits on the banks of the Ganges, Moslems in desert's tents or Jesus on the cross. If a powerful intellect, all comprehensive, could thus winnow the literature of the ages, blowing away the false and preserving the golden grains matured, by here and there a seer who momentarily arose into the serene air of Spiritual discernment, and perceived eternal relations; inspired, robed them in imperishable habiliaments of words, in what small volume could he place his treasures! The Bible would be huge in comparison, for in such a winnowing the greater part would go into chaff. As tons of earth yield to the flood but single grains of gold, whole Alexandrine libraries would give only a few sentences.

Thoughts are few, and their chronicle is like the permutation of the kaliedeoscope. As time revolves these fixed thoughts change position, and glow with ever-varying tint and relation. Only once in a century or a generation do new ideas break the uniform level.

The absolute Bible, infallible, and from which there is no appeal, is TRUTH. It cannot be compiled from the writings of St. John, or Confucius, or Emerson. They may have a few sentences, but immeasurable straw and husk therewith. The time is not yet when the crystallization of truth is complete. Races and ages have yet to work this material over and over, each succeeding claiming originality for conceptions old as time, at last to find originality a delusion.

Mr. Stebbins has not attempted this last analysis. He has attempted what, perhaps, is better for present needs, a selection of the best thoughts of representative thinkers. These are not the truth, but the truth as it appears to these thinkers. His task has been most difficult and arduous, and careful perusal will decide it well executed.

It is true his plan admits of no limitation, and if he chose he might continue culling beautiful paragraphs from limitless sources, until his book was larger than Ossa on Pelion, and Olympus on Ossa. His limiting idea is, however, to present in a limited number of pages the greatest possible amount of truth expressed in the choicest language. In this he is pre-eminently successful. No better compilation has ever been made, and the reformer and Spiritualist will find this volume a *vade mecum* of Spiritual thought.

In 1877 he compiled a volume of "Poems of the Life Beyond and Within;" the intuitions of immortality as sung by the great poets for three thousand years in every land. This book has received the highest praise from the press, and richly deserves all that has been bestowed.

It requires as much thought, and often more labor, to compile a volume, as to compose, and when the selection is to be made from the illimitable fields of poesy, a rare poetic insight and appreciation akin to genius is requisite, a vast store of reading, and a culture which genius itself may know nothing of. Mr. Stebbins has carefully surveyed the field, and his selections bespeak his culture and scholarship. He begins with extracts from the Vedic Hymns, and thence onward to the present, no poet's song of the Life Beyond but is given as such for its golden passages. From all the pages floats a sweet perfume of purity,

such as distills from the tube-rose or day-lily, and there is no spot or blemish. No one can read without feeling elevated and ennobled by its exquisite views of future life. The poets, most sensitive beings, in their higher flights approach nearest to the immortal shore. They bear testimony to future existence.

For many years Mr. Stebbins, amidst his constant journeyings from one appointment to another, and even when absorbed in business has been a constant contributor to the leading Spiritual and reform journals. His articles are always readable, and to the point, being usually on live questions, and treating such in a plain, practical, common-sense manner.

He is now sixty-one years of age, with his physical strength somewhat broken, but his mind vigorous; while his health has been and is good, his strength was never robust. A man of small physique, and large head he gives one the impression that his mind must be too severe a master, and constantly deplete the vital forces.

As a writer Mr. Stebbins is painstaking, accurate and fastidious. His lectures are quite free from sensationalism, and appeal to the understanding.

He is at home in conversation, and his mind is stored with an almost inexhaustable fund of anecdotes and incidents which he relates in a quaint and highly entertaining manner.

The final chapters of his life are yet to be enacted, and without doubt will mature the rich fruits he has nourished for so many years.

Biographical Sketch of Dr. Edwin Dwight Babbitt.

BY HUDSON TUTTLE.

Dr. Edwin Dwight Babbitt is a grandson of the Rev. Abner Smith, who graduated at Harvard University in 1770, and son of the Rev. Samuel T. Babbitt, a Congregational clergyman and a graduate of Yale. He was born at Hamden, New York, on Feb. 1st, 1828, and received the scholastic part of his education at different academies in that State, and at Knox College in Galesburg, Ill., where his father was residing as a missionary. An education which he prizes very highly, was that which he gained by residing in various parts of the Union, and by a year's residence in Europe, all of which opened up the great human world to him in its many phases. Another important experience in the art of imparting knowledge to others, was a considerable period spent in teaching. In his younger days he matured what is called the Babbittonian system of penmanship, which has been republished in London, and is still in use in America, being published by Geo. Sherwood & Co., in Chicago. In 1860 he established the Miami Commercial College in Dayton, Ohio, which he conducted for several years. It is still conducted with marked skill by one of his students. Mr. A. D. Wilt, a cultured Spiritualist.

In 1869, when over forty years of age, and after having been a zealous member of the

Presbyterian church for a quarter of a century, he received overwhelming proofs of the truths of Spiritualism, and rapidly enlarged the horizon of his mind until he could, as Keshub Chunder Lea beautifully says, embrace a world's religion which "accepts the truths of all scriptures and honors the prophets of all nations." Such is the solvent power of spiritual truth, that in its crucible it melts down all prejudices and educational tendencies, separating the dross and retaining only the refined gold.

His magnetic and inspirational powers became developed by means of the new knowledge and influence brought into action, and under the higher aid he rose to a far grander conception of man and the universe than ever before.

From the dreary fields of a narrow church creed to the freedom of the universe, was a wonderful change, and Dr. Babbitt's mind rapidly threw aside the fetters which had prevented its expansion. Unlike so many others who, confounding the church with the divine precepts of morality it teaches, and who run wild in a license they mistake for freedom, he retained his love and veneration for all that was good and pure, and held fast to the high sense of duty and obligation which is one of the sterling qualities of Christianity.

He commenced his practice as a magnetist, or as a psychophysician, as he terms himself, in Chicago and Boston, but pursued it until the close of 1877 in Brooklyn and New York. Although this new course of life provoked the opposition and disapproval of dear friends and relatives, and it was especially during the first years of practice a severe struggle to become established, yet he can point to many cases of healthy bodies and built-up souls, which had certainly thwarted all other methods, and he considers the new light gained from his practice among the sick and suffering, and the higher illumination he was in the habit of receiving at stated hours each day, as being invaluable aids in the philosophy of human cure and human upbuilding to which he has devoted his life.

Considering man as the most refined portion of the universe, he advocates a change in the present system of therapeutics which amounts to a revolution, and the adoption of the pure elements of nature, such as vital and spiritual magnetism, light, air, water, electricity, food and food-medicines, in the place of crude drugs, blisterings, burnings, setons, relics of barbarism, which still prevail. His work entitled the "Health Guide," was favorably received, and had an extended sale. This work was the forerunner of the great effort of his life, and has been allowed to go out of print, now that it is superseded.

In this introductory treatise he presented a new system of magnetic cure; mapped the head and body, and minutely described the treatment of most diseases, both of mind and body, which afflict mankind. He sketched the work which will require generations to complete. Should he succeed in founding a school of psychopathy, its first duty would be to study this vast subject in a strictly scientific manner, and demonstrate step by step every proposition. Such a school would accomplish more for humanity than all the medical colleges put together. Dr. Babbitt is evidently on the right track. He filled this book with admirable suggestions, both as to the preservation of health and regaining it when lost. In his reply to Dr. Brown-Séquard, he triumphantly proved the reality of auric force, or the magnetic, and destroyed the theory of that eminent *savant* that it is only imagination. His allusion to the barbarity which that physician practiced on the lamented Sumner in the name of science, subjecting him to tortures more terrible than the Inquisition inflicted, and which would have made a savage blanch, was a lance most adroitly thrown. The day of the slaughter-house doctors is waning, and the barbarous superstitions which pass as medical lore are beginning to be estimated at their true value. The term psychophysics is most admirable as expressing the philosophy of life. All will agree with Dr. Babbitt, 1st: That the leading medical men of the day do not comprehend the true basis of psychical and physiological action; 2nd, that their opposition to the vital magnetic forces comes from a lack of both thought and investigation; 3rd, that by means of them we can explain the philosophy of life far better,

and cure disease more rapidly, pleasantly and powerfully than by the old methods.

To the completion of the work thus introduced, Dr. Babbitt has devoted his later years with assiduity and self sacrifice, amid the most discouraging circumstances, and has been able to surmount all obstacles and publish it in a sumptuous style, under the title of "The Principles of Light and Color, including among other things, the harmonic laws of the universe, the etherio-atomic philosophy of force, chromo-chemistry, chromo therapeutics, and the general philosophy of the fine forces, together with numerous discoveries and practical applications."

Dr. Babbitt inclines to the deductive method, and has far outreached the present boundaries of the known. In fact it will require a vast amount of investigation to prove or disprove some of the theories he strenuously maintains, and with the greatest plausibility. The ancient philosophers anticipated with gleams of prescience, the doctrines of attraction and evolution, and the clairvoyant intellect has ever gone before plodding observation. Dr. Babbitt has, in the arcana of the atom, far outreached inductive reasoning, but perhaps has marked out a path for the slow observer to follow after and gather the approving or conflicting facts. No one can doubt that he has, in the vital relations and curative power of the forces of light, magnetism, etc., opened an exhaustless field of research, and that he here approaches nearer the fountain of life than any one has done before him.

Dr. Babbitt was unfortunate in the loss by death of his wife, a most excellent lady, and two of their five children are with her in the Summer-land. Thus left alone, as it were, he has given his whole soul to the study and elucidation of the subjects which have for many years received his attention.

Biographical Sketch of Mrs. Frances H. Green McDougall.

BY S. B. BRITTAN.

The removal of this noble woman from the field of her earthly labors, is an event that calls for something more than a passing notice from the American press. It is seldom we have occasion to record the departure of one so distinguished for independent thought, eminent ability as a writer of both prose and verse, and for all the gentle and ennobling attributes and qualities which at once refine, exalt, and dignify human nature. Her example is a mild reproof and a strong incentive to the weak and irresolute; at the same time it is a severe rebuke to the indolent and the unworthy. With a disposition admirably tempered by thorough culture and mature reflection, a loving and hopeful philosophy of life—softened and sweetened by every tender affection—she was yet invincible in her resistance of every form of evil. With a sympathetic spirit that listened with tearful emotion to every tale of suffering, she combined a supreme love of justice and humanity, and an intense hatred of oppression and cruelty, rendering her firm and forcible as she was gentle and forgiving. For the hoary superstitions of the past, and the gigantic wrongs of the world—for all tyranny and tyrants—Genius had placed in her hands the scourge of Nemesis. At the same time she was an earnest and true Reformer, in whom the stern virtues of the Puritan were charmingly modified by every womanly grace and the divinest charity. I may not hope to do justice to such a character within the limits of this article, but I must reverently pay my humble tribute to her memory.

Mrs. M'Dougall was born in Smithfield, R. I., about the year 1805. She was the daughter of Mr. George Whipple, and her ancestors were among the early settlers and most distinguished families in the State. While at a tender age her father, by a series of misfortunes, was reduced to poverty, and the little blue-eyed Fanny was left to support herself by her own industry, and to depend on such means of improvement as the common school and occasional hours at home. She labored and studied early and late, with a cheerful and hopeful spirit, always making the most of her limited opportunities. Her rare natural endowments soon became apparent to all intelligent observers. More conspicuous than the retentive memory, which enabled her to grasp the principles and details of whatever she read, were the illustrations of that creative power which is the distinguishing characteristic of genius. The first fruits of her prolific mind were short poems, in which she displayed a delicate sense of beauty and harmony; and as

early as 1830, she attracted public attention by her poetic contributions to the papers in her native State.

Miss Whipple's first venture in the shape of a book was the life of Eleanor Elbridge, a colored woman. It was a great success, more than thirty thousand copies having been sold. Her strong interest in the laboring classes determined at once the subject and object of her next volume, "The Mechanic," which appeared in 1841. This book was extensively noticed by the New England press, and highly complimented by Mr. Brownson, in the *Boston Quarterly Review*. In the same year she contributed to the Rhode Island Book a poem entitled, "The Dwarf's Story," a gloomy conception, embodied in a composition revealing great depth of passion and power of expression. In 1842, she edited and published the *Wampanoag*, a journal devoted to the interests of labor, and the special improvement of the people engaged in the productive industries of the country. "Might and Right," followed in 1844. It was a history of the origin, and a discussion of the facts and circumstances, of the attempt at revolution in Rhode Island known as the Dorr Insurrection. She subsequently contributed to many periodicals on subjects commanding the wide range of polite literature, popular science, and constructive art. Among these various contributions to the press—in which she displayed an unrivalled versatility—we recall her papers in *The Nineteenth Century*, an elegant quarterly magazine conducted by Charles Chauncy Burr.

In December, 1847, *The Univercœlum and Spiritual Philosopher* was started at New York by an association, under the editorial management of the present writer. The new journal was devoted to a spiritual rationalism; a philosophical exposition of the psychological phenomena of all ages, and the application of natural principles to the relations and interests of individual and social life. It was a phenomenon in journalistic literature, and its appearance occasioned a sensation. Mrs. M'Dougall, then Mrs. Green, became one of the largest and most important contributors to the new paper. She was deeply interested in the enterprise, and at once sought a home in the editor's family, where she remained for several years in the most intimate and friendly relations. She was never weary in serving others; and during all that period she never, by so much as a word carelessly spoken, disturbed the social harmony, or otherwise diminished the respect and love with which she was regarded by every member of the household.

Mrs. Green wrote with great freedom of thought and diction, and was neither limited in her themes nor the method of their treatment. When the subject involved important principles; when it took hold of great human interests; or presented poetic aspects, she was often truly inspired. Her mind was full of light, and her pen became a tongue of fire, illuminating whatever it touched. Sometimes a mere question—like the rod that smote the rock in the wilderness—seemed to strike the living fountain of her inspiration. Now and then, a single remark would produce an effect as instantaneous as the falling of a spark into a magazine. We have a remarkable instance of this in the production of her "Song of the North Wind," a poem of about one hundred and fifty lines, in which the force of strong words and the whole metrical movement suggests the blasts of polar skies and the grand march of the tornado. This poem was composed one evening early in March, 1848. The writer of this had just returned from his office at the close of the day. It was a cold night, and the wind was blowing a gale from the north. On entering the door I met Mrs. Green, whom I thus addressed, "Well, Fanny, the Spirit of the North Wind is having a grand rehearsal to-night. The rythmical movement is rapid and powerful, and the music full of startling *crescendos*." Starting suddenly, as if moved by an electric shock she made no reply, but rushing up stairs, disappeared. In an hour and a half she returned with the poem complete and ready for the press. My observation, made without premeditation, suggested the theme, and instantly the invisible powers of the air swept over her soul, waking the strings of her lyre to the stately numbers of his boreal march. It was no "ill wind" that produced such a result; it was rather *a divine afflatus*, that gave to the inspired poet a power of expression, majestic and free as the wild blasts which cradled her Muse. Boreas rehearses his victories on land and sea. I will here extract portions of this grand anthem:

SONG OF THE NORTH WIND.

