

Y. H. Clark
Harrisk
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THE
SHEKINAH;

A Quarterly Review.

Devoted to the Emancipation of Mind; the Elucidation of Vital, Mental, and Spiritual Phenomena, and the Progress of Man.

CONDUCTED BY S. B. BRITTAN.

'I heard a great voice from heaven, saying, Come up hither.'

VOL. I. NO. 3 APRIL, 1852.

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PUBLIC LECTURES.

THE Editor of the Shekinah has devoted much of his time, for several years, in giving lectures on a variety of subjects, but especially on the Philosophy of

VITAL MOTION, SENSATION, AND THOUGHT;

Comprehending also a vast number of facts not accounted for by the physical sciences. Many of these phenomena—hovering as they do along the mysterious confines of visible existence—have, to many minds, assumed spectral forms, and have never ceased to be the terror of the ignorant. It has been the object of our labors to exhibit the relations of these phenomena to existing laws of Matter and Mind, and thus to enlarge the domain of accredited science. The following statement will comprehend the general subjects treated of in the Lectures.

1. ELECTRO-PHYSIOLOGY, or the relations of Vital Electricity to the Animal Functions.
2. RELATIONS of Mental to Vital Action, and to the distribution of the fluids in animal bodies.
3. PHILOSOPHY of the Causes of Disease.
4. POWER of Man to resist cold, contagion, and the various outward agents that generate disease.
5. PHILOSOPHY of the effects of Remedial Agents in the treatment of disease, and the comparative efficacy of physical and mental agents.
6. RATIONALE of Sleep, Dreaming, Magnetic Coma, Somnambulism, and Clairvoyance.
7. IMMORTALITY of the Soul.
8. NATURE and Relations of Spirit and Matter.
9. RELATIONS of Truth to Freedom and of Error to Slavery.
10. THEOSOPHY, or the Intercourse of Man with Spirits.

The Editor has lectured to large and intelligent audiences in New York City, and in many of the large cities and towns in the New England and Middle States.

OPINIONS OF THE PRESS.

The aim of Prof. Brittan is to give a scientific basis to the vast range of facts which have hitherto been veiled in inscrutable mystery, and thus exciting the astonishment and often the terror of the ignorant. His discoveries have attracted the notice of medical men, who regard them as contributions of great importance to the healing art.—*Jersey City Telegraph, March 19, 1850.*

We have had the pleasure of attending Prof. Brittan's lectures on the vital and mental functions, in Clinton Hall, New York, and were much struck by the wonderful experiments he furnished in illustration of his philosophy. Mr. Brittan is known far and wide as a bold and comprehensive thinker, and an eloquent speaker. While his ideas are beautifully and poetically expressed, the facts which he brings forward to substantiate his theory are pungent and convincing.—*Brooklyn Daily Eagle.*

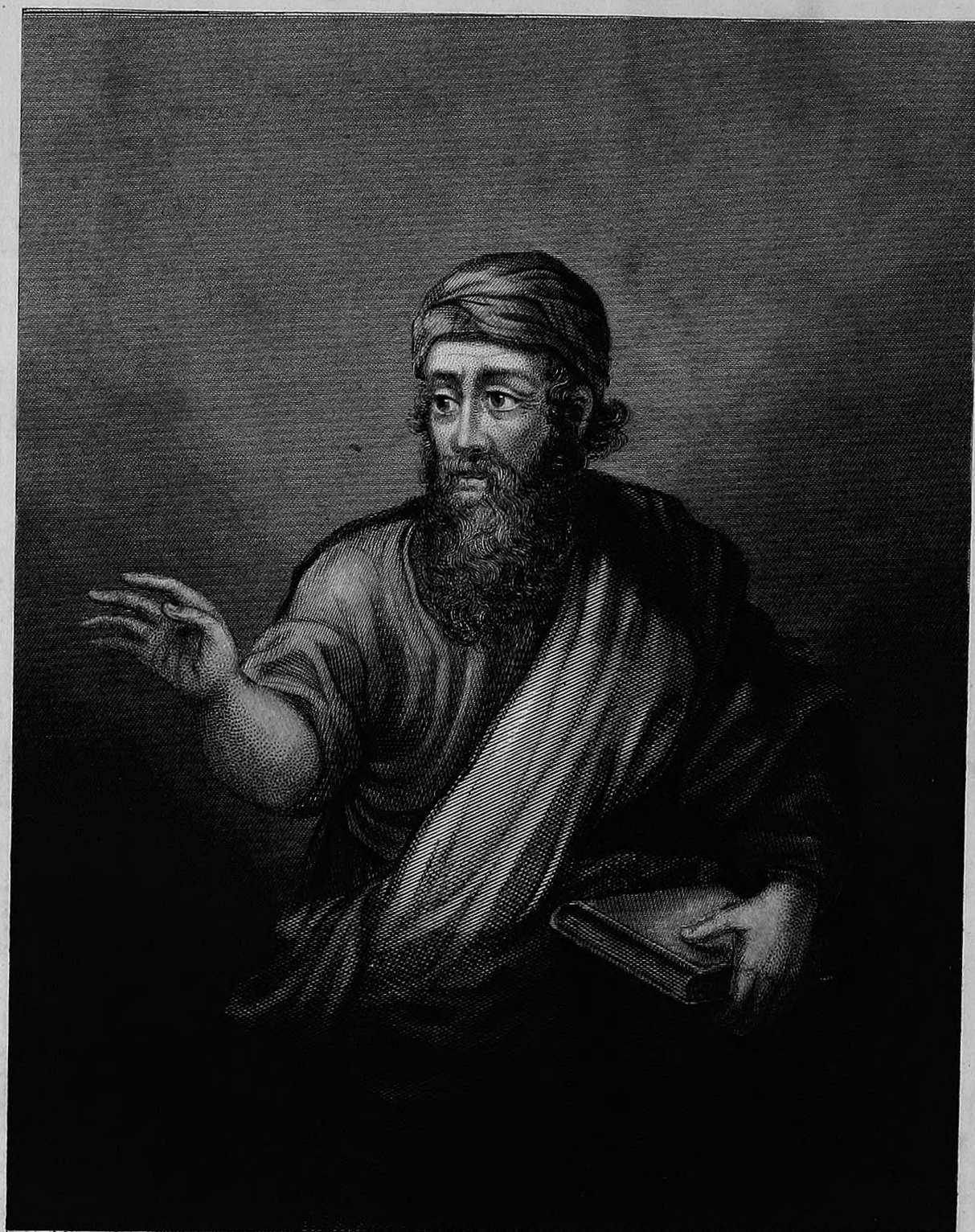
Prof. Brittan develops his theory with great simplicity and clearness. He is an earnest and eloquent speaker, and has the happy faculty of illustrating the most profound ideas to the comprehension of a popular audience. It must not be supposed that his lectures are taken up merely with new theory; on the contrary, they abound in practical appreciations of the deepest interest and importance.—*New York Sunday Despatch, March 20, 1851.*

Mr. Brittan's theory is that mind has a direct power over electrical agencies, by which means physical effects can be produced. He illustrates this view by a large variety of examples, drawn from the accredited records of science, as well as from his own private experiments. The lectures are novel and instructive, whatever may be thought of the views they aim to enforce.—*New York Evening Post, Feb. 28, 1850.*

Prof. Brittan, it must be admitted, is a gentleman of education, talents, and an orator of no ordinary pretensions. Whether the auditor is prepared to sympathise at length or otherwise, he advances a crowd of ideas in the highest degree of intellectual spirituality of which the mind is susceptible, and calculated to enlarge and elevate the area of human knowledge. No cultivated mind can fail to be interested in his lectures.—*Waterbury American.*

When not necessarily employed in our Editorial duties, we shall be pleased to speak on the subjects referred to in this connection, wherever the friends may require our services.

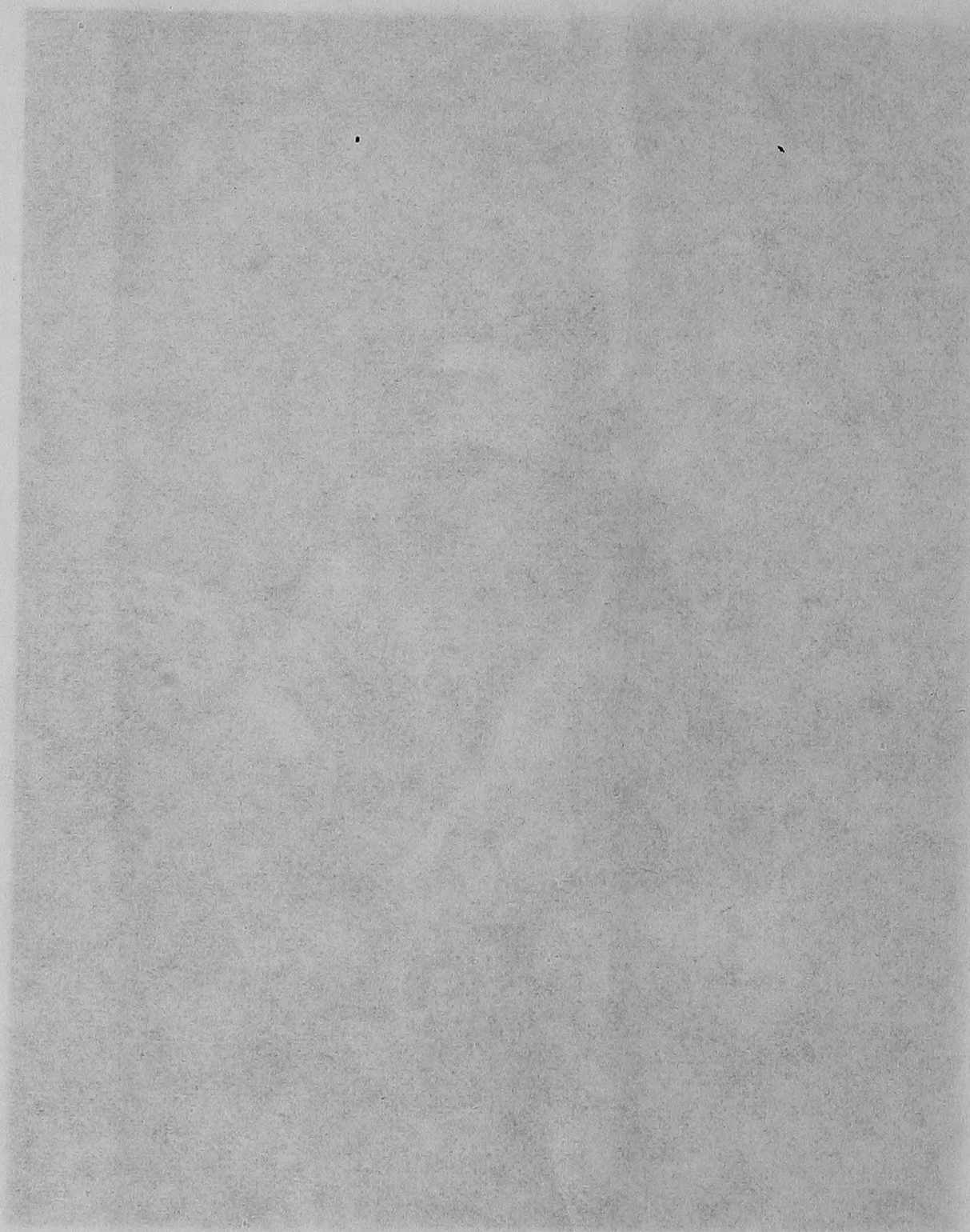
S. B. BRITTAN.



W. L. Ormsby Sc.

PYTHAGORUS.

Engraved for the Shetina.



CHAS. H. BROWN

ANCIENT AND MODERN SEERS.

BY A MYSTIC.

PYTHAGORAS.

BEAUTIFUL and holy youth of Samos! Godlike Pythagoras! whom in their own times men worshiped, with a tender reverence as an incarnation of the divine! whom philosophers and pious sages of succeeding ages have bowed down to with heartfelt homage! Would that I might present thy radiant features, through this faint outline, in so fair a light, as to draw the men of even these irreverent days to listen to thy wise and lofty teachings, to contemplate and follow thy blameless and holy life!

No being was ever more highly esteemed, more truly and profoundly revered, than this "*long-haired Samian*," and even men themselves, wonderfully great and good, celebrated his life; as Iamblichus and Porphyry, Diogenes Laertius and Cicero.

Iamblichus, himself, called by the Platonists that succeeded him "*the divine*," thus commences his "Life of Pythagoras":

"Since it is usual with all men of sound understandings, to call on divinity, when entering on any philosophic discussion, it is certainly more appropriate to do this in the consideration of that philosophy, which justly receives its denomination from the divine Pythagoras. For, as *it derives its origin from the divinities*, it cannot be apprehended without their inspiring aid. To which we may add, that the beauty and magnitude of it *so greatly surpasses human power*, that it is impossible to survey it by a sudden view; but one can alone gradually collect some portion of this philosophy, when, the Gods being his leaders, he quietly (with serenity) approaches it."

To give the details of this Pythagorean philosophy, however,

does not come within the compass of our plan; we only have space for a brief sketch, derived chiefly from the work of Iamblichus, of this exalted and divine SEER.

In perusing any modern history of the mighty sages and prophets of the past, especially of the Grecian, Persian, Hindu or Chinese nations,—Heathens and Pagans as they are modernly termed — a certain base and narrow Jewish jealousy, that vitiates the whole narrative, and utterly destroys our confidence in the narrator, is always to be taken into account. And there are many so styled Christians, professed admirers and disciples of the divine Jesus or Joshua of Nazareth,* truly with little if any understanding and appreciation of his simple and beautiful life, and of his earnest and unpretending character, who make it an especial duty to detract from the high repute of all other sages and teachers; to question their motives; *doubt the record of their lives; deny their miracles*, and villify their characters: calling them “cheats” and “impostors,” — thinking thus to exalt the fame of the “holy youth of Galilee,” at their expense. Even the pious and liberal Fenelon in his “Lives of the Ancient Philosophers” is not wholly free from this narrow prejudice. Such a course, — too common as it is, — must be regarded by all high-minded and earnest men, as simply vile and contemptible. And yet, the character and reputation of the divine Socrates,—the “golden lipped” Plato,—of the pious and devoted prophet of Arabia, of Swedenborg (the Seer,) and other God-sent “Providential men,” have suffered more, with the ignorant and superstitious herd, from this meanness and falsehood in the advocates of the popular Theology, than from any other cause. God inspired and sent Mohammed into the world as well as Moses; and the Platonists of Greece and Rome had, it may be, similar reasons for calling Pythagoras “the child of the Divinity,” as the Christians of Rome or America for calling Jesus “the Son of God.”

Pythagoras was born some six centuries before Jesus, probably, B. C. 586, on the island of Samos, and, in common with all remarkable teachers and prophets,—the demigods of the world—

*“Jesus” is merely the translation of the Hebrew name “Joshua,” by which the Nazarene prophet was always called in his life time.

he was regarded as the offspring of deity — the son of Apollo. “Indeed,” writes Iamblichus, “no one can doubt that the soul of Pythagoras was sent to mankind from the empire of the God of wisdom (Apollo) either being an attendant on the God, or *co-arranged with him in some other more familiar way* ;* for this may be inferred from his birth, and the all various wisdom of his soul.” And a Samian poet sings :

“Pythais, fairest of the Samian race
Bore, from the embraces of the God of day
Renowned Pythagoras, the friend of Jove.”

His name literally signifies, “declared or foretold of Apollo,” from “*πυθων* Apollo,” and “*αγορευειν* to declare,” although Aristippus the Cirenæan uses *αγορευειν* in the sense of “uttering an oracle ;” and says, that “he was named Pythagoras, because he pronounced oracles as true as those of Apollo.” Iamblichus, however, gives the following account of his name and birth, To Mnesarchus, the father of Pythagoras,—“who came to Delphi for the purposes of merchandise, with his wife not yet apparently pregnant, and who inquired of the Deity concerning the event of his voyage to Syria,”—the Pythian oracle† foretold,—“that his voyage would be lucrative and most conformable to his wishes, but that his wife was now pregnant, and would bring forth *a Son, surpassing in beauty and wisdom all that ever lived, and who would be of the greatest advantage to the human race, in everything pertaining to the life of man.* But, when Mnesarchus considered with himself, that the God, without being interrogated concerning his son, had informed him by an oracle, that he would possess an illustrious prerogative and *a gift truly divine*, he immediately named his wife Pythais from her son and the Delphi prophet, instead of Parthenis, which was her former appellation, and he called the infant, who was born after at Sidon in Phœnicia, Pytha-

*This will remind the reader of the popular doctrine of the divine and human nature of Christ, mystically blended, and of the incarnation of the Godhead.

