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CONSUMPTION AND ARCHITECTURE.

As the season of building has arrived, a few hints upon the construction of buildings, with reference to human health, can not fail to be of great service to those who are disposed to pay a thoughtful attention to health and the prolongation of life.

I believe that an immense amount of disease has been produced, and is still being produced, in our country, by a very common and flagrant neglect of the laws of health in the construction of our dwellings. I need not attempt to prove that human health depends largely upon the enjoyment of a fresh, uncontaminated atmosphere. It is not sufficient that the atmosphere should be merely free from any offensive substances which the chemist can detect; for the atmospheric causes of Cholera, Yellow Fever, and eruptive diseases, have not yet been satisfactorily detected; and every one knows that an atmosphere may be charged with most offensive and deleterious exhalations, which he can recognize by the sense of smell, when they are altogether inappreciable by chemical analysis.

In building our houses, we desire to place them as remote as possible from filthy exhalations and all decaying substances. But too little attention is given to the fact that the unwholesome exhalations which affect the atmosphere and become a source of endemic and epidemic diseases, are more concentrated near the surface of the earth, and that, if we wish to escape their influence, we should occupy the most elevated apartments possible. Houses of but a single story in height, in which the inhabitants sleep but two, three, or four feet above the surface of the surrounding country, must necessarily expose their occupants to the terrestrial exhalations, of whatever character they may be. Sleeping apartments on the ground floor are highly objectionable anywhere, but especially so in cities. Yet, if these are bad, under-

ground apartments are far worse, and should never be tolerated in human habitations. Those who are driven by poverty to occupy such localities would far better occupy the poorest garret they can find, above the vapors of the street. If our population could be impressed with the importance of appropriating the highest apartments in their houses to sleeping chambers, it would have a material effect in retarding the spread of epidemics.

Dr. Rush informs us that, during the prevalence of the Yellow Fever in Philadelphia, those who occupied apartments in the third story were far less liable to attacks than those who resided lower. Any one who will pass frequently from a ground floor apartment, on a street or alley, to the third or fourth story, will satisfy himself of the great difference in the purity or impurity of the atmosphere, in the higher and lower localities.

But while I would insist upon the importance of a lofty location for residence, and a lofty place of sleeping, there is a matter of much more importance to which I would call the attention of those who are building houses. Air, to be pure and healthy, requires continual circulation. Whenever confined upon any spot on the surface of the earth, it becomes saturated with the exhalations of the substances with which it is in contact; and, as much of these are usually of a vegetable or organic structure, their gradual decomposition, and the decomposition of their exhalations, produces a state of the air which is injurious to health. The surface of the earth is full of organic materials and remnants of vegetation; and, even where we do not at once recognize vegetable growth, minute plants, producing some species of mould, are often present. It is, therefore, certain that confined air, unless it be confined by dry, vitreous, or mineral surfaces, is impure air. Not only is it noxious in consequence of the exhalations and putrefactions it contains, but also in consequence of its being deprived of the beneficent influence of the sun. That it is colder and somewhat defective in positive electricity, are not the only defects. There are peculiar qualities imparted by the solar light, which are neither calorific nor electric, but which have a powerful influence on vegetation, and upon sensitive human constitutions. Reichenbach's experiments on the *od force*, and my own experiments in the relations of the human constitution to light, prove that the most refrangible rays are of great importance to animal and vegetable life. Of this influence, confined air is deprived; hence, whenever dwellings are so constructed as to provide places where the air shall be confined in dark, cold, uncleanly situations, the best arrangements are made for the gradual production of disease. Even the effects of shade alone, where ventilation is not excluded, are known to be injurious.

The effects of a small portion of such air upon the human constitution are not so prompt and alarming as those of marsh mi-

asma, and are, therefore, seldom noticed or referred to their proper sources. The noxious air generated in cellars, basements, and under-floor spaces, reaches the inhabitants of upper apartments in so small quantities that, instead of producing any marked and sudden process of disease, it operates rather as a steady tax upon the income of health, so uniform in its depressing effects as not to be appreciated. Yet, many an invalid who fancies himself improved by a change of air, in going to another residence, is really relieved by escaping the mouldy atmosphere which comes from beneath his own ground-floor.

Perhaps the majority of American houses are constructed, in this respect, in defiance of the laws of health. Either a cellar is dug, or the house is one, two, or three feet above the surface of the earth. The cellar, even if it be walled and paved, is a damp, dark, mouldy place, which has scarcely any ventilation, and no sunshine. Even the best cellars, which are walled and paved, and kept free from decaying vegetables, rotten timber, and other mouldy lumber, are often places which no one can enter without perceiving that he is in the midst of a damp, unwholesome, and oppressive atmosphere, the influence of which is at once depressing upon the lungs and upon the general vitality, from which one emerges into the sunlight and open air as if escaping from purgatory. How often, in passing along the streets of a crowded city, do we receive from mouldy cellars a blast of air inexpressibly offensive; and how can they who live above such cellars, daily inhaling small portions of such an atmosphere, escape its deleterious effects?

That the human race degenerates in damp, subterranean apartments, no one will doubt who observes the population of large cities; and they who live immediately over cellars must suffer the same deleterious effects, just in proportion as they inhale the cellar atmosphere. That such an atmosphere is calculated to produce Scrofula and Consumption, was shown by the experiment of a French physician, M. Coster. In several series of parallel experiments, made upon dogs, rabbits, and chickens, fed upon exactly the same diet—one set exposed to the open air and sunshine, the other confined in dark, damp, and cold places—he found that, while the former set maintained entire health, the latter, with exactly the same diet, uniformly became consumptive, tubercles being developed in their lungs. The laws of the human constitution being the same, we are authorized to affirm that the impure atmosphere which belongs to dark, damp, subterranean habitations, where ventilation is neglected, is directly productive of consumption.

The common sense of mankind has condemned cellars as a place of human residence, but, in a mitigated form, the evil still exists to an immense extent. Basement stories depressed from

one to five feet below the surface of the earth, imperfectly lighted and ventilated, and having walls always more or less damp, if not mouldy, are still commonly occupied as apartments and offices, notwithstanding the strong testimony of experience against their use. In Louisville, where basements were formerly much in fashion, they are now seldom constructed. In Cincinnati, also, basement stories have generally given away to cellars. My own experience, as well as that of my friends, is very decided against their use. The late Prof. M., who occupied an office in a basement story, about two feet below the surface of the earth, with a paved area around it upon the same level, by which the walls were removed from contact with the surrounding earth, constituting the best possible example of a basement story, eagerly removed to another location, and informed me that he would never, on any account, again occupy a basement office. Prof. N., and his brother, who occupied a basement story of the common character, as an office, found it so unwholesome (producing bronchial and pulmonary diseases) as to compel them to build an office above ground. The intelligent Principal of our City High School, whose health has been materially undermined by severe pulmonary disease, informs me that he attributed it to his engagements in his occupation as a teacher in a low basement school-room. My own experience upon this subject was so decisive as to compel me, when occupying a residence with large basement apartments, with the usual damp walls, which had previously been occupied as an office, and for servants, to keep it entirely vacant, although a teacher was desirous to rent it for a school. I regarded the basement as a positive injury to the house, being not only a waste of space, but a source of noxious air, from which it was difficult to protect our children.

I am firmly convinced, that as places of human occupation, basements should be entirely abolished, and cellars should share the same fate. My reason for insisting upon their entire abolition, is, that although we may partially escape their evils by living above them, we can not entirely cut off the communication between our apartments and the cellars and basement beneath. The offensive air will ascend through crevices in the floor—through doors, windows, and stairways, and will infect the area about the house. Some houses are so constructed that the occupants of the lower apartments are but little better off than the inhabitants of the cellars and basements; wherever the cellar communicates with the chambers and halls above by an inside doorway, the atmosphere of the cellar will be continually ascending to the upper part of the house, and the inhabitants of the lower apartments of the house will be habitually breathing the noxious cellar atmosphere. Some years ago, when occupying one of the most spacious and delightful residences in this city, I found it in the most deplorable condition from this very cause.

The entire space under the house, nearly fifty feet square, was occupied by large cellars, which had but the usual amount of cellar ventilation, the atmosphere being damp and mouldy, and the sunshine excluded. This immense reservoir of cellar atmosphere had free communication with the halls above, by an interior stairway, the door of which, when closed, did not exclude the passage of the air. The ordinary winds and changes of the weather drove the cellar atmosphere into the house, and the cellar-door being on the eastern side, the entire eastern half of the building acquired a damp and mouldy atmosphere from the cellar. A long hall, twelve feet wide, prevented the passage of the mouldiness to the western part of the building, except in very damp weather, when the whole house seemed partially affected.