From the home of Thor, and the land of Hun,
Where the valiant frost-king defies the sun,
Till he, like a coward, slinks away
With the spectral glare of his meagre day—
And throned in beauty, peerless Night,
In her robe of snow and her crown of light,
Sits queen-like on her icy throne,
With frost-flowers in her pearly zone—
And the fair Aurora, floating free,
Round her form of matchless symmetry—
An irised mantle of roseate hue,
With the gold and hyacinth melting through;
And from her forehead, beaming far,
Looks forth her own true polar star.
From the land we love—our native home—
On a mission of wrath, we come, we come!
Away, away, over earth and sea!
Unchained and chainless, we are free!

As we fly, our strong wings gather force,
To rush on our overwhelming course;
We have swept the mountain and walked the main,
And now, in our strength, we are here again:
To beguile the stay of this wintry hour
We are chanting our anthem of pride and power;
And the listening earth turns deadly pale—

Like a sheeted corse, the silent vale
Looks forth in robes of ghastly white,
As now we rehearse our deeds of might.
The strongest of God's sons are we,
Unchained and chainless, ever free!

We have looked on Hecla's burning brow,
And seen the pines of Norland bow
In cadence to our deafening roar,
On the craggy steep of the Arctic shore;
We have waltzed with the maelstrom's whirling
flood
And curdled the current of human blood,
As nearer, nearer, nearer drew
The struggling bark to the boiling blue—
Till, resistless, urged to the cold death-clasp,
It writhes in the hideous monster's grasp
A moment—and then the fragments go
Down, down to the fearful depths below!
But away, away, over the land and sea
Unchained and chainless, we are free!
We have startled the polsing avalanche,
And seen the cheek of the mountain blanch,
As down the giant Ruin came.
With a step of wrath and an eye of flame;
Hurling destruction, death and wo
On all around and all below,
Till the pilling rocks and the prostrate wood
Conceal the spot where the village stood;
And the choking waters vainly try
From their strong prison-hold to fly!
We haste away for our breath is rife
With the groans of expiring human life!
Of that hour of horror we only may tell—
As we chant the dirge and we ring the knell;
Away, away over the land and sea
Unchained and chainless—we are free!

* * * * * *

Old Neptune we call from his ocean caves,
When for pastime we dance on the crested waves;
And we heap the struggling billows high
Again t the deep gloom of the sky;
Then we plunge in the yawning depth beneath,
And there on the heaving surges breathe,
Till they toss the proud ship like a feather,
And Light and Hope expire together;
And the bravest cheek turns deadly pale
At the cracking mast and the rending sail
As down, with headlong fury borne
Of all her strength a' d honors shorn,
The good ship struggles to the last
With the raging wa ers and howling blast!
We hurry the waves to their final crash,
And the foaming floods to frenzy lash;
Then we pour our requiem on the billow,
As the dead go down to their ocean pillow—
Down—far down—to the depths below,
Where the pearls repose and the sea-gems glow;
'Mid the coral groves, where the sea-fan waves
Its palmy wand o'er a thousand graves;
And the insect weaves her stony shroud
Alike o'er the humble and the proud
What can be mightier than we,
The strong, the chainless, ever free.

* * * * * *

Among Mrs. Green M'Dougall's prose contributions to the *Unicorxium* were stirring papers especially addressed to her own sex, in which she exposes the superficial character of American female education, and uncovers the vain and false motives that influence the lives of many women. She strips the soft draperies of fashionable indolence from those who wear them, and reveals the scars pride left when it rifled the bosom of its divine affections. She severely chastises the bejeweled fair ones who either coldly turn away from the fallen sister, or remorselessly trample on every poor mortal whose name is woman. We select the following passage from an article on Literary Women:

"Let us pay less attention to external decoration, seeking rather that 'inward adorning of the mind' which gives to woman her true beauty and that intellectual vigor which imparts her real strength. . . . A wrong motive is still left at the root of female education, and its present consequences are quite deplorable. . . . The same motive which softens down the graces and smiles of our young ladies into a burlesque of all that is natural, bends the knee of the bright-eyed Georgian in the seraglio of the Sultan, and points the electric glances of the fair Circassian; and I know not that the principle has higher dignity here than there. Do not misunderstand me. I neither condemn the wish to please, nor quarrel with the art or the power of pleasing; for both are natural and therefore right. I only deprecate the motive and the power when made paramount to and subversive of all other and higher incentives to action. . . . Let us not waste time by idly talking of our rights or our capabilities, but put the whole matter directly to the testing process, by commencing, each one of us, the work of self-elevation."

Mrs. M'Dougall's example was not less impressive than her speech. She practiced her principles with a blameless integrity. She regarded life as a serious matter, and never treated its interests and responsibilities lightly. The following extract will suffice to indicate the earnest manner in which she was accustomed to treat fashionable women:

"Ask for the definition of the word lady, and you are answered, it is a female who, being placed wholly above the necessity of labor herself, may command the labor and services of others. What a dignity is here coveted! No less than that of complete uselessness. Now in these cases the greatest danger is not in mere idleness, but the natural activity of the mind may cause its development in wrong directions. Surely very little moral consistency or dignity of character could be expected of one to whom the highest motive for excellence is to get a husband and a fine establishment! . . . To this end our young ladies are taught all that can fascinate—all that can charm the senses. . . . They must dance gracefully, and glide more voluptuously through the spiral mazes of the waltz. The fair rounded arms make a fine contrast with the dark rosewood of the gilded harp; and the belle must learn to murmur her Italian love sonnets with a more liquid and tender enuncia-

tion. The advantages derived from these superficial graces and accomplishments are soon discovered by their possessor as well as by her less fortunate companions. Even before she has left the nursery the theme of her beauty and probable conquests is rife in the mouth of every friend and visitor of the family. She will certainly make a great sensation in 'coming out;' and all her hopes, all her dreams, all her efforts, point to this as the Rubicon of Life.

Strength and self-reliance are supposed to be incompatible with the power of fascination. Whether physical or mental power is implied, it is not presumed to be the attribute of a lady. Thus woman is made the *mere parasite* of man. She loses her own identity. In a vast majority of cases—in fact almost universally—she becomes hardly conscious of a self-dependent existence. She is made the mere appendage of her father, her husband or her brothers. We have heard the story of Woman, the tender, graceful vine, clinging for support around Man, the lordly, majestic oak, until woman absolutely forgets that she is invested with the power to stand alone, if need be, endowed by nature with all the physical, mental and moral energies of a self-dependent and self-accountable being."

In the interest of abandoned woman, Mrs. M'Dougall's plea is eloquent and powerful. She appeals to a numerous class of her own sex in a manner which must cover many a fair cheek with a blush of shame, while she applies something like a lash of scorpions to the shameless authors of their ruin. The following will illustrate the spirit of the whole:

"For the honor of the sex, for the holy love of virtue, for the crimson blush of shame, let it no longer be said that woman, by making the disgrace of a single wrong inexorable, shuts out the female sinner from all hope of reformation, while at the same time she takes the libertine, upon whose guilty soul is wrought the crimson stain of that victim's first crime, into the sacred confidence of her bosom friendship! Let it no more be said that the personal sanctity of woman is sullied by the slightest contact with the vicious of her own sex, while it receives no blemish from the closest union with the vile and profligate of the other. Let us hear no more that pious and holy women—tract distributors, leaders of classes and prayer meetings, and members of benevolent associations — come into our churches flaunting in the garments from the making of which their own criminal vanity and covetousness has abstracted the price of virtue! then and there to strike hands with the destroyer! Such women are accomplices in his crime. They may envelop themselves in the robes of ten-fold sanctity, but through all the dark plague-spots will appear, the crimson stains of immolated purity, of the martyred Life, that was folded in every plait and wrought in every seam! Let woman interpose the majesty of her Medusan shield, not to terrify but to protect the fallen, and let her transfer her smiles and favors from the seducer to his victim.

But there is a better feeling in regard to this subject springing to life among us; thanks to the sainted Thomas Hood for his 'Bridge of Sighs,' and his 'Song of the Shirt,' which have wakened tender and mournful echoes, now thrilling millions of bosoms, which but for those sad strains, might never have known the wrong. Thanks to Eugene Sue, who has given us such vivid portraits of individuals of this class. Through these we get nearer to the human hearts that lie, throbbing in their great anguish, deep—deep—below the wreck of virtue, and the broken fragments of happiness and hope. Does not the image of the gentle and tender Fleur de Marie stand out amid the depths of prostitution and blackest crime, to rebuke with its angelic sweetness the doubt that there *may* be good—even there? Does it not invest the whole sisterhood with a kind of sanctity—the sanctity of human nature—the sanctity of Womanhood—which, however low its possessor may have fallen—however guilty she may be—is still divine?"

In 1848-9 Mrs. M'Dougall and the present writer were associated in the editorial management of the *Young People's Journal*, a monthly magazine designed to popularize science, literature and art. To this work she was the largest contributor. While thus employed, three cantos of her Nanuntenoo, a legend of the Narragansetts, were published in Philadelphia. This poem is every way remarkable. It exhibits the fruits of a careful study of the Indian character; a strong and intimate sympathy with Nature; a quick and accurate perception of the elements of beauty and the laws of poetic expression; great affluence of thought and speech; at the same time it reveals a strong imagination, and powers of description which determine her place in the front rank of American poets. I can best justify this opinion by extracting a passage from the poem.

A SUMMER NOON IN NEW ENGLAND.

"Stillness of summer noontide over hill,
And deep embowering wood, and rock, and stream,
Spread forth her downy pinions, scattering sleep
Upon the drooping eyelids of the air.
No wind breathed through the forest, that could stir
The lightest foliage. If a rustling sound
Escaped the trees, it might be nestling bird,
Or else the polished leaves were turning back
To their own natural places, whence the wind
Of the last hour had flung them. From afar
Came the deep roar of waters, yet subdued
To a melodious murmur, like the chant
Of naiads, ere they take their noontide rest.
A tremulous motion stirred the aspen leaves,
And from their shivering stems an utterance came,
So delicate and spirit-like, it seemed

The soul of music breathed, without a voice.
The anemone bent low her drooping head,
Mourning the absence of her truant love,
Till the soft languor closed her sleepy eye,
To dream of zephyrs from the fragrant south,
Coming to wake her with renewed life.
The egla-tine breathed perfume; and the rose
Cherished her reddening buds, that drank the light,
Fair as the vermil on the cheek of Hope.
Where'er in sheltered nook or quiet dell,
The waters, like enamored lovers, found
A thousand sweet excuses for delay,
The clustering lilies bloomed upon their breast,
Love tokens of the naiads, when they came
To trifle with the deep, impassioned waves.

The wild bee, hovering on voluptuous wing,
Scarce murmured to the blossom, drawing thence
Slumber with honey; then in the purpling cup,
As if oppressed with sweetness, sank to sleep.
The wood-dove tenderly caressed his mate;
Each looked within the other's drowsy eyes,
Till outward objects melted into dreams.

The rich vermillion of the tanager,
Or summer red-bird, flashed amid the green,
Like rubies set in richest emerald.
On some tall maple sat the oriole,
In black and orange, by his pendant nest,
To cheer his brooding mate with whispered songs;
While high amid the loftiest hickory
Perched the loquacious jay, his turquoise crest
Low drooping, as he plumed his shining coat,
Rich with the changeful blue of Nazareth.
And higher yet, upon a towering pine,
Stood the fierce hawk, half slumbering, half-awake,
His keen eye flickering in his dark unrest,
As if he sought for plunder in his dreams."

Dr. Rufus W. Griswold, in his "Female Poets of America," pays a high tribute to the genius of Mrs. Green M'Dougall. I I extract a paragraph in which he expresses his judgment of the poem under review:

"This is a work of decided and various merit. * * * 'In Nanuntenoo' are shown descriptive powers scarcely inferior to those of Bryant and Carlos Wilcox, who have been most successful in painting the grand, beautiful and peculiar scenery of New England. The rhythm is harmonious, and the style generally elegant and poetically ornate. . . . It is a production that will gratify attention by the richness of its fancy, the justness of its reflection, and its dramatic interest."

From the year 1852 to 1854, Mrs. M'Dougall was a highly valued contributor to the pages of the *Shekinah*, a spiritual magazine, edited and published by the present writer. In the first volume of that work will be found her "Time and the Ages," one of her finesest poems. The subject is treated in an eminently original and effective manner. With a rushing sound, as of great pinions smiting the still air, until silence became voiceful, Time—in the character of a venerable sage—appears, mounted on

—"a majestic car,
Borne by six eagles, black as Erebus."

The stately form, the lofty mien, and benign expression of the Sage, are described with remarkable force and poetic effect. His face, which bears the stamp of sovereignty, radiates the light of all ages.

"On that brow
Were the deep traces of all human thought,
While every feature seemed a history
Of human disappointments, sorrows, joys,
Affections, hopes, and passions infinite."

Of all the daughters of Time, only the Present Age remains; and she is clothed with all the beauty and glory of the past. Reclining on the massive breast of the Father of all the Ages, she questions:

"Oh, bless me, gentle Father, with the love
My heart so long hath yearned for—of the Dead!
Speak of my Sisters, that are sleeping still
In the deep tomb of Ages.