†The Pythian priestess is supposed by many to have been a subject of animal magnetism, extremely sensitive and clairvoyant. See “Martineau’s Letters from the East” on Egyptian oracles, &c.

goras ; signifying by this appellation, that such an offspring was *predicted to him by the Pythean Apollo.*"

In regard to his training, it is recorded, that "he was educated in such a manner as to be fortunately the most beautiful and god-like of all those that have been celebrated in the annals of history. On the death of his father, likewise, though he was still but a youth, his aspect was most venerable, and his habits most temperate, so that he was even revered and honored by elderly men ; and turned the attention of all, who saw and heard him speak, on himself, and appeared to be an admirable person to every one who beheld him. Hence, it was reasonably asserted by many, that *he was the son of (a) God.*" "He was also adorned by piety and disciplines or studies, by a mode of living transcendently good, by firmness of soul, and by a body in due subjection to the mandates of reason. In all his words and actions, he discovered an inimitable quiet and serenity, not being subdued at any time by anger or laughter, or emulation, or contention or any other perturbation or precipitation of conduct ; but he dwelt at Samos like some beneficent divinity, (daimon.) Hence, while yet a youth, his great renown having reached Thales at Miletus, and Bias at Priene, men illustrious for their wisdom, it also extended to the neighboring cities. To all which we may add, that the youth was everywhere celebrated as the *long-haired Samian*, and was revered by the multitude as one *under the influence of divine inspiration.*"

In his eighteenth year, under the rule of the tyrant Policrates, with a rare wisdom for any youth, foreseeing, that, under such a government, he might be hindered in his studies, we find him seeking the society of Pherecydes, of Anaximander the natural philosopher, and especially of Thales at Miletus. But Thales, after communicating to him his own wisdom, advised him to take a voyage to Egypt, and form the acquaintance of the Memphian priests and priests of Jupiter there, freely confessing "that he was neither naturally nor by exercise endowed with those excellent prerogatives, (peculiar gifts ?) which were so vividly displayed in the person of Pythagoras."

While in Sidon, on his way to Egypt, we find him in the company of the descendants of Mochus, the physiologist. With

them, doubtless, he confirmed his notions concerning a system of pure diet; of the effect of a simple and proper regimen on the development and action of the soul; of the necessity of temperance and simplicity in living to the health and purification of the spirit. The foundation of all religion and virtue indeed rests here; and Pythagoras, with a wise and holy discrimination, regarding it as degrading for a man of piety to live to gratify the palate and pamper the body, employed only those articles of food that had no disturbing influences on the spiritual nature, and, living on fruits and vegetables, as we have recorded of Swedenborg in a former article, rejected animal food, and whatever over-nourishes the body or stimulates the animal nature. Beans, though a vegetable, were excluded for this reason probably; and this, doubtless, is the true explanation of the so long vexed question of the Pythagorean antipathy to beans, and *not* the fact of their being employed as ballots in voting, and thus typifying the strife and warfare of the political world, in which philosophers should not mingle.

In Egypt, Pythagoras remained two and twenty years, in the pursuit of divine truth; and,—as the publican Matthew records of the youthful Jesus—“he grew in wisdom and in favor with God and man,” till, at length, being taken by the soldiers of Camby-ses, he was carried captive to Babylon. In place of bemoaning his captivity, he formed a friendship with their Magi, and received instruction in the ancient learning of the Babylonians; and, as in Egypt he astronomized and geometrized in the adyta of the temples, learning the venerable mysteries of the Egyptian religion, so in Babylon he pursued music, mathematics and other studies. With these Magi he associated twelve years, returning to Samos in about the fifty-sixth year of his age.

“On his return to Samos,” as it is recorded, “being known by some of the more aged inhabitants, he was not less admired than before, for he appeared to them more beautiful and wise, and to possess a divine gracefulness in a more eminent degree. Hence he was publicly called upon by his country to benefit all men, by imparting to them what he knew.” He afterwards established a school in Samos, which was long after known as “the semi-circle of Pythagoras.” He also had a cave out of the city in which he

shut himself up night and day, for a long time together, for meditation and the study of divine mysteries. Owing to the indifference of the Samians to education, as it is supposed, he again left his native country, and journeyed to Italy, where he formed an association, or more properly *founded a community*; for in the words of Iamblichus: "On his arrival at Crotona, which was the noblest city in Italy, he had many followers, amounting, as it is said, to the number of six hundred, who were not only excited by his discourses to the study of philosophy, but also to *an amicable division of the goods of life in common*, from whence they were called *Cænobitæ*, (people living in common.) These indeed were such as philosophized. But the greatest part of his disciples consisted of hearers whom they call *Acusmatici*, who, on his first arrival in Italy, according to Nichomachus, being captivated by one popular oration alone, exceeded two thousand in number. These, with their wives and children, being collected into one very large and common auditory, called *Homacoion*, and which for its magnitude resembled a city, founded a place which was universally called *Magna Græcia*, (Pythagoras being a Grecian.) This great multitude of people likewise, receiving laws and mandates from Pythagoras as so many divine precepts, and without which they engaged in no occupation, dwelt together with the greatest general concord, celebrated and ranked among their neighbors among the number of the blessed. At the same time, as we have already observed, they shared their possessions in common. Such also was their reverence for Pythagoras, that they numbered him with the Gods, as some beneficent and most philanthropic daimon, (divinity.) "And," continues the biographer, "indeed a greater good never came, nor ever will come to mankind, than that which was imparted by the Gods through this Pythagoras. Hence, even now, the proverb of *the long-haired Samian* is applied to the most venerable man." Such is an early, perhaps the earliest instance in the world, of a community, successful and prosperous, as well as cultivated wise and virtuous.

It is recorded of him, also, that inspiring their citizens, who had long suffered under oppression, with an enthusiasm for liberty, he was the instrument of restoring the cities of Crotona, Sybaris, Catanes, Rhegium, Agrigentum, &c. &c., to freedom and inde-

pendence, and established laws and institutions whereby they became more prosperous and flourishing. "He also," says Iamblichus, "entirely subverted sedition, discord, and party zeal, not only from his familiars, (friends) and their posterity, for many generations, as we are informed by history, but, in short, from all the cities in Italy and Sicily, which at that time were disturbed with intestine and external contentions. For the following apothegm was always employed by him in every place, whether in the company of a multitude or a few, which was similar to the persuasive oracle of a God, and was an epitome and summary as it were of his own opinions : *'That we should avoid and amputate, or cut off, by every possible artifice, by fire and sword, and all various contrivances, from the body, disease ; from the soul, ignorance ; from the belly, luxury ; from a city, sedition ; from a household, discord ; and at the same time, from all things, immoderation or excess.'*"

Of his mysterious influences over men, and over irrational animals ; of his remarkable insight and prophetic vision ; and of the wonderful works and miracles recorded of him, we come now to speak in conclusion. Of his spiritual vision, it is recorded by Iamblichus that "Empedocles also appears to have obscurely signified this about Pythagoras, and the illustrious and divinely-gifted conformation of his body above that of other men, when he says :

"There was a man among them (Pythagoras,) who was transcendent in knowledge, who possessed the most ample stores of intellectual wealth, and who was in the most eminent degree the adjutor of the works of the wise. For when he extended all the powers of his intellect, *he easily beheld every thing, as far as to ten or twenty ages of the human race.* Simplicius, in his Commentary on "Aristotle's Treatise On the Heavens," has the following concerning the Samian Seer and his wonderful powers : "All things are not commensurate with each other, nor is every thing sensible to every thing, (or to every one,) even in the sublunary region. This is evident from dogs who scent animals at a great distance, and which are not smelt by men. How much more, therefore, in things, which are separated by so great an interval, as those which are incorruptible from the corruptible, and

celestial from terrestrial natures, is it true to say, that the sound of divine bodies is not audible by terrestrial ears? But if any like Pythagoras, who is reported to have heard this harmony, (the harmony of the celestial spheres,) should have his terrestrial body exempt from him, and his luminous and celestial vehicle, and the senses which it contains purified,* either through a good allotment, or through probity of life, or through a perfection arising from sacred operations, such an one will *perceive things invisible to others, and will hear things inaudible by others*. “The soul has three vehicles, one etherial, another aerial, and the third this terrestrial body. The first which is *luminous and celestial, is connate with the essence of the soul, and in which it alone resides in a state of bliss in the stars*”—This will remind us of the theory of Swedenborg, and of our own Davis, in regard to the spiritual or celestial body, as derived from their heavenly visions.

Of the power of his divine spirit and celestial character on mankind, we have an instance even while he was a youth of eighteen summers. At that period of his life, by the advice of Thales, “he embarked for Egypt, through the means of some Egyptian sailors, who, very opportunely, at that time landed on the Phœnician coast under mount Carmel, in whose temple Pythagoras, separated from all society, for the most part dwelt. But the sailors gladly received him, foreseeing that they should acquire great gain by exposing him to sale. But when, during the voyage, they perceived with what continence and venerable gravity he conducted himself, in conformity to the mode of living he had adopted, they were more benevolently disposed to him. Observing, likewise, that there was something greater than what pertains to human nature in the modesty of the youth, they called to mind how unexpectedly he had appeared to them on their landing, when from the summit of Mount Carmel, which they knew was more sacred than other mountains, and inaccessible to the vulgar, he leisurely descended without looking back, or suffering any delay from precipices or opposing stones; and that when he came to the boat, he said nothing more than, “are you bound for Egypt?”

* See Andrew Jackson Davis' account of the process of passing into the superior condition.

and further, that on their answering in the affirmative, he ascended the ship and sat silent the whole time of the voyage, in that part of the vessel where he was not likely to incommode the occupations of the sailors. But Pythagoras remained in one and the same unmoved state for two nights and three days, neither taking food, nor drink, nor sleep, unless perhaps as he sat in that firm and tranquil condition, he might sleep for a short time, unobserved by all the sailors. To which we may add, that when the sailors considered how, contrary to their expectations, their voyage had been continued and uninterrupted, as if some deity had been present; putting all these things together, they concluded that a divine daemon had in reality passed over with them from Syria into Egypt. Hence, speaking both to Pythagoras and to each other with greater decorum and gentleness than before, they completed, through a most tranquil sea, the remainder of their voyage, and at length happily landed on the Egyptian coast. Here the sailors reverently assisted him in descending from the ship; and after they had placed him on the purest sand, they raised a kind of temporary altar before him, and heaping on it from their present abundance the fruits of trees, and presenting him as it were the first fruits of their freight, they departed from thence, and hastened to their destined port. But Pythagoras, whose body through such long fasting was become weaker, did not oppose the sailors in assisting him to descend from the ship, and immediately on their departure ate as much of the fruits as was requisite to restore his exhausted strength."

Concerning the instinct of a previous existence, which—although to the eye of reason it seems more a mysterious phantasy, or even a morbid idiosyncrasy, than a real experience—many men of fine genius have felt, Iamblichus observes "Let this, therefore, be one specimen of his piety, which also we have before mentioned, that he knew what his soul was, and whence it came into the body, and also its former lives, and of those things he gave most evident indications." The professed admirers of Jesus of Nazareth, so many of whom have an unshaken belief in the "prior existence" of that remarkable being, will here find new confirmation to their faith. To his power over the irrational animals we can only allude here. Meeting the Daunian bear, that had done

much injury to the inhabitants, it is said, "that having gently stroked it with his hand for a long time, he fed it with maize and acorns, and compelling it by an oath no longer to touch any living thing, he dismissed it. But the bear immediately afterward hid himself in the mountains and woods, and was never seen from that time to attack any irrational animal. Perceiving likewise an ox at Tarentum feeding in a pasture, and eating among other things green beans, he advised the herdsman to tell the ox to abstain from the beans. The herdsman, however, laughed at him, and said that he did not understand the language of oxen, but if Pythagoras did, it was in vain to advise *him* to speak to the ox, but fit that he himself should advise the animal to abstain from such food. Pythagoras therefore approaching the ear of the ox, and whispering in it for a long time, not only caused him then to refrain from beans, but it is said that he never after tasted them." Those, who have a firm belief in the stories contained in the Hebrew Scriptures, will easily receive this account, as it is much more credible, that a being like Pythagoras should speak with intelligible influence to the ox, than that Balaam's ass should turn and rebuke the sinful prophet. As absurd as it may seem however to the skeptic, it is given as an historical fact, that this ox lived for a long time at Tarentum, near the temple of Duno, where it remained when it was old, and was called the sacred ox of Pythagoras. It was also fed by those that came to it with human food." It is also recorded that "Likewise when he happened to be conversing with his familiars about birds, symbols, and prodigies, he was said to have brought down an eagle that was flying over Olympia, and after gently stroking it, to have dismissed it. Through these things, therefore, and other things similar to these, he demonstrated that he possessed the same dominion as Orpheus, over savage animals, and that he allured and detained them by the power of voice proceeding from the mouth." Concerning his spiritual vision and miraculous power, we can speak but briefly in conclusion. On one occasion, a ship was seen sailing on with a prosperous wind, when Pythagoras observing it, predicted that it would be merged in the sea, and described its shipwreck, which took place as he had foretold. It is narrated, also, by his venerable and wise biographers, that he

foresaw that there would be a speedy earthquake, from the peculiar taste of the water of a well whence he had been drinking; and his prediction was soon verified. To use the words of Iamblichus: "Nearly all the historians of his life confidently assert, that in one and the same day he was present at Metapontum in Italy, and Tauromenium in Sicily, and discoursed in common with his disciples in both places, though these cities are separated from each by many stadia (or furlongs) both by land and by sea, and can not be passed through in a great number of days. This is accounted for by supposing that "he passed over rivers and seas and inaccessible places like one walking on the air as Abaris, his disciple, on the dart of Apollo (ray of light.) Doubtless, however, it was his spiritual or celestial body, that was in Tauromenium in Sicily, while his physical form remained at Metapontum in Sicily.

It is interesting to the Christian to learn, that the same miracle, repeated by Jesus of Nazareth, of "walking on the water," is recorded of *the long-haired Samian*, nearly six hundred years before the time of *the Savior*; and, that he also calmed the tempestuous waves and soothed the waters of the angry seas, that his disciples might safely pass over them. And we shall be reminded of the same holy prophet of Galilee, and of the voice heard at his baptism in the Jordan, by the story told of the divine Pythagoras, ages before, that in crossing the river Nessus, with a large company of his disciples and friends, a clear voice from the stream was heard to speak distinctly, by all present, saying, "Hail! Pythagoras!"

Certain persons in Metapontum wishing that they could have the treasure, with which they supposed a vessel to be freighted, that was just sailing into port, Pythagoras told them, that they would only have a dead body. His vision proved correct, for such was the only freight of the vessel.

The story of Paul of Tarsus on the island of Melita and the viper, is brought to our mind, as we read how in Sybaris, the "divine Pythagoras," with his wonderful power over animals, caught a deadly serpent, and after a while let it go "and felt no harm;" that also, in Tyrrhenia, he took in his hands a small serpent or viper, whose bite was fatal, receiving no injury there-

from. And, as says the historian "*Ten thousand* other more wonderful particulars, likewise, are uniformly and unanimously related of *the man*; such as infallible predictions of earthquakes, rapid expulsions of pestilence and tempests, instantaneous cessations of the effusions of hail, and a tranquilization of the waves of rivers and seas, in order that his disciples might easily pass over them." "And, as these are acknowledged to be true, and it is impossible they should have happened to a man, they consequently think it is clear, that what is related of Pythagoras, should be received as pertaining to a *being superior to a man, and not to a mere man*. This is also the meaning of their enigmatical assertion, that man, bird, and another third thing, are bipeds." For the third thing is Pythagoras. Such, therefore, was Pythagoras on account of his piety, and such was he truly thought to be." Very similar to this, is the view of popular theologians in regard to the founder of Christianity" as a being superior to man, and not a mere man."

We can not close without a passing reference to the teachings and philosophy of Pythagoras. Great seers, prophets, and sages naturally gather around them, in all ages and among all people, admirers, friends, and disciples; and thus form parties, sects, or schools. Thus Christians are, or profess to be, of the school of Jesus. Thus Zoroaster, Confucius, Calvin, Luther, Emerson, Davis, Parker, have originated new parties or school.

Pythagoras, journeying into Italy, founded what is called the Italian school or denomination. And pages might be filled with the names only of his *distinguished* disciples, many of whom are well-known by their teachings to the modern scholar; and Damon and Pythias, (or Phintias,) who gave the world the sublimest example of tender faithful friendship, were Pythagoreans. We find among them a strong belief in immortality, so that it is recorded of a certain servant of Pythagoras, that "having returned to the Getæ, (his own people,) after he had heard the discourses of Pythagoras, he gave laws to them and exhorted the citizens to fortitude, *having persuaded them that the soul is immortal. Hence, even at present, all the Galatians, and Trallians, and many others of the Barbarians, persuade their children that the soul can not be destroyed, but that it remains after death,*

and that death is not to be feared, but danger is to be encountered with a firm, manly mind."

It is also said of the Pythagoreans "that no one of them either punished a servant, or admonished a free man, *while angry*, but each of them waited till his mind was restored to its former condition; for they accomplished this waiting by employing silence and quiet. Thus we have in Pythagorism the germs of good Quaker *Friendly doctrine*. And we find, also, the very central principle of Non-Resistance in it, for it was a saying of this ancient Philosopher, "*That it is much more holy to be injured than to kill a man,*" a precept long after repeated by Jesus, in the words: "Resist not the evil or injurious one, but, whosoever shall smite thee on thy right cheek, turn to him thy other also."

Concerning the followers of Pythagoras, Iamblichus declares "That their whole life is arranged with a view *to follow God*"—the Christian's aim:—"Be ye also perfect, even as your Father in Heaven is perfect."