The oppressive and offensive character of this cellar exhalation, although due attention was given to cleanliness, was such that on entering the western door of the house I could instantly determine, by the atmosphere of the hall, whether the cellar door had been left open or closed.

This house—one of the oldest residences in the city—had always been occupied by persons of wealth and intelligence, whose vigorous constitutions gave no slight guarantee of health; yet a large portion of its former inhabitants either died of pulmonary diseases, or suffered severely from their attacks. The majority of two generations died of consumption, and I believe the third generation, now living, would have shared the same fate had they been confined to the same residence. My own family suffered from pulmonary derangement; one manifesting a slight tuberculous tendency, and I experienced myself the severest pulmonary attack I had ever known, although I adopted the precaution of occupying the most remote room from the source of disease. The entire disappearance of our unfavorable symptoms, since removing to a healthier residence, gave additional evidence of their source.

While I would condemn cellars and basements entirely, the common plan of building, in their absence, must be condemned also. The house being built above the surface of the earth, a space is left between the lower floor and the ground, which is even closer and darker than a cellar, and which becomes, on a smaller scale, the source of noxious emanations. Under-floor spaces should be abolished as well as cellars and basements. The plan that I have adopted with the most satisfactory success, to avoid all these evils, is the following: Let the house be built entirely above the ground; let the lower floor be built upon the surface of the earth, at least as high as the surrounding soil. If filled up with any clean material a few inches above the surrounding earth, it would be better. A proper foundation being prepared, make your first floor by a pavement of brick, laid in hydraulic cement, upon the surface of the ground. Let the same be extended into your walls, so as to cut off the walls of your

house with water proof cement, from all communication with the moisture of the surrounding earth. Upon this foundation, build according to your fancy. Your lower floor will be perfectly dry—impenetrable to moisture, and to vermin; not a single animal can get a lodging in your lower story.

The dry brick floor will answer for the purposes to which lower stories are usually devoted, but a wooden floor may be laid directly upon the brick, if you prefer it; or if you wish a smoother surface, the bricks may be plastered over with hydraulic cement making a perfectly solid and smooth floor, when it has hardened. Painting the brick floor will improve it by preventing any absorption of moisture from the air.

By adopting this plan, your house will be dry and cleanly; the atmosphere of your ground floor will be fresh and pure; you will be entirely relieved from that steady drain upon life, which is produced by basements and cellars,—and if you appropriate the ground floor to purposes of store-rooms, kitchen, &c., you will find that the dry apartments thus constructed, are infinitely superior to the old basements and cellars. And if you place your sitting and sleeping rooms on the second and third floors, you will be as thoroughly exempt from local miasma as Architecture can make you. An additional advantage will be derived from the dryness of the walls—according to the theory of Sir J. Murray. Much of the miasmatic influence of unhealthy localities he ascribes to the frequent passage of currents of electricity, between the earth and the clouds. The dryer the walls of the house are made, the nearer it approaches to that insulated condition, which he considers necessary as a preventive against what has been regarded as local miasma.

If all the interior of the walls of an apartment were painted or papered and varnished so as to be incapable of imbibing moisture, it would be a valuable addition to the healthfulness of the room. Walls kept moist by leaks or otherwise, and thus subject to constant evaporation, are prolific sources of colds. Every one knows how dangerous it is to sleep in a freshly plastered apartment, or even when the walls are *apparently dry*, if they are not really and thoroughly desiccated.

Absolute dryness of walls, ceilings and floors, and a free circulation of air and light, are matters which a builder should consider essential in every apartment for human beings.

[The foregoing essay having been prepared for the New York Tribune, is a very brief presentation of the subject. Ventilation, house-warming, and similar subjects will be treated hereafter. The evils of cellars and basements may be mitigated by having an open fire-place in them, and occasionally building a fire to produce a draft up the chimney.]

MYSTICISM AND MAGNILOQUENCE.

The Shekinah for May contains a portrait of Andrew Jackson Davis, with a biographic and semi-poetic sketch, by "A Mystic," in which Mr. Davis is magnificently exhibited in the midst of a mystic tableau of the great terrestrial representatives of omniscient wisdom, and gently wafted to a stellar position in the skies, among the gods, the demi-gods, poets, philosophers, and reformers who are most illustrious in history. It appears from the poetic essay of "A Mystic," that "the divine Pythagoras," "the gentle Nazarene Jesus," "and Swedenborg the sublime Swedish seer, and Luther the great German preacher and reformer, and George Fox, that earnest prophet of the Lord," have been in former times the chosen representatives of God on earth, the richest embodiments of divine wisdom preparatory to the advent of the great American seer, Andrew Jackson Davis, who stands forth in the present age, the divine or semi-divine leader of mankind, and the embodiment of all that is most glorious in human nature. Or to quote the language of the writer in the opening of his essay :—

"By a law of nature, as simple as that by which the fair, fragrant blossom unfolds itself from the rough stalk and humbler leaves, still as ever, as the ages glide by, does the divine plant of humanity flower forth in its seasons into glorious sages, seers, and prophets, the acmé and quintessence of the race, the types of what all men shall be in the future; and so now again the tree puts forth afresh; and though Confucius, and Zoroaster, and Pythagoras, and Socrates, and Plato, with Jesus and Swedenborg, have gone, there has risen up among us, through the grace of God, the American seer, the truthful, wise, and gentle Davis, who, like Pythagoras and Jesus of old, is gradually drawing the hearts and thoughts, more and more, of the people unto him. Such men are the thermometers of Deity, indicating the flow of divine thought and divine life into the world, and the light to which that thought is rising and shall soon rise in the hearts of all men. These are the first giant waves of a rising tide that shall at length refresh and gladden the whole earth. The law or process that gives birth to these great providential men, the Messiahs, or inspired and *naturally* ordained leaders of the race, is as simple and natural, as we have before said, as that which develops from earthly germ, rough stem, and common leaf and bud, the more finely woven petals of the delicate flower, in which is condensed all the elements and juices of the plant, painted and transfigured into new beauty by the light of heaven. So these providential men 'are of such highly impressible and susceptible natures, as

to be the recipients and become the centers of all the great ideas, and mental and spiritual influences of their own ages and all preceding ages; they are thus not only the highest exponents of their own age, but the prophets and leaders of the coming era.' The great prophet and seer is truly the fairest flower of the ages, the refined essence of all preceding times and influences, and, to his own epoch, the very acmé and perfection of the race. And thus the great seer of this age, if he be its real Messiah,* must have in him the temperance, the continence, the pure harmony with physiological laws that distinguished Pythagoras, the naturalness, simplicity, and humor of a Socrates, the divine wisdom of a Plato, the tenderness, the humanity, and love of Jesus, and the spiritual communion and intercourse with the heavenly world that Swedenborg enjoyed, with the true reform spirit of a Luther; all these he must have in him combined, elevated, and intensified. But there must not only be in him the elements of all past ages and former prophets, but all the great ideas of his own age, harmoniously developed and expanded. In him the advocates of new freedom, of the natural laws of temperance, peace, universal equality, universal inspiration, universal redemption, of spiritual intercourse, of the new and truer philosophy, the better ethics, the higher harmony of life and society, must all find their leader, and hear their thoughts more harmoniously and perfectly utter themselves; and through him 'old things must pass away, and all things become new.' And to this young seer of America, not only his familiar and reverent friends, but a daily and increasing crowd, are turning, as the prophet of the coming ages."

If this poetic and magniloquent laudation were but the effusion of some obscure and ignorant spiritualist, half crazed with enthusiasm, or of some visionary Mormon eulogizing the immaculate Joseph Smith, or some of his numerous successors, we would not be surprised at its extravagance; but being put forth as it is, in the leading article of the *Shekinah*, for May, which professes to be a philosophical advocate and cultivator of spiritual, social, and natural science, we are naturally struck with such extravagance of diction, coming from so respectable a source. The essay, it is true, is not editorial, and purports to come from "A Mystic;" but the manner in which it is presented is almost equivalent to a commendation of the sentiments in all their extravagance. The *Spiritual Telegraph*, conducted by the same parties who publish the *Shekinah*, has been conducted in a candid, intellectual, and philosophical spirit, widely different from the magniloquence of the *Mystic* which has just been quoted.

* Messiah, Christ, or Anointed, the Hebrew, Greek, and English of the same word, means one ordained of Providence for an office, work, or mission, as Saul, David, and Solomon were considered among the Jews; and Isaiah calls "Cyrus" the Lord's Anointed, or Messiah; although it must be confessed that the idea of God-sent, God-inspired men, was very different in those days of outward power and warlike heroism, than in these days of humanity, thought, and wisdom.