With a smile
That passed o'er his stern features, leaving there
A trace of fairest sunshine, he embraced
The gentle creature with one massive arm,

And in the fullness of his love replied:
'The dead, sayest thou, my child? *There are no dead.*'
His voice woke, surging, like the distant sea
Pouring its strong bass through some pearly cave,
That softened, while it deepened, the rich tones.
'My children! it is true they all are gone—
All gone, but thee my last and loveliest one!
Singly they came; singly they all departed;
And when their work was done, lay down to sleep;
But never one hath died. True, forms may change,
But spirit is immortal. . . .
Darkness and death are but residuum—
The grosser portion of all human hopes,
Thoughts, struggles, passions, labors, and desires—
Whence the ethereal essence hath burnt out—
The ashes of the Past. Yet even this
Hath made soil for the Future. Not one trace
Of life can ever perish. Mid all changes
Of Mind and Matter, every ray of light,
All hope, all faith, all action, and all thought,
That has vitality within itself,
Lives for a fellowship with purer light—
With loftier action, thought, and hope, and faith—
Lives with an ever-concentrating power,
Which, as it strengthens, reaches centreward."

Time evokes the spirit of the Ages, and they reappear. The Pastoral Age is represented, and the birth of Poetry and Music illustrated. The Muse inspires the songs of the Shepherd Minstrels. Of these we can only make room for two stanzas, from a

A SONG OF THE MINSTREL MAIDEN.

Go ask the Sky, and ask the Dew,
What molds the drops, and paints the blue;
Seek if the Spirit dwelleth there:
A voice comes sobbing through the air,
'T is only Echo, murmuring, "There!"

Questions the Spirit in thy breast,
That waking, sleeping, ne'er hath rest.
If it hath wings for soaring higher,
Thrilling—as with a tongue of fire—
Shouts joyful Echo, "Higher! Higher!"

Among the works which illustrate Mrs. M'Dougall's scholastic acquirements, is an excellent class-book in botany. She had been a faithful student of the science all her life, and her treatise was highly appreciated by eminent judges of its merits. From 1857 to 1859 she was a frequent contributor to *The Spiritual Age*.* During that period she gave to the public, through the press of Thatcher and Hutchinson, a book

* A large weekly paper, published in 1857 in New York, and conducted by the present writer, with the late W. S. Courtney as assistant editor. In January 1858 the *Age* was removed to Boston, when the *New England Spiritualist* was merged in it; after which *The Spiritual Age* was continued under the editorial supervision of Mr. A. E. Newton and the writer, until 1859, when the latter resigned his place in its management.

of six hundred pages, entitled, "Shahmah in Pursuit of Freedom; or, The Branded Hand. Translated from the original Showiah, and edited by an American Citizen." As will be inferred from the title, the work was written in the interest of the anti-slavery cause. The essential facts in the story of Shahmah, as told in the brief historical sketch by the translator, may interest the reader. He is represented as belonging to the "Kabyles, a tribe inhabiting the high regions among the mountains of Algiers. Amid all the revolutions that have overrun and depopulated the surrounding countries, sowing the borders of sea and desert with the ruins of ages, they have still maintained themselves in their strong fastnesses, a race of unconquered Freemen."

Shahmah Shah was the son of the Chief of his tribe. In early childhood he was taken captive, and for years lived as a slave among the Algerines, and subsequently as a serf in Bohemia. Having purchased his liberty, he returns to his native freedom among the mountains. At length, by the death of his father, he becomes Chief of the Kabyles. But he is dissatisfied. He wants more knowledge and a higher freedom. He is at once a philosopher and a philanthropist, and withal highly religious after the manner of his people. Having graduated from the highest school in his country, he makes the pilgrimage of the Holy Sepulchre, and then visits the famous Khaaba, the pantheon of Mecca. He conceives the idea of a higher life and a nobler freedom than he can ever hope to actualize among the rude people of his tribe. He resolves to find the superior liberty which forms the subject of all his day-dreams. He has heard of the United States, and is assured that he will there find the practical form of his ideal conception. He comes to this country, landing at New Orleans, where commences his observations. He visits different places in the hope of finding the object of his search. On the contrary, side by side he finds the Christian's church and the slave-market. In one, Jesus, the friend of the poor, is worshiped; and in the other, avarice and the auctioneer separate husbands and wives, and parents and children. Things are fearfully mixed. Hemp and hangman, the gallows and the cross, are expressive symbols of the national institutions. The prayer-meeting and the whipping-post are presumed to be equally necessary to the glory of God and the welfare of his people. He finds that the marriage covenant is a cruel fiction; and that young womanhood is shamelessly desecrated is a fact that finds the form and color of its demonstration in commingling blood of the races. The pursuit of freedom is vain. Shahmah finds nothing in the social life of the great Republic to illustrate his ideas.

The book consists of a series of letters supposed to have been written by Shahmah during his travels in the United States, and addressed to his brother, Ahmed Hassan, whom he left in Algiers. The characters are fictitious; but the portraits of evil doers, and the pictures of life, are sufficiently real. Owing to the peculiar method adopted in the treatment of the subject, and to the fact that Mrs. M'Dougall was not a member of the Church, it was much less popular than "Uncle Tom's Cabin;" at the same time the book exhibits a wider range of thought and greater power of dramatic expression.

I have not the space to even notice a number of her interesting contributions to our literature. Her shorter poems are very numerous, and highly diversified in respect to the nature of the themes—presenting many forms and phases of metrical composition, illuminated by a loving faith and a genuine inspiration. The following stanzas are from

A SONG OF WINTER.

His gathering mantle of deecy snow
  The winter-king wrapped around him;
And, flashing with ice-wrought gems, below
  Was the regal zone that bound him:
He went abroad in his kingly state,
By the poor man's door—by the palace gate.

Then the minstrel winds, on either hand,
  The music of frost-days humming,
Flew fast before him through all the land,
  Crying, "Winter! Winter is coming!"
And they sang a song in their deep, loud voice,
That made the heart of their king rejoice;

For it spake of strength and it told of power,
  And the mighty will that moved him;
Of all the joys of the fireside hour,
  And the gentle hearts that loved him;
Of affections sweetly interwrought
With the play of wit and the flow of thought.

* * * * *

While deep in his bosom the heart lies warm,
  And there the future LIFE he cherisheth;
Nor clinging root, nor seedling form,
  Its genial depths embracing, perisheth;
But safely and tenderly he will keep
The delicate flower-germs while they sleep.

The Mountain heard the sounding blast
  Of the Winds, from their wild horn blowing,
And his rough cheek paled as on they passed,
  And the River checked his flowing;
Then, with ringing laugh and echoing shout,
The merry schoolboys all came out.

* * * * *

The shrub looked up, and the tree looked down,
  For with ice-gems each was crested,
And flashing diamonds lit the crown
  That on the old oak rested;
And the forest shone in gorgeous array,
For the spirits of Winter kept holiday.

So on the joyous skaters fly,
  With no thought of a coming sorrow,
For never a brightly-beaming eye
  Has dreamed of the tears of to-morrow:
Be free and be happy, then, while ye may,
And rejoice in the blessing of to-day.

To our author's fine sense and delicate appreciation every object in nature had a voice, and revealed some phase of essential beauty and the divine life within. Her phi-

losophico theology resolved all forms of evil into temporary conditions to be removed in due time by the outward development of the absolute good. This is beautifully expressed in the following verses from

THE HONEY BEE'S SONG.

* * * * *

Off to the bank where the wild thyme blows,
And the fragrant basil is growing;
We'll drink from the heart of the virgin rose
The nectar that now is flowing;
Sing for the joy of the early dawn!
Murmur in praise of the beautiful morn!

* * * * *

We heed not the nettle-king's bristling spear,
Though we linger not there the longest;
We extract his honey without a fear,
For Love can disarm the strongest;
In the rank cicuta's poison cell
We know where the drops of nectar dwell!

Our Father has planted naught in vain—
Though in some the honey is weaker;
Ye a drop in the *worst* may still be found
To comfort the earnest seeker,
Praise Him who giveth our daily food—
And the love that findeth ALL THINGS good!

To the foregoing extracts from Mrs. M'Dougall's writings in prose and verse, I will only add a single stanza from

SHADOWS OF SPIRIT-LIFE.

There came a sound; and then the vibrant air
Woke with the music of strange melody,
That seemed diffusing sweetness everywhere—
As perfume, light and music were set free
From flowers and sunshine, and the minstrelsy
Of joyous birds; and beauty in all forms
Had overarched the earth, as rainbows after storms

Mrs. M'Dougall was divorced from her first husband early in life—for reasons that left no shadow on her own fair name. For many years she lived alone, with her Muse and the living creations born of her own teeming imagination. She spent the greater part of her life in New England and New York. We do not remember the date of her removal to California; (it must have been about the beginning of the civil war,) where she married Mr. M'Dougall, with whom she lived on terms of mutual confidence and respect to the close of her long and useful life of some seventy-four years. Her late residence was at Merced, in the county of the same name; but her death occurred while she was on a visit at Oakland, near San Francisco. Since establishing her residence on the Pacific coast, she has been a frequent contributor to the spiritual press.

Her papers published in the two volumes of *Brittan's Journal*, were admirably written and greatly admired. She has probably left several volumes in manuscript, of which we shall know more hereafter.

Mrs. M'Dougall's last published book, entitled "Beyond the Veil," was very recently issued from the press of D. M. Bennett, of New York. It purports to be a narrative of Paschal Beverley Randolph's observations of the spirit-life and world, while under the guidance of Emmanuel Swedenborg. Our dear friend entertained no doubt that the gifted but erratic Randolph was the chief source of her inspiration. I have read the book, but as I have no space for a review, I will not here express my judgment of its peculiar claims. While the style is often marked by the strong individuality of the poetess, the book contains some things we cannot accept, and which probably did not command her own acquiescence. There is, however, abundant evidence that our departed sister was inspired from her childhood. Her life was singularly pure, while her splendid abilities and earnest labors were devoted to the noblest human uses. She always stood for the right whatever the impending peril. In something more than an imaginary sense, she was truth itself endowed with personality. With a nature so unassuming and unselfish—yet aspiring in every worthy sense—and a record with no stain to mar the crystal whiteness of her fame, she was quite as likely to be truthfully impressed as any one of the seers and mediums, at whose feeblest utterance a multitude of unreasoning worshipers bow themselves in deepest reverence.

We cannot disguise the fact that Mrs. M'Dougall had genius and learning sufficient to have endowed at least a dozen such popular story writers, essayists, and poet asters as do most to promote the graceful art of genuflection. In the galaxy that illuminates the literature of New England, she was a star of no inferior magnitude. Nor was this all. She was born not only to shine, but to strive for the victory over wrong. In this life-long struggle she displayed great moral courage and patient endurance. During her whole literary career, of nearly half a century, she was the consistent friend of the poor, the oppressed and the fallen, ready for any work that might inspire their hopes, strengthen their hands, and smooth before them the rugged ways of life. Few, indeed, have made such personal sacrifices for their principles, and especially for Spiritualism. Had this noble woman consecrated her time and talents to the church, her name would to-day have been a household word all over the continent; her unselfish work a sacred memory; and even Spiritualists might have recognized her genius and purchased her books.

She stands by my side while I write this; and it may be, under her guidance, I go away in spirit to the far Pacific coast to behold the closing scene in the earth-life of that strong but gentle spirit. The white-robed angel of Peace is there. No terrors people the soft shadows of life's evening twilight. No forms of ill linger by the portals of the everlasting day. Bright visitors, arrayed in purple and golden splendors, are there. No hearth-stone is ever wholly de-

serted, and no scene of mortal conflict occurs without silent witnesses. In the life of the spirit, each pure affection, every living thought, and all noble deeds, take form and are perceived to exist as vital forces and objective realities. In that far-away dwelling, by that bedside, around the dear one ennobled by her own life-work, and purified by the ministry of angels, other forms of light and beauty appear to consecrate the solemn scene and the sweet memory of our friend.

"'And what are ye, oh Beautiful?' 'We are,"
Answered the choral cherubim, 'HER DEEDS!'
Then her soul, sparkling sudden as a star,
Flashed from its mortal weeds!"

2 *Van Nest Place, New York, Aug.* 6, 1878.

Biographical Sketch of William Fishbough.

BY HUDSON TUTTLE.

They who have read "Nature's Divine Revelations," by A. J. Davis, will remember with pleasure the faithful scribe who wrote with unwearying patience, and a scruplousness almost akin to veneration, the words as they fell from the lips of the youthful seer. Had William Fishbough never done anything else, his memory would have remained green as long as that great and mysteriously composed work was read by admiring students. He, however, is more than a scribe. He has vindicated his claims as a scholar, and one of the profoundest thinkers that Spiritualism called to its defense in its early years. His multitudinous editorial labors having been conducted anonymously, the world never knew how much he performed.

William Fishbough was born in Bethlehem, Hunterdon county, New Jersey, March 30th, 1814, and is consequently sixty-four years of age. His father died when he was only two years and a half old, leaving him in charge of his grandfather, an arrangement to which his mother submitted with deep grief.

This grandfather came from Germany while yet a boy, in 1780, the original name being Fishbach; but he never succeeded in mastering the English language. He was honest, kind-hearted, amiable, and his old neighbors still speak of him as "that good old man."

Mr. Fishbough's maternal ancestors were English, emigrating at an earlier day than his paternal. Her name was Margaret Thorp, and her parents lived to an advanced age. They were both what would be called Spiritualists, being subject to visions, prophetic dreams and other experiences. His mother inherited those rare gifts in a marked degree, and saw and conversed with angels. She possessed unusually strong intelectual and clear reasoning powers, though her education was limited. She was religious and a communicant of the Methodist Church, yet for several years preceding her death in 1847, she was inclined to Universalism. She was one of those rare beings who lived even more for the happiness of others than for her own, and was almost a very angel by the bedside of the sick and dying.

Through the indulgence of his grandfather, the boy was allowed to spend his early days much as he pleased, except when such work was to be done as he was able to perform. He was chore and errand boy, and when he grew older he was set at general farm work. At sixteen, two years after the death of his kind grandfather, by the consent of his uncle, who acted as his guardian, he apprenticed himself five years to a cabinet maker.

His education had been neglected. The prosy life of the farm had offered no stimulant. In the little town he found a higher standard of intelligence, and he was incited to read and inform himself. Every moment he could gain from his work, evenings and Sundays, he devoted to reading.