If we should seek, however, the distinguishing characteristic of the philosophy of Pythagoras, it would be best expressed by the old phrase of "*sana mens in sano corpore*;" in making a sound mind and a healthy soul depend upon a pure, well regulated, healthful body. With Pythagoras, indeed, we find the great principles of Physiology, and of the natural laws that have been so ably developed in later times by Spurzheim, Combe and that school, most distinctly enunciated, and emphatically enforced. "And," to use the words of an ancient biographer, "*what is the most beautiful thing of all, he demonstrated that the Gods are not the causes of evils, and that diseases and such things as are the calamities of the body, come from the seeds of intemperance or excess.*" The necessity of a pure and simple diet to the serenity, health, and true happiness of the soul,—a principle that lies at the base of all morality, spirituality and religion,—was always faithfully inculcated by this divine philosopher. According to Iamblichus, "He rejected universally all such food as is flatulent, and the cause of perturbation, but he approved of the nutriment contrary to this, and ordered it to be used, viz: such food as composes and compresses the habit of the body. But he altogether rejected such food as is foreign to the Gods, because it

withdraws us from familiarity with the Gods." "He likewise exhorted men to abstain from such things as are an impediment to *prophecy*, or to the purity and chastity of the soul, or to the habit of temperance, or of virtue. And lastly, he rejected all such things as are adverse to sanctity, and which obscure and disturb the purities of the soul, and the phantasms that occur in sleep." "Separately, however, he forbade the most contemplative of philosophers, and who have arrived at the summit of philosophic attainments, the use of superfluous and unjust (?) food, and ordered them never to eat anything animated, (animal food) nor in short to drink wine, nor to sacrifice animals to the Gods. And he himself lived after this manner, abstaining from animal food, and adoring altars undefiled with blood."

"In short, he was the cause to his disciples of the most appropriate converse with the divinities, both when they were awake and when asleep; a thing which never takes place, in a soul disturbed by anger, or pain, or by pleasure, or by any other base desire, or defiled by ignorance, which is more unholy and noxious than all these. By all these inventions, therefore, *he divinely healed and purified the soul, resuscitated and saved its divine part, and conducted to the intelligible its divine eye, which, as Plato says, is better worth saving than ten thousand corporeal eyes; for, by looking through this alone, when it is strengthened and clarified by appropriate aid, the truth pertaining to all beings is perceived.*" "With respect to generation also, the Pythagoreans are said to have made the following observations. In the first place, they thought it necessary to guard against what is called untimely offspring; for neither untimely plants, nor animals are good, but prior to their bearing fruit, it is necessary that a certain time should intervene, in order that seeds and fruits may be produced from strong and perfect bodies. It is requisite, therefore, that youth and virgins should be accustomed to labors and exercises, and appropriate endurance, and that food should be given to them adapted to a life of labor, temperance and endurance. But there are many things in human life, which it is better to learn at a later period, and among these is the use of venery. It is necessary, therefore, that a boy should be so educated, as not to seek after such connection as this, within the

twentieth year of his age. But when he arrives at this age, he should use venery rarely. This however will be the case, if he thinks that a good habit of body is an honorable and beautiful thing, for excess and a good habit of body, are not very much adapted to subsist together in the same person."

Pythagoras was the father of Mathematics and Geometry; and all remember the wild delight with which he was transported, on solving the problem that the square of the hypotenuse, in a right angled triangle, is equal to the squares of both the sides.

Equally renowned was he as an Astronomer. It is an historical fact, that the Copernican theory is but a revival of the system of Pythagoras, and that, so many centuries before the Christian Era, he taught that the earth was round, and that the earth and planets revolved around their central sun; he first demonstrated also, that the morning and evening star was the same. Like Swedenborg, the renowned Samian professed to visit the spiritual world, and hold converse with departed spirits, and described the condition of Homer, Hesiod, and others, there. And his pure, holy and divinely wonderful life make it impossible to doubt his sincerity. Of music he was the most distinguished patron and cultivator, not only inventing an instrument to measure musical intervals and the lyre, but using the influence of divine harmony, as a spiritual medium, to elevate and educate the soul. And yet, though too modest to take the name of wise man, (or σοφός,) used by others who preceded him — preferring the name of philosopher (φιλοσοφος) a lover of wisdom — yet so profound was the reverence and strong the faith of his disciples in their divine teacher, that "αυτος εφη" ipse dixit or "He said so," was sufficient proof to their minds, of the truth of any proposition. Here we are reminded of the Christians faith in their teacher. And yet, with all his modesty, he was conversant with every science, and at home in every part of wisdom's wide domain. "He knew everything and was right in everything." In Geometry, Mathematics, Astronomy, Music, Physiology, Temperance, Vegetable diet, Communism, Immortality of the Soul, Magnetism, Clairvoyance, Prophecy, he was an adept discoverer and leader. Such, in all too faint and meagre outline, was THE DIVINE PYTHAGORAS OF SAMOS.

Dedham, March, 1852.

THE INSTINCT OF PROGRESS.

BY JAMES RICHARDSON, JR.

When the poor worm feels his old coat growing too narrow for his free growth and expansion, and finds that he must have more room in which to develop himself, he neglects his food, forgets all other instincts, and is uneasy and restless till the desired change be accomplished. So, forever, the earth-worm man, if true to his divinest instinct, is never content with the forms and methods and customs of the past, that confine him in their straitened limits, and restrain his free motion and development, but seeks new forms in which to expand himself. The old no longer satisfies him, he desires the new. The known ceases to suffice him, the unknown tempts him forward, and, as he goes continually onward and upward, the restless spirit cries out upon the past, "Vanity of vanities, all is Vanity." And yet, as we listen to this restless cry, how apt are we to regard the wise preacher of the Hebrews as a discontented and unsatisfied soul, "seeking rest and finding none;" and to condemn, in no measured terms, that spirit of unrest, of never-ending and never-successful SEEKING, which he manifests.

It has been the custom to regard any discontent a man may manifest respecting his position and circumstances, and his physical or mental condition, as worthy of censure and rebuke; to look upon all, who are in any way restless and unsatisfied, as either foolish or impious, and to consider the man who is contented and mentally inactive and at a *stand-still*, satisfied with what he has and with what he is, as alone wise and good. That not only a man must not desire a better position, a more comfortable house, finer grounds, a more elevated and influential sphere; but more especially, that he must not seek a truer Theology, a more perfect Religion, a purer Church a more reasonable and consistent Philosophy, or a

loftier Morality. That to cry out with a dissatisfied spirit, as he passeth through the various forms and ceremonies and modes of faith about him, "Vanity of vanities, all is vanity" is the weakness of an unstable nature. That any endeavor, any wish even, to modify his theology is but a foolish weakness — that it is heresy to over-step the bounds of his creed, or to go beyond the narrow pale of his sect; impiety to throw aside, or doubt even, the old book; irreverence to question the old priest; infidelity to forsake the old church; and very blasphemy to receive any new or further revelation. That if a man is born a Catholic among Catholics, a Catholic he must always continue to be, no matter how much new and brighter light may dawn in upon his soul to lift him above his present darkness. That if he is born a Calvinist among Calvinists, or a Unitarian among Unitarians, he must remain so through eternity, no matter how much farther, deeper, and higher he may see, or how earnest may be his aspirations after something truer, better and happier. If he has begun life a Baptist, he must die a Baptist; if he was born a Mohammedan, a Mohammedan he must die; if he was at first a bigot and an ignoramus, he must live on a bigot and an ignoramus still; if he is born a brute and a slave, a brute and a slave he must remain forevermore.

A man who has belonged always to the same party,—he is respectable. A man, who has been always firmly and unchangeably bound to one sect, is quite venerable. He who has never gone beyond what he was first taught, or advanced beyond his earliest notions of truth; who has stood still at the very point where he first started; who has never grown a single inch beyond his boyish stature; who has progressed in nothing; who has never gone forward and reached upward, but has remained forever the same, fixed, stationary, rigid, immovable and lifeless;—he alone is the man to be admired and respected,—the one most honorable, most venerable, most worshipful. To think what always has been thought, that is praiseworthy; but to reach forward to *new ideas, and thus to enlarge the sphere of human thought and knowledge*, is altogether unpardonable; and to outrun his party, or outthink his sect is damnable. He must rest content with things as they are; take the world, its customs, its institutions, and its

beliefs, as it is, without any exertions, any expectation, any thought even of improving it. "Choke up the little stream, lest it flow on and grow into a mighty river. Dwarf the tree into a poor, stunted bush. Drug the child, lest he shoot upward into a man. Check the ever active, progressive, thinking mind, lest it outgrow our creed, our sect, our party, or our church. Stint and crush, if need be, the aspiring spirit and the expanding soul. Perish all fresh, living thoughts, all new ideas, lest our old musty notions, our rotten institutions, our ancient and moldy doctrines, be overshadowed and destroyed." This is the view, far too commonly felt, expressed, and carried out in the conduct and lives of men. "Let the full grown man keep on the boy's jacket, no matter how much it may fetter the free action of his limbs, no matter how tight and chafing it may be to his expanded muscles, or how awkwardly his long arms may protrude the scanty sleeves. Keep the coat — the coat is old and time-honored — then keep the coat, though the man be fretted and worried—aye! though the *man* be destroyed. Keep the form, the institution, the creed, whether the man's soul can be expressed in it or not. *Aye! keep the form and the creed, though the soul perish.* Give the grown up man the childish toy, the infant's rattle still, and let him content himself with these; they sufficed him once, and why not now." "That house is small and inconvenient; a man six feet high cannot stand up in it without stooping; the windows are but sorry loopholes in the wall, and let in too little light for him to see." "What matter, his fathers lived there, let him rest content; is he better I pray you than his fathers?" "It is old and rotten, it has been mended and patched till it can be repaired no longer, and the elements of nature must soon sweep it away. The house is no longer tenantable." "What godless irreverence for ancient authorities, for the wise and good of past generations! Impious man! was not that house built by your pious grandfather?" "But the sills are decayed, the posts are failing, the building is falling into ruins." "Then perish in its ruins; *better perish with the old than live in the new.*"

Such is the tone of the popular thought, such is the popular doctrine, and the popular life. With such a philosophy as this in the world of action and of business, where would have been our

Manufactories, our gigantic Steamers, our Railways and our Telegraphs, with the stimulus to life and activity they have given to man; with the comforts, the luxuries, the blessings they have brought in their train? Where all our discoveries, inventions, and improvements in the physical sciences and useful arts of life? Where would have been the outward culture,—the intelligence? Where would have been this glorious and ever-increasing civilization, that spreading over earth like a garment of light, is continually beautifying, elevating, and ennobling, more and more, this world of ours? And can we consent to be men in Science, Gods in the wonderful creations of Art, and mere children, infants, ignoramuses, in morals, religion and theology—in the knowledge of our minds and souls, and in lofty and spiritual wisdom, as the popular rule would make us?

I thank God that this is an impossibility! I thank God, that you can not build a Railway for the *physical* man to advance more swiftly on, without adding greater speed to thought, and quickening, by the diffusion of ideas, and the extension and reciprocal interchange of knowledge, the progress of the *spiritual* man. That every invention in Art gives us a new proof of the divine power and wisdom in man, and thus humanizes and enlarges our Religion. That the discovery of every new law of the Universe increases our knowledge of the great Law-giver, and thus widens and deepens our piety. That every advancement made in Science, which is the understanding and interpretation of Nature and her revelations, advances our acquaintance with the *Omniscient* Author of Nature; and that thus art and true piety, science and religion must, despite all opposition of ignorance, bigotry, and fanaticism, move forever hand in hand. That even the narrow-minded conservative and the very bigot himself, sees and feels the truth of this, their frequent bitter hostility to the progress of science and art, and to the advancement of philosophy sufficiently proves. And he who thus stands forth in opposition to the advancement of science and philosophy, and to all progress in morals, theology, and religion,—who chooses to remain where he is, without moving onward and enlarging his sphere of vision, widening his field of thought and attaining to higher and nobler views, and fuller and more extensive knowl-

edge, seems to me a full grown man in the little coat and breeches of the boy, that are everywhere bursting out, revealing his poverty and his nakedness; or like a swathed and swaddled infant, sprawling on the ground, that can neither stand nor go save in leading strings, tickled still with the noise of his shaking rattle, and delighting still to be fed with pap from the spoon of the nursery priestess. And surrounded by such, we feel ourselves among imbeciles or savages. And whatever may be their circumstances and condition, and the outward and apparent civilization of their lot, they but resemble those barbarous chiefs, that the traveler sometimes meets in the wilds of benighted Africa, their heads adorned with the plumed hat of some plundered English officer, and their unclad shoulders glistening with shining epaulettes, but they themselves, despite their foreign adornments, naked, imbruted, ignorant and savage still. Such are the men who have nothing of their own,—no inward convictions of right, no living principles of truth to depend on,—but only the authority and traditions of the past and dead.

But however much the world—and that most worldly portion of it, the popular church—may censure this restless and unsatisfied spirit, this desire of progress, this *Moulting Instinct of the Soul*, that is ever aspiring after greater freedom, wisdom, and excellence; and however much it may exalt that inactivity of thought, that fixedness and rigidity, and that reverence for the past and its authority, that stands in the way of all advancement, we shall endeavor to show that this dissatisfaction with the past—this discontent with our former views and opinions,—with the ancient theology, the old sect, the worn out and insufficient philosophy—is not only *natural, noble and praiseworthy, but that it is necessary to all real improvement and progress.*

And first: we say this dissatisfaction is *natural*.

As the infant grows into the child, as the child blooms into the youth, as the youth ripens into the man, he looks back with a smile of derision, with a sneer of contempt, or it may be with a tear of regret or pity upon the ideas, the pursuits, and the ambitions of his former state.

He says, with Paul of Ephesus, “when I was a child I thought as a child, I spake as a child, but when I became a man I put

away childish things." With him too, "he counts himself not to have apprehended" or learnt all things. The chrysalis in its silken tomb has no desire to be again the poor crawling worm of the past, but is longing and preparing earnestly to spread its mystic and beautiful wings and soar aloft. The child never looks backward with the wish to be an infant again. And the youth scorns the childishness of those early days, and looks forward and presses onward to be a man. The man derides the ignorance, the crudities and follies of his youth. And, if the old man longs for youth again, it is no earthly rejuvenescence that he craves, but the pure, serene and immortal youth in the Spirit-land, to which he is ever advancing. Man's eyes are not placed behind, that he should look backward, nor is his head like the brutes bent down to the earth, whence he sprung; but his eyes gaze forth from his forehead, and his face looks ever onward, and turns upward to his destined Heavens. And thus, is it natural for man to be dissatisfied with the past and old, and reach forward to the future and the new. The infant drops the old accustomed toy, when the new plaything is within his grasp. The child soon tires of the old play and the well-thumbed book. The smart little boy of the nineteenth century, true to the age in which he lives, plays horse no longer, nor mimics the rattling stage in his sports, but now he plays Railroad and sets up Telegraphs. And so the man, the real *live man* of active mind and soul, is never content with his present, but aspires ever to a higher, nobler future. The pictures that pleased his eye so much but yesterday, to-day seem coarse and soulless daubs. The music that so lately charmed his soul, as he comes to hear some deeper, grander harmony, some more thrilling melody, seems now but a poor discord. The writings that delighted him but one short year ago, and the preacher that stirred the very depths of his spirit then, seem now, perhaps, stale, flat and unprofitable, for he has gone beyond them now. "Milk for babes," he says; "Strong meat for grown men!" What nourished his soul once, feeds it now no longer. And so his appetite rejects with loathing that which it craved of yore. The old book is thrown aside: "dust to dust, ashes to ashes." The old coat of theology or philosophy has become too strait and narrow for him; he has all outgrown it now. Thus the child discards, or breaks

in pieces the old toy ;—the youth is ashamed of the child's play ;—the man of the youth's folly. The living scholar tires of the stereotyped and musty folios of the past ; the thinker wearies of the old philosophy that fails to satisfy his queries ; and the earnest seeking Divine is sick at heart of the foolish old theology of Jewish Savages, and of the Dark Ages. So *natural* is it for man to look forward and upward,—to be discontented with the old and past, and to seek for something newer, fairer, and better in the future. And still and forever, “the eye is not satisfied with seeing, nor the ear filled with hearing,” neither will the nature of man consent to be limited or restrained by any bounds. Put the active child to play in the narrow ground, and he sighs for the field ; give him the field, and he is soon through the fence, into the streets, and over the whole town. He can not be contained in any limits. Tell the youth of quick and generous mind, that he must not open this book and hear that preacher, and though he knew of neither book nor preacher, and cared for neither yesterday, yet, before to-morrow he will have heard and read them both.