It can not have escaped the attention of thoughtful observers, that while spiritualism is breaking the fetters of the old orthodoxy, it is turning loose in the moral world, a considerable amount of disorganized superstition, which, when thrown out of its former channels, naturally seeks some new sphere of idolatry in which to exercise its old habits. Adroit pretenders may readily avail themselves of this circumstance, and by presenting themselves in the character of seers, prophets, or heaven, appointed priests, may profitably appropriate to their own benefit, a mass of superstition which is running at large without an owner. In the pamphlet of Mr. Davis upon Spiritual Philosophy, reviewed in the second volume of the *Journal of Man*, I was particularly struck with a tendency in this direction—an evident inclination to present himself before the world as a sublime oracle, dwelling at an unapproachable height in the region of wisdom, from which he occasionally condescended to send forth, through a veil, a few straggling rays of the unbearable brilliancy of his own countenance. This lofty hierarchical pretension which was noticed in that instance, is more fully illustrated in the present case, by the extravagant pretensions set up in behalf of Mr. Davis, which, in his own previous writings, he was evidently preparing to assert. His brow was duly prepared to receive the crown which his admirer has offered in the Shekinah.

The present outburst, therefore, fully justifies the criticism formerly made upon Mr. Davis' immense assumption of superiority and approximation to Divinity.

It is scarcely worth while to enter upon a serious inquiry whether there be any truth in these extravagant pretensions; for there is but little probability that they will be seriously countenanced by any considerable number of intellectual men. But as there are many who are scarcely aware of the real position of Mr. Davis, and others who are liable to be deluded by extravagant assumption, the subject is worthy of a brief notice.

The claims of Mr. Davis to so lofty a position, must be based upon moral and intellectual superiority. Mr. D. may be personally a very good man; yet his goodness has produced no such remarkable results as to become a very conspicuous fact; and even if the testimony of those who know had been entirely unanimous upon this subject—which it is not—a respectable or worthy moral character is not so rare a qualification as to deify its possessor.

Intellectually, Mr. D. is certainly a remarkable man; but in what does this superiority consist? Merely in the fact that, with a very respectable and cultivated intellect, he combines considerable energy of the clairvoyant or intuitive faculties, and is thereby enabled to acquire knowledge by a different method, and in some respects with a greater facility, than is common. This fact renders Mr. D. an interesting psychological phenomenon; but when

we look at the positive results of his intellect aside from its peculiar mode of action, what do we observe that is so transcendently great and glorious as to render him the leader of the age? As a writer, Mr. D. occupies a respectable position among the literati, but nothing more. Vague and verbose as his style generally is, his productions are entirely incapable of taking rank with those of the leading writers of the present day, both in America and Europe. Compared with Bulwer, Macaulay, Carlyle, and twenty or thirty other English writers; or with Irving, Willis, Whittier, and a dozen or two of our best American Writers, Mr. Davis sinks to quite a subordinate position as a pretender to literary excellence. He has attained no higher character than that which belongs to a multitudinous class of second-rate writers, of whom our country contains hundreds, if not thousands. Nor is this intellectual inferiority compensated by any extraordinary force of character or personal eloquence like that which rendered Mr. Clay the great man of his country. On the contrary, Mr. D. has no especial pretensions to eloquence, and in that respect is decidedly inferior to other champions of spiritualism who have gained less personal celebrity. In point of intellectual ability as a writer, he is decidedly inferior to Mr. Tiffany, and in eloquence bears no comparison with Mr. T. In oratory, in beauty and splendor of thought, he is far excelled by the Rev. Mr. Harris; and even as to his peculiar intuitive and spiritual powers, he will probably be equalled by the latter, who is now undergoing a very interesting process of psychological development. As a popular advocate of spiritual philosophy, the remarkable medium, Mr. Finney (who has no literary reputation), has been pronounced his superior, or at least a more efficient speaker, by some who have heard both.

What then are the peculiar merits of Mr. Davis, upon which the lofty assumptions of his personal friends are based? As a man of science he has no reputation, his productions being remarkably crude, superficial, and inaccurate. As a philosopher he is remarkably deficient, both in strength of reasoning and originality of thought. He is fluent and clear, but not cogent or logical—progressive and generally truthful, but never original. He but repeats in a pleasant manner ideas already as well or better expressed by others. As a spiritualist he is surpassed already, and will be more decidedly surpassed hereafter. As a moralist, or moral teacher, Mr. D. is entitled to considerable credit for the hopeful and pleasant spirit which pervades his writings, yet it must be confessed that he does not appeal with any remarkable power to the highest sentiments, although he stimulates the serene, pleasant, and hopeful faculties. And there is a common defect which seems to pervade his writings—nowhere do they seem to appeal with much energy to the sentiment of conscientiousness. Nothing that I have seen from his pen would

stimulate greatly the conscientiousness of the reader, or suggest the conviction that conscientiousness was a very active element of his own character. If Mr. D. be thus defective as a man of science and philosophy, as a spiritualist, as a moralist, as an author, and as a speaker, the enquiry may be proposed, what are his real merits, and what is the source of his popular reputation ?

The great original fact in reference to Mr. D., which at once made him a remarkable phenomenon, and gave him a wide-spread fame, was, that with very little previous education, he was suddenly developed into an intellectual and literary man, by mesmeric procedures which evolved his intuitive powers. This marvelous fact and verification of what I had previously established by cerebral science as possible, appears to impress a certain class of minds as a superhuman event, calling for immense reverence and devotedness to the fortunate individual whose faculties were thus developed. But surely, the commonness of clairvoyance and spiritual communications at the present time, should relieve this incident from the supernatural extravagance which has been attached to it.

In addition to this marvelous and sudden intellectual development of Mr. D., he has become a voluminous writer, concentrating in his works a large amount of general and rather indefinite information and doctrines borrowed from a great variety of sources, by spiritual impressions or otherwise, and presented in a graceful and attractive manner to readers, many of whom were not aware that the ideas of Mr. Davis were generally old and familiar stories, with men of learning. Thus, Mr. D., revered and wondered at as a seer, and widely read as a writer, has naturally acquired a reputation based upon his intuitive and literary powers, the extravagance of which vindicates the common tendency of mankind, to run after the idol of the hour, and the extravagant honor which men often pay to those who are first instrumental in leading them from their errors to the perception of truth.

The principal objection to this extravagant laudation and apotheosis of Mr. Davis, is derived from the fact that it casts a broad shade of discredit on the cultivation of spiritual science. The number of verdant, credulous, and superstitious disciples who may take Mr. Davis for their Messiah, can not be sufficient to do much mischief, and it is probably quite as well that they should worship him as develop their superstition in any other direction. But it would be a matter of regret to see the idea established in the public mind that the cultivation of psychology, the most refined, beautiful and lofty department of science, necessarily tended to such follies as this, or in other words, that it was inseparably allied to superstition and credulity.

PROGRESS OF SPIRITUALISM.

[Postponed from the May No.]

With the ascending developments of Spiritualism the Journal of Man does not pretend to keep pace. Believers no doubt investigate, and probably read the Spiritual Telegraph, and thus keep themselves apprized of the culminating glories of the latest meteoric displays in the spiritual sky. Unbelievers rise with great difficulty to the recognition of the first demonstrable facts which lie at the foundation of Spiritualism, and it is rather necessary to dwell upon those things which remove difficulties, than to attempt to lead them on in the ascending scale of the wonderful, where

“ hills peep o'er hills,
And Alps o'er Alps arise.”

Among the most conclusive evidences to candid minds, are the statements of those who have investigated the facts, with a previous prejudice against them, and strongly tempted by their peculiar position to reason unfairly and resist the evidence presented. Such is the testimony of Rev. Charles Beecher, of which the Tribune gives the following account :

“Rev. Charles Beecher, of Newark, was some time since designated by the Brooklyn Association of Congregational Ministers to investigate and report upon the phenomena of our day, currently characterized as ‘Spiritualism,’ and sometimes as ‘Spirit Rappings.’ Mr. B. accordingly devoted many weeks to the requisite investigation, and has summed up his investigations and reasonings thereon in a Report, which (by reason of the author’s recent departure for Europe) was read in his behalf by his brother, Rev. Thomas K. Beecher, of Williamsburgh, at a meeting of the association yesterday, in Rev. J. B. Grinnell’s Church, Fourth-st. The report is too long even for columns so ample as ours ; but its reasoning is compact and forcible, and its conclusions so striking that we are glad to hear the Report will very soon be issued in a neat pamphlet by Putnam. Its main conclusions, so far as a hasty perusal has enabled us to apprehend them, are as follows :

“ 1. The idea that these ‘Rappings,’ or whatever they may be called, are the product of mere juggle, or intentional imposture, is not to be entertained by any one even imperfectly familiar with facts abundantly verified.

“ 2. The hypothesis that these phenomena have their origin in some hitherto latent action of Electricity, Magnetism, or any other natural and physical force, creates many more difficulties than it overcomes, and is also inconsistent with some of the best attested facts.