The development of his mind in the peculiar direction it has since run, he refers to an episode in his early life. When only six years old, an older cousin told him how God had made a hell of fire and brimstone, ten thousand times hotter than any blast furnace, in which he intended to burn those who sinned and died unforgiven. His sensitive nature was shocked by the tale, and until he was eighteen this horrible doctrine clung to him like a nightmare, haunting him sleeping and waking. He wondered why he was made at all, or being made, why he was not made a beast or a bird, with no immortal life, instead of being subject to such a terrific contingency?

He wondered how his companions could laugh and be gay, or how he could smile, when burdened constantly with this terrible thought: Hell, an eternal hell, is the doom of the unforgiven sinner. His whole being revolted at the horrible plan of creation, just as every honest, truth and justice loving soul must. Fervently he says:

"I thank God that I have lived to see this doctrine, in its more repulsive forms at least, pass from among the tenets of popular theology."

Out of the years of gloom and despondency he was awakened by listening to two sermons by Mr. Thomas, a Universalist preacher. Thoroughly aroused he gave the subject investigation, and arrived at the conclusion that Universalism was true. In his disputations on the subject he became painfully aware of his educational deficiencies, and began his literary culture under the most adverse circumstances. He kept his dictionary by his work bench, and whenever he heard a new word, dropped his saw or plane to look it up, and then used it so as to fix it in his mind. He in three months, nights and Sundays, mastered Murray's Grammar. Mr. Thomas observing his progress and determination, advised him to study for the ministry, loaning him books. These he read by the light of a tallow candle, with a block of wood to serve as a candle stick. As the apprentices during the winter worked until nine o'clock, the perseverance and zeal of the boy are the more astonishing. When his apprenticeship expired he removed to Philadelphia and placed himself more immediately under the guidance of Mr. Thomas, supporting himself by working at his trade.

In the choir of his preceptor's church, he met his fate in a pair of blue eyes; of this critical moment he quaintly says: "After a mutual introduction and a year's acquaintance, a solemn bargain was entered into between Miss Eliza Jones, the owner of said blue eyes, and myself, to take effect as soon as I became settled in the ministry, whereby our four eyes and two hearts were to be thrown into a common stock."

He soon after entered as pastor at Southold, L. I., where he remained two years. Then he filled engagements in Boston and Providence, and in 1840 accepted a call from the Universal society of Taunton, Mass. Here he had leisure and began the study of the natural sciences, by which he came slowly to the conviction that God ruled by universal laws.

He set himself to the dangerous task of accounting for miracles by law, and following this lead composed and published a pamphlet entitled: "The Government of God, considered with reference to natural laws, and the nature of rewards and punishments explained," in which he labored to show that man is rewarded or punished in a purely consequential manner, for obedience or disobedience to each particular class of laws, physical laws, with physical consequences; organic, with organic, and the moral with moral, without in either particular case interfering with the requitals he receives by obedience or disobedience of of any other different law. This work had a wide influence on the clergy of his denomination.

His active mind could not rest. He was compelled to question authority. He employed the sciences in his discourses more than the bible; at length, animal magnetism and clairvoyance were accepted by him and used to explain the miracles and other knotty problems. He thought he had a panacea for all doubts, and boldly advocated his new views in the pulpit. What was his surprise when he was met with the reproof that such was not "Gospel preaching," and that he should confine his proofs to the Bible! He found that the masses care less for truth than for their superstitious conceptions as to the channel through which it ought to make its appeals to the human mind, forgetting that the truth is eternal, pure and undefiled by whatever garment it may put on.

He maintained that although this magnetic power might be used for evil purposes as well as good, and employed by bad as well as good men, by demons as well as angels, each for the accomplishments of ends corresponding to his own moral status, that did not prove its non-existence. He saw in it the exponent of spiritual laws, and could not retreat in the face of his convictions.

When the Millerite excitement came

sweeping over the country like an epidemic, and every one with bible in one hand and pencil in the other, was reckoning up the "days" and decidedly pronouncing when the last would certainly come, Mr. Fishbough was interested, and began this intricate and unprofitable research. But to him it became profitable, for then he found that he was subject to an inspiring influence, which from that day has grown upon him, and has infused itself into his mentality, greatly adding to his normal powers.

Soon after, he arrived at a principle which underlies his subsequent writings, which in his own words is thus stated:

"Everything in creation, whatever may be its plane of existence, has a career represented by a circle or cycle; that is to say, every distinct creation or system of creations has a birth, infancy, youth, maturity, old age, decline and death. This is applicable to stellar systems, planets, human races, nations, political and ecclesiastical institutes, human beings, down to the ephemera which passes through all these successive changes from birth to death in a few hours."

He soon found himself outside of the sphere of denominational sympathies, and was surprised at the waning of his popularity with his own people. If he taught his advanced ideas he must leave his pulpit, and when such an alternative was presented there was with him no choice. He preferred liberty to theological bondage, and resigned his charge.

Soon after his mediumship became more pronounced, and in visions not only was the future presented, but truths thus arrayed entered his mental horizon. From these he received assurance and important intellectual and spiritual development.

His desire to study animal magnetism, first brought him in connection with Andrew Jackson Davis, and led to his being chosen to the arduous position of scribe. This whole subject has a deep interest, because it reveals the life of Mr. Fishbough, and lets us, as it were, behind the scenes of the creation of the most unique book in the literature of the age.

In the summer of 1844, he visited Poughkeepsie, N. Y., to fill an appointment, when he first heard of the remarkable powers of the boy Davis, who was then under the charge of Mr. Livingston. He gained an introduction to both, and was invited to be present at the sittings.

Of Davis he says:

* * * * "I had some opportunity to converse with him, and study his mental characteristics before I saw him entranced. I soon discovered that his education was very limited, he knowing little about words, and nothing about science and philosophy. He had indeed learned to read and write, but seemingly had made little use of those acquisitions. Yet he seemed to possess a singular faculty of intuition, which enabled him to grasp principles when clearly stated, and with facility quite unusual with those of his age and limited mental training. Mr. Livingston by a few passes put him into the magnetic state as usual for the purpose of examining and prescribing for sick patients. To my great surprise the boy appeared to be transformed into a totally different being, his personal appearance, manner, tone of voice, all different. He seemed no longer the simple and uneducated youth, but the profound philosopher and old experienced physician. . . . . His business with the patient being completed, he would answer questions of a general nature, or launch forth into the profound realms of occult and spiritual philosophy."

A year afterwards he again met young Davis with Mr. Livingston, and at a sitting was informed by Davis that he was soon to dictate a book treating upon almost all themes of human thought and speculation. Mr. Fishbough was deeply interested, and looked forward with eager curiosity to the time when the promise to put it before the world should be fulfilled, but he had no idea that he would personally have anything to do with it.

Previous to this time he had made a public vow, such as every true man should make, but which in this age of shams has a startling sound, that he "would henceforth seek the truth independent of the shackles of creeds or denominational restrictions, placing himself upon the broad ocean of investigation, in faith that an honest love and pursuit of truth would keep him afloat, and that he would refuse to move an oar in the effort to gain any specific and preconceived point of doctrine, while waiting for the wind and tide of evidence to waft him to the proper haven. Should that haven be Calvanism, Romanism, Moham-

medanism or whatsoever else, or even Atheism itself, he professed his willingness to accept it.

Laboring for a small and feeble society in New Haven, he met with great discouragments and embarrassments, and contemplated leaving the place, when he received a letter from Dr. Lyon, saying that Mr. Davis had, while clairvoyant, chosen him to receive and prepare his book for publication. For this work he had been prepared by a life-long training, and he accepted it neither with pride or humility, but as one to whom the task rightly belonged. He had been emphatically self-taught, for beyond the course of scientific lectures he listened to while in New Haven, he had never attended any institution of learning except the poor country school. Yet his college had been a universe, his teachers far wiser than college professors, and under their influence his mind had been cultured and expanded.

His experience with Mr. Davis is profoundly interesting to the student of psychology He says:

"While the clairvoyant's vocabulary was extended to suit all exigencies, his grammar was faulty in the same degree and in the same forms as characterized his ordinary language while in his normal state. The same remark is equally applicable to his pronunciation of unfamiliar words. The inference is that he received the messages which he audibly delivered to us, not ordinarily by actual sentences addressed to his spiritual sense of hearing, but by the impression of the general idea which naturally dropped into his own accustomed form of speech, and that when technical and other unfamiliar terms became necessary, they were presented to his vision in letters which he would read and pronounce as a tyro would." . . "In the first few 'lectures' the sentences were more awkwardly constructed, and the ideas more disconnected than in the subsequent parts of the book, and there was a gradual improvement in the fluency and lucidity of the style as the work proceeded."

Mr. Fishbough, espoused the "New Philosophy" with unbounded enthusiasm. The book met with a rapid sale, and with high praise and unmeasured censure.

During the ensuing Autumn the friends of the "New Philosophy" resolved to establish the first weekly spiritual journal called the '*Univercœlum*.' S. B. Brittan was editor-in-chief, assisted by William Fishbough, A. J. Davis, Rev. W. M. Ferald, T. L. Harris, I. K. Ingalls and others, nominally twelve in number. This journal though of limited circulation, was read with avidity and is still remembered with affection by its friends. Strange causes of dissension arose among this literary company, which for a time gave Mr. Fishbough the sole management, and at length took it from him, passing its list of subscribers to the "Harbinger," and at the end of six months, the united journals, that had taken the title of "*The Spirit of The Age*," quietly died.

Speaking of his next higher stage of progress Mr. Fishbough says:

"If the year 1848 was remarkable as bringing to me various and almost unendurable mental trials and suffering, it was also remarkable for some of the most wonderful spiritual experiences and revelations occurring in the whole course of my life.

"While sitting at my writing table one day, I was startled by an interior voice which spoke to me in these words: 'Now you have nothing more to do with Davis. It has ceased to be your duty to stand between him and the world. Leave him; let him pursue his own course while you pursue yours.' I was astounded. Up to that time Davis and I were attached to each other as perhaps, David and Jonathan never were. He and I had plans for future operations, for which we had mutually pledged our words."

The separation took place, and in visions Mr. Fishbough received the grand ideas of spiritual and social order, which form the basis of the work he published in 1852, "The Macrocosm, or the Universe Without," intending to follow it with "The Microcosm, or the Universe Within." But the later volume has been delayed up to the present time. The conclusions of the first volume somewhat diverge from tho e of Mr. Davis and most Spiritualists, and for this reason Mr. Fishbough has been misrepresented and misunderstood, but if allowed to bring out the second volume, we are assured he will be appreciated as he deserves. That volume embraces the grand philosophy of universal harmonies and correspondences, the development of which has constituted the almost incessant work of his hours of retirement during the last 30 years. This work will be entitled "*The End of Ages, with Glances at the Future of America and*

the World, and it will probably be published in the course of a few months.

Mr. Fishbough published a valuable little book, "The Planchette Mystery," which was republished in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL. He was more or less connected with that admirable paper, *The Spiritual Telegraph*, from the time of its establishment by Partridge and Brittan in 1853, to the time its subscription list passed into the hands of A. J. Davis in 1860, and during the last three years of that publication was practically editor-in-chief, and probably no man in the ranks of Spiritualism has written out more of the facts and philosophy of Spiritualism. During all his time he has never ceased to lecture, whenever he was called, and his discourses have been marked with profound thought and deep philosophy.

He began in the early dawn, and has labored amid overwhelming discouragements and opposition until the noon-tide. From a prophecy uttered by a boy, of the coming hour of spirit communion, he has seen the light slowly break and flood all the world For giving the great movement form and character in its early years, Mr. Fishbough merits our profoundest gratitude, and to be cherished in the memories of those whom it has freed from bondage.

Biographical Sketch of Andrew Jackson Davis.

BY HUDSON TUTTLE.

"It was near the close of a sultry day, Aug. 11th, 1826," says Mr. Davis in his autobiography, "The Magic Staff," when the half weaver and half shoemaker received the intelligence that another item of property had been added to his estate. The attendant physician, after due examination, declared it to be free and unincumbered.

"You don't say so!" exclaimed the exultant cordwainer, who had just returned with unsteady step, from the nearest village.

"Yes, I do, sir," said the doctor; "and what is more, your baby is, sir, a fine-looking boy."

"A boy, eh?" soliloquized the enriched man—"that's good!" That is just what I wanted—that's the best luck yet!"

"Overcome by the congratulations of nurse and doctor, and his head swimming in a river of parental delight, he seated himself to collect his scattered thoughts, but rest and sobriety were impossible; in fact, if the sad truth must be told, the effect of the intoxicating draught was already upon his brain. Thus conditioned, he went reeling and dancing to the sick couch, to take a survey of the plump little parcel of poor man's riches, which, as already said, had been so recently added to his previous good fortune."

The mother was partially revived, "but the exhalations of a whisky breath which now passed like a pestilential missive over her, summoned a return of those despairing moods with which for years she had been only too familiar.

"I do wish you would keep sober," the lady said, "and get things in the house to do with."

"Oh, never fret and worry about me; I guess I can keep the family out of the county-house a while longer," returned the still jolly father.

"Now do try to keep steady! Don't stand here. Go away—away!"

The child born under such untoward circumstances, was Andrew Jackson Davis, and as he shows in his autobiography the conditions of his birth, the accidents which befell him, and the sickness he suffered, even the sharp pangs of poverty, all were directed towards the development of that fine clairvoyant organization which so eminently distinguishes him.

The mother of Mr. Davis possessed an intensely refined, sensitive and spiritual organization. His narrative of her struggles in rearing her family, contending against the lack of patience, indulgence and intemperance of her husband, is most affecting. She was a dreamer of dreams, in which she believed, and her belief was justified by her dreams nearly always proving true. It is evident that he owes to her the unique sensitive nature which has made him the wonder of the age. His father was half shoemaker, half weaver, a rolling stone that gathered no moss, and was continually on

the move to better his forlorn condition. The picture of the departure of the family from Blooming Grove, N. Y., after the "Vandue," is graphically sketched in the "Magic Staff" by Mr. Davis. The over-taxed mother opposed this wandering life in vain, and had yielded to necessity.

"The children were running and jumping about regardless of the sufferings endured by the bewildered mother; while the father, full of fictitious courage and alcoholic tropes, lent a hand to every one who asked, and laughed at his own calamity. Presently the word came, 'All aboard!' meaning all in the traveling wagon, and in a few minutes you might have seen the depressed mother, with the boy-baby in her lap, the two daughters stowed in between the bundles of bedding, and the half weaver and half shoemaker in front with the thirsty driver—all pioneer-like except in unity of purpose, going without compass or rudder, on a reckless voyage of domestic discovery." The family at length anchored at Staatsburg, N. Y., if anything, more isolated than their former home, and here the boy first remembers his contact with the world.