The desires and aspirations of man are as illimitable as the Universe. The old boughs are still strong, perhaps, and bear fruit, but the ancient moss covers them, and decay already threatens them ; then let the young limbs grow with greener foliage and larger, fairer fruits. Because I have a cottage now, is it any reason why I should not have a palace by and by ? The more anxious the youth is to have a silver watch to-day, the more likely he will be to want one of gold to-morrow. Because I have learnt so much of truth this year, I am not content. What I *have* known makes me eager to know *more*. Still the unknown provokes my mental appetite,—excites my knowing faculties as their natural food and stimulus ; and I am better prepared and more strongly incited by what I have learned and thought this year, to learn and think the more next. It is not enough for me to see France and England, I must visit China and Japan also. After I have examined the moon through the telescope, I want to see Jupiter and Saturn all the more. I am restless in the limits of the old knowledge. The old science refuses to satisfy my questionings. In my new strawberry-bed, I am not content to set out the old unproductive roots, with meager berries, that the old

gardener cultivated, but I must plant new kinds with more prolific and mammoth fruitage. Calvinism was my book of A B C's. Among the Baptists I perhaps was taught to spell. Unitarianism was my School Reader, where I learnt to help myself to knowledge, but I found a world of books beyond all these. A sect that seemed wise and liberal enough yesterday, to-day is found to be one-sided, and foolish, and narrow. The soul outgrows all sects, all creeds, all philosophies, makes and unmakes them at its pleasure. They are but the cast-off skins of the caterpillar and *the soul grows at every moulting*. Thus it is not only *natural*, but *noble* and *praiseworthy*, to feel the vanity of our past opinions and past experiences; to be discontented with what we have been, and with what we are, and to reach forward to something higher and fairer in the future. And, however the stationary, unprogressive and bigoted may condemn and anathematize,—the world, in its inmost heart, cherishes those who enlarge the sphere of human knowledge,—its great thinkers and reformers,—its distinguished inventors, and its world-renowned discoverers, as the noblest of the race. Admiring posterity reverences their memory, and History, in its immortal records, deifies them as the Heroes of the World. Copernicus, Galileo and Newton, with their new System of the Universe, and their new revelations of its laws, are held up to our admiration; while the memory of their opponents or persecutors has fallen into quick decay. The fame of our American Channing grows with the growing years, and his glowing words of new and higher truth are extending throughout the civilized world; while the old drivellers of ancient and moldy creeds, who were so bitterly hostile to his teachings, are dying out of our memory with their decaying faith. And Columbus, who left an old world to seek a new, is held in deathless remembrance; while the nameless navigators, who remained behind, are buried in oblivion. The history of Socrates is immortal; yet will you tell me who were his poisoners, and what their occupations? And can you repeat to me the names of those old Pharisees who crucified Jesus? Praise me not then for my adherence to a time-worn faith, or an ancient and fashionable theology;—for the fixedness of my views and the unchangeableness of my opinions. Blame me rather for my want of mental activity and

spiritual advancement. Commend in me no false consistency;—the consistency of remaining always the same in my opinions, theories, and belief. *The only true and worthy consistency is that of constant improvement, perpetual never-ending progress.* If I am to be respected and applauded for any thing, I would be for that. In all things but theology man dares always to desire the new. The pious old lady loves the new cap-crowned bonnet, but, strange to say, she hates and curses the new and higher and purer Religion. Away with your old theories, your antiquated notions that the world is rapidly outgrowing; that the true soul has already outgrown. Away with your moldy philosophy, your tattered creed, your musty system of ethics and philosophy. I will be fettered no longer by your parties, your sects, your leaders and chief-priests, or by your tyrannic “POPULAR OPINION.” I will be no longer tied down by your formulas and dogmas, by your antiquated customs and conventional usages—

“Old opinions, rags and tatters,
Get you gone—Get you gone!”

I will be henceforth free to think, to speak, to act. Free to follow the truth, untrammelled by human fashion, unfettered by ancient notions and systems, “where’er she leads the way.”

Do not let us indulge in any dread of “freedom of thought,” nor fear that the enfranchised mind shall lead us astray,—shall carry us to a fabulous perdition. For the mind is created, inspired and directed by the great God; and if the mind could lead me to perdition, I am not afraid but that I should reach through hell to heaven. But fear not, there is no danger in the advance of thought. *Ideas, opinions, can not damn the soul, even should they prove false. Slavery, confinement, the repression of thought, the destruction of mental activity,—of mental and spiritual life—that is damnable; its free growth and progress—that is saving.* “This is the damnation,” says Jesus, “that light hath come into the world, and men love darkness rather than light, because their deeds are evil.” The tree that grows in the open sunlight and free air of heaven, is vigorous, beautiful and fruitful. Confine it, dwarf it, crush it down, and its vigor, beauty and glory are gone. And so with the fettered and enslaved mind; it becomes poor, and mean, and meager; narrow, distorted and deformed,

degraded darkened, and almost extinguished in intellectual night. Look around you and see if this be not the case. The *intelligence of man is a breath of the Almighty, and man himself, like nature, is a fact of God*; a creation, a revelation of the divine mind; then fear not its freest, fullest development. In such free and full development does it alone manifest itself most truly and most nobly. Neither dread the destruction of old systems, institutions and forms of faith, for the good can never die—

“’Tis but the ruin of the bad,
The wasting of the wrong and ill,
Whate’er of good the old time had
Is living still.”

Aye! must live forever! The old dead leaves must fall before the fresh, new foliage can start into luxuriant life, and the tree can grow and bloom and fruit afresh. Every time the old dead leaves fall, and the young foliage puts forth, the tree renews its youth and strength, its beauty, and its glory. The old house, now tottering, must come down, before the new and nobler edifice can be erected. The more thoroughly the land is cleared, and the deeper it is ploughed, the more flourishing and abundant will the new crop be. Then away with these groundless fears at the destruction of the old and the coming of the new. Put not your new cloth into an old garment, your new wine into old bottles, but “put the new wine,” says Jesus, “into new bottles, that both may be preserved.” I have always found, that when I trembled for the results of mental freedom, and feared that new views and new theories would bring destruction in their train, that my still beclouded mind was troubled by some scarecrow of old superstition, or frightened by some bugbear phantom of ancient error, or time-honored absurdity. Then let old opinions be exploded, let ancient systems perish, but let the new spring up more vigorously from their decaying beds, till man be enfranchised forever from the slavery of Error and of Wrong.

Onward move the earth and planets and great sun himself, through the infinite regions of space. Onward move the streams to their destined sea; upward grow the trees; and so the human world moves ever onward, and grows ever upward. Mankind is just beginning to perceive that *the great, eternal, all-powerful*

law of the Universe and of the Soul is "progress," and this must forever put an end to all sectarianism and bigotry. Put the seed into the ground, then, quietly and without fear, for it will spring forth and grow upward to the heavens. Without anxiety, aye, joyfully, scatter your great ideas and earnest thoughts,—those living seeds of eternal truth—into the seed field of the world, and no indifference, opposition, or hostility,—no power in the Universe, can prevent them from springing forth, and shooting upward, and spreading throughout the nations.

“From out the little fountain,
 There swells a mighty tide,
 Upon whose broad and crested waves
 The broods of commerce ride.
 And on the wing'ed tempest
 A little seed there flies,
 Whose roots strike down, whose giant arms
 Reach upward to the skies.
 And so the little slighted truth,
 At length more mighty grown,
 Shall fill the nations with its power
 And make the world its own.”

Superstition, ignorant bigotry, and intolerance, trouble me not, for I know that, sooner or later, the truth *I* see shall be seen by *all*; that the great ideas I may chance to hold, the noble principles I am blessed to cherish, shall, ere long, be received in the hearts of men everywhere; and that, as civilization and intelligence increase in the world, large, liberal, and noble views of God, of man and of religion, shall flourish with them, by the eternal and glorious necessity of PROGRESS.

“They may veil their eyes but they can not hide
 The sun's meridian glow;
 The heel of a priest may tread thee down
 And a tyrant work thee woe;
 But never a truth has been destroyed:
 They may curse it, and call it crime,
 Pervert and betray, and slander and slay
 Its teachers for a time,
 But the sunshine aye, shall light the sky,
 As round and round we run;
 And the truth shall ever come uppermost
 And justice shall be done.”

THE TRANSITION AGE.

FROM AN UNPUBLISHED POEM.

BY THOMAS L. HARRIS.

I.

Ope, Tyrants ! ope the gates of hell again ;
 Bid War and Pestilence ride darkly forth ;
 Stain with her children's blood the shuddering Earth :
Man's universal heart transfix with pain :
 Loose from the Northern hills
The huge, Barbarian avalanche ; and cast
 Pale Famine's gathered ills,
 Like winter on the blast.
Crush beneath Atalantean loads of wrong,
 The Poor, lest they should rise :
Strengthen with arms, and gold, and buttress strong,
 Your crumbling Anarchies :
Pierce, with the blinding spear, Thought's sun-like eyes,
 Lest men should see the heavens o'erflow with light ;
 Drown with shrill, clamorous lies,
 The harmonies of Love, the Archangel-trump of Right :
Lift, if ye dare, the awful Cross on high,
 And crucify HUMANITY thereon ;
While an unnatural gloom usurps the sky,
And the dead Past comes forth and reigns—like Death alone.
 Do—but do all in vain.
 The avalanche and the rain
Quicken the buds of Life that sleep in earth.
 Humanity shall rise !
 Swift lightnings pierce the skies ;
The last long Sabbath morn of Time come forth !
 Humanity shall rise and live forever,

Throned in the might of its sublime endeavor,
Divine, harmonious, free, in glorious Spirit-birth !

II.

What am I, a frail reed,
Drooping beside the sounding sea of Time,
That I should strive to cheer Earth's hour of need,
With Prophecy sublime?—

* * * * *

God made his Prophets Poets in the Past,
Foretelling harmony with voice and lyre ;
He makes his Poets Prophets now at last,
Pours the bright Future o'er their lips of fire ;
Making the Soul His trumpet-voice to break
The ancient Night with swift, electric breath,
To scatter hopes like morning stars, and wake
Humanity from death.
Put off the sandals of thy base desire ;
Arouse thy heart to feel, thy eyes to see ;
In worship bow, in holiest faith aspire ;
From the dim time-world silently retire,
Then learn what is, then known what Heaven hath willed to be !

III.

We rise, up-borne by flame-like inspirations ;
The body — fading cloud — beneath us dies.
Sphered Continents of Light, divine Creations,
Homes of the Immortal on the vision rise.
We hail from far the beatific Nations ;
We stand among the ancestral generations,
The People of the Skies !
Below, the Earth through golden exhalations,
Glow like an Isle in some far Indian sea.
Splendors and Loves, and calm Transfigurations,
Rulers of Heaven's divine Humanity ;
O'er each Hesperian height,
Lead in harmonious march the Immortal Sons of Light.
They call, they call, from far !

Each like a spheréd star !
 Let us go up and join the array of these,
 " The Cloud of Witnesses."
 Called from Heaven's wide extremes, they go
 Up to its inmost shrine ; their faces glow
 With hope for Earth, now crushed beneath its last great Wo.

IV.

Lo ! the great Temple, burning from afar,
 As if in every ray was fused a star ;
 As if the sunrise in its glorious dome
 Was born, and made its sempiternal home !
 It is the Temple of the Ages, wrought
 With traceried sculptures of Immortal Thought.
 'Tis the Shekinah, shadowing forth to view,
 The Infinite Beautiful, and Good, and True !
 There reign, in mild supremacy of love,
 Th' Hierarchal Rulers of the realms above.
 There in the calm divine of peace, await
 The mighty Angels of delivering Fate,
 'Till the GREAT HOUR shall lead them radiant forth,
 To ope the gates of Morning on the Earth.
 Banner and crest droop low ! We enter there
 And pause, entranced like flames that rest in purple air.

V.

The mortal History of immortal Man,
 Shines, pictured on that time-revealing dome.
 Each glorious Spirit, who since life began,
 Hath poured out thought or blood to rear a home
 For Earth's fraternal Peoples, and to span
 The Race with Freedom's sun-bow, hath a throne
 'Neath that far shining arch, and sits serene thereon !
 Angels of Light ! they rest, entranced in vision,
 Fronting the Infinite with god-like eyes.
 Angels of Beauty ! picturing the elysian
 Repose and peace of new eternities.
 Angels of Harmony ! in whose high cadence,

Heaven's mystic music finds a living voice,
 Angels of Gladness! lifting urns of fragrance,
 Saying, oh, blessed ones, rejoice, rejoice!
 Angels of Worship! who, in pure communion
 Of love and wisdom, silently adore.
 Angels of Strength! majestic in their union,
 With Infinite Will: thus mighty evermore.
 Poet, and Saint, and Sage, who patient bore
 The cross, and drank the cup of deadly pain;
 Who left their words and works upon the shore
 Of Earth when they ascended;—like a rain
 Of lightnings,—like an earthquake,—like a strain
 Of seraph-music,—like a prophecy,—
 Man's fettered mind and heart to thrill, inspire, and free.
 There wait they, consecrate, serene, divine;
 The dawning of the New Earth's Eden time,
 In mild omnipotence of virtue strong,
 With silent prayer uplift, "How long, O, Lord! how long!"

VI.

A voice — a silence — then a rushing blast —
 The invisible PRESENCE of the GODHEAD passed,
 And on that Angel Host its Inspiration cast.

* * * * *

Hear the departing Hymn.
 Henceforth the Seraphim
 Shall dwell with Man, on Earth's love-blossomed shore;
 And Man, with spirit-eyes,
 Shall see the eternal skies
 Ope to his longing heart, and close again no more!

ELEMENTS OF SPIRITUAL SCIENCE.

BY S. B. BRITTAN.

CHAPTER VII.

RELATIONS OF MENTAL TO VITAL MOTION.

The anatomy of the human body and the functions of its several organs constitute an interesting and profitable study which neither the many have pursued nor the few sufficiently appreciated. But the whole subject of the organic structure of man—comprehending the relation and dependence of its various parts—without the knowledge of the vitalizing, sensorial and motive powers, strikes the mind like the obscure image of an unilluminated presence, scarcely revealed amid the gloom of its own shadows. To protect the mariner who sails in dangerous waters, it is not enough to build a lighthouse and leave it unlighted. Shrouded in the gloom of midnight the unconscious navigator may strike on the invisible rock, and in a moment the fragments of his frail barque float away over the sullen sea. Physiology and Anatomy, as hitherto taught in the schools, are but the outward structure without the inward light that reveals its mysteries. The mere physiologist, who knows little or nothing of the laws of mind and its capacity to produce physical effects, is left to study the organic functions at best by a dim and uncertain light, and his investigations will scarcely save him from some fearful and perhaps fatal violation of the laws of life. The great problems of our being are left more essentially in the dark by the anatomist, who only presents us with the bare frame-work of a splendid temple, on whose altar the fire is extinguished and from whose shrine the divinity has departed.

So intimate is the relation between the body and mind that they

act reciprocally and powerfully on each other. Especially does the mind exert a mighty influence, for weal or woe, over the body. The mental and vital action are so inseparable that every silent emotion and unspoken thought leaves its image — dim and shadowy it may be — on the organic structure. The vital fluids flow fast or slow, as the mind is excited or is permitted to repose. The great thoughts of the poet and the orator quicken the blood in their veins, and accelerate the pulsation in millions of human bosoms. The heart of the poor exile leaps at the thought of his country and the memory of his home. The patriotic deed, and word, and thought even, strike the chords of life till they vibrate with a strange and ungovernable energy. How does Love play on the heart-strings! And how mysteriously the little thought—to which a vocal utterance was denied—finds its way down into the heart; and then moves invisibly over the mental deep, till the vital waves rise high and crimson the cheek of beauty!

The fact is confirmed by universal experience that the functions of life are influenced — accelerated, retarded or arrested — by the mental action on the bodily organs. And as disease has its origin in a disturbance of the vital forces, and consequent derangement of the circulation, we at once discover the importance of mental harmony to physical health. Many persons become diseased from believing they are so already. In a highly nervous organization the action of mind may be so intense, and the body so easily impressed, as to generate any conceivable form of disease in this way. Any powerful mental impresssion will generally leave its image, more or less perceptible, on the physical constitution. Thus a jealous, unsocial or melancholy disposition, will be likely to occasion billious derangement. Extreme fear, anger or any other violent passion, will expose the system to spasmodic attacks; while an anxious, sympathetic and restless state of mind will inevitably induce nervous diseases.

Not alone in the diseases generated by disturbed mental conditions, but in the very conformation and development of body, and in the expression of the countenance, do we perceive the power of mind over its corporeal vestment. So completely and indelibly does the soul stamp its image on the body that, in every lineament of the face, the practiced physiognomist may trace the

revelation of some attribute of the mind. The prevailing thought and sentiment of the man are, in general, sufficiently manifest even to the most careless observer. Some nerve vibrates at the gentlest touch of thought, and our secret emotions are incarnated in our muscles. The spirit of kindness wreaths the face with smiles. Hatred can not conceal its ugly visage behind a wall of flesh, but hangs it out for the world to look upon. While the man—shut up in his earthly dwelling—vainly imagines that his real nature is unknown and will remain concealed, at least until his house tumbles down, he is unconsciously tracing his secret history on the outer walls of his habitation, where it may be seen and read of all men. The eyes especially are the windows of the earthly tenement through which we perceive the disposition of the occupant, and the character of the guests he is wont to entertain. The contracted, selfish and bigoted man presents you a diagram of his soul in the acute angles of his face; while in the frank and generous expression, and the curved lines that arch the expansive brow we read the certificate of the only nobility that claims the authority of Nature and the seal of God.

The philosophy of the mind's action on the body has hitherto received but little attention from scientific men, and few have even a vague conception of its paramount importance to physical health and life. I conclude, therefore, that my observations on the subject may not be out of place in this connection.