"3. In like manner, the idea that these phenomena are caused by some unconscious, involuntary mental action of some person or persons still in the body, is equally unphilosophical, equally at odds with the attested facts, and equally open to the objection that it magnifies the marvel it professes to explain. To say that a table which sustains itself on two legs, or one, or none, at the request of some person near it, and responds intelligently to a dozen various questions as they are asked is impelled so to act by Electricity, or Magnetism, or some mental impulse of an individual wholly unconscious of such influence, is to assume as true what is incredible, because contrary to the world's uniform experience and to all the known laws of causation.

"4. The assumption that disembodied spirits *can not* communicate with persons still in the flesh, is opposed to the whole tenor, not merely of Hebrew and Christian, but also of Pagan History. The possibility of such intercourse—nay, the *fact* that it has occurred, has always been believed by the great mass of mankind. The assumption of the moral impossibility of communication between those we call the dead and individuals still in the body, is fatal to the existence of Christianity as a divinely originated faith, and can not be entertained by any believer, however lax, in the justification of the Scriptures.

"5. The phenomena known as Spiritual are really caused by the spirits of the departed, but not by the spirits of the blest. It is essentially one with the *demoniac* possession whereof the Gospel often speaks—that is, by the control and use of the bodily organs living human beings by disembodied human spirits, incorrectly termed 'devils' in our English version of the Scriptures.

"6. The fact of the evil character of these modern spirits is demonstrated by their general denial of the Inspiration of the Bible, of the great fundamentals of Evangelical Christianity, their disinclination toward vital piety, etc. We have in the Bible an infallible test of spiritual pretensions, and whatever contradicts any portion of that Book, or denies the authority and obedience due to the revealed Word of God, is thereby proved false and diabolic.

"Such are the leading ideas of Mr. Beecher's Report, which is replete with curious and interesting illustrations of ancient and more recent phenomena akin to the modern Spiritualism, and supposed to cast light upon it, with glances at the lives and writings of necromancers and mystagogues through all ages. We cannot guess how many will acquiesce in Mr. Beecher's conclusions, but we think very many will be anxious to obtain and read his Report."

In Washington city, among our most distinguished politicians, Spiritualism seems to have established itself firmly. The Providence Journal publishes the following letter addressed to a lady of that city "by a gentleman of high intelligence and reputation formerly a distinguished Senator in Congress."

“ WASHINGTON, March 12, 1853.

“ Since I wrote you last, I have had some of the most extraordinary physical manifestations from my old friend Calhoun, that, I have heard of, ending with a short communication in *writing*, which Gen. Hamilton, Gen. Thompson, Gen. Campbell (all his most intimate friends) as well as one of Calhoun's sons, to whom I have submitted it, pronounce a perfect *fac simile* of his hand writing.

“ I have also had communications from Webster, through a writing medium, of the most extraordinary character. A gentleman of the highest order of intellect present at the time, said he had read all the ancient philosophers from Plato down to Bacon, and he had seen nothing equal to these communications from Webster.”

A remarkable example of spiritual intelligence displayed in the psychometric way, was given in the Springfield (Mass.) Republican, in copying which the Salem Observer remarks :

“ We find the following account of a very marvelous ‘disensation,’ in the Boston Courier, credited to the Springfield Republican, in which last paper it originally appeared. We have been strongly inclined to distrust many of the alleged marvels and wonders which the new science has brought to light, and have no disposition to aggravate the panic which they seem calculated to excite in some minds ; but this letter has such reputable ‘ antecedents,’ that its publication seems to be warranted. With Dr. Gardner, the author, we are personally acquainted, and I know him to be a man of standing and veracity, and the editor of the Republican, who probably knows him also, vouches for his respectability by publishing his letter.”

SUPERIOR OR SPIRITUAL SIGHT—A case. As there is at the present time much interest manifested in the public mind in regard to the truthfulness of the theory of spiritual manifestations in the various modes in which these phenomena are presented, viz. : Rapping, tipping, writing, and superior clairvoyance, I have deemed the following fact, which, with many others, has fallen under my own observation, as well calculated to sustain the friends of the harmonial philosophy in their position.

On the 17th day of February, 1852, I received a letter from Dr. H. A. Archer, of Meriden, Conn., requesting me to be present to witness an operation for the removal of an ovarian tumor at his house on the 10th of the same month. During the evening of the 18th, Dr. Reuben Barron, of Palmar Depot, came into my office, and in the course of conversation, remarked that he had recently been developed as a clairvoyant medium for spiritual communications, and that within a few days he had had some tests well calculated to convince him of the truthfulness of these impressions, yet he was not satisfied. I, at once, for the purpose of

testing the power of this superior sight, handed him the letter I had received from Dr. Archer, enclosed in an envelope, requesting him by this newly-developed power to inform me of its contents, and whether I should comply with the request therein contained. He took the letter, and although in an unfavorable condition, being much fatigued and somewhat excited, very soon passed into the superior condition. After an interval of a few minutes, Dr. B. said,—‘ This is a request for you to go to Meriden, to assist in a surgical operation, and you must go ; it will be an advantage to you, and a benefit to the sufferer. I now wish you to be very attentive, and remember what I say, as the spirit, or my guide, informs me it is for a test, to remove the doubts with which I am harassed, in regard to the truthfulness of spiritual manifestations.’

“ He then proceeded to describe the house and office of Dr. Archer, the room in which the operation was to be performed, the appearance of the young lady who was to undergo the operation, and also of her sister, who was with her ; the tumor, both in regard to its enormous size, and its attachment to the left broad ligament and Fallopian tube, and indeed minutely described, not only the tumor, but the entire operation of its removal. On the morning of the 19th I repaired to Meriden, and to my surprise, found the description of the house, the room, and the appearance of the patient, as given by Dr. B., correct in every particular. I will remark, in this place, that about four years had elapsed since the first appearance of the tumor, during which time many eminent physicians and surgeons had been consulted, and they all, I believe, were of opinion that the tumor originated on the right ovaries, and, of course, that its attachments were on that side. It will be remembered that Dr. B. wished me to be particular in regard to the location being on the left ovaries.

About two o'clock, P. M., Prof. W. Burnham, of the Worcester Medical College, assisted by P. W. Ellsworth, M. D., of Hartford, and other medical gentlemen present, proceeded with the operation. On laying open the parietes of the abdomen, and exposing the tumor to view, it was found that the attachments were on the left, instead of the right side, and precisely as Dr. Barron had described them, while in the superior condition. After removing a portion of the contents of the tumor, and securing the arteries, the attachments were divided and the enormous mass removed, weighing, with its contents, fifty-two and a half pounds.

I will only add, in conclusion, that Dr. Barron was never in the town of Meriden, and was an entire stranger to all the parties—that neither myself nor any other person present had ever seen the patient or heard of the case, previous to the reception of the line from Dr. Archer by myself, on the 17th, two days before the operation ; that I did not know what part of the town Dr. Archer resided, or anything in regard to the appearance of the house or office ; that there was no allusion in the letter of Dr. Archer in

regard to the enormous size of the tumor, nor were any other particulars mentioned, except that an ovarian tumor was to be removed by Prof. Burnham, and requesting my attendance.

Now, if any of the learned and scientific Rev. or other Professors, who have been and still are investigating the subject, can give a rational explanation of or account for this one case, among the many that are almost of daily occurrence in the community, upon other principles than those of spiritual communications, or independent clairvoyance, they will have accomplished much towards the overthrow of the whole system of harmonial philosophy. For the truth of my statements, in regard to the description given by Dr. Barron of this case, I am permitted to refer to S. L. Griggs, Esq., the former High Sheriff of Tolland county, Conn.; now of West Springfield, and Wm. H. Seamens of Ware; and for the result of the operation, to either of the medical gentlemen present on that occasion.

H. F. GARDNER, M. D.

Springfield, Feb. 28th, 1853.

These may be very marvelous things to those who are not "posted up" in human progress—but the most recent wonders are stranger far than these. Spirits not only produce audible voices and music, but are even said to assume control over matter, and make it appear or disappear at will. It is intimated that we are soon to have in this way more positive and irresistible proofs of spiritual power than have ever yet been given. My readers may expect before long some well attested facts on this subject.

Spiritualism is still efficiently maintained by its advocates. Mr. TIFFANY, in the northern part of Ohio, has held several debates with the champions of orthodoxy, in which he appears to have sustained his doctrines triumphantly in the opinion of his audience. Mr. Finney, a medium from Cleveland, who speaks and writes unknown languages under spiritual influence, has delivered many harangues in Ohio and the Eastern States, upon the theological and spiritual subjects under spiritual influence. His lectures in Cincinnati were admired for their vigor. The occupation of my time prevented my hearing them.