At Pine Plains, at the age of ten years, he first attended school in earnest, and attempted the difficulties of the alphabet. He had previously been three weeks at another school on the same errand. After long and patient application, he progressed to words of two syllables, but he was always at the foot of his class, and the multiplication table was certainly too much for his comprehension, and writing had to be postponed indefinitely. Peter Parley's geography was his delight, for its pictures, which he says his "eyes have looked almost out of sight" (Magic Staff, p. 126). At school he was never at ease. His nature was too different from that of the other scholars to allow affiliation. He disliked their rough ways, and they comprehended him as little as boors do the refined sensibilities of culture. The boys called him "gumpy," the girls, "sleepyhead," and the teacher, "blockhead." A short time sufficed to send him home from this vain attempt. After a while he made an effort to do something for himself, and drive the fast coming wolves of poverty from the door. He obtained the place of clerk with a Jewish merchant, who had temporarily opened a store in the village; but his incapacity to add figures, tell the names of merchandise, and lack of vivacity and gracefulness, soon procured his discharge.

Then he attempted the school again. By the time he was twelve years old, he had mastered the multiplication table to nine times nine, beyond which all was confusion; could cipher in addition, simple and compound; spell words of three syllables, with vexation and trouble, and in a class of twelve children smaller than himself, he quaintly says, "I must confess that during the most of the time I came within ten or eleven of standing triumphantly at the head;" and adds, "I gloomily left school without any promotion consonant with my years. Not a laurel wreath could be seen upon my fevered brow. The fetters of inwrought ignorance seemed to bind me to earth. The foot of a great mountain appeared to rest on my youthful neck. The car of time, speedily conveyed onward my jolly schoolmates, and left me crying at the blockhead station."

Then he obtained the position of porter in a wealthy family, but failed to please because of his awkwardness, and gladly went to work on the Hossack's Farms. Previously he had often been subject to somnambulism, and received messages by clairaudience. He inherited from his mother a singularly sensitive temperament, which had become still more acute by an accident early in life, and by attacks of disease. All of these seemingly untoward events, Mr. Davis regards as stepping-stones to his present development. While at the above farm, clearing some new ground for buckwheat, he heard marvelously sweet music. He was alone, and with rapture listened to the pure bird-like melody which floated dreamily through and from the heavens. The music at length formed itself into words, and he heard, in a whisper like his mother's voice, "To-Pough-keep-sie!" It did not take much urging to enlist his father, who was a wandering planet, and his mother, after her usual resistance to a change, acquiesced. All the members of the family had reasons of their own for moving, but none had the insight to determine the real motive which

pushed them onward, for that motive was wisely concealed by the unseen power, which had planned to bring the young seer where he could at the proper time meet those who would appreciate his rare gifts, and bring them before the public. Here he again, and for the last time, attempted a school education. The school was founded on the Lancasterian method, and the boy Davis was duly established monitor over a class in the alphabet. He in turn studied the lower branches, and says that he was not prejudiced by the school-books, because he was not able to understand them. In the presence of his playmates in the higher departments, he was an intellectual dwarf. This was the last of his schooling. Added to the several weeks before, it made a little more than five months as the entire amount of his attendance. Never since that time has he attempted the study of any book on historic, scientific or philosophic subjects.

His father, provoked at his inaptitude, constantly affirmed that he was "good for nothing," while his mother as constantly pleaded that he was yet a child. He was discouraged, and questioned the wisdom of the voice which sent him to Poughkeepsie. When most lost in despair, he obtained a situation in a grocery, and it seems improved sufficiently to retain the place. After a little time the proprietor became ill, and induced the boy to prevail on his father to buy him out and continue the business. As might have been expected, this was a bad speculation. When the stock was sold out nothing remained, and the family was plunged in hopeless bankruptcy. By living in a basement, the mother contracted a hopeless illness, which added to the remorse the boy experienced for his part in the business, and the father's spirits were almost crushed We will add here that the father suddenly had reformed some years before, and from the time he took the pledge never drank intoxicating beverages. The family sank into the very abyss of poverty, and the boy started out to beg for bread at the houses of the wealthy. He met only rebuff, and was returning home empty-handed and despondent, when a voice told him of a new trade—to sell yeast. He bought it at the brewery, and retailed it from house to house, and in this manner supported the needy family

February 2nd, 1841, his mother departed this life, and with her death he received a spiritual baptism. He had simultaneously a vision of death and the beautiful house to which she was called, and death to him became a sign and symbol of a new creation. When all others were plunged in grief, he said: "I thank you, kind Providence; I thank you for taking her out of trouble; and, kind Providence, I pray you won't forget the rest of our folks never."

A clerkship with a lowly German in a small grocery, was a stepping-stone to an engagement with a boot and shoe merchant, where he met for the first time appreciation and kind treatment, while he slowly learned true business methods. While in this employ, in 1843, Prof. Grimes came to Poughkeepsie, to lecture on mesmerism. The boy Davis was seized with a desire to be operated on, and with others subjected himself to manipulations, but without result. Soon after this, William Livingston called at the store, and engaged the boy to come to his house that night and allow himself to be manipulated. This time the sensitive spirit was unbound. The fountain which had only indicated its presence by a few drops now burst forth. The experience of that hour was beyond expression. It decided the fate of the boy, and gave direction to the grand thought-current of the age. Of it Mr. Davis writes: "Looking back upon that magnetic experiment, with its precious results, I am filled with speechless gratitude.' Irresistibly drawn every evening to the parlor of Mr. Livingston, he slowly climbed the difficult ascent of spiritual progress, and by his clairvoyance became locally famous, and the subject of private scandal and public ridicule. He pursued his daily occupation as a clerk in the boot and shoe store, and gave the evenings to these experiments in magnetism. He continued to gain new strength, and a clearer, brighter, purer world dawned on him when in the trance. Externally, when awake, he was yet dull, mystified and unchanged. The attraction for Mr. Livingston became so great that when offered a permanent place in the household, the boy joyfully accepted, and then began a more rapid advance. His clairvoyance was mainly di-

rected to healing the sick, though there was a constant occurrence of interesting episodes. One of these must be mentioned, as it gave title to his autobiography. One evening when awakened from the magnetic state, he rushed to his room, threw himself down by the bedside, and burst out into the following supplication:

"Oh, kind Providence who art in heaven, I thank thee that I live; but as I now feel I don't know whether I am right or wrong. Oh, kind Providence, let me know what I've lost or forgotten!"

He was endeavoring to recall what had occurred during his magnetic sleep. Partially succeeding, he became angry because he found that it was a beautiful staff that he had lost. Then he saw these memorable words gleam amid the silent air:

"Behold!
Here is thy magic staff;
Under all circumstances keep an even mind.
Take it, try it, walk with it,
Talk with it, lean on it, believe in it forever."

In his nineteenth year he found that under the constant magnetic control of Mr. Livingston, he could gain no higher clairvoyance, and after a time of great uneasiness and suffering, he broke all paternal ties which had bound them, and selected Dr. Lyons as his operator. Soon after, the great work of which he had repeated intimations, began to arise on his spiritual horizon. While in the superior state, he searched for a scribe to take down the words as they fell from his lips. Rev. Wm. Fishbough, of New Haven, was selected. Of him, Mr. Davis says: "This gentleman I had previously seen in my normal state. But prior to this interior survey of his qualifications, I had not discovered the slightest tenure of relation between him and the work about to be commenced. My impression of the scribe's interior character was that his mind was thought-loving, truth-loving, man-loving, soul-loving, heaven-loving, humility-loving, and moderately ambitious of personal success and distinction."

The production of the work which was entitled "Nature's Divine Revelations," took place at 92 Green street, N. Y., in the presence of Dr. Lyons, Mr. Fishbough, and three witnesses. The revelation began on the evening of November 28th, 1845. When the uncultured boy had become entranced, the doctor asked, "Can you give the lecture tonight?" To which the youth replied, "To the great center of intelligence—to the positive sphere of thought—of that focus which treasures up all the knowledge of human worlds; to the spiritual sun of the spiritual sphere—I go to receive my information."

"Does he wish to have that written?" asked the scribe.

The doctor repeated the question, and the youth replied, "No, not that;" but after a pause he said, "Now I am ready," and slowly and without excitement began:

"Reason is a principle belonging to man alone. The office of the mind is to investigate, search and explore the principles of nature, and trace physical manifestations in their many and varied ramifications. Thought, in its proper nature, is uncontrolled. It is free to investigate and rise into lofty aspirations. The only hope for the amelioration of the world, is free thought and unrestricted inquiry, and anything which opposes or tends to obstruct this sublime and lofty principle, is wrong."

Mr. Fishbough writes as follows of the manner in which the revelations were made, and I take the liberty to introduce his observations in full, because of the great interest they have to the student of psychology and clairvoyance, made as they are by one well versed in the subject and capable of scientific observation, and made at the incipient development of one of the most eminent clairvoyants the world has ever seen:

"It seems proper to note here also that in dictating the different parts of this book, as distinguished by the different subjects treated, the author seemed to pass under inspiring influences of different characters and grades, and was not always uniformly elevated, lucid or dignified in his treatment of the themes especially in hand. In the first few lectures the sentences were more awkwardly constructed, and the ideas more disconnected, than in the subsequent parts of the book, and there was a gradual improvement in the fluency and lucidity of the style as the work proceeded. In the second part of the book, a 'revelation,' as it is called, the solemn and dignified tone and manner of the clairvoyant, indicated great ele-

vation of thought; but as he proceeded to describe and discuss the contents of the Bible, there was a manifest letting down. There was a certain *brusqueness* of style and off-hand readiness of expression, but his manner was that of one who did not attach much importance to the subject under consideration, and who did not indeed regard it as meriting any considerable share of respect from reasoning minds. After uttering the passage on page 544, giving the etymology of the word 'Holy Bible' as synonymous with 'excellent soft bark,' he burst into an immoderate fit of laughter, the only instance in his clairvoyant history, to my knowledge, in which even a smile could be observed on his countenance."

There is little more of this style of composition in the book until we come to page 699 and onward for about 20 pages, when the seer appears to be seized by the same or a similar spirit, and falls foul of the clergymen as a class, and belabors them in a most unmerciful manner.

The other portions of the book are in general lofty, dignified in style, and that portion from page 643 to 677, devoted to a description of the spiritual spheres, is eminently so, frequently rising to the sublime.

Of the remembered collateral incidents and experiences that may throw light upon the spirit and intent of the work, the following may be related: At an early period of my acquaintance with Davis, he informed me that St. John was his guardian spirit. The simplicity and childishness of his deportment and conversation were not inconsistent with the supposition that he was under the prompting of the "beloved disciple." Of an equal temper under all provocations, cheerful under every adverse circumstance, and that cheerfulness frequently taking the form of jovialty, he was a general object of love to all those of hi acquaintances whose atmosphere harmonized with himself. No irreverence or impure thoughts could be detected in his conversation, and it may be said that the strongest tendency of his mind, both in his normal and abnormal state, was to themes of a humanitarian and spiritual nature.

"The prospect of a great change and reorganization of human society, which would place it on a higher foundation and secure a larger degree of justice and happiness to all classes of people, formed from the first a prominent theme of remark and prophecy, especially when he was in the higher degrees of his interior state; and the outworkings of this change and the exposition of principles which might serve as the foundation to this new era, seemed to form the object and animus of his work. He never pretended to fix the date of this change or any other coming event, but when once asked by Dr. Lyon about how soon the predicted change might be looked for, he intimated that some great disturbance or uprising of the masses would first take place, which, he said, need not occur if people were only wise and knew how to avoid it. In proceeding to speak briefly of conditions that would ensue, he said with apparently deep emotion, 'Then will be fulfilled the words of that prayer, which nothing known in human language surpasses, Thy kingdom come, thy will be done!'

"In a foot note on page 161 of the book, I have stated that the comment printed on that page, of the nearly perfected discovery of an eighth planet (Neptune) was in manuscript as dictated by Davis, in March, 1846, and months before Le Verrier's mathematical conclusions had been announced in this country and six months before the news arrived that the new planet had been actually seen in Sept. of the same year. As an additional proof of a faculty which could announce things in advance of their practical verification, I will state that Davis predicted the inter-oceanic telegraph, yet it is fair to say with accessories which have not been realized. Connected with this item of prophecy, he predicted a great earthquake, a geological change (which he spoke of quite a number of times before and after) which would in some places be very destructive, altering geographical demarkations and among others upheaving the land and narrowing the Atlantic Ocean between New Foundland and England, so that by means of strong batteries a current of electricity might be made to pass back and forth between the two continents, through the air or above the surface of the water, I know not how.

"Still more rife were his private conversations with the parties present, with predictions of the opening of general intercourse with the Spirit-world at no distant day. During the latter part of our connection with him, this theme was kept before us pretty constantly. It is also expressed in the text of his book on page 675 in these words:

"It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres, and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration, and the world will hail with delight the ushering in of that era when the interiors of men will be opened and spirit communion will be established."

After the completion of the "Revelations," the influence of the operator became more and more adverse, and on the 10th of April, 1847, the connection was severed, and with a feeling of doubt and uncertainty he began his brilliant career as an independent seer.

A band of devoted brothers gathered around Mr. Davis, and on the anniversary of his twenty-first birthday, it was resolved to start a reform paper in New York, to be called the *Univercœlum and Spiritual Philosopher*, with Dr. S. B. Brittan editor-in-chief. At this time Mr. Davis was beset with the great temptation of his life. The band of friends gathered around him were predisposed, contrary to his repeated warning from the superior state, to make him a religious centre; the leader of a grand religious movement. Other men have been placed in his position and have yielded. No word of praise would be sufficient, did we not know that a power, superior and beyond him, swayed his actions. The John the Baptist of Spiritualism was not to become a leader, or an authority except so far as the truths he uttered warranted. There was to be no leader in the new religion, who of himself or through any sanctified priests, should dominate over the minds of mankind. The disciples gathered around him at that period, were incomparable in intelligence to those who followed Jesus from the shores of Gallilee, but had they been archangels they would have been rebuked. The effort to establish a centralized propagandism by the versatile poet Harris who had already started to the West, lecturing on the new movement, and by all others was broken by a straw, artfully laid in the way of their designs.