It is well known that in all animal bodies a variety of chemical changes are perpetually going on, and that the slightest action of the vital batteries has the effect to disengage electricity. Thus every process, conducted in the living laboratory, evolves the very agent on which the process itself depends; for it is conceded by many profound electricians that all chemical changes—whether occurring within the sphere of organic existence or in the realms of unorganized matter—depend on electric action. Hence digestion, respiration, and indeed muscular motion, as well as the several secretory and excretory processes of the body elaborate a form of etherealized matter, which may be called animal or vital electricity.*

*Baron Von Reichenbach, in his work on Dynamics, gives numerous illustrations of what he is pleased to term the *Od* or *Odic* force, which he regards

This is exceedingly rarefied and readily permeates such objects as are good conductors. It moves with inconceivable rapidity and power among the particles of grosser substances, changing their atomic relations, and determining in all living bodies the molecular changes on which their conception, growth and decay are made to depend. Not only is this ethereal aura, the proximate cause of vital motion, but the mysterious and diversified phenomena of sensation are properly referable to the multifarious excitements of the same agent. The animal electricity thus evolved is believed to constitute the circulating medium of the nervous system, and, of necessity, the motive and sensorial power of the body whereon the functions of the organs depend. The relations of vital electricity to sensation and voluntary motion are easily explained. A few feeble rays of light, reflected from the surface of any foreign object, so disturb the ethereal agent that pervades the optic nerve as to make an impression on the sensorium. The soul's interpretation of that impression constitutes thought. The sense of hearing results from a similar electrical disturbance on the auditory nerve, occasioned by the vibratory motion of the atmosphere; and the other senses admit an explanation on the same general principle. Thus all feeling and all action, are seen to depend on a succession of electrical disturbances. When the excitement occurs at the extremities of the sensor nerves—as when you place your finger in the fire—it is the means of conveying information from the external world to the soul. When this agent is first excited at the brain, by the act of volition—as when you speak or walk—the impulse follows the nerves of motion, and is made to express and accomplish the purposes of the mind.

This leads me to observe that, among all the agents which have power to act on and modify the electrical conditions of the body,

as essentially different in its nature and effects, from electricity and magnetism. We have no interest in merely verbal distinctions; and whether the observations of the Baron, on this point, shall be ultimately sustained by the discovery and acknowledgment of an independent force in Nature, remains to be seen. We entertain the opinion, however, that many of the phenomena he describes, as illustrative of the Od force, can be directly referred to certain electrical conditions; and while we are strongly disposed to question many of the conclusions of the author, we still esteem his book as one of great value.

there is not one that exerts a mightier influence than the mind itself. Having a direct control over the immediate cause of vital motion, it affects the distribution of all the fluids, and determines many of the physiological changes that occur. The mode of this connection, between the mental and vital action, will admit of a philosophical explanation. It is well known that electricity accelerates the motion of the fluids. If you discharge an electric current through a siphon while a stream of water is passing, the water will be driven out with great force, moving in the direction of the electric current. That the distribution of vital electricity has the same effect on the blood in the arteries, and on the circulation of the animal fluids generally, is equally true, and is confirmed by a long course of observation. A single fact will suffice to illustrate this point. In all surgical operations performed while the patient is in a state of physical insensibility, whether induced by magnetic coma or otherwise, the loss of blood is inconsiderable. In such cases, the mind's action being measurably suspended, the electrical forces are not disturbed and the equilibrium of the circulation is not materially interrupted. But when the same operation is performed on a conscious, sensitive subject, the mind is of course concentrated at the seat of the injury; the nervous forces and the blood necessarily exhibit the same tendency, and the patient is liable to bleed copiously, and perhaps may lose his life from excessive hemorrhage.*

With the foregoing facts and considerations before us, we can scarcely be at a loss to account for the influence the mind has on the body. Mind is enthroned above—is over all. The electrical medium is subservient, and in its distribution to the several parts of the system it conforms, in a very great degree, to the executive function of the mind. In speaking and singing it is discharged through the vocal organs; through the arms, when we use the implements of toil; and through the lower limbs in the function of locomotion. It is a trite but truthful observation that the exercise of any physical organ or member augments its size and strength; and I apprehend that the philosophy of these effects

* I am sustained in these remarks by the observations of Dr. Esdaile, physician to the British East India Company, and by others skilled in practical surgery.

may now be clearly perceived. The frequent electric discharges from the brain, through the members thus employed, occasions a correspondingly increased deposition of molecules in a given time. Thus the right arm of persons engaged in numerous industrial occupations is larger than the other. For the same reason the mechanic is distinguished for vigor of muscle, and the student for a powerful brain. The development of the human form is, therefore, measurably within the compass of our own powers; and a close attention to the principles herein suggested, with proper modes of mental and physical discipline, could not fail to develop the race up to a far more exalted and divine standard.

I am not unconscious of the power of the elements on man. I know that the fluids of animal bodies may be suddenly dissipated by the frost and the fire. But the mind, when misdirected, is not less fearful and mortal in its action. When for example a person is greatly terrified, the motive power is driven back from the surface to the brain, which is so powerfully surcharged as not unfrequently to occasion dizziness, sometimes temporary insanity, and we have well authenticated accounts of persons who have instantly expired, so terrible has been the shock occasioned by this violent tendency of the nervo-electric forces to the brain. That precisely this physiological change does occur, is evident from the following considerations:—First, the partial or total loss of muscular energy in the extremities, seems to demonstrate the absence of that electric agent on which all muscular power is made to depend. Second, increased motion in the region of the heart and the brain. The accelerated arterial action, and the intense cerebral excitement as evinced by the hurried and irregular character of the mental functions, furnish evidence not less convincing that the motive power is concentrated at the seat of life.*

The action of the mind on the hair of the head is very remarkable. It is said that extreme fear will cause the hair to stand

*Persons rescued from drowning often assure us that, under the apprehension of immediate death, the mind acts with such incredible rapidity that the whole history of the drowning man passes before him in a single moment.

erect. I know of no agent, artificially generated and applied, that will produce this effect but electricity, and can only account for so strange a phenomenon by admitting the identity of the nervous fluid and electricity, and ascribing its occurrence to the presence and concentrated action of this wonderful agent.

Powerful cerebral excitements have the effect to change the *color* of the hair. This has occurred in some instances in consequence of severe mental discipline, though the change when produced from this cause is usually more gradual. But suddenly—in a moment I had almost said—the raven locks of the terror-stricken have become white as wool. Mysterious as this change appears, and difficult as the problem it involves may be regarded, it may be susceptible of an easy and rational solution. It is doubtless true, as has been observed, that all chemical changes are governed by electrical action. From an analysis of the hair we discover that sulphur enters largely into its composition. Under the influence of strong mental excitement the vital electricity is concentrated at the brain. A powerful chemical action is thus produced, by which the oil containing the coloring matter of the hair is probably absorbed by the sulphur. It will be found that this change is most rapid where the mental-electric action is strongest. A single fact, illustrative of this principle, must not be omitted in this connection. While giving lectures in Worcester, Massachusetts, two years since, a lady suffering from severe physical derangement came to me for advice. She was a total stranger. Glancing at her head I discovered that the hair—over that portion of the brain wherein the phrenologists locate veneration and marvelousness—was almost white; while in the region of hope it was still dark as a raven's wing. Madam, said I, you have been fearfully excited on the subject of religion. She gazed at me for a moment, with evident astonishment, and then proceeded to say that she had been greatly disturbed by the doctrines of Father Miller, and on this account had formerly been an inmate of a *lunatic asylum*.

Numerous facts might be adduced to prove that a vivid impression on the mind is sufficient to generate the most aggravated maladies. Two or three well authenticated examples may be given in this connection. The facts are derived from undoubted

sources, and they are here introduced to indicate more impressively the great importance of preserving a quiet state of mind, under all circumstances, as one of the conditions essential to health. The first case offered in illustration of my idea, occurred during the prevalence of the cholera in 1848, and was thus related in the Covington, (Ky.) Journal:

“A lady in this city, who enjoyed ordinary health previous to the appearance of the prevailing epidemic, became alarmed on its advent, and suffered her mind to dwell upon the subject until she became exceedingly sensitive and nervous. Every case she heard of increased this morbid condition of the mind and body. Finally, on being told of the death of an immediate neighbor, she clasped her hands in agony and exclaimed, ‘My time has come!’ She then went to bed, and a physician was called in; but no effort could relieve her of the conviction that she had the cholera and would die. Subsequently, there were manifestations of cholera in the case, but the medical attendant has no doubt they were induced solely by fear. She died within three days.”

A still more remarkable illustration of the power of mind to produce disease, happened in the same year. The facts are extracted from the London Medical Times.

“A curious experiment attended with the most astonishing results, was recently tried in Russia. Four murderers were placed, without their knowing it, in beds wherein persons had died of cholera. They did not take the disease. They were subsequently told that they were to sleep in beds whereon some persons had died of malignant cholera; but the beds were new and had not been used at all. Nevertheless, *three of them died of the disease within four hours.*”

Thus we perceive that absolute contact with the very elements of infection were powerless to injure the body, while under the more certain and fearful action of mind the disease was generated—death suddenly evoked and his mission accomplished. Numerous cases of a similar character may be found in medical books and in the public journals, while innumerable examples occur whereof no record is made. Verily our boasted culture and the advantages of modern civilization are turned to a poor account if they do but render us more miserable. It is impossible to dis-

guise the fact that among savages and wild beasts disease is comparatively unknown, while civilized man is cursed with a thousand mortal maladies. It will be found at last that most of these are born of the mind. Ever does each passing thought move like an incarnate spirit over the chords of life, and horrible discords or beautiful harmonies awaken the soul as they echo through the mystical courts of its temple.

Men are startled when death approaches suddenly, and they pause to consider the reason of his coming. But few are conscious that in the thought and deed of every day, men solicit his untimely presence. The evil of which we speak — the influence of mental disturbances on the functions of life — is not most terrible where it is most strikingly displayed. To a certain extent — a fearful extent too — this evil is well nigh universal. Millions lay the foundations of wasting disease by yielding perpetually to violent impulses. A thousand trivial circumstances in the common affairs of life are permitted to disturb the equilibrium of mind, and the angry thought strikes harshly on the vital chords until the instrument is unstrung, and life's song on earth is hushed forever.

The power that can thus derange the body is not less competent to preserve it unharmed, or to restore the physical equilibrium when once it has been interrupted. We have heard of the wonders of faith and the power of imagination in the cure of disease, but of these agents we must speak elsewhere. In this place it must suffice to say that they are of more consequence to humanity than the whole *materia medica*. Therefore, give us knowledge in the place of nostrums, and faith for physic.

How strangely are we conquered by little things! The man who stood firm under the great calamity — braving the stormy elements like some great rock in the midst of the troubled sea; now, in an unguarded moment, bows low beneath the slightest breath of misfortune. Things so small that he would be ashamed to mention them, are his masters, and he their slave. I have seen a being in human form, raving as though he were possessed of a devil! and, on drawing near, I learned of the bystanders that Nature had not made his horse strong enough to bear the burden he imposed; and for this cause he was mad. An angry spirit

breathed on the fountain of life within, until the vital tide rose in one crimson flood and submerged the brain. *He died of congestion.*

I have been in many a domestic circle where the woman — whose mission should be to calm the little discords that break the harmony of social life — would lose the command of her temper every hour in the day. The most trifling incident was sufficient to arouse the war-spirit in the little citadel; and small missiles in the form of angry looks and words — possibly deeds — were hurled at any one, as though *all* had offended. Much the good woman wondered that *the children were cross*, and that she was *troubled with weak nerves*. And yet seldom indeed has any one lived thus, to the age of thirty-five years, who was not hopelessly diseased.

There is no security for the earthly tenement while the reckless occupant kindles a destroying fire within, and suffers the flames to run through all its apartments. If a man allows himself to be led by every wild impulse and erratic fancy, or if his disposition be like gun-cotton, he is never safe. His body becomes a kind of magazine, in which the passions frequently explode and shake the whole building. That man's house will not be likely to last long, and he should pay an extra premium for insurance. The importance of preserving a calm and equal frame of mind will be sufficiently apparent, if we but know and remember that the most frightful physical maladies result from disturbed mental conditions. Look at any person of ungovernable temper, who has reached the meridian of life, and you will find the body a wreck. The nervous system is a broken harp, hung in a tree that has been scathed by fierce lightnings. The harp is still swept by every wind of passion, and in the vibrations of each untuned string, a dismal spirit utters its mournful wail!

When a mind of vast capacity is lodged in a frail body, the intellectual faculties should be exercised with great caution and reserve; otherwise the brain will absorb all the vitality and the body will rapidly decline. One might as well put an immense engine into a slender vessel and proceed to test its utmost power in a rough sea as, in such a case, to give full scope to the mind. The consequences would be alike fatal.

I had a friend — an inheritor of genius. He was of a feeble frame but his mind was wondrously endowed. The spirit was informed by influx from spheres invisible and unknown. The angels spake through him, and mortals listened with astonishment. He was subject to rapt moods and gave birth to divine ideas. As we have seen the clouds that hover in the midnight sky suddenly break and pass away, revealing the glorious stars, so came the great thoughts to him! And then all the faculties of the mind awoke, and their action was solemn, yet beautiful and musical. To the inspired soul it seemed like the music of a great organ — so did the lofty dome and every meaner part of the spirit's temple shake at the sound. Under the action of that earnest spirit every heart-beat was like the tolling of a great bell in a frail, crumbling tower. At length the structure fell! And over the classic and beautiful ruins many watched and wept. Hushed was the tolling of the bell in the tower, — when the ear of faith caught the immortal song of triumph in the temple of God!

I would have no one forget or disregard his relations to this world; but the wrong — if there be a wrong — is at least greatly mitigated when the body is thus made an offering to the soul. A peculiar grandeur and a religious importance characterize the deed, and I dare not say that Heaven will dishonor the sacrifice.



SLEEP.—Man is susceptible of no condition that is more remarkable for its beauty and its mystery than sleep. The outward senses are sealed up, and our connection with the external world is severed. The eye and the ear are dull and insensible; our earthly plans are all forgotten; and the objects disclosed so vividly in our dreams, are discerned through an inward spiritual medium. Thus sleep is a temporary *death*. The frequent recurrence of this state prevents our becoming wholly absorbed with the affairs of earth. It disengages the mind, in a degree at least, from the scenes of its grovelling and its imprisonment. Angels come and lead us away to the very confines of mortal being, that we may stand for a brief season by the veiled portals of the invisible Temple, and question the radiant beings who frequent its courts and worship at its shrine.

S. B. B.

THE LIFE BEYOND.

BY C. D. STUART.

How vain, without that blissful faith,
In Heaven — beyond these fleeting hours —
The fairest dreams, and fondest hopes,
That make our path a way of flowers.

I have been taught by joyous birds,
When Spring was bright around, above,
To long for lands of fairer flowers,
For purer life, and deeper love.

I knew not, but the whispering leaves —
When Autumn made them sadly sere,
As Spring restored them — bade me feel
That I had other home than here.

That dream was fed by setting suns —
I knew the morning would restore —
And every day, but taught me still
Of time, when nights would be no more.

O, there were gentle spirit-tongues,
That cheered me when I grew forlorn,
And chid me for my faltering faith,
Upon the rosy breath of morn.

I can not doubt ! I feel — I know,
By all that hems this life around,
By all that's fair, or fondly loved,
That there is nought but bliss beyond.

Thy smile, O God, is beauty here,
It hues the earth, the cloud, the sea ;
I love them — but I look beyond,
And long at last for Heaven and Thee !

LAWS TENDING TO IMPROVE SOCIETY.

BY D. M'MAHON, JR.

We hear much of the gradual improvement and amelioration in the condition of mankind in the present century — many utter the most profound truths on this important subject — yet rarely does an individual appear on the world's stage and develope his theory by practical results. Occasionally we meet one who originates some sublime exemplification of the progressive movement of the age by proposing a measure fraught with real and lasting benefit, such as the homestead exemption and the like. Such a proposition too, when first started, is liable to be looked upon with distrust or horror ; and perchance your theoretical progressionist may be the first to combat it, with the most strenuous objections, on the ground of immorality, or its antagonism to the precepts of the Bible.

We also hear much of religious culture, but, on mature reflection, we are inclined to believe that the culture Society receives now is not religious in any true sense. The people are taught Idolatry ; and it is a sad truth that there is, even in the present century, as much idolatry in the Christian as in the Pagan world. Whether you take the doctrines of the Catholic ritual or the Scriptures of the Protestant church, you will perceive the deification of the one or the other by your professional Christians. Every thing appears to be tinctured with sect or dogma. It is impossible for us to discover why the Christian who deifies his bible is not as much an idolator as the heathen who burns his incense before his household image. It is surely attributing to the book what the Pagan attributes to his image. When you create an idol for man you violate the first law of society which is individualization, and we would rather that men should deify themselves than their idols ; because, in the one case, they exalt and indi-

vidualize themselves, while in the other, the individual is degraded and society is centralized by herding the people around their favorite image, to which every perfect attribute is awarded.

Let us inquire, what is this boasted theoretical society of which we hear so many discoursing? We have our own ideas about it, and a limited experience has taught us certain truths which may greatly tend, when established as laws, to improve the conditions of the masses. We may presume that the end of society is to effect a perfect state of Tribution and Retribution, wherein men will be influenced by love, to seek the pure, the truthful and the good, and where crime will disappear because its incentives are removed. This result is best effected when the Citizen is individualized, that is, when he represents in himself all the good elements which will constitute a society in our sense.

It is conceded, in our country at least, that that government more nearly assimilates itself to the perfect society which develops the right of the individual citizen. We allude to the Republic; and by parity of reasoning we assert that the Republic more nearly perfects itself when it is a government of checks and balances; or rather in proportion as the authority is removed from the centre, and is distributed. The curse of the Roman Republic was its centralism; the blessing and the adhesive power of the American Union will be found to consist in its distributive qualities. As the realms of the great First Cause are composed of systems upon systems moving in concentric circles and in harmony with each other, so, in our judgment, does the Republic harmonize itself the more that an independent action is caused apart from the common center.