Rev. T. L. Harris, the poet-preacher, formerly of New York, lately of Mountain Cove, Virginia, has delivered several lectures in Cincinnati, which were well attended, and has been lecturing in St. Louis, New Orleans, and other southern cities. Mr. H. has a highly cultivated poetical mind, with considerable vigor of thought in an ideal direction. He appears quite frank and candid, and disposed to aim at positive certainty in his views. He is highly favored as a medium with tangible demonstrations of spirits, having frequently heard spiritual music, and received many interesting communications from the spirit world, which he is recording for future publication. Some of the facts narrated by Mr. H. give incontestible evidence of the presence of spirits and

of their communication with him, but many of his visions and communications are of such a character as to render it difficult to determine whether they had any objective reality in their spiritual origin, or were merely the product of his own rich and vivid imagination. It must always be extremely difficult, even to the most cautious and conscientious mediums, to distinguish between the play of their own minds, the *subjective* phenomena of spiritualism, and the objective phenomena arising from the approach of independent spiritual beings. Mr. Harris appears to appreciate this difficulty, and to be on his guard against self-deception. I have requested him to furnish an account of some of the most striking and decisive facts of his experience for the benefit of my readers. Mr. H. is a bold thinker, and present in his discourses the great truths of anthropology in its religious bearings with great clearness and vigor.

The settlement of spiritualists at Mountain Cove, Virginia, as I learn from Mr. Harris, is not a community in the social sense. The residents are connected merely by affinity of sentiment, and personal friendship. Mr. H. denies entirely the truth of the charges alluded to in the last volume of this journal, as to the superstitious character of their proceedings.

The convention of spiritualists lately held at Springfield, Mass., manifested a disposition to give their doctrines a practical bearing upon the reforms of the day. Another convention is to be held at Rochester, N. Y., next September.

The attempt to organize a party, based upon the recognition of spiritual phenomena, will be productive of but little good. Parties with their creeds, their urgent demands for unity of faith, and for party leaders—with their disposition to elevate to the skies the men and doctrines which belong to the party, and to ignore and degrade all outside of their organization—are really an immense injury to human progress. At a recent spiritual convention in the east, certain mediums went through the process of consecrating Mr. Davis *by the imposition of hands*, as the high priest of the new movement. Such ceremonies, when sustained by antiquity, wealth, splendor, power, learning and talent, may be imposing, but in a new and intellectual movement, among persons of humble pretensions to wealth, power, talent, and personal greatness, among humble enquirers for truth, who should rather take pride in their simplicity and freedom from superstitious ceremony, they are much like the *Soulouque* imitations of royalty in Hayti—well calculated to attract a silly multitude, and to repel the substantial intellect of the country.

The three most interesting events in the recent progress of spiritualism, are the learned report of Rev. CHAS. BEECHER, the conversion of ROBERT OWEN, and the letters of Hon. N. P. TALLMADGE. Mr. Owen, the famous communist and total disbeliever of any spiritual future state has been honestly convinced by his inter-

views with a medium, the American lady, Mrs. Hayden, now in England. Frankly acknowledging his convictions, he forthwith issued an address to the public, giving his views upon the subject, and its reformatory applications.

Mr. Tallmadge, long a leading politician of New York, was provoked by the denunciations in the *National Intelligencer*, to a frank and manly defence of his convictions, which is here offered the reader :

COLLAMORE HOUSE, NEW YORK, April 30, 1853.

MESSRS. GALES & SEATON: A friend has just called my attention to an article in the *National Intelligencer* of the 25th instant, headed "Impostures and Delusions." The article is not under the editorial head; still it is not marked as a communication, and was considered by the gentleman who handed it to me, and would be considered by the generality of your readers as editorial. Be this, however, as it may, the article is published by you without any dissent from its views, and may therefore be taken by the uninformed as meeting your approbation.

The writer alludes to the "Salem hangings," and says "that there may yet arise, at future periods, similar or analogous disorders of the popular mind, invading and corrupting the whole body politic, which it may in like manner become necessary to suppress by the strong hand of the law. Indeed, we might point, as already coming within this category, the Rochester knockings, with their kindred train of rascalities and abominations."

A little further on the writer adds: "In like manner it is the general opinion of well-informed and deep-thinking persons, that it is already high time to call in legislative aid, if the execution of no existing statutes can reach the present evil, for this perilous imposture, or yet more perilous contagion of morbid minds."

This is a sweeping denunciation of all who have investigated these "Spiritual Manifestations," and who have expressed a belief in their truth. And the spirit which pervades the whole article would not only recall the "Salem hangings," but would also invoke the "fires of Smithfield." I have no hesitation in saying I am one "coming within the category." And, let me assure you there are throughout this widely-extended country some of the brightest and most exalted intellects who have, from a thorough investigation of this matter, come to the same conclusion. Yet such men are to be thus denounced by a writer who is so far behind the intelligence of the age, that he includes in his denunciations mesmerism and clairvoyance, which are considered by intelligent and scientific men as well established as electricity and magnetism. If this were all, he would deserve simply to be laughed at. But, in regard to Spiritualism, he probably never condescended to examine the subject, and yet assumes that he knows more about it by mere instinct, than others of equal talent, to say the least, do by the most patient research and philosophical investigation.

This article, I am persuaded, has been published by you without full examination or due reflection. It runs counter to all the principles of "law and order" which have been so uniformly enforced in the National Intelligencer. And I regret extremely that such disorganizing, such abominable, such flagitious sentiments should, even indirectly, have the influence of your names. I feel myself as being included in these denunciations; for, although I do not obtrude my opinions or my facts on any one, still I have communicated freely with those who have voluntarily sought information on this subject. During the last winter, at Washington, I conferred fully, and on their solicitation, with some of the most distinguished men in the nation. I gave to them my own opinions, and the exalted communications and facts on which those opinions were founded.

Retired from public life, I have desired in this, as in all other matters, to avoid public observation. At the same time, you have been acquainted with me well enough and long enough to know that, when I have deliberately formed an opinion on any subject, I have that rare quality, called moral courage, which enables me to avow it either in private or in public.

So far as the public are concerned, I have as yet endeavored to maintain a profound silence. But, considering myself as one of those so vindictively denounced in the article alluded to, further silence on my part would argue pusillanimity, and cease to be a virtue. I have not language to express my astonishment at the suggestions and doctrines there put forth—doctrines which subvert the very principles of civil and religious freedom guaranteed by the Constitution under which we live. Who could have conceived that, at this advanced period of the nineteenth century, while we are surrounded by the multiplied evidences of the rapid progress in science and the arts, we should witness such evidences of bigotry and superstition, and such a retrogression toward the "Cimmerian darkness" which spread like a pall over the ancient world? If there was ever a monomania on any subject, it is on the part of those who have, without knowledge or investigation, denounced so madly these "Spiritual Manifestations." I find no fault with those who do not believe in them; but I can not withhold an expression of my surprise that intelligent minds can be found to denounce those who do investigate them.

To vindicate myself, therefore, from these aspersions, I enclose you a copy of a letter which I wrote early last January, to the Hon. James F. Simmons, former United States Senator from Rhode Island. The letter was written in the confidence of private friendship, and not intended for the public eye. Such as it is, however, I send it to you, and ask, as an act of justice, that you will publish it, together with this letter, in the National Intelligencer.

You need not be told who James F. Simmons is. He occupied a seat for several years with me in the Senate of the United States; and among all the members of that body, you did not number two better friends. We were both deemed capable, at that time, of examining satisfactorily any question of finance, or of political economy, on which we might be engaged. But now, because we have thoroughly investigated these "Spiritual Manifestations," and believe in their truth, we are included in the general, and Judge Edmonds in the particular, denunciations of this writer. I have given the character of Judge Edmonds in my letter to Mr. Simmons; and I will only add here, in reference to the retailed slander and sneering remark of the writer, in regard to his decisions, that, as a Judge, he unites the qualities of two of the brightest luminaries of the English bench, namely, the profundity of Bacon with the intuition of Mansfield.

Very respectfully, yours,

N. P. TALLMADGE.

LETTER TO MR. SIMMONS (*above alluded to.*)

WASHINGTON, January 10, 1853.

MY DEAR SIR: I was pleased to see in the January number of "Putnam's Monthly," a statement of your experience in "Spiritual Manifestations." In our conversation at Washington, during the last session of Congress, you had stated the same to me.

My experience is, probably, more limited than yours; but yours has served, in some measure, to strengthen the impressions made on my own mind by the investigation I have given to this subject.