Mr. Davis had already begun to separate himself from the false position of being the centre of a new phase of religious propogandism, and sought to cultivate his own individuality. The crisis was passed, and Mr. Davis was no longer tied to a party, however friendly that party might be, nor to the necessity of an operator to become clairvoyant. After the struggle he retired from the city to the country. He says: "The excitement which I had temporarily imposed upon myself, was for the accomplishment of two objects, viz.: to cut off all further attempts to make me the prophet of a theologico-philosophic movement, and to prepare my mind for a higher plane of public usefulness. Looking back on my Williamsburg brethren I said: 'Father, forgive them, they know not what they do,' and a dewy shower of angel-blessings fell upon my spirit. O how sweet was my rest! My most lonely hours were beguiled by loving words from lips not seen by mortal man."

Soon after this, he married Mrs. Dodge, a lady much his senior, but possessed of rare intellectual powers, and especially with implicit faith in his unique claims, reminding one of Cadijah, the devoted wife of the Moslem prophet. She had been an unspeakable sufferer, and her impulses were strong, child-like, extravagant, generous, regal, excitable, undisciplined and majestic. Of this marriage, he says:

"The scribe [Mr. Fishbough] accompanied me to Boston and there I met the liberated woman, and as I had also foreseen, we were married. The legal ceremony took place at the scribe's residence on the 1st of July, 1848. It was not a fashionable wedding, dear reader,—not a season of heartless festivities—but an event sanctified by a holy purpose. From the first hour of our acquaintance, I discerned, with my interior understanding, the wisdom of this extraordinary union."

Hartford, Connecticut, was selected for their home, and there he begun first to lecture to audiences. At first, as he naively says, his matter was good, but his manner indifferent, and Mrs. Davis, who was an excellent reader, delivered his written lectures. After a time he began to deliver them himself, and not content with one locality, visited the cities of the West, where he drew audiences composed of the most advanced and liberal thinkers. In 1853 Mrs. Davis, after a lingering sickness, departed to the higher life. As Mr. Davis feelingly records: "In the presence of a few friendly witnesses the exhausted body was deserted without a struggle, and upon its familiar face she had left a smile of rest and satisfaction. Relations from the second-sphere came to her while yet she lingered in the form, and when her spirit was completely freed, they conducted it to her Father's high pavilion."

On the 15th of May, 1855, Mr. Davis again entered the marriage relation, with Mary F. Love, a lady of most refined sensibilities, and eminent as a teacher and public speaker. She had had her day of suffering, from which she escaped by a divorce, her pure

and spiritual nature chastened by her suffering.

Mary F. Davis is possessed of a breadth of mind and depth of intelligence, combined with rare sweetness of spirit, and as a writer, is chaste, elegant and instructive. If marriages are made in heaven, this is one, a union of hearts, of purposes and of thought. At this time Mr. Davis had added to his first great work, "Nature's Divine Revelations," the first four volumes of the "Great Harmonia:" I, The Physician; II, The Teacher; III, The Seer; IV, The Reformer. How busy has been his life since that date may be seen by the following dates of his work, for I am compelled to confine myself to a bare outline, so crowded have been the years with labor.

Until 1859 he traveled and lectured, settling down during that year at the hospitable home of C. O. Poole, in Buffalo, N. Y., to write the fifth volume of the "Great Harmonia," The Thinker. In 1860 he secured a home in Orange, N. J., a quiet little town a short distance from New York. In 1861 he started the *Herald of Progress*, which was ably conducted, but was at last abandoned, the excitement of the war, together with the fact that it was beyond the sphere of the great class to which it appealed for support, prevented its prosperity. For the next two years he devoted himself to editing and lecturing in New York, delivering the well-known "Morning Lectures." In 1862, the Children's Progressive Lyceum, was presented to him in a vision of the Summer-land, and was inaugurated in New York. It is the germ of everything that Spiritualists can desire, and, as yet, has never received the attention it deserves. In 1864, he and Mrs. Davis worked for the Lyceums in New York and Philadelphia, and he established the "Moral Police Fraternity." In 1865 he lectured in St. Louis, Cleveland and other large cities, returning to Orange with a diseased throat, which for several years kept him off the platform. In 1868 he wrote part first of Stellar Key, and Arabula, in 1869, Tale of a Physician, and the next year, The Fountain. In 1871 he wrote "The Temple—Diseases of the Brain and Nerves," and "The Diakka" in 1872. The next year he started a bookstore in New York City, making it for three years a sort of centre for reform. In 1874 he wrote the "Genesis" and "Ethics of Conjugal Love." In 1876 his friends resolved in some slight measure to recompense him for his long and arduous labors, and accepted the opportunity afforded by his fiftieth birthday, Aug. 11th, and presented him with seven thousand dollars. The Last work of Mr. Davis is a sequel to "Stellar Key;" "Views of our Heavenly Home."

Besides the works I have noticed in chronological order, are the following: Approaching Crisis, or Truth vs. Theology; Answers to Ever-recurring Questions from the People; Children's Progressive Lyceum Manual; Death and the After-Life; History and Philosophy of Evil; Harbinger of Health; Harmonial Man, or Thoughts of the Age; Events in the Life of a seer, (Memoranda); Philosophy of Special Providence; Free Thoughts Concerning Religion; Penetralia, containing Harmonial answers; Philosophy of Spiritual Intercourse; The Inner-Life, or Spirit Mysteries Explained; The Temple, or Diseases of the Brain and Nerves.

Mr. Davis' thoughts always seem to rise beyond the capabilities of language, and to remedy this he is redundant in adjectives which he often uses in a new sense, which imparts to his style uniqueness and individuality, consequently he fails many times in precise expressions. He, however, is always pleasing, charming, often eloquent. He writes with a heart overflowing with a love of truth, and we are assured that if he makes mis-statements, or misinterprets his clairvoyance, he believes every word he says or writes.

Mr. Davis in the home circle, is a devoted husband, and with his friends, as free-hearted, unostentatious, frank and simple in his manners as a child. He rarely converses on the great subjects on which he writes, but is light, airy, jovial and brimming over with fun. The burdens of life rests easily on his shoulders, or we should say they are borne on his "magic staff," on which he implicitly trusts. He is now situated so that he can devote his entire attention to writing and the culture of his wonderful clairvoyant faculties.

In conclusion it may be remarked tha.

Mr. Davis is one of the most perfect examples of the culture of the intuitive perceptions, disconnected with the other portions of the mind. Education as conducted in the past and present has been directed entirely to the perceptive and reflective faculties,and the spiritual perceptions completely ignored. Mr. Davis is the exact reverse, for as will be seen, his knowledge is all derived through the latter. By him is proved not only the existence of spiritual perceptions, but the immense importance it may become as an educational and moral force. The Harmonial education of the future will embrace both methods in a rounded and complete fulness.

Biographical Sketch of James G. Clarke.

BY HUDSON TUTTLE.

James G. Clarke is alike eminent as a composer of ballads, of music, and as a vocalist. His "Evenings of Song," are unique entertainments, in as much as he relies wholly on himself, and the songs he sings are almost entirely his own. For one man to attempt to amuse an audience for a whole evening, requires a high order of talent, and there are few who can dare make the attempt. Mr. Clarke is such a pronounced and independent Radical in religion, his verse tends so much toward Spiritualism, and the stories he introduces between songs are so bitingly sarcastic on the church, that his success is still more extraordinary. The manner atones for the matter, for they are told in an inimitable manner, and though unrelishable, provoke laughter.

He was born on the 28th of June, 1830, in the little village of Constantia, N. Y., on the shores of the exquisitely beautiful Oneida Lake. His parents were excellent Christian people, his father being constantly continued in local offices by his neighbors, who respected his upright character. His mother was a very fine singer, and possessed a refined poetic organization, and the poet inherited from her his rare gifts. In almost every concert Mr. Clarke mentions her name in connection with some of his songs, with profound reverence, and one of his sweetest songs is in her memory:

Is there no grand immortal sphere
Beyond the realm of broken ties,
To fill the wants that mock us here,
And dry the tears from weeping eyes;
Where winter melts in endless spring,
And June stands near with deathless flowers:
Where we may hear the dear ones sing
Who loved us in this world of ours?
I ask and lo! my cheeks are wet
With tears for one I cannot see;
Oh, Mother, art thou living yet,
And dost thou still remember me?
I feel thy kisses o'er me thrill,
Thou unseen angel of my life;
I hear thy hymns around me thrill,
An undertone to care and strife;
Thy tender eyes upon me shine,
As from a being glorified,
Till I am thine, and thou art mine
And I forget that thou hast died.
I almost lose each vain regret
In visions of a life to be;
But, mother, art thou living yet,
And dost thou still remember me?

Mr. Clarke in childhood preferred dreamy idleness to work or study. His tasks were not of the ordinary life. He passionately loved music, and before he could talk, could sing tunes correctly. He was a dreamer, and the hum-drum of the school house was disgusting, and he loitered by the banks of the charming lake. His educational facilities were fair, but they were not well improved, so that it may be truthfully said he is self-taught in general knowledge and in music. His success is attributable to his keen intuition, and the comprehensiveness of his mind, by which he rapidly takes in a knowledge of men and things. He drifted into the concert field by force of his natural tendencies, singing his own songs in a troupe of his own, and afterwards associating himself with the famous Ossian E. Dodge. "Ossian's Bards" had on their programme "The Rover's Grave," "The Old Mountain Tree," "The Rock of Liberty," "Meet me by the Running Brook," "The Mountains of Life," and the "Beautiful Hills." Of his composing, which were more popular among refined and intelligent circles, than any similar productions by any American writer, the "Mountains of Life" has been copied into every newspaper in the land, and more or less mutilated, it has found its way into nearly all collections, yet we present it as a specimen of Mr. Clarke's best work:

There's a land far away 'mid the stars we are told
Where they know not the sorrows of time,
Where the pure waters wander through valleys of gold,
And life is a treasure sublime;
'Tis the land of our God, 'tis the home of the soul,
Where ages of splendor eternally roll—
Where the way-weary traveler reaches his goal,
On the evergreen mountains of life.

Our gaze cannot soar to that beautiful land,
But our visions have told of its bliss,
And our souls by the gales from its gardens are fanned,
When we faint in the desert of this;
And we sometimes have longed for its holy repose,
When our spirits were torn with temptations and woes,
And we've drank from the tide of the river that flows
From the evergreen mountains of life.

O, the stars never tread the blue heavens at night,
But we think where the ransomed have trod—
And the day never smiles from his palace of light,
But we feel the bright smile of our God.
We are traveling homeward through changes and gloom,
To a kingdom where pleasures unceasingly bloom,
And our guide is the glory which shines through the tomb,"
From the evergreen mountains of life.

After the dissolution of the "Ossian Bards," Mr. Clarke began singing alone, and has been highly successful. The fact that for so many years he has been able to sustain himself without the aid of other talent, is sufficient praise of the high character of his entertainments. The secret of his success lies in the fact that he will not pander to low tastes. He will sing nothing but what he approves, and then he gives it his whole soul. The result is, that his singing is uplifting and ennobling, and they who hear him, will say with Dr. Cuyler, that they wish there were "ten thousand such men singing truths into the hearts of the people."

Mr. Clarke is eminently radical, and yet his nature is religious. His is not the narrow mind that seeks refuge in creeds, but his religion, like his politics, is of a broad and liberal type. He is a reformer, and he always writes and sings for the truth and right. His essays to various prominent journals, mark him as a profound, fearless, pungent writer. Of him, Dr. Jackson, in the *Laws of Life*, says:

"As a comedian, exhibiting only in the privacies of the parlor, he shows wonderful endowments. Were he to cultivate his capacities, the highest citizens of the land would gather at his entertainments, would he but make them public. He makes a great mistake to let his field lie fallow. As a conversationalist, he is very entertaining, and as a prose writer, he is making character rapidly. If he will keep teachable—willing to learn by whomsoever Divine Providence will send to him, and at the same time study the art of persuasiveness, I believe that he will yet give to mankind a poem that will carry his name lovingly to future generations."

Mr. Clarke's method of composition indicates the high order of inspiration to which he is subject. He rarely touches his pen until the whole poem is worked out in his mind. He cannot compose words or music except "when it will compose itself." Unless the words move through his mind and set themselves to music, he can do nothing with them. Whatever he writes is conscientiously done, and never left until given the highest artistic finish. He consequently composes very slowly, and is not a prolific author. He owes to himself and the world, to write at least one lengthy poem, which shall, in its long sustained flight, develop his exquisite taste and lyrical genius. We will close this imperfect sketch with one of his grand religious poems:

THE DAWN OF REDEMPTION.

See them go forth like the flood to the ocean,
Gathering might from each mountain and glen;
Wider and deeper the tide of devotion
Rolls up to God from the bosoms of men;
Hear the great multitude, mingling in chorus,
Groan as they gaze from their crimes to the sky,
"Father, the midnight of death gathers o'er us,
When will the dawn of redemption draw nigh?"

Look on us wanderers, sinful and lowly,
Struggling with grief and temptation below;
Thine is the goodness o'er everything holy,
Thine is the mercy to pity our woe;
Thine is the power to claim and restore us
Spotless and pure as the angels on high,
"Father, the midnight of death gathers o'er us,
When will the dawn of redemption draw nigh?"

Gray hair and golden youth, matron and maiden,
All with the same solemn burden are laden,
Lifting their souls to one mighty name:

"Wild is the pathway that surges before us,
On the broad waters the black waters lie,
Father, the midnight of death gathers o'er us,
When will the dawn of redemption draw nigh?"

Lo! the vast depths of futurity's ocean
Heave with the pulse of futurity's breath,
Why should we shrink from the billow's commotion?
Angels are walking the waters of death,
Angels are blending their notes in the chorus,
Rising like incense from earth to the sky,
"Father, the billows grow lighter before us,
Heaven with its mansions eternal draws nigh."

Biographical Sketch of Dr. Joseph Rodes Buchanan.

[The following sketch has been furnished by a friend of Dr. Buchanan, one who was intimately associated with him in his early career, and who at once had the intuition to grasp the great truths of his system, and comprehend their vast import. As a professor, physician, lecturer and author, he has made himself well known, and as a thinker, has few peers. I deeply regret his positive command that his name be withheld from the public. H. T.]