Starting from these premises we suggest the passage of the following Laws which, we are led to believe, will benefit society by removing the causes of frequent antagonism.

1. The appropriation of Land to the Landless.
2. The election of all officers by the People; leaving to the President only the power to appoint Ambassadors and his Cabinet.
3. The abolition of all laws for the collection of Civil Contract Debts.
4. The abolition of the Hangman's Office.
5. Free Trade and Direct Taxation, and consequent economy in the administration of the Government.

1. A law giving limited quantities of the Public Lands to the actual settler, and restraining the holding of immense tracts by individuals, we consider — with the Laws of Homestead Exemption and the abolition of laws for the collection of simple contract debts — as of the utmost practical importance in the reorganization of Society, because they all tend to produce the planetary or individual action of the Citizen. They create for him household gods; they make him a conservator of laws because of his interest in the community. Tiberius Gracchus, two thousand years ago, nobly expressed himself on this subject when, in his character of Tribune, on the subject of the Agrarian Laws he said to the Roman people: “The wild beasts of Italy have their caves to retire to, but the brave men who spill their blood in her cause have nothing left but air and light, without any settled habitation they wander from place to place with their wives and children; and their generals do but mock them when, at the head of their armies, they exhort them to fight for their sepulchers and domestic gods, for among such numbers there is not perhaps a Roman who has an altar that belonged to his ancestors, nor a sepulcher in which their ashes rest.”

The heathen expressed in these words, sad truths — applicable even in our age — and had Tiberius and Caius Gracchus accomplished their mission 2000 years ago we, of this day, would have been centuries in advance of the ideas of the present age, for historians now assert that, the Roman Republic fell not because of its weakness or enormous size, but because of the absence of the individualization of the Roman Citizen, and the consequent centralization of all the springs and vital forces of the Republic.

An inalienable right to the soil individualizes the Citizen by making him independent of the future, for they are slaves who depend for their daily bread on the nod or pleasure of the favored few. Moses appears to have foreseen the curse of centralizing the land in the hands of the few when, in the years of the Jubilee, he ordained that every possession should revert to its original owner, notwithstanding he might have parted with it, and consequently, in the Jewish state, there never existed that abasement of the People which existed in other countries, wherein they ceased to be holders of land but were held as part of it. Were it not

for the fact that the title to the land in the kingdom of Great Britain is vested in the few, there would not be that misery which now almost depopulates portions of her domains; and not until the tenant right is fully established will Ireland recover her position among the nations of the earth.

LAND TO THE LANDLESS, must be the motto of this great Republic, or we are doomed. When land is now so easily obtained we do not appreciate this principle, but when that ease enables large capitalists to engross immense tracts of country — stopping settlements in districts except on their own terms — we should awake to a sense of its importance. The creation of a feudal landed aristocracy must be checked, but the creation of individual settling owners must be encouraged. By the passage of a Law, such as is here indicated, we put an end to one of the incentives to violate the social relations, by removing from the Citizen that poverty which is the mother of vice, and we thereby neutralize those antagonistical influences which promote crime.

2. The election of every officer by the People, leaving to the President only the power to appoint Ambassadors and his Cabinet.

Before the Constitution of 1846, in the great state of New York, all the appointments of administrative officers emanated from the executive power. That is now the rule with the majority of the States, and also with respect to the government of the United States. The result of the operation of these organic laws was seen in the utmost corruption around the central power, giving rise to what is well known in the political world as “office-seeking,” “office-decapitating,” &c., and creating a vast band of political lazaroni who were expectants of official favor — eager to bask awhile in its sunshine, that they might revel in ease and luxury. And when their political sun disappeared, they suffered a corresponding poverty which the more depressed them the longer they held their official positions, acquiring habits of idleness unfitting them for the nobler pursuits of industry, intelligence and virtue.

By the Constitution of 1846, the appointing power, in the state of New York, was taken away from the executive and vested in the People who elect their officers. The result was that the mass of men — earnest in pursuit of the “loaves and fishes” — were

seen no more haunting the shadow of the Governor. None of those vile, political influences were brought to bear to corrupt the executive of the State; he remained alone in a measure to devote his intellect to the performance of the duties of his office. The condition of the moral nature of man was improved in this, namely, that the temptations—formerly presented to him when seeking for office—to traduce the character of his fellow office-seekers, and to resort to bribery and corruption, were removed or greatly diminished; and henceforth, if one desired an office, he appeared before his neighbors and rested alone on his personal reputation. If such were the change with regard to the influences brought to bear upon the Executive, what has been the result of the election by the People? We unhesitatingly say that superior men have been chosen; and if, perchance, at one time or another, improper candidates have been fraudulently placed before the People for their suffrages, the minority vote recorded in their behalf has taught them a useful lesson.

What is now the state of affairs with regard to the executive power of the United States? Every corrupt influence is brought to bear upon it. Legislators are influenced from their states to pander to the political cravings of some supposed influential suitor. The Executive is moved by the Legislative power to do what his conscience tells him is wrong; and he must be more than mortal if he can withstand the temptation.

The secret of existing social wrongs is the influences surrounding the infractor; remove those influences and you will prevent the crimes we so much deplore. Few men are naturally depraved, and so great is the desire of mankind to meet with approval from the world that they will generally do right, unless influenced by some opposite cause which it is hard to resist; and, for the most part, such causes are the creations of Society.

It is in the power of Congress, at any time, to take away from the Executive the official appointments, and there is no necessity of an amendment of the Constitution for that purpose. The sooner that alteration is made by Congress the better for the nation. The present system is working a curse of centralization which, if not checked, will ere long absorb the rights of the different states, and will accomplish more than the efforts of any

foreign enemy to destroy the Republic. Principles, almost daily, are swallowed up in expediency.

There are now, it is estimated, in the United States about 250,000 officials; there are about 3,500,000 voters; the proportion, therefore, is one office-holder in fourteen. Many of these officials have families whose destiny is more or less influenced by their conduct; and when we consider that these heads of families generally procure their offices by the most contemptible and immoral influences, what a sad picture is presented to our view of the demoralizing nature of official life. The prospect is mournful and daily becomes more alarming. The legislator, forgetting his congressional duties, robs his constituents of his time and devotes it to seeking place and emolument for a favorite partisan; corruption stalks rampant through the land; fat jobs are given; state antiquated claims are raked up; all for the benefit of political tricksters and office-holders. Apply the proper remedy instead of permitting these acts of corruption to be carried on in the bureaus of the Executive, let them be done openly before the People and a stop will be put to these most unhallowed practices.

But we by no means presume that the elections by the people, as now conducted, are of the very purest character. Much improvement may and must be suggested, especially with regard to party nominations, before this corrupt bargaining for office, which takes place in cities, will be removed. Much depends on the individual elector to assert his privileges, and that exercise will be the more appreciated as he is the better educated.

3. The abolition of all Laws for the collection of Civil Contract Debts.

This proposition may excite alarm and be regarded by many readers as a most unheard of radicalism. Concede it to be a strange idea — this is an age wherein such vagaries do mostly grow luxuriant — the novelty of an idea is with many its best recommendation. But it is not put forward here on account of its novelty, but because we think it most salutary. We judge of things from their results. When a law or set of laws produce imperfect results, we proceed to amend them; if they are productive of no practical results, let us repeal them. In New York, for example, there are probably 6000 Lawyers, whose time is

profitably engaged in the practice of their profession. There are some 1000 Judges, Justices, and other officers who adjudicate upon the laws; perhaps 1500 Sheriffs, Deputies and Constables, who execute the judgments of the Courts, and some 50,000 suits pending in the Courts of Civil Justice. Then will not all this paraphernalia of justice produce splendid results? We find on examination that it does not; but on the contrary, the expenses of all this judicial arrangement more than over-balance the amounts collected. The results display its futility as a system.

Imprisonment for debt is justly considered a relic of barbarism. Nevertheless, it was the most efficient agent in the collection of debts, though it was enforced at the expense of all the finer feelings of our nature. When it was proposed to abolish that, in several of our States, the same objections were presented which, doubtless, will be urged against our proposition, namely, that it would unhinge all social relations. But the result has not verified the apprehension. We can not perceive any more cogent reasons for taking away the very means for the collection of debts than we can adduce in support of the present proposition. You take away from the creditor the most efficient means for enforcing his claim, and you in effect destroy his claim. And if taking away the chief means has not injured Society, who shall suffer if we remove the pitiful remnant that yet remains.

The objections to the repeal of the laws under consideration lie chiefly in our education. Slaves to habit and popular usage our lives are disfigured by their influences. But it is time to call wisdom from the future, not the past. We should consider the many beneficial results which would follow the abolition of those laws. This vast official machinery would be removed; the many perjuries which daily take place in our courts, would cease; the hostile feelings engendered by litigation, and the deprivation of witnesses and jurors of their time would be at an end. Every man in the community would find his true estimate in his reputation and his character. Leave men to depend on personal reputation and you incite them to honorable exertions. And when a man has once established a character for integrity he will be anxious to maintain his standing, and will not grow rich, as many now do, by numerous failures and defalcations.

When the laws for the collection of such claims are abolished, the people may provide for a public List, to be kept, of persons who do not perform their engagements. There are hundreds of merchants in the city of New York, who sell goods on credit to their customers, who never think of going to law ; who as a body would favor our proposition because of its policy ; and who would rejoice at such a public list. But, to be understood, we do not wish to abolish anything other than the right to collect by law debts incurred for the sale or purchase of goods and services, or claims of like nature. We do not wish to interfere with the arrangements of trusts, the loaning of monies on bond and mortgage, or with any other public engagement whatever.

4. We would abolish the Hangman's Office.

Upon this subject so much has been said by distinguished literary men that we apprehend nothing we can advance will illustrate it to any great degree. But we are surprised to see the advocates and opponents of Capital Punishment rely so much on biblical authority for the defense of their respective positions. The Mosaic dispensation has been quoted *usque ad nauseam* to sustain this most inhuman and, we say, demoralizing vengeance. We oppose Capital Punishment solely on the ground of the progress of society.

In those countries where the centralizing or despotic principle prevails, but little regard is paid to the individual citizen. Life is readily taken for the slightest crimes — as was formerly the case in Turkey, or the Barbary States. But in those countries where the citizen is the more individualized, his life is not taken without at least the forms of a trial ; and in such countries as England and the United States, where the rights of the citizen are abstractly acknowledged, if not practically enforced, the taking of life becomes only necessary for heinous offenses. The corollary from this, therefore, is that the life of the citizen is considered the more valuable as we are intellectually and socially advanced.

We prove this proposition the more conclusively by comparing, in our own land, the standard of punishments with that of a century past. At that time human life was taken for most trifling offenses, such as simple larceny ; but at present the scale of

punishment is only capitally marked when applied to crimes of a more aggravated description. We look with horror at the rack, the thumbscrew, the wheel, and the instruments of torture of two or three centuries ago. Yet, in those ages learned men and divines wrote understandingly, recommending those punishments as salutary. Nevertheless, in our day, men wonder at the sanguinary spirit of those times, and rejoice that they live in a more enlightened and merciful era. A century hence the people will look upon us with the same feelings of mingled astonishment and compassion with which we regard the ages past. The opposition to Capital Punishment arises from the general intellectual superiority of the present over the preceding ages; and as our descendants advance beyond our standard of thought and intelligence, they will become still more mindful of the sacredness of the individual life. Then the feeling now so often excited toward the murderer, will be exercised against his crime; and the case of the last murderer will compare with that of the first — a mark will be set upon him — and his state will be socially so dreadful that its fearful retroaction will put an end to the destruction of human life.

Put up the scaffold before the people and make them constantly familiar with its scenes, and you instill into their minds the idea of revenge; you brutalize them; because, forsooth, it is the animal and not the spiritual man that demands this bloody retribution. You thus create and continue one of the greatest barriers to social love. Take away the gallows, and you stimulate a feeling of mercy and charity; and gradually excite an awful horror of an appeal to passionate vengeance, and especially against the darkest of human deeds — the imbruing of our hands in a brother's blood.

5. Free Trade and Direct Taxation, and consequently economical salaries for officers.

We do not intend, on the subject of free trade, to utter a political homily; if we did, we should mistake the mission of the journal in which we are honored in appearing. We simply propose to discuss the moral or social effect of the passage of laws permitting free trade among all nations.

The first benefit which would accrue to our country would be

the end of Custom Houses, and custom house officers, and custom house office-seeking. In this case the taxes of the general government could be collected by those who collect the state taxes.

Another benefit would consist in the removal of the incentives that now prompt men to adulterate the different articles which form the elements of our commerce. While on this latter subject we may remark that, of the different articles imported into this country alone, a large majority are adulterated to such an extent that the practice has become an alarming evil, both to the health and the morals of our fellow-citizens. The man who adulterates an article and sells it as pure, commits a social crime, which operates in a two-fold way, to blind his own moral sense and also, it may be, to damage the vital interests of the consumer. This species of deception involves a constant violation of the principle, *meum et tuum*.

The moment a fraud is committed, private social evils are developed. Public morality is only to be estimated by the standard of private morals, and *vice versa*. When the state is engaged in robbing, then the individual members of that state are robbers — as for example the Barbary States. Moreover, it is a violation of the social basis to say that there shall be one standard of morals for the state and another for the citizen.

Another great public interest would be subserved in the incentive given to commercial enterprise throughout the world. Remove the shackles from commerce, and you intermingle the nations as in a common brotherhood. Whatever tends to this great end benefits mankind as a whole, and the individual is most truly served when we advance the interests of all the nations of the earth.

Put on your tariffs, say the protectionists, and we make our nation the greatest on the earth; we will produce everything and consume everything within ourselves. But will the application of that principle benefit the social state of MAN? Must we as a nation wrap ourselves in this narrow circle of selfishness, act the part of the Chinese and Japanese, despising all outside barbarians? The idea is preposterous. It is not out of Manufactures that the mind of man has been quickened and expanded. It is Commerce that, from the time of Tyre to this age, has spread the

blessings and intelligence of each nation among its fellows. Commerce has civilized and replenished, elevated and improved the nations; and it is that which will distribute among all people the manifold blessings which the Great First Cause has so liberally bestowed. The very institution of society affords the best argument in favor of "Free Trade;" for a true state of society is founded on the idea of mutual obligations and reciprocal blessings and benefits, which each member of that society can shower upon his fellows.

But this enactment of Free Trade on the part of this nation must require time. We are now so singularly situated that to adopt it at once would be to apply the torch to our rising manufactures. It must be done gradually, yet surely, so as not to destroy that which now exists. But the manufacturing interest must not be permitted to act as a monopoly, supported merely by human laws. It must be made to depend ultimately on its own proper qualities and energies for an independent existence.

The manufactures of England have arrived at such a state of perfection and self-existence that she can dispense with tariffs, and therefore, Free Trade is the motto in England. When our manufactures have arrived at the same stage, we can utter and be governed by the same sentiment. Then we can say, abolish tariffs for revenue and protection, and let each citizen pay a direct tax toward the support of his government. This will instantly create a greater desire, on the part of the people, for economy in expenditures. When that economy is maintained in the springs of government, you bring forth many an Aristides — a just and virtuous citizen — who will feel compensated in the discharge of his duty, by the emotions springing from a sense of conscious rectitude. Let us hail that day when the principle of duty shall be spread over the land — when the "*Utero tuo ut non alienum lædas*" — will be the prevailing motto, and we shall exemplify the proposition with which we started, viz: Society is a state of Tribution and Retribution — wherein man is united to the true, the good, and the beautiful, by the love of them, and where crime will cease because its incentives have been removed.

GOD'S PERPETUAL INSPIRATION.

BY JAMES RICHARDSON, JR.

Not in ancient mouldy writings
Of Chaldee or Hebrew bard,
Which the dim and distant ages,
As a sacred mystery guard:

Not to tribes of wandering Hebrews,
With Jehovah's bloody code,
Nor to Israëlitish prophets,
Who their race to battle goad,—

Vaunted by their bigot followers
Special favorites of Heaven!
Not through such, has the good Father
Holiest revelations given.

Nor alone to wondrous Seers
Of the dark and barbarous Past,
Earth's divine Messiahs! stirring
Souls as with a trumpet blast,

Who, through mists of ages looming,
Giants superhuman seem ;—
Not to these, alone, the vision
Heavenly, and the prophet's dream.

“By the Almighty's inspiration,
Still is understanding given” ;—
To each age, its revelation ;
To each time, its word from Heaven.

To us in the radiant Present,
As to centuries old and dim,
God still lives, and earnest spirits
Still, as ever, speak through Him.

Not another Holy Spirit,
Grown degenerate in its power,
Answers to the pure heart's incense,
Rising at the present hour.

But the same that moved old Peter,
'Mid the Pentecost array,
Thrills anew the quickened pulses
Of the Peters of our day.

Nor to fishermen of the Present
Are God's gifts by measure doled,
But He pours them forth as freely,
As on James and John of old.

Never dries the holy fountain,
And the stream is never low;
Nor do ages, in their passage,
Check the heavenly spirit's flow.

As from out the germ, the leaflet,
From the bud, the radiant flower,
So still fairer revelations
Are unfolding every hour.

Providence, that rules the nations,
Thus I read the historian's page,—
Living still, and still creating,
Is the SPIRIT OF THE AGE.