I had heard for a long time of the "Rochester Knockings," but had paid no heed to them; on the contrary, had considered them a delusion which would soon pass away. I continued under these impressions till some time last spring, when my attention was called to a newspaper attack on Judge Edmonds for being a believer in these "Spiritual Manifestations." I had known Judge Edmonds for thirty years; had practiced law in the same courts; had served in the Senate of New York with him; had been associated with him also as a member of the Court for the Correction of Errors, the highest court in the State; had known him since that time as a Justice of the Supreme Court, and more recently as a Judge of the Court of Appeals, where he holds a deservedly high and distinguished rank among his brethren, the able Judges of that court of last resort in the State of New York. I also knew him as a gentleman of finished classical education, and as lawyer of an acute mind, and a decided talent for investigation. And, above all, I knew him to be a man of unimpeachable integrity. Knowing all these things, I concluded if he had become a believer in "Spiritual Manifestations," it was, at least, a subject worthy of investigation.

Accordingly, I determined to investigate it, as opportunity should present. I thought I could bring to bear on it a pretty good share of common sense, and a reasonable talent for investigation. And knowing withal that I had not a great deal of enthusiasm in my composition, I believe I could enter upon the investigation without much danger of being carried away by any delusion.

In this frame of mind I commenced the investigation of this subject; being an entire unbeliever, but entering upon it with a sincere desire to ascertain the truth. I will not trouble you with the facts which were developed in the progress of my investigation. Suffice it to say, they were of the most astounding character. I soon became satisfied of two things; first, that the "medium" did not know from whence the "raps" proceeded; secondly, that she did not know from whence the communications came. Perhaps I ought in this connection to observe that, in pursuing this investigation, all my questions were propounded *mentally*. The medium did not and could not, know what they were, and of course could not tell what answers to give, or what would be appropriate responses to the questions thus mentally propounded.

Objectors can not deny that these answers came from an *intelligent* source; but they sometimes say that they are to be found in the mind of the interrogator. It is true that the interrogator oftentimes knows the answer to the question *mentally* propounded by him; and it is equally true, that he frequently does not know what the appropriate answer should be, but ascertains its truth afterward. Neither can he in any way anticipate many communications which are made without any questions being asked. I have frequently such communications of an elevated character, and far above the capacity of the medium. I conclude, therefore, they do not come from the medium, nor from the mind of the interrogator.

These, communications, too, are perfectly characteristic of the individuals from whom they purport to come. I have had frequent communications purporting to come from my old friend, John C. Calhoun, which his intimate friends would pronounce perfectly characteristic of him; and some of them, both in style and sentiments, worthy of him in his palmiest days in the Senate of the United States. I have had similar ones purporting to come from Henry Clay and Daniel Webster, of the same elevated order, and peculiarly characteristic of the individual. I can make the same remark of other individuals.

I have seen rapping mediums, writing mediums, and speaking mediums, and have received communications through all of them. I have witnessed physical manifestations, such as the movement of tables, without any visible agency. The *physical* manifestations are more satisfactory to the mass of mankind, because they appeal directly to the senses. I am better pleased, myself, with

the *moral*, if I may so call them, than the physical manifestations. The next question is, from whence do these manifestations, whether physical or moral, proceed? Judge Edmonds was told that they were all according to natural laws, which would in due time be fully developed; and he was directed to read Von Reichenbach's *Dynamics of Magnetism and Electricity* (a book he had never heard of before), as a means of enabling him to understand these laws. I have read the book myself. The writer proves conclusively the discovery of a new element, which he calls *od*, or the *odic force*. He proves that this element pervades not only the human system, but the material world and the whole universe. He finds it in the rays of the sun, moon, and stars. Late English writers of high reputation, consider the existence of the odic force as well established as that of magnetism and electricity. It combines many of the qualities of the two latter, and is antagonistic to some of them. It may be presumed, therefore, that this newly-discovered element enters, in some sort, into these manifestations. It is said that this accounts for the *physical* manifestations. But no one can show *how* this force produces them. And even if this were proved, it still remains to account for the *intelligence* in the communications which are received. The intelligence does not come from tables, or chairs, or other material objects. It must come from mind, or from a spiritual source. This new element may be the medium of conveying it to us. To illustrate, let me suppose that a friend in New York wishes to communicate with me in Washington. He sends his communication to me through the electric telegraph. The communication is received and written down through the rapping medium. I ask how is that communication from my friend conveyed to me? The answer is, by the electric fluid. But does the electric fluid, *make* the communication? The answer is no; the *mind* of my friend does that. So in the case of the rapping medium, the communication comes from some source of *intelligence*. This intelligence, as every one knows who has investigated these matters, does not come from the table that is moved by some invisible power, nor from the medium, nor from any one present. It is, therefore, to be inferred, that it comes from a spiritual source; and more especially when communications are received on subjects exclusively known to those communicating.

Some have attempted to account for all those things by mesmerism, clairvoyance, and psychology. Let it be remembered that twelve or fifteen years ago, mesmerism, clairvoyance, etc., were as much denounced as "Spiritual Rappings" are now. They were called humbugs and jugglery then, as these manifestations are at this day. This prejudice and denunciation continued in England till the publication of the philosophical treatise of the Rev. Mr. Townshend, which changed the whole current of public sentiment. There have been many able publications on these

subjects since that time, and they are now considered as well established as magnetism or electricity. Suppose these denunciations had deterred philosophical minds from investigating them. how much light would have been lost to science and the world. Now, all the magic, the mysteries, the witchcraft, and necromancy of the ancient world, from the time of the Delphic Oracle, are explained by these modern investigations; and all popular delusions, however exaggerated, are now shown to have truth for their basis. I have read many of the ablest writers on these subjects; but to my mind not one of them has been able to account for these "Spiritual Manifestations." Hence the greater importance of continuing these investigations. To denounce, therefore, those engaged in them is as unwise as it is unphilosophical, and more especially, if such denunciations come from those who never witnessed any of the facts and manifestations which have convinced the judgments of men equally intelligent, equally honest, and as little likely to be deluded as themselves.

But what is the objection to investigating this matter? Is it feared that there may be some discrepancies between the religious sentiments communicated, and the tenets of the different religious denominations among us? Such discrepancies are heard every Sunday from our different pulpits throughout the land. And still all denominations of Christians, though differing about particular tenets, maintain the great and leading doctrines of Christianity. And from the investigation I have given the subject, I agree with the Rev. Adin Ballou, who has written the most candid and satisfactory explanation I have seen, that "*whatever of divine fundamental principle, absolute truth, and essential righteousness there is in the Bible, in the popular religion, and in the established Churches, will stand. It can not be done away. On the contrary, it will be corroborated and fulfilled by Spirit Manifestations.*"

It has been objected that there have been cases of derangement arising from these manifestations. If there be such cases, I apprehend they are less numerous than they have been represented, and may have arisen from other causes than the one to which they have been attributed. But, be that as it may, and be the number great or small, it has no possible bearing on this question. Derangement has often followed from religious excitement, and the over-excited passions of the human heart. Still, this is no objection to the investigation of the truths of religion, or of the emotions and passions of our nature. Neither is it an objection to investigating the subject under consideration. Denunciations can not stop it, but, on the contrary, tend to encourage it. But for the denunciations of Judge Edmonds, an old acquaintance and friend, I doubt whether my attention would have been called to it. If it be true, it should be known; for great and mighty results must follow. Already we hear of many who have been converted from infidelity, and now proclaim the immortality of the

soul, and that "death is" *not* "an eternal sleep." If it be not true, that can only be ascertained by investigation; and the sooner it be done the better. In either case, therefore, all good citizens, all intelligent minds should unite in ascertaining the truth or falsity of this, the greatest phenomenon of the present or any preceding age.

It is understood to be a general belief, at this day, among all Christian denominations, that spirits visit this earth; that they attend us; that they impress us, and thereby protect us from accident and danger. Every one's own experience, will confirm the truth of this observation. A communication to me, purporting to come from Mr. Calhoun, conveys the same idea; wherein he says, "We, by our united will, acting upon spirits clothed in flesh, influence them to perform duties which benefit mankind." If, then, such be the general belief, is it any great stretch of that belief, after the astounding facts we have seen and heard, to suppose that there may have been discovered a mode by which spirits can now communicate with us, in addition to attending and impressing us, and that they are permitted so to do? To my mind the conclusion is perfectly rational and philosophical. With all the evidences of progress which surround us here; how can we discard such evidences from the Spirit-world, which is believed to be one of "everlasting progression."

Many persons, unable to resist the evidence of the spiritual source of these communications, are finally compelled to admit them, and, as a last resort, charge them as emanating from evil spirits. I consider this as giving up the controversy. There *may* be communications from evil spirits. But that does not conflict with the communications which bear internal evidence of coming from the "spirits of just men made more perfect." There is an abundance of communications purporting to come from such a source, and of the purest, most elevated, and most religious character. If the "evil one" has prompted these, I confess I have heretofore formed a very wrong estimate of character.

On the whole, the result of my investigations thus far is, that the weight of evidence is in favor of the truth of these "Spiritual Manifestations." But I shall continue to investigate as opportunity offers. And if, hereafter, the preponderance of evidence shall incline to the other side, I shall as readily announce that result, as I have above communicated the other.