Dr. Joseph Rodes Buchanan was born at Frankfort, Ky., Dec. 11th, 1814. His father, Dr. Joseph Buchanan, was well known in Kentucky as a politician, editor, inventor, author of Buchanan's Philosophy, a work of profound speculation, and a gentleman of diversified attainments. His mother, Mrs. Nancy Garth had a brain, much above the average development. In his early youth he was remarkable for his intellectual precocity and maturity of mind. He inherited from his father profundity, independence and originality of thought, with a passion for philosophical investigation, and an indifference to worldly prosperity and distinction, which have made him through life a pioneer in new spheres of investigation and a friend of every unpopular truth. He has no recollection of learning to read. At the first public school which he attended, at the age of seven, in Hopkinsville, Ky., he was engaged in the study of astronomy, geometry, history and the French language. At the age of eleven he was engaged in the study of mental philosophy, political economy and constitutional law; and at thirteen he had read Blackstone's famous work, and was designed by his father for the legal profession. But he expressed a decided aversion to this choice, and preferred, as his father was then editor of the *Focus* and *Journal* (predecessor of the *Louisville Journal* and the *Courier Journal*) to adopt the life of printer and editor. His father's death at Louisville next year, 1829, left him destitute with a widowed mother, and he spent about two years in a printing office at Lexington, Ky., to earn his own subsistence.

From the printing office he went to the flourishing institute of B. O. Peers, a distinguished and enlightened pioneer in educational progress, as a student and assistant teacher. While there, at eighteen years of age, by a curious coincidence, he threw out a challenge to the young men of the literary society to a public discussion. The most talented member of the society, Mr. Barton, accepted the challenge, taking phrenology as the subject and maintaining its truth. The discussion attracted attention. The venerable and distinguished Professor Caldwell, the father of phrenology in America, attended the debate, and complimented the speaker highly, pledging his reputation that if Buchanan would study the science of phrenology faithfully, he could become its supporter.

In his nineteenth year, Buchanan took charge of a country academy near Lexington. But not liking the situation, he engaged a position as private tutor in the family of his relative, Col. Wm. Rodes, of Richmond, Madison county, and subsequently in that of Maj. Thomas Shelby, near Lexington, that he might have more leisure for study than a public school permitted. Having become convinced that the duties of a teacher were incompatible with the health of a delicate constitution, he gave up his scheme of reforming education and realizing his father's philosophy in that department, to take up the profession of medicine. In the winter of 1834-5 he attended the lectures of the Transylvania school at Lexington, of which his father was one of the founders, and to which Caldwell, Dudley and Cooke gave a distinguished and peculiar character.

The same difficulty which deterred him from the career of practical teacher prevented him also from pursuing the practical labors of the medical profession. His constitution was too delicately and sympathetically organized to enter the atmosphere of the sick chamber without imbibing a large portion

of its morbid influence; not, as he thinks, from atmospheric infection so much as from direct sympa'hy with the patient. He would often, in sitting with a patient, discover new symptoms not mentioned by the same, through the impression on himself. After suffering in this way the translation to his own person of a severe neuralgia and a serious affection of the liver, he renounced the hope of being able safely to engage in medical practice as a daily occupation. But from the first he was attracted to the philosophy rather than the practice of the profession, and after a few months study in the office of the venerable Dr. Coleman Rogers, of Louisville, he determined on the career of a student and a teacher of phrenology. Ever since the debate before Dr. Caldwell, he had been studying the science in books and in nature. His observations on the heads of all his acquaintances convinced him that the science, notwithstanding his objections to it as a system of philosophy, was substantially true, and that the form of the head generally indicated the character.

In the summer of 1835 he commenced his public career as a phrenologist, in company with Mr. L. N. Fowler, now of London, England, who, although deficient in lecturing capacity, had established a reputation as a practical phrenologist. After only a months' tour they parted at New Orleans, Mr. F. returning east and Dr. B. continuing in the southern states until the fall of 1841.

It was while he was on this lecturing tour that I became acquainted with Dr. Buchanan. I was not slow to perceive that in originality and comprehensiveness of intellect, he surpassed any person with whom I was acquainted. I recognized in him also a large and generous nature, abounding in hope and enthusiasm in behalf of the intellectual and moral progress of the race.

Having myself become interested in cerebral psychology, I was pleased to find Dr. Buchanan engaged in its propagation and study with a minuteness of observation and an unweariness of research that commanded my warmest admiration. With characteristic originality, he had already begun to enlarge and remodel phrenology, as left by its great founder, Dr. Gall.

From the time that I became acquainted with Dr. Buchanan, now forty-three years since, I have been during the most of those years in correspondence with him; during several of them he was a neighbor and colleague, and during all I have watched his philosophic career with increasing interest and admiration.

Of his political action during the war, I knew nothing, but my information is derived from as trustworthy sources, as is that portion of his scientific labors and progress with which I had no personal acquaintance.

To those who may recognize the present writer as one of the editors mentioned in this sketch, I will say that I yield to Dr. Buchanan's wish in the matter and manner of the introduction of that notice, even to the words that preface it. As the journal mentioned had considerable circulation, however slight may have been the value of its editorials, and as the name of another physician of more reputation than myself, was associated with me in the editorship, I had no right to refuse to Dr. B. whatever influence in favor of his system, the notice quoted and the mention of the journa' might exert.

During these six years Dr. B. became satisfied that there were several errors in phrenology which needed correction, and that many new discoveries were needed to make it a complete science. He found the mode of estimating cerebral development given by Mr. Combe and adopted by phrenologists generally, to be anatomically incorrect, and spent some time in dissections of the brain at New Orleans, to familiarize himself with its anatomy. He discovered important errors in the location of acquisitiveness, constructiveness, mirthfulness, destructiveness and concentrativeness, and in the functions of adhesiveness, comparison, philoprogenitiveness and the cerebellum. At the same time seeing that Gall and Spurzheim had made no location in the brain of the organs of the external senses, he attempted to discover their location, and satisfied himself as to vision, hearing and feeling, by the study of comparative development.

In thus viewing the science which appeared to be a heterogeneous collection of facts without a philosophical organization, he became satisfied that the key to anthro-

pology was to be found in the pathognomical law which governs the action and manifestation of all the organs, the great fundamental law, that every faculty in man has a certain line of action corresponding to the convolution in the brain, which governs all its impulses and manifestations in natural gestures, in actions and in physiological processes, the law according to which (for example) the superior organs of the brain, which hold relations with all that is lofty and heavenly, direct all their natural gestures upward, and control the circulation of the blood and the growth of the body, as well as the expression of the countenance and the tones of the voice. Of this law Gall had a general notion as to natural gestures. But in its applications he was very inaccurate, not even realizing the different effects of the two hemispheres of the brain, without which it could not be correctly understood. In fact, he did not attempt to make his doctrine conform to the law of pathognomy, for he had not discovered its value. Gall's errors in this matter elicited from Jeffrey, of the Edinburgh *Review*, the sarcastic inquiry whether friends were ever found drifting towards each other backwards, as they should according to Gall.

The hints given by Gall were lost to the world. Neither Spurzheim, nor Combe, nor Vimont nor Broussais, nor Caldwell, discovered their value nor made any correct application of them. Dr. Buchanan intuitively perceived that a law of nature cannot be partial or exceptional, but must be universal. After developing the hints of Gall into a complete system according to the anatomy of the brain, and studying the correlation of the innumerable pathognomic lines of the brain, with its psychic functions, and with the natural gestures, expressions of the face and tones of the voice, he became satisfied that the geometrical principles of pathognomy constitute the key to the entire science of man.

With this discovery he was as much elated as Gall was when he first discovered a parallelism between the organs and their gestures. But his discovery was not sudden; it grew upon him during the first three years of his investigation, during which he studied character and examined many thousand of the living heads and skulls in Tennessee, Alabama, Mississippi, Lousiana, Texas, Arkansas, Missouri, Kentucky, Illinois and Indiana—measuring the heads of all with callipers, and examining skulls brought to him as a test of the correctness of his doctrines. One of these examinations which occurred in 1841, in the sixth year of his career as a phrenologist, is so remarkable as to be worthy of presentation. The skull of Morgan Williams presented to Dr. Buchanan by Col. J. K. Taylor, was examined by him, and an opinion was given in writing, which is one of the most remarkable in the whole progress of phrenology.

From this skull he discovered the most minute traits of character and physical defects, explaining at each step the indications on which his conclusions were based. Had he known the notorious Williams from childhood, he could not have more accurately determined his character, habits and peculiarities.

While Dr. Buchanan was thus pursuing the path of the original investigation, having in six years remodeled the science of phrenology, and tested his discoveries by many practical observations, nothing of the kind was attempted by any of the followers of Gall and Spurzheim. The lectures of Combe and of Caldwell were simply expositions of the science as left by Gall and Spurzheim. The Fowlers who were merely popular illustrators of the science, made but little pretension to philosophy or originality, and were not in fact sufficiently familiar with the anatomy of the brain to be quoted as authorities on cerebral science.

The only gentleman really at work in the field of cerebral investigation, was Dr. Wm. Byrd Powell, of Kentucky, a professor in the New Orleans Medical School for 1835, who was lecturing in the Southern States at the same time as Dr. Buchanan, and whose really able and eloquent lectures and fine powers of observation created great interest wherever he went. Dr. P. and Dr. B. occasionally met on their travels, and full of enthusiasm would spend days in the animated discussion upon the discoveries they were making; Dr. Powell generally assenting and corroborating by his experience the

discoveries of his younger friend, as matters of fact, though not familiar with the bold philosophic generalization on which they were based.

One of these minor discoveries of Dr. B. which he called chirognomy, was communicated to Dr. Powell at Tuscaloosa in 1838, and recorded in his journal. This discovery was an application of the laws of pathognomy to the movements of the hand in writing, tracing each movement to the organ which prompted it, and thence inferring the devolopment of the brain and the character of the writer.

Dr. Powell at once reduced the discovery to practice, and a few months after wrote to Dr. B. that he had been entirely successful in chirognomy, not having made a single material mistake in the last fifty opinions he had pronounced. Dr. B. had acquired sufficient proficiency in the art to pronounce publicly upon the character indicated by any specimens of writing sent him. Chirognomy is an interesting illustration of the great pathognomic law that governs every moment of life and mind. During these six years of lectures and examinations, Dr. Buchanan was everywhere cordially received, and he profoundly impressed those who heard him with the truth of phrenology, which as based on cranial development or cranioscopy was a science of probabilities only, not of absolute certainty, and hence was resisted by materialistic scientists who neither appreciate psychic doctrine nor rely upon anything less than physical demonstration. It seemed necessary therefore, to get beyond cranioscopy as a basis and to subject the brain to some kind of experiment, as Magendie and Bell had done with the spinal cord, before phrenology could take rank as a positive science.

Impelled by these considerations he was led to the discovery, which was consummated in April, 1841, the sixth year from the commencement of his investigations, and which was publicly announced at Little Rock, Arkansas, that the organs of the brain can be excited by the human hand in the normal condition of the individual, when the temperament has the requisite sensitive impressibility, which is true of from five to ten per cent. of society, and thus the functions of each organ demonstrated as clearly as if the brain had been exposed to experiment like the spinal cord.

This was the crowning event of his career as an original scientist, as it gave the mean of determining the functions of the brain with certainty and accuracy, superseding the laborious investigations and problematical results of Gall and Spurzheim, by those of positive experiment.

If the discovery is fallacious, it certainly is one of the most plausible fallacies the world has ever seen, as the numerous and intelligent classes that have attended his lectures during the past thirty-five years, and especially during the ten years of his medical professorship, have uniformly approved his teaching and verified its truths by their own experiments. If it be a true discovery, as attested by all who have repeated the experiments, including a number of able medical professors, it furnishes the key to the mysteries of human life.

The entire problem of humanity is found in the brain in which the soul is lodged and by which the body is controlled. And he who masters its functions masters all philosophy by establishing a complete anthropology.

Louisville was the first place at which Dr. Buchanan, after leaving Little Rock, challenged attention and investigation on the part of the medical profession. The faculty of the Louisville, Ky., Medical College, were nearly the same, whose lectures he had attended, just seven years previously at Lexington; and though they had no disposition to investigate his discoveries, they were sensible of the distinction he had honorably attained and conferred upon him unsolicited, the honorary degree of doctor of medicine. Soon after his arrival in Louisville, his lectures enlisted the attention of Dr. Caldwell, the founder of the medical school, and of Judge Rowan, a most distinguished citizen and most eminent member of the legal profession, whose cordial endorsement contributed much to his reputation. An acquaintance with the Judge's family, resulted in his marriage with Miss Anne Rowan, whose social distinction and accomplishments were such as to make the marriage a notable event, occurring as it did, in the

presence of the most distinguished citizens, and followed by a brilliant round of social entertainments. Introduced by Judge Rowan and Dr, Caldwell, to some of the most eminent citizens of New York and Boston, Dr. Buchanan visited those cities in the winter of 1842-43, addressing the public and demanding the rigid scrutiny of eminent scientists.

It was in 1843, after the editor of the *Democratic Review* had witnessed Dr. Buchanan's experiments in calling into activity the different regions of the brain, that the *Review* used the following language:

"To Dr. Buchanan belongs the distinguished honor of being the first individual to excite the organs of the brain by agencies applied externally directly over them, before which the discoveries of Gall and Spurzheim, or Sir Charles Bell—men who have been justly regarded as benefactors will dwindle into comparative insignificance. This important discovery has given to us the key to man's nature, moral, intellectual and physical. For, by these means in *impressible* subjects, have become discoverable the various cerebral organs which are not only connected with the phenomena of thought and feeling, but control the corporeal functions."

The following extract from the report of a class of students of the Eclectic Medical Institute of Cincinnati, 1849-50, a number of whom have since occupied a high rank in the profession, is a specimen of the testimonials from gentlemen of culture: "While therefore, we gratefully accord distinguished honors to the labors of Dr. Gall and his coadjutors, we do at the same time regard the contributions which have been made to anthropology, by Dr. Buchanan, as far excelling those of his predecessors. We have personally performed many of the experiments set forth in the *Journal of Man*, and can testify, as can many in this city who have witnessed our experiments in private circles, that the half has not been published to the world."