Perish then the old dead letter,
While the passing years unroll
Teachings for each new condition
Of the still expanding Soul.

THE GALLOWS MIRACLE.

BY C. D. STUART.

High up I see the gallows stand—
The gallows brave and high—
And swinging from its sable arm,
What looks like you, or I:
A human form!—Its pulses warm
Still beat in mimic round,
But why that livid, purpling face,
And whence that gurgling sound?

Is it a merry gala day,
The people celebrate?
And he, who dangles o'er the crowd,
Some seignor of the State?
Else why the thousand idlers here—
In rabble gathered round—
With mock, and jest, and ribald word,
A wild confusing sound.

Ah, 't is some saintly day I trow,
And he who hangs, a saint;
And who shall stay from such a sight
The rabble, by restraint?
They shout to hear the priest declare
The sinner of last Even',
This Morn a saint, unfit for Earth,
But good enough for Heaven.

A Saint, a Saint!—one miracle,
Not Gibbon's thirty-nine*—
The gallows and the priest have made,
Why give him not a shrine?
And why not hang all sinners up,
Since, for the hardest even,
This Process has the saving power
To send them straight to Heaven.

* Gibbon, in his "Decline and Fall of the Roman Empire," says that, during the Middle Ages, it required only thirty-nine miracles to make a Saint, and miracles were so cheap that any one, almost, could afford to become a saint.

PERSONAL EXPERIENCE.

BY HON. J. W. EDMONDS.

P R O E M .

“ He who receives
Light from above, the fountain of all light,
No other doctrine needs.”

Paradise Regained.

It is now a little over a year since I was afflicted with the loss of the one most near and dear to me on earth. I was in great distress, yet I never entertained the idea of seeking consolation in spiritual intercourse. Indeed, I knew not even of its existence. I had been for years a mere man of the world. I knew nothing of Animal Magnetism. I had once, and only once—and then as a mere matter of curiosity—seen a clairvoyant. The ‘Rochester knockings’ I had heard of but never witnessed, and looked upon the matter, when I thought of it at all, as one of the fancies of transcendentalism, which, like many others, would have its day and be forgotten.

At length, through the solicitation of a friend, and more to gratify her and to while away a tedious hour than any thing else, I was induced to witness an exhibition of Spiritual Intercourse.

I saw much to surprise and interest me, and I gave to the subject all the attention I could spare, that I might thoroughly investigate it—and expose the deception, if there was one. I have now continued that investigation for more than a year, and have been careful to keep an accurate record of all I have witnessed.

As I have progressed, I found that I was myself becoming, in some measure, a medium; and when alone by myself, without any medium near me, I was receiving communications, that were to me, in an eminent degree, interesting. These come to me in differ-

ent forms. One is, by seeing pictures painted to my mind's eye, as bright, as vivid and as distinct as any that my physical vision can convey to the mind. One of the earliest of these, I now give you.

THE VISION.

My Dear S—— appeared to me clothed in shining and flowing garments—her countenance beaming with affection and gladness. She approached, leaning affectionately on the shoulder of a female older than herself, and somewhat shorter in stature.

I was impressed who that was. They were accompanied by other spirits whose identity was made known to me. Others were there or came, among whom I recognized my father, my mother, my children, and my brother and sister, some of whom had been thirty years in the Spirit-world.

All were clad in the same shining garments, except occasionally some one would appear in the dress he wore when on earth, that I might recognize him.

It was thus that William Penn appeared, and said that he had been one of my guardian spirits since the incident of the kitten;* that he happened to witness that and was struck with the effect it had produced upon me. He had ever since been near me, trying to influence me, and had influenced, though not enough to keep me always from going astray. He had, however, helped much to produce in me my repugnance to slavery and to inflicting suffering.

* The incident alluded to occurred when I was a child, and more than forty years ago. I was one evening playing in the streets of the village where my parents resided, and with my boyish companions, was rather noisy. Amid our play a kitten was seen to run along the side-walk, and in the frolic of our boyhood we gave it chase. We pursued it into a vacant lot, which was surrounded by a high fence. We chased it around the lot. From one thing we thoughtlessly proceeded to another, until we began to throw stones at it, and finally, without having actually intended it, we killed it. It seemed that my mother, a gentle Quaker lady, was passing by the lot while we were thus engaged, and was attracted by my voice to observe what we were doing. On my return home, I found her waiting for me. She drew me up to her, and in her gentle way said to me, "J——, what had that kitten done to thee that thou shouldst take its life?" and then she read me a lesson on cruelty which has lasted my whole life-time.

Sir Isaac Newton next appeared, and told me he was wrong in considering the attraction of gravitation as a distinct and substantive principle, for it was, in fact, nothing but the effect of a combination of motion—motion being a principle that pervaded all created things, and one of its effects was gravitation.*

Swedenborg then appeared and said to me that in his revelations of what he had seen, he was right and truthful, and to be relied upon, but not in the theory which he had built upon them; and especially he mentioned his doctrine of correspondences, and his attempt to reconcile his revelations with the popular religion of his day. And he said, as the Bible contained many important and valuable truths, yet being written in and for an unprogressed age, it contained errors and imperfections; so his theological writings contained many valuable truths, as well as some errors produced by his desire to reconcile the truths which were unfolded to him with the prevailing theology of his age. He bade us beware of his errors, to receive as true his revelations but discard his theories, and instead of them appeal to our own understandings for the inferences to be drawn from the truths he had developed.

Dr. Franklin then come forward and said something about explaining to me the manner in which the "Odic Force" was used in making spiritual manifestations.† But somehow or other

* Some years since, in the course of my reading, I had imbibed the idea here expressed by Newton, and had made many observations to test its accuracy. After I had become convinced that spiritual intercourse was a reality, and no deception, I had a strong desire to make some inquiries on the subject, and waited several months without finding a fitting opportunity. I had never mentioned this desire to any one, yet it had lived in my mind for a long time, and now and thus it was gratified.

† To enter into a full explanation of what is here alluded to, would swell this note beyond due proportions. That may be the subject of a future paper. It will be sufficient now to say briefly this: I had been assured that there was nothing supernatural in spiritual intercourse—that it was but the result of human progress. I had said, if that is so, then it must be in obedience to a general law? "Yes." If so, can we not then understand it, as easily as we can electricity or magnetism. Again it was said, "Yes." And I made many inquiries to learn it. One difficulty, I found, was in my own ignorance of the laws of nature, and I inquired whether there was any book which I could study that would help me to understand it? and they referred me to Von Reichenbach's *Dynamics of Magnetism*, a book I had then never heard

his explanation was not made, and in the mean time a great crowd of spirits appeared—all of them bright and happy spirits—among whom I recognized many acquaintances whom I had known when on earth. A sort of semicircle was formed fronting where I stood, S—— and her companion forming the center of the arch, and on their left, Penn, Franklin, Newton, Swedenborg and many others. Behind the front rank, spirits in great numbers were there, and the number increased every moment. I was permitted to see far beyond where we were—far indeed into the regions of space—and I saw millions upon millions of glad and happy spirits—and many of them from other planets—all crowded around that semicircle.

They had musical instruments in their hands, and were rejoicing that a communication had at length been opened between the inhabitants of this earth and the Spirit-land. And their joy was not merely because they could again commune with those they had left behind, and whom they loved so well, but also because they would thus be able to reveal to man his duty and his destiny, and roll away from his mind, the cloud which had so long rested upon it.

They set up one glad shout which rang through all space, and pointed to Dr. Franklin as him to whose practical and enlarged philosophy they were indebted for perfecting the discovery.

The Doctor received their gratulations in the most meek and humble manner. No gratified vanity appeared in him, but his face beamed with humble and overflowing joy that so much had been added to the happiness of his fellow immortals both there and here.

Very many of those who stood at the right of my dear S. ——, and behind her, then pointed downward to the right and far in the distance. She clasped her hands with a gesture of great sorrow and lifted up her eyes with a countenance full of hope.

of, and where, for the first time, I became aware of a new force or fluid in nature, which flowed from man, and was the product of the chemical action of digestion and respiration.

At subsequent circles, I was told that this force or fluid, named “Od” or “Odic,” by that author, was used in spiritual manifestations, and was promised that the manner in which it was used should yet be explained.

Still I could not see at what the spirits pointed. They looked at me, and then in the direction in which their hands were outstretched, as if they were saying to me, "Go and see."

At length I was permitted to look where they directed me, and oh! what a sight I beheld! Innumerable spirits were there, engaged in perpetual pursuit of each other. They were dark and somber in appearance and the vilest passions were most apparent.

There I saw the murderer, with his drawn dagger, with fiendish hate pursuing his victim until he struck him to the heart. When lo! his blow had alighted upon impalpable air, and he had missed the darling object of his pursuit. Rage and despair devoured him at his failure and he fled howling, his intended victim pursuing him in turn with revenge and hatred rankling in him.

I saw the adulterer, pursuing the object of his raging lust with a fury that was frightful to behold. He caught the object of his pursuit, and in her found a willing participant in his unholy love. But it was nought but empty air that he embraced, and he threw her from him with a loathing that was unutterable, while she turned from him with scorn at his impotence and a fiendish gladness at his sufferings.

I saw the miser, unheeding all that was around him, sitting on the ground, grovelling in the dark soil of that unholy place, and gathering up sparkling atoms and laying them carefully in a heap by his side. At length he turned to his cherished and piled-up treasure and found that it had turned to dust. He threw himself in despair, prostrate upon this useless emblem of his wealth, and howled wildly in the madness of his disappointed cupidity.

I saw the hypocrite essaying, and as he fancied successfully, to hide the diabolical purposes of his heart; yet as he approached his victim, he felt and knew that his every thought was revealed. He fled in horror at the picture which himself had made. And I learned that he was ever engaged in the same fruitless effort — ever deceiving himself with the same belief in his success — ever meeting the same terrible disclosure of himself.

I saw the seducer approach with bland and subtle arts, and when on the point of success, his arms were filled with nothingness, and his heart riven with the reproachful looks of betrayed affection before which he writhed and fell down.

I saw the warrior heading an army, which, rioting in wild confusion, refused to obey him, and in the vain pursuit of an enemy that was no where to be found.

I saw the suicide bound still to the earth which he had quitted in his impious despair, — bound there by the spiritual umbilical cord which he found it impossible to sever.

I saw the assassin, attended ever by the spirits of those whom his violence had slain — ever presenting to his view their misery, caused by him — ever reproaching him, and he again and again, but in vain, seeking by the same violence to rid himself of their presence.

I saw the hard and callous man of the world, who had carried with him into the Spirit-land the selfish disregard for others which had marked his earthly career. I saw him approach. He was an outcast even in that horrible place. His cold selfishness stood out upon him in bold relief and all, even there, abhorred and shunned his company. Wearied with the utter desolation, to which he was condemned, he persisted in thrusting himself upon that society, fiendish and revolting as it was, and they turned upon him in their wrath. Abandoning each his favorite pursuit, they, with one accord, drove him from their presence with shouts and yells of execration.

Amid the turmoil and confusion, I saw a good spirit approach. He was one, I thought, whose enthusiasm was stronger than his judgment, and he approached that awful society in the vain hope that he might be able to wean them from their evil ways. The contrast, between the brightness of his appearance and the darkness of theirs, was most striking. He seemed like a solitary star shining amid the blackness of midnight. His presence was beyond measure offensive to them. They arrested his progress in crowds. They met his advances with bold and impudent looks. They received his entreaties with derision and laughed his remonstrances to scorn. They insisted he should leave them, but he refused. They then turned and fled his presence with shouts and laughter. All so fled — all save one. And he was observed by that good Spirit, prostrate in the dust. The good spirit approached him and lifted him up, and spake words of comfort to him. It was one who had begun to progress in goodness —

whose eyes were beginning to open to the evil of his ways. It was one who had begun to repent.

Instantly the announcement sped through Heaven, with the celerity of thought, that a fallen man might be saved, and in crowds the good spirits flocked to the scene and welcomed the rising hope that was in him.

They took him in their arms and bore him in triumph from that evil place, to their own happy mansions. There an apartment was assigned to him, and while he was not progressed enough yet to associate with those who had redeemed him, he was at least secure from the intrusion and influence of his former unhappy companions.

There he is now, attended by that enthusiastic good Spirit, with a humility, a gentleness, a kindness and patience, to be found, alas! only in Heaven. The promptings of the despair of that unhappy one are soothed; the waywardness of his temper is patiently endured, and his new-born aspirations for good are cheered and borne along.

It is a parent welcoming the return of a prodigal child. It is a mother nursing into eternal life an infant immortal. God speed the work!

Such was the vision imparted to me when alone. Subsequently, at one of the circles where I had read it, it was said to me from the Spirit-world, "Think you, my dear H——, that the vision was a heavenly one? It is but the faintest ray compared with what is in store for you."

At another time, and with another circle to whom also I had read the paper, it was said, "It is perceived that you do not exactly understand the lesson it was intended to teach. The crime and misery in it, are intended to represent *your sphere*, and the sin and suffering which flow from the condition in which the greater part of mankind are placed. The bright features of purity and happiness in it, the higher spheres in the spiritual world; and the prostrate spirit who was lifted up and redeemed, those who have begun spiritually to progress."

TO THE MORNING STAR.

BY SARAH HELEN WHITMAN.

"Fair crescent star, upborne on waves of light,—
Bud of the morning! that must fade so soon."

Dalgoni.

Sweet Phosphor! star of Love and Hope,
Again I see thy silver horn
Rise o'er the dark and dewy slope
Of yonder hills that hide the morn.

All night the glooming shadows lay
So thick on valley, wave, and wold,
I scarce could deem the buried day
Would ever pierce their shrouding fold:

Yet, even now, a line of light
Comes slowly surging o'er the dark,
And lo! thy crescent, floating bright
And buoyant as a fairy bark.

But ah, the solemn stars of night —
The distant stars that long have set —
How can I in thy nearer light
Of love and hope their smile forget? —

The stars that trembled through my dream —
That spoke in accents faint and far —
Can I forget their pensive beam
For thine, my radiant morning star?

No dawn-light in my soul can wake
 One hope to make the world more fair ;
 No noon-tide ray illumine the lake
 Of dark remembrance brooding there ;

But Night comes down the paling west
 With mystic glories on her brow —
 She lays her cold hand on my breast
 And bids for me the Lotus blow :

She bears me on her Lethean tides
 To lands by living waters fed —
 She lifts the cloudy veil that hides
 The dim campagnas of the dead.

Down the long corridor of dreams
 She leads me silently away,
 'Till through its shadowy portal streams
 The dawn of a diviner Day !



WINTER.

BY FRANK.

O, thou, that sorrowest for the golden Past,
 Saying, we lack all Beauty and Romance ;
 Come watch with me, in Winter's chain held fast,
 The sun's new splendors and the wind's wild dance.
 Is there no beauty in the tinted sky ?
 The whitened fields, the forest shaking down
 Its feathery load as the rude blast whirls by,
 Or yon blue smoke above the quiet town ?
 And sure beneath that light and vanishing fold
 Romance yet lingers, and not all in vain
 Have the vast ages of the gray world rolled.
 Great poems to be written still remain
 In Man's deep heart — in Hope and Love and Faith,
 And the grand mystery of Life and Death.

PSYCHOMETRY.

BY THE EDITOR.

It is now nearly ten years since J. R. BUCHANAN, M. D., made his first observations in Psychometry, and coined the term by which the subject is now generally distinguished. In 1842, he gave lectures in New York, Boston, and elsewhere, illustrative of the several phases of the system of Anthropology, to which his "Journal of Man" is devoted.* Hitherto, it should be observed, the record of Dr. Buchanan's observations and experiments forms by far the greater portion of the history of Psychometry. When there is so much unreasoning skepticism on one side and blind credulity on the other, it is interesting to meet with one who is fitted, by nature and education, to conduct the investigation of new things with so much candor and discrimination. Dr. Buchanan was eminently qualified to pursue the subject in a rational and scientific manner—neither rejecting facts because they are new and strange, nor yet rashly accepting results that are chimerical.

The ability to perceive the character of persons by merely holding a letter against the forehead—of which we have already given some interesting illustrations—is a faculty that may be employed, in numerous instances, with great practical advantage. We present, in this connection, some further readings by Mrs. Mettler. The first delineation was given while Mrs M. held a carefully-folded letter which the Editor had just received from

DR. BUCHANAN.

"The author of this letter is a gentleman of energetic habits, yet inclined to thought and meditation. His mind is naturally active and has been improved by cultivation. He has a great

* Buchanan's "Journal of Man," published at Cincinnati, Ohio, is a work of peculiar interest and value, and cannot fail to serve the cause of science and humanity by illustrating the manifold relations of Man.

respect for Truth — a sort of religious veneration. But he demands that the truth shall appeal strongly to his *reason*. In his conclusions he depends mainly on himself; not much on the testimony of others. I think this person has made nature, and especially human nature, a study. Perhaps it is from having been occasionally deceived that he seems more cautious than formerly. Occasionally he may be a little confused or undecided. He is not wanting in decision and firmness when he is *sure he is right*. He might be a little backward in receiving new ideas unless confirmed by personal observation. If this were wanting, he would require considerable evidence. This person is disposed to theorize, but is careful to notice facts. He can argue forcibly, and readily remembers facts and ideas which others have forgotten. He desires the truth and is conscientious in all things.

I receive the impression that the writer has a strong love of home and the scenes of his childhood, on which he might occasionally dwell with a kind of melancholy pleasure. He has more love for children than he would ordinarily express. I think he would rather prefer to associate with men, though he is not indifferent to woman. He can be very agreeable in the social circle, and can adapt himself to the society he is in. If occasion requires, he can be very merry, and cause others to feel so — can make them feel sad too. If what he says or does should be disapproved or disregarded, he might feel injured, but would not be likely to exhibit his feelings openly. He can veil his emotions from the world, and the character does not always appear the same outwardly, though he is very truthful. I should not know how to make up my mind concerning him, from an ordinary interview. His sphere would affect my nerves if I were in his immediate presence. Some persons might think him rather eccentric. His powers are various — he is an able writer; he loves Art, but loves Nature more. At times he almost wonders why Nature can not speak more plainly of her mysterious origin.”

By S. B. B.—Is this person a clergyman?

Mrs. M.—I think not; the ministry is not his sphere. He is moral, loves truth, and has large benevolence — always exercised with judgment — but has not so much religious *feeling* as would be necessary to render the profession agreeable to him.

S. B. B.—Is he a lawyer?

Mrs. M.—He might succeed well in the law. He may be a *physician*, but the impression is not clear that he is. He is not quite so sympathetic as I should desire him to be, if he were to attend *me* in this capacity.

S. B. B.—What do you presume to have been the main purpose and labor of his life?

Mrs. M.—Human Nature has been his chief study. He has studied MAN, *in his whole nature*—it would seem equally.

Without the slightest hint from which Mrs. Mettler could have derived the first idea of the character she was to describe, I next handed her a letter written at New Castle, Lawrence Co., Pa., by

JUDGE WHIPPO.

After a few moments delay—occasioned by outward disturbances which rendered it difficult to produce a proper state of receptivity, Mrs. M. proceeded as follows:—

“This is a gentleman possessed of large firmness, self-reliance and decision of character. He would exhibit his firmness on public occasions, and his great executive powers would enable him to accomplish his purposes. My impressions indicate that he is a person of uncommon concentration of mind. When reading, or considering any important subject, he could be so firmly riveted as to pay no regard to other things—can thus abstract himself from the sphere of external conditions, and is given to reflection. He has strong powers of resistance—resistance accompanied with a good degree of calmness,—could argue well and preserve his self-command. To some he might seem to express himself too openly and unreservedly; but he is frank and undisguised.

This person is charitable and sympathetic, and has strong social qualities and affinities. He is pleased with the society of both sexes, and is extremely fond of friends and home. He has a relish for a good story, and might be fond of the luxuries of life. He wants to have all things in order, and is distinguished for his promptness and punctuality. This man has a literary turn of mind; his ideas are ready, and his language rather copious. He has a good memory of events, and could carry the forms of things

with great accuracy in his mind. He perceives quickly, appears to have a good idea of music and, I should think, he would judge well of musical execution. Discordant sounds disturb him. He is an accurate judge of human nature, and would seldom be deceived in his estimate of men. He appears to have a noble admiration for what is sublime and beautiful. The character is strong and the mind matured. His veneration for truth is strikingly displayed — *he will have the truth, and nothing but the truth*. The mental and moral powers have the ascendancy, and this man will be most beloved by those who know him best."

By S. B. B.—What position or sphere of action would you conceive the writer of the letter to occupy?

Mrs. M.—He seems to be engaged in something that requires him to speak in public. If he should speak on political questions he would be likely to blend moral and religious instruction in his communications.

S. B. B.—To which of the learned professions, Divinity, Law, or Medicine, does he belong?

Mrs. M.—He does not seem to be a minister, though he has religious ideas and feelings. It appears now as though he had made the Law his profession. I do not know Judge Edmonds, but this gentleman resembles the character I have heard ascribed to him.

FRANCES HARRIET GREEN.

"The author of this letter must be a lady. She possesses unbounded benevolence, and is characterized by the deepest sympathies known to the human heart. Her sensitive spirit ever seeks the friendship and sympathy of some kindred nature; nor can this person be indifferent to the interests of any living thing. She is so extremely confiding that she may not always exercise as much caution as would be desirable. Some increase of self-esteem would be of service to her, and would by no means be out of place with her powers. This lady has a great desire to make others happy and to be approved in whatever she may do. She feels an injury very keenly, but is forgiving. This large veneration will not assume any sectarian form; it is too deep and natural. She is extremely conscientious, and feels the spirit of worship in every thing. The mind is so much occupied that her

natural love of order does not appear to be exercised in the arrangement of external objects. She is prompt in her engagements and has a sacred regard for her word. The attachment to the sexes seems equal; the love of home and relatives is very strong, and she is remarkably fond of children. She is adhesive and constant. This friendship is lasting as life.

A literary person of much ability — the mind acts with great intensity — is capable of deep mental abstraction and powerful concentration of thought. A creative mind and a retentive memory. There appears to be an extreme love of all natural objects; more especially of *flowers*. Her writings will express great earnestness and devotion to the beauty and divinity in nature. Her combativeness is strong, and she can employ considerable wit and sarcasm, if necessary, but the exercise of this faculty is generally regulated by her great benevolence and love of truth. The prevailing spirit of her writings and her life is genial and loving. The intellectual and moral powers in this person are greatly superior to her propensities. She writes beautifully and forcibly in both prose and verse. The sphere affects me agreeably and she seems like a lovely spirit."

JOHN S. TAYLOR.

"The subject is a gentleman, I should think of good personal appearance and agreeable manners. His temperament is ardent and his mind active and well balanced. His thoughts are rather rapid, and he can express them with considerable freedom. He possesses such natural powers as would render him a good public speaker. He might have been a powerful combatant in the field of thought and argument. Should his pursuits lead him in this direction, he would derive much of his power from the activity of his temperament, and the deep and honest conviction that prompts him. His perceptions are very clear, and, when interested, he can be free and somewhat copious in conversation. There is a more than ordinary degree of harmony as well as freedom in the operations of his mind. In his family and among his friends, this man will exhibit much kindness, and will be friendly and courteous to all. He has strong affections; loves children for their innocence and woman for whatever is beautiful in her nature and character.

This person has strong executive powers, and will be likely to accomplish what he undertakes ; yet he acts with deliberation and judgment. He is firm, but would readily yield if he found himself in error, though he would require much evidence to unsettle his mind, as he relies much on his own convictions. He has intuitive perceptions of the right, and these influence him more than outward things. He is extremely conscientious, and can not stoop to any thing narrow or low. If he loves money, it is rather as a means of human happiness. His calculations, in the common concerns of life, are clear, and his plans well arranged. He desires all things in order and in time ; is possessed of good taste, and exhibits a nice sense of propriety. He has a fair memory and is an excellent judge of human nature—seldom mistakes the character and objects of men.

The writer of this letter is very humane, and can not witness cruelty with complacency. He feels extreme disgust at what is low in principle and action. Benevolence characterizes every word and deed. He has great veneration—aspiring in his thoughts—and is never insensible to the beauty and sublimity of Nature. The moral and religious faculties preponderate, giving tone to his whole life. Occasionally he may seem a little melancholy, but it is rather, I think, induced from slight abstraction of mind. Hope may falter a little, at times, but is easily aroused. There is a nobility attached to this character, and I feel that he is worthy to be regarded as a standard. The sphere is attractive and affects me delightfully.”

Mrs. Mettler paused a moment, and then added, “ This person is much exercised with something concerning *literature*.”

Mr. Taylor is an enterprising *publisher* in Nassau street, New York. We have but a very slight personal acquaintance with the gentleman, and the appearance of this article will be the first intimation to Mrs. Mettler that his character has ever been submitted to her inspection. Of the fidelity of the preceding delineation, Mr. Taylor and his friends can best judge. Notwithstanding all he has said to dissuade us, we venture to incur the responsibility of its publication.

RATIONALE OF THE MANIFESTATIONS.

BY WILLIAM WILLIAMS.

Many well-meaning persons regard the remarkable manifestations recently developed among us by essences or principles purporting to be spirits, as chimeras of the imagination, as unnatural occurrences, as deceptive humbugs, not worthy of a passing thought; some class them among the supernatural, while others ascribe them to a yet unknown phase or branch of mesmerism, and therefore emanating from the circles or media, in whose presence they are displayed. Be either or part or all of these as they may, let us deliberately sit down and reason together, examine and compare, and endeavor to form in our own minds a candid opinion on this extremely important subject. For, if it be true, it is highly deserving our most vigilant research and scrutinizing attention; it is fraught with momentous interest. If it be false, it certainly demands our most serious consideration. Ridicule and invective, condemnation and excommunication, hurled at it by its prejudiced opponents, will tend rather to perpetuate than to eradicate the error. Persecution always misses its aim; and like an ugly dream, often operates by opposites. The only effectual method to banish such, is to point out the falsity, or its hiding place, to its sincere advocates; and they will demolish it, and no longer pursue the treacherous object. If you believe it true, do not so dishonor truth, nor degrade yourself, nor violate your claimed integrity, as to discard a fact, and misrepresent your belief, by acting the hypocrite. If you are ignorant entirely whether it be true or false, not having sought evidence, or courted examination, be honest, and confess your ignorance. Authority is worthless, if unsustained by reason.

That there are such manifestations, we have the testimony of thousands, who were quite as skeptical, previously to their con-

viction of the reality, as any of the above cited classes. Thousands have been compelled, some with great reluctance, to believe, not from mere hearsay, as is too usual among our creed-making friends, but through personal examination. They have observed with the same eyes, heard with the same ears, felt with the same hands, used by them to see, hear, and feel all other objects and occurrences whether daily or uncommon, ordinary or extraordinary; and to them, at least, it is obvious that something more than imagination or deception is at the foundation. Starting then from this point, let us carefully inquire what may be the cause of these phenomena.

By a peculiar mode of reasoning, mathematicians trace out the orbits and governing laws of the planets, and thereby designate the exact place of any particular planet at any assigned moment. It matters not whether they select the brilliant Venus, or the invisible Neptune, whether it be a star or a nebula, whether it be day or night, nor whether the object be visible or imperceptible; the same principle is involved. Let the practical astronomer, for instance, shut himself within a blinded and curtained room. Give to him a slate and pencil. After a series of calculations, he will promptly read from that slate directions to what spot in the heavens to point the telescope; or he will so accurately arrange his circles and verniers, that the instrument may point in accordance with those calculations. He can see nothing in the sky; for he is in a barricaded apartment. But, to be convinced, remove the window, or perforate the roof; then look through the tube and the designated planet, or star, or nebula, will be beautifully visible within the telescopic field. He can, of course, do the same by day, when we know the stars are invisible. Now, what has he effected without the immediate use of his eyes? For, first, the planet or star, by reason of its remoteness, was far beyond the reach of unassisted sight; secondly, had it been a visible object by night, the splendor of mid-day would obscure it from view; and thirdly, were it by day visible, like the sun or the moon, its rays would be precluded by the blinds and curtains. That astronomer has discovered and traced out, with astonishing exactitude, the very identical line or path marked for the planet to follow and thread; and had this line or path been fortuitously

described, or the planet ungoverned by some admirable system with mathematical precision, no system of calculation could have detected it. Thus we observe that the self-same principle is involved in the solution as that employed by its author in establishing its destined path. And this proves the intellects of mathematicians to be homogeneous with the intellect of the great Legislator, who enacted those laws, produced those planets, and ordained those orbits. It likewise proves that these intellects act, operate and circulate in the same plane of intellectual existence with the wise Architect, else they would not consciously see and experience the effects of those laws, nor understand them. As these laws were evidently originated and established by consummate wisdom and skill, so their operation is discoverable only by observation and patient reflection. Chance, hap-hazard, conjecture could not unravel them. And, as all men have intellects, the above remarks apply as well to all the human race as to astronomers and mathematicians, who are but men.

Now, the planets are moved by virtue of this ordaining, governing, intelligent power, at great speed and with wonderful precision through their orbits and on their axes; and these planets are composed of gross matter. They also seem to be permeated, saturated with this moving force or energy.

Again, man, being in his essence, mind, or intellect, homogeneous with God, has a body, organs, and limbs, permeated with this mind or power, whereby he moves his body and its parts, as God, or his agent, moves the planets. And this body, being of more refined materials than the planets, is more easily moved.

Then it is man's mind or spirit that moves his material parts or body. And, as in a social circle formed for the purpose, we observe the table moved by some unseen, intelligent power, we can deduce from the preceding and from analogy, the possibility of spirit causing the motion; and we may almost aver the impossibility of aught else than spirit causing it. As the table is composed of organized matter, or wood, a product of the earth, and consequently more refined than crude earth, it is more easily operated upon than crude matter would be. And, since we clearly perceive and admit that God, being, as it were, an infinite disembodied Spirit by the universal acknowledgment of all true theists,

does operate on gross matter, it follows that spirit can so operate. We also perceive that man's spirit can and does operate on refined matter, such as his own body, and limbs, and muscles, and nerves. Connecting with these positions, the other two, viz: his homogeneity of nature, and his circulation in the same plane, with God, we deduce the inference that man's disembodied spirit is the motive power in question.

This peculiar power or principle evinces intelligence in most of its operations,—in its motive energy, in its manœuvres, in its precision, in its communications, in its general conduct, in its signal characteristics. It exhibits the insignia of man.

That the table is infiltrated with something which seems to animate, to vitalize its every fiber and to fill its every pore, so that to the touch it will feel fraught with actual life rather than like a quantity of dead pine, beech, or mahogany, seasoned and stained or varnished for months and years, is abundantly evident to him who examines it carefully. That certain responsive sounds will promise to wrest it from your hands, raise it at some distance from, or cause it to fall over upon, the floor, and then to poise itself on one of its four legs, is also evident; so likewise is it clear that the promise will be fulfilled, however firm may be your grasp, however assiduous may be your vigilance. The unseen entity will watch you till a favorable juncture occur, or till it is ready to practice its ingenious ruse, when, suddenly, while all are engaged in lively conversation, and exerting no efforts of will towards this feat; a rapid blow is dealt to your knee or body with a corner, or some other unexpected *coup de main* is performed, and during the instant your attention is attracted thereby to the assaulted spot, the table is pulled from the lap whereon it was resting, and precipitated on the floor before you, writhing upon its side like a stiff-legged quadruped, endeavoring to rise, until it has become poised as agreed; or your wondering eyes will behold it suspended and floating in the air over your apprehensive head. In this instance, the company were thinking of various matters, and exerting no will. Yours was resisting the table's removal and fall, or was passive. The very ruse was obviously not your own, else it would not have surprised and outgeneraled you. It could not have been accomplished by a combination of faith.

when most present were skeptics, and having long waited in vain for the performance, had abandoned all hope and expectation to behold it, and had surrendered their minds and conversation to foreign topics. Surely, if faith will lift a mountain such skepticism as is brought to bear upon these manifestations, may sink a navy. In mesmerism, spirit operates upon spirit, not upon matter. If then our minds operate upon the spirits that exert muscular action and display intelligence, calculation, and forethought, it changes not our position; for, these latter (disembodied spirits) respond and act, even under that contingency.

That they respond, and oftentimes correctly by means of certain sounds, spell by the alphabet, direct individuals' hands to write and print names, dates, sentences, to draw profiles of the agents purporting to be the spirit-communicators, or of other deceased persons, is evident to those who have frequented the circles. These communications are often astounding in their character and precision, and altogether different from anticipation. They can hardly be the united rap of the assembled mesmeric influence; for the parties are various in their thoughts, feelings, and relations; some skeptical, some credulous, some serious, some comical, some refined, some coarse, some learned, some ignorant, most of them strangers to each other and to these phenomena; and their ideas are wandering every where in angular fragments. There can scarcely be sufficient unison in their midst to form or to elicit a connected series of intelligent raps. No person seems to concatenate or assimilate their conflicting thoughts and wishes; and yet the communication or announcement is something previously unknown to any one present, and is afterwards found to be punctiliously correct. They are sometimes in direct opposition to the individual or united wills of the persons assembled, and sometimes are couched in the classical languages, in the uncouth characters of the Greek or Hebrew alphabet, and that too through an illiterate medium. Can this be mesmerism, as it is generally understood?

If we see not the spirit, which moves the table or produces the sound, so neither do we see that which moves our hand, nor the propelling power of the planets. We can not see the principle of electricity, which permeates all matter; and yet we believe—we

know these to exist. The same invisibility to the unassisted eye attaches to the stars by day, though we can optically demonstrate their presence by pointing the telescope upwards to them. The glare of sunlight flooding the eyes, overpowers the light of the stars, and obscures them from the vision. Their figures or images are undoubtedly pictured upon the retina, though so faintly in comparison with the solar rays as to be absolutely imperceptible. Night or large eclipses are essential to their visibility. So with the spirits. Their forms are invisible to the material or external eye. The glare and grossness of materiality obliterate their airy, transparent outlines from our view. The eye can behold, the ear can hear, the touch can feel, the effects produced by them upon matter, as these senses are cognizant of electric phenomena, though not of electricity itself. We can not see them in the dazzling light of physical life ; it requires a suspension of our ordinary consciousness, the darkness of abstraction, to view them distinctly. Sharpen the eye with mesmeric sleep, and their presence is palpable. An entranced medium will describe their features and appearances to your satisfaction so that the identification will be complete. To him they are strangers ; you also are a stranger. A relative, whom you supposed alive and