In the meantime, let us exercise all possible charity for those who do not believe; and especially those who denounce without investigation, and condemn without knowledge; for they are those that most need it.

Excuse this desultory communication, and accept the assurance of the high respect and esteem with which I am, very truly yours.

N. P. TALLMADGE

[*To be Continued.*]

MEMORY WHILE DROWNING.

[From Cist's Advertiser—Cin.]

One of the most singular features in Psychology, is the fact, which is perfectly notorious, that the faculty of memory acquires an activity and tenacity in the case of persons about being drowned, which it never exhibits under ordinary circumstances. An accident occurred some weeks since at New York, which threw a number of persons into the North River. Among others were Mr. — and his sister; the first named, editor of a weekly paper in Philadelphia. They were both finally saved. Mr. — describes the sensation while under the water and in a drowning condition, to be pleasant but peculiar. It seemed to him that every event of his life crowded in his mind at once. He was sensible of what was occurring, and expected to drown, but seemed only to regret that such an interesting "item" as his sensations would make should be lost.

In noticing this statement in an exchange, I am reminded of an incident, which, dissimilar as it is to the one just narrated in its general features, had the same remarkable awakening of the memory, which such cases sometimes exhibit. I can vouch for the truth of what follows, as well as testify to vivid recollections in my own case, when exposed to the hazards of drowning, reproducing in a few moments the events of my entire past life.

Some years since, A held a bond of B for several hundred dollars, having some time to run. At its maturity he found he had put it away so carefully that he was unable to find it. Every search was fruitless. He only knew it had not been paid or traded away. In this dilemma he called on B., related the circumstance of its disappearance, and proposed giving him a receipt as an offset to the bond, or an indemnifying bond against its collection, if ever found. To his great surprise, B not only refused to accept the terms of meeting the difficulty, but positively denied owing him anything, and strongly intimated the presence of a fraudulent design on the part of A. Without legal proof, and therefore without redress, he had to endure both the loss of his money, and the suspicion of a dishonorable intention in urging the claim. Several years passed away without any change in the nature of the case, or its facts as above given, when one afternoon while bathing in the James River, A. either from inability to swim, or cramp, or some other cause, was discovered to be drowning. He had sunk and risen several times, and was floating away under the water, when he was seized and drawn to the shore. The usual remedies were applied to resuscitate him, and though there were signs of life, there was no appearance of consciousness. He was taken home in a state of complete

exhaustion, and remained so for some days. On the first return of strength to walk, he left his bed, went to his book-case, took a book, opened it, and handed his long lost bond to a friend who was present. He then informed him that when drowning and sinking, as he supposed to rise no more, in a moment, there stood out distinctly before his mind as a picture, *every act of his life*, from the hour of childhood to the hour of sinking beneath the water, and among them the circumstance of his putting the bond in a book, the book itself, and the place in which he had put it in the book-case. It is needless to say he recovered 'his own with usury.'

There is no doubt that this remarkable quickening of memory results from the process which in such cases is going on—the extinguishment of life. It is somewhat analogous to the breaking in of the light of another world, which in so many well attested cases of death-bed scenes, enables the departing spirit, even before it has absolutely left its clay tenement, to behold and exult in the glories of the future state. Is it not a fair inference, that when the soul shakes off the clogs and incumbrances of the body, it will possess capacities for enjoyment, of which, on earth, it was unsusceptible.

As regards the memory, it will be observed by most persons, how readily in life we forget that which we do not desire to remember, and in this way, get rid of much unhappiness. *Can we do this after death?* This is an important practical question.

Miscellaneous Intelligence.

THE LAST FOOTSTEPS OF PROGRESS.

Running Round the World.—The world is rapidly becoming covered by railroads and telegraphs, the globe will soon be surrounded by wires. London is reaching out her arms to Canton in China. According to late papers "it appears that a company of Englishmen have under contract a proposed telegraphic line from London to the East Indies and China. According to a Genoa correspondent of the Newark *Daily Advertiser*, the work is already commenced, and the line has been actually been made from London to Genoa."

THE ATMOSPHERIC TELEGRAPH, or tube for the rapid transmission of packages, will soon be in operation between Boston and New York. It is a very simple and feasible affair, the only wonder is, that it was not sooner attempted. It was invented long since by a Southern gentleman, and the plan published, but it is only re-

cently that the attempt has been made by capitalists, there will be little use for the magnetic telegraph when these tubes are introduced, which carry letters and papers faster than their contents can be transmitted by the wires.

TABLE MOVING IN EUROPE.—Not only the Germans but the French are now interested, in this spiritual magnetism, and at the latest news even Rome had discovered the existence of “something new under the sun,” and the Pope and cardinals had engaged in the table moving experiments.

The correspondent of the *N. Y. Tribune* says, under date May 9: “The moving of tables by imposition of hands, which has been an amusement or mystery common enough in America for the last three years, first excited attention in Germany within as many months, and in France within as many weeks from the present date. Now, this phenomenon is reproducing itself with wonderful vivacity in Paris and the provinces. It is all the go with the *meubles*, or movables, as they are fitly named, of this unstable people. The method of developing the latent St. Vitus-dance that seems to reside in all table legs, is of the simplest. A number of persons, in proportion to the size of the *subject* form a circle about it. It is indifferent to the effect whether they are believers or unbelievers in their own influence, whether they are simple laymen or learned clerks, political “Facing-both-ways,” human heliotropes always turning to the rising sun of power, or consistent men. They lay their hands on the table, which after an imposition of from ten to thirty minutes’ duration begins to wriggle, then to hoist a leg or two, then to lead off a reeling dance about the room, with the circle of operators for partners. Such are the leading features of experiments now daily reported in the newspapers.”

CANADIAN INDEPENDENCE.—Canada has lately “abolished the law of state endowment for religious purposes.” The lands appropriated by law to the Protestant Church, were in 1840 divided, giving the church of England only two parts, or one third, the church of Scotland one part or one sixth, and other denominations three parts, or one half. The liberal party strove to go farther, and appropriate all these reserved lands to education. The tory ministry of Lord Derby resisted the demand of the Canadians, producing great excitement. When the Derby ministry fell, their Whig successors yielded the point, and Canada has been permitted to follow the example of the United States, appropriating her lands to education, instead of maintaining church establishments. This is truly a great step for Canadian emancipation and progress.

Mexico.—This miserable republic, or rather monarchy at present seems to be rapidly declining. The most enlightened of the citizens, desire annexation to the United States. Santa Anna, her present despot, acts and talks as though he desired a war with the United States, which of course will end in conquest and annexation. To a nation so profligate vain and reckless as the Mexicans, conquest, by a republican power, is the greatest good fortune that can be expected. Had our conquering army, when in the Mexican capital, been directed to make a permanent occupation, it would have been a fortunate course for Mexico, however embarrassing it might have been to us. By the way certain spiritual mediums in Alabama profess to have had an interview with Gen. Jackson, in which they were assured by the old hero, that Santa Anna would make war upon the United States in three years, and that Cuba would be annexed in six years. Daniel Webster, according to a Mr. Draper, has also declared that Cuba will soon be annexed. Mr. D. publishes in the *New Era*, of Boston, a long communication from the spirit of Mr. Webster, in which he declares that our country must be redeemed from slavery before it will attain its greatest prosperity, and that the annexation of Cuba will have an important effort in bringing about a painful crisis, ending in the abolition of slavery. !!

Holland.—An important struggle is going on in this kingdom against the authority of the Roman Pontiff. The people and government of Holland regarding the priesthood rightly as the political agents of a foreign power are not willing to yield an absolute authority over the Catholic Hierarchy to the court of Rome. The state claims an authority over the church and it was agreed by the Pope's Nuncio, that the appointment of clergy should be submitted to the government of Holland, for its concurrence. But as this agreement was violated, the government and the liberal and Protestant portion of the population are aroused to resistance. The Dutch Minister at Rome was recalled. The popular elections to the lower house, have gone against the Catholics, and the probability is that the power of Rome will be curtailed.

Texas.—Valuable gold mines have been found in Texas, on the west of the Colorado, seventy-five miles from Lockport.

¶ *Ole Bull.*—This generous Norwegian is proving himself to be worthy of a higher renown, as a man, than as a mere musician. His success in establishing a colony of his countrymen in Pennsylvania upon an extensive tract of land which he had purchased, and the liberal democratic spirit of his movements in the United States and Europe, give him a high claim upon our admiration. The best way to reform the European nations is to bring them over to America. This Ole Bull has been doing; a movement as important as that of the revolutionary democrats.

The colony in question is at Oleana, Potter county Pennsylvania. Two hundred are already settled there, and four thousand more coming on. The liquor traffic is not permitted in the settlement.