As this discovery comprises the development of all the functions of nervous matter by which life and mind are manifested, the first name given to his discoveries by Dr. Buchanan, was the comprehensive term neurology, but as the functions of the nervous system in man are more comprehensive, interesting and important than in animals, he subsequently adopted anthropology as the most appropriate term. His discovery was soon published throughout the United States and made known abroad. His experiments were repeated by many. Dr. J. K. Mitchell, the distinguished Professor of the Jefferson Medical College, Philadelphia, repeated the experiments on the head of the editor, Joseph Neale, with brilliant success If Dr. Buchanan had rested here and made no application of his discovery, he would still have been the leader into a new field of science of vast extent and interest. His name would have ranked with those of Galvani and Franklin, as the pioneer to new paths, for the exploration of nature's mysteries. But he did not rest upon this discovery. He immediately began a systematic investigation of the brain by the new process, and called public attention to the results, inviting the most rigid scientific scrutiny, first by the faculty of the medical department of the University of Louisville (1842), then distinguished by such names as Caldwell, Gross and Cooke, and subsequently by the Academy of Science at Boston, headed by Drs. Warren and Jackson, who stood at the head of the medical profession of that city.

It is a remarkable fact that the most important discovery of the age, when thus honorably presented for critical investigation by the leaders of the medical profession, was passed by with indifference. But it is nothing new in medical history. It is the same old story that is continually repeated. A few years later, the discovery of anæsthesia, by Horace Wells, of Hartford, was brought before the same tribunal, the medical profession of Boston, and it met so cold and hostile a reception that the discoverer retired in despair, and ended his life by suicide.

The trustees of the Louisville University appointed Professors Caldwell, Cooke and Cobb, a committee to investigate the discoveries of Dr. Buchanan. The two latter declined the task, and Professor Caldwell thought it inexpedient to proceed alone, as he had already publicly expressed his favor-

able opinion of Dr. Buchanan's claims. But I will mention, as illustrating his interest in Dr. Buchanan's investigations, that I afterwards met him at Dr. B's, in Cincinnati, whither he had come to make himself more fully acquainted with the new science that he might introduce it in a paper which he was preparing for the American Medical Association; unfortunately death stepped in and cut short his work. And here I may be permitted to pay my poor tribute to the candor and large-mindedness of Dr. Caldwell, whose learning and ability I learned to prize, when listening to his lectures on physiology, in the Louisville, Ky., Medical School, some forty years ago. The respect which I felt for him, was greatly heightened by the mental flexibility and love of the truth, which induced him, when nearly eighty years of age, to form new views in phrenology, in which he had been a leader and an authority. In general the leaders in science, especially if past middle age, are the last to accept innovations in their several fields.

The committee from the Boston academy of science, commenced the investigation in a method necessarily tedious, and soon abandoned it on the plea of want of time, but politely complimented the candor and perseverance of Dr. Buchanan.

It is not strange after such a demonstration of unconquerable hostility to new discoveries, that Dr. Buchanan became somewhat indifferent to the opinions of his medical cotemporaries, and ceased to seek their official attention.

The first reports of his discoveries endorsed by Professor Caldwell and sent to the conductor of the Edinburg *Phrenological Journal*, were respectfully pigeon-holed as too marvelous for their publication. Medical journals ignored the subject, and although the founder of the *New York Medical and Surgical Journal*, Dr. Forry, also had witnessed Dr. B's experiments and was prepared to advocate his claims, he was prevented from doing so in his journal by the warning threat that it would be fatal to his success.

Seeing that it was impossible to force knowledge upon reluctant minds, and that medical schools were citadels for the conservation of ignorance as well as the diffusion of knowledge, Dr. B. was content with making his demonstrations before parties who were not so averse to investigation. A committee of eminent physicians, at Boston, in April, 1843, attended a complete series of his experiments. These gentlemen, Drs. Bowditch, Lane, Hunt, Ingalls, Erane, Gray, Dorr, Mattson, Homans, Hunt, and Wheeler preserved the minutes of the experiments, which were published in the Boston *Post*, April 27, 1843, and which fully verified his claims.

According to the record, experiments were made upon one of the committee, Dr. Lane, and upon two other persons, which showed the excitement of the mental and physical organs, the pulse being controlled through the brain, and various conditions produced, such as somnolence, debility, nausea, mirthfulness, combativeness, acquisitiveness, philanthrophy, liberality and destructiveness. The committee not only testified to the results of the experiments, but expressed their thanks to Dr. Buchanan for conducting the experiments "not only with courtesy but with the utmost candor and fairness."

It would be tedious to enumerate the reports and resolutions of classes and committees, often expressed in the language of glowing eulogy. As specimens of the general appreciation, I would merely quote expressions from reports of a New York committee in 1843, composed of the editor and poet, W. C. Bryant, the medical author, Dr. Sam'l L. Forry and Hon. J. L. O'Sullivan, then editor of the *Democratic Review*, who as a subcommittee reported to a committee of eminent citizens. Second, the reports from a class at New York, containing Silas Jones', author of a system of Phrenology. Third, the report of the faculty of the Indiana State University, August, 1840, after a careful investigation. Fourth, the report of a class of eminent members of the legal and medical profession at Jackson, Mississippi, in June 1846.

Messrs. Bryant, Forry and O'Sullivan, say "they have had sufficient evidence to satisfy them that Dr. Buchanan's views have a rational, experimental foundation; and that the subject opens a field of investigation second to no other in immediate interest,

and in promise of important future results to science and humanity."

The Committee headed by Silas Jones, Esq., resolved "That the experiments have in our opinion, demonstrated the discoveries made by Dr. Buchanan," and that "we regard what we have seen as the dawning of a brighter day for the science of man, and the improvement of the race." See *Evening Post*, Dec. 2d, 1843.

A complete course of experiments was conducted with a committee composed of Drs. Forry, Griscom, Joslyn and Mitchell, which were entirely successful as reported in the Boston *Medical and Surgical Journal* of Jan. 18th, 1843.

The faculty of Indiana State University at Bloomington, (Dr. Wylie, President), say in their report of investigations. "We hope that we may render a service to truth in giving our attestation to a narrative so singular and novel in kind, and so foreign to our preconceived knowledge, that few are willing to accredit such facts without the amplest testimony, from the best and most impartial sources. Though we have not the vanity to presume that our statements alone would have any influence upon the public, mind, we think it our duty to give our testimony freely with other witnesses, who have testified to similar facts in the science of neurology. Those statements we are now able to make from a great variety of experiments which we have witnessed."

"We feel deeply impressed with the importance of neurology which developes the rudimentary system of phrenology, into a perfect and profound science, which explains the phenomena of animal magnetism, and which renders intelligible those things in physiology, disease and insanity—which have heretofore been entirely inexplicable."

"To the good sense and fairness of the public we appeal, and trust that although our story may resemble the legends of romance and necromancy in the great powers that have been displayed over the human mind, its wonderful character will sustain its chief aim and end, to induce those who are interested in the science of man, in education and moral philosophy to make these subjects a matter of experimental inquiry, as well as speculation."

The committee of eminent citizens of Jackson, Mississippi, "resolved that for the zeal and ability with which Dr. Buchanan has prosecuted his investigations into the mental, moral and physiological constitution of man, he is in our opinion entitled to be considered a benefactor of mankind, and has identified his name with a new era in the philosophy of mind, higher than has hitherto dawned upon the labors of his predecessors."

In their address to the public they say: "A system of philosophy in which there is so much of real elevation, so much of spiritual beauty, so much that is gratifying to our moral and religious sentiments and at the same time so much of practical utility to all mankind, cannot but exert the most deep and abiding influence. It is but justice to Dr. Buchanan to say that he advances no views and urges no doctrine which he does not fully sustain by experiment."

To show that the new philosophy presented by Dr. Buchanan was not indebted for its cordial acceptance to his personal presence, eloquence or influence, but to its intrinsic merit, may be quoted the expressions of well-known medical writers. The editor of the *American Magazine of Homeopathy*, says: "Having been a student of phrenology for twenty years, and having made a critical acquaintance with the comparative merits of this most interesting science, as developed by Gall, modified by Spurzheim, and further modified by Buchanan, we feel competent to pronounce both as to the value of phrenology in general, and the changes made by Dr. Buchanan in particular. And we have no hesitation in asserting the great superiority of the form in which it is presented by Dr. Buchanan, whether we regard its practical accuracy or its philosophic excellence."

That brilliant magazine, *The Scalpel*, said: "Buchanan's anthropology is the first thing we have seen since the death of Gall and Spurzheim, which shows a capacity for undertaking the completion of their unfinished work. * * * But perhaps we have said enough to show that a new teacher, a

profound thinker is addressing the age, and is destined tc make deep impression, if not upon all his contemporaries, at least upon the foremost thinkers of the times."

In 1841 Dr. Buchanan accepted the Professorship of Physiology and Institutes of Medicine in the Eclectic Medical Institute of Cincinnati—a college established to introduce liberal principles and an improved practice. The college edifice was unfinished and the prospects for a class but moderate. But during the ten years of Dr. Buchanan's service it became in point of numbers, the foremost college in the city among four rival institutions, and exerted considerable influence throughout the union in modifying medical practice.

Dr. B. though not in the practical departments that carry most weight, made his chair peculiarly attractive by his originality. He was also the public defender of the school, the author of all its documents and declarations of principles; and after the death of Dr. Morrow, became Dean of the Faculty. As a lecturer he was fluent, lucid, profound and impressive, especially to deep thinkers. In common with many others, he insisted on the inutility of bleeding and advocated conservative methods of practice. The anti-bleeding doctrine is now generally established, and the monomania for mercury on all occasions, is out of date. During the time, Dr. B. established *Buchanan's Journal of Man*, a monthly publication devoted to his new science and philosophy, which was esteemed by his readers and spoken of by the press as a most interesting and profound publication. The doctrines which he had been teaching for ten or twelve years, were now condensed for publication, in brief, a synopsis of his lectures, making a volume of about four hundred pages, which was issued in 1854, of which an edition of two thousand was speedily sold. A new edition of this with material improvements, is now in preparation.

In 1856 Dr. B. gave up the medical school on account of discord in the faculty, discontinued the *Journal of Man* and retired from public life—being averse to the labors of a propagandist of new doctrines in collision with bigotry and conservatism.

In 1859 he took his family to a farm on the Kentucky river, for the health of his children, and continued farming until the advent of civil war made it necessary to return to the city for safety. Opposed to secession and civil war, he wrote a number of forcible leading editorials for Mr. Prentice against the secession movement. He favored a convention and the neutrality of Kentucky in a contest which he considered insane, and was (in my opinion, erroneously,) as warmly opposed to coercion as to secession.

Circumstances now forced him into political prominence; and for three years he led the policy of the Democratic party as chairman of the State Central Committee.

In this position which he maintained to the conclusion of the war, he came into collision with the military authorities, by his resolute assertion of what he deemed rightful freedom of speech and political action, by whom he was arrested when about starting as a delegate from the State to the National convention in Chicago, which nominated Gen. McClellan for the Presidency. The arrest had no ostensible cause, as he in vain demanded a trial. But he was finally discharged unconditionally after some weeks of detention, unable to learn any cause for his imprisonment, which was probably due to his political prominence and activity.

At the close of the war, the party which had been held together by his exertions, was entirely demoralized, its leaders being entirely hopeless and refusing to make any effort. The state was divided into three parties; the Federal and Confederate soldiers had returned to their homes—party spirit was violent and the tone of the press belligerent, while the feuds of the late strife threatened to break forth with violence as they did in Missouri. In this crisis, when the state was drifting towards anarchy, Dr. B. rallied a few political friends and organized a campaign upon a moderate or non-partisan platform, devised by himself and brought forth under the authority of the State committee, against the general sentiment of the leading politicians. The campaign was successful, not only in electing its candidates, but in reconciling in a measure, the feuds of the war and in compelling the leading newspapers of the State, which

had denounced the movement and ridiculed its leader, to become its supporters and friends.

So highly were his exertions appreciated, that he was called upon by many prominent citizens to become a candidate for the office of Governor. But he felt that he had already deviated too far from his proper course of life, not being thoroughly identified with any party, and he declined to enter the political field, which seemed to promise high distinction. His influence might have contributed to moderating the asperities of party conflicts and uniting the best men of both parties in the measures for the public welfare which mere politicians generally neglect, but which he considered more important than the party questions.

Since the war and the movements which restored the ascendency of the Democratic party in Kentucky, Dr. Buchanan has mainly lived in a private way in the cities of Louisville and New York. In 1873-74 he delivered a course of lectures on Physiology in the Boston University, and gave several popular lectures in that city, which were highly commended. Since that time he has been diligently engaged in preparing a new edition of his anthropology, a general review of philosophy and philosophers, and a system of education. His views of education as presented at the National Educational Convention at Minneapolis in 1875, were pronounced the ablest of the occasion, and yet they are decidedly revolutionary.

The application of the doctrines of anthropology to education gives great prominence to practical education and exhibits a method of moral education which is essentially new. Dr. Buchanan has many admirers in this country, who are looking with great interest to his anthropology and his review of philosophy. His position is such that he must either be accepted as an oracle in reference to the grandest of sciences, or rejected as an ingenious visionary. All who have heard his expositions or witnessed his demonstrations concede his claims as the founder of anthropology.

It was forcibly said by Robert Dale Owen in a letter to the New York *Evening Post* in 1841, that, "if not speedily exploded as a mere day dream, the discovery of Dr. Buchanan will hereafter rank, not with those of Gall and Spurzheim alone, but hardly second to that of any philosopher and philanthropist who ever devoted his life to the cause of science and the benefit of the human race." The magnitude of these discoveries is apparent in a glance at his system of anthropology. They embrace—

1. The functions of the brain as the organ of mind—a complete phrenology of great extent and singular minuteness.

2. The influence of the brain on the physiological processes, or cerebral physiology—explaining temperaments, health, disease, organic powers and their inductions.

3. Sarcognomy, or the sympathies of the soul and body, and the physiognomical significance of the latter.

4. Physiognomy—the law of development, motion and expression in the face.

5. Pneumatology or psychology, the phenomena of the soul, and its relations to the body as an independent existence.

6. Pathognomy or the mathematical law of expression, embracing the fundamental philosophy of man and the law of expression in oratory, manner, art and the exterior relations of life.

7. Insanity—the explanation of all abnormal states of the mind.

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