Thomas Francis Meagher.—The labors of this noble-hearted Irish patriot are destined to effect more good in America than was accomplished in the disastrous Irish struggles. The Irish have been so long enthralled by the influence of the Romish priesthood, that no one but a tried patriot like Meagher, already enshrined in their affections, could make a successful resistance to the power of the hierarchy. His position is now distinctly assumed. He has been denounced by the priests, and he has boldly exposed the traitorous priesthood, who in Ireland opposed the struggles of the lovers of liberty, and defeated the revolution because the Irish patriots aimed at religious as well as political liberty.

Social Reform.—A number of gentlemen interested in social progress, have united in the purchase of a handsome domain at Perth, Amboy, N. Jersey, within two hours sail of the city of New York, where they have established an association under the title of the "Raritan Bay Union." In this association, based upon the principles of joint stock corporations, they expect to realize social and educational advantages not usually enjoyed, which would render the place one of unusual attraction. The names of several who are concerned indicate a high intellectual and liberal character in the society. The situation is said to be one of great natural beauty. Persons desirous of farther information will address Geo. B. Arnold, Perth, Amboy, N. J.

A number of persons who adopt the theory of Mr. Josiah Warren, as illustrated by Mr. S. P. Andrews, in reference to the true basis of society and commerce, viz. the equal exchange of labor for labor, (cost being the limit of price,) have made arrangements to carry out their views on Long Island, where they have made a settlement called "Modern Times." They offer lots to settlers at very moderate rates—equal to about \$22 an acre.

The Women's Rights Convention, held at Ravenna, O., on the 25th and 26th, passed off very successfully and pleasantly. Mrs. Severance, Mrs. Coe, Rev. Miss Brown, Mr. Tiffany, Mr. Barker and others, made addresses. Mrs. Coe and Mrs. Severance were appointed a committee to present the claims of woman before the Ohio Legislature, and a committee was appointed to circulate petitions. The question of Woman's political rights has been ably argued before a committee of the Massachusetts constitutional convention, by Wendell Phillips, Lucy Stone, Rev. Theodore Parker, and Rev. T. W. Higginson, all able and interesting speakers.

Temperance Conventions and Women.—The meeting held in New York to prepare for a World's Temperance Convention, was disturbed by the bigotry of many of the delegates, who rejected the female delegates in a very uncourteous and insulting manner—at least one of the reverend gentlemen using very vulgar and profane language. These ladies were among the most efficient and valuable friends of the cause. A meeting was immediately held by the friends of a thorough instead of a partial world's convention, and the result will be that we shall have two conventions. The half world's convention (women being excluded, and universalists looked upon with suspicion) will be held on the —— day of ——, and the *whole World's Convention*, receiving all delegates without exception, will be held on the 6th, 7th and 8th of September next. The unworthy treatment of the ladies has created so much disgust, that we consider this whole affair a triumph for women. Mrs. Bloomer remarks in the *Lily*: "There cannot be a *World's Convention* if one half the world are excluded, or only admitted under certain restrictions. And, besides, the call for this meeting was not limited to men, but was general in its terms, and included all friends of temperance. Yet had we known who were to be the ruling spirits of the meeting, we should have known that right, and justice, and consistency would all be trampled under foot, that bigotry, and prejudice and hatred might rule triumphant. Those who witnessed the undignified, ungentlemanly, unchristian demeanor, and heard the coarse, vulgar, untruthful and insulting language of a few prominent clergymen at the Syracuse convention last summer, can fully realize the scene at Brick Church Chapel, New York—more especially as some of the actors at that meeting played the same part in this.

"We would not speak harshly or disrespectfully of the clergy—of those who *rightfully hold and honor* that sacred office; and it is ever a source of sorrow to us when we feel called upon to record or condemn the unworthy actions of any who claim to be ministers or followers of Christ. But we cannot be silent when we see them dishonoring their office and profession, and violating every principle of honor and justice."

f *The People's College.*—The trustees are taking the necessary steps toward its organization. We shall have a place where labor will be honorable, and where education may be won by the toiler, and the friendless young man relying only upon his own arms.

Hartford Bible Convention.—The Convention held at Hartford, Conn., on the 2nd, 3d, 4th and 5th of June, to discuss the authenticity and value of the Bible, was characterised by very respectable ability among the oponents of the authenticity of the book. The popular side of the question was scarcely represented at all

except by a few pointless tirades and a row among the spectators, who manifested a disposition to mob the speakers, and would probably have done so but for the police. Conventions of persons of ultra or heretical sentiments are of but little value except as a means of arousing the public mind to thought and of asserting or maintaining that right of free toleration which is not always respected in our country. But those who are seeking to obtain such toleration should be guarded in their mode of demanding it, and not use language unnecessarily harsh against any class of the community. The proceedings of the convention generally were dignified and temperate but did not elicit the interest that would have been aroused had any distinguished representatives of the orthodox faith been present.

Why is it that Americans are so fiercely intolerant of any public confession of a disbelief in the Bible, when the *practical disbelief* or violation of all its important precepts passes with so little rebuke. Which is the worse, the man who practically obeys three-fourths of the Bible-rules of life without believing its historical narratives, or the cunning infidel who *merely professes to believe*, while he disobeys nine-tenths of Christianity? Are words or deeds the most valuable?

Potato Rot.—A gentleman of Michigan has been selling by mail, a remedy for this disorder. Mr. H. Pennoyer of West Saratoga, Union Co. Illinois, has generously given his own discovery to the public, without charge, through the *Prairie Farmer*. He says it has been tested thoroughly, for four years, giving perfect protection to the potatoes, when others in the same field, without this protection were entirely destroyed. He says :

"It not only prevents the rot, but restores the potato to its primitive vigor; and the product is not only sound, but double the size, consequently producing twice the quantity on the same ground and the vines grow much larger and retain their freshness and vitality until the frost kills them. Aside from the cure of the rot, the farmer would be more than doubly compensated for his trouble and expenses in the increase and quality of his crop. The remedy or preventive of the potato rot is as follows. Take one peck of fine salt and mix it thoroughly with half a bushel of Nova Scotia Plaster, or Gypsum. The plaster is the best, and immediately after hoeing the potatoes the second time, sprinkle on the main vines next to the ground, a table spoonful of the above mixture to each hill; and be sure to get it on the main vines, as it is found that the rot proceeds from the sting of an insect in the vine, and the mixture coming in contact with the vine, kills the effect of it before it reaches the potatoe. Farmers would do well to try it, as they would be well paid for their trouble by the increase of their crop, as well as the quality of the potato. Try it and see. I could, if necessary, furnish ample certificates to substantiate the above, but deem it unnecessary, as it needs only a trial to prove it."

Coffee.—It has recently been stated that the leaves of the coffee tree are even better than the berries for a wholesome and pleasant drink. They are used for this purpose in Sumatra, being parched and pulverized like coffee. An old resident of Sumatra, states, in the *National Intelligencer*, that the leaves produce a more invigorating and wholesome effect on the constitution than the berries.

American Porcelain.—A New York paper says, this substantial and beautiful ware is one of the greatest improvements of the age. Nothing can exceed its elegance and durability. It is surprising to see a piece of the ware tossed up and fall upon the floor unharmed, or to witness one of the clerks take a piece of it and with a single blow dash to pieces a similar one of the best foreign or domestic manufacture of any other kind.

Whaling by Electricity.—An Eastern paper says, Mr. H. Rich-ton, of Bremen, the inventor of the process of killing whales by electricity, has arrived in New Bedford from a whaling cruise upon the north-west coast, during which he is said to have successfully tested his invention.

A Step Backward.—The Louisville Journal congratulates the Chilicthe Presbytery upon the immense wisdom with which they have settled one of the great questions of the age—it will now be entirely unnecessary for men of science to make any further enquiries. The following are their views. Such examples of silly bigotry are easily found, but I supposed it would be difficult to find enough in one locality to make a church:

“One of the churches in the Presbytery of Chilicthe has suspended two of its members, who had been engaged in spirit rapping. The Presbytery adopted the following resolution as to the rappings:—‘Resolved, That the practice of Spirit Rappings, (so called,) as it prevails in many parts, is, in view of this Presbytery, revival of the abomination of necromancy, so decidedly condemned in the word of God.’”

A new Religious Movement.—A very large assembly of people convened at the old Kennett Meeting House, Chester county, Pa., for the purpose of organizing a new yearly meeting under the title of “*Progressive Friends.*” Many persons of different persuasions were present, and the meeting was organized with a unanimity and strength not anticipated by its most sanguine originators. Its sessions continued until this morning.

The members are mostly from the Hicksite yearly meeting of Philadelphia, but the meeting affiliates with similar organizations in the State of New York, Ohio and Indiana. All these embrace many persons not of Quaker descent. The movement is significant and important.—*Phila. Register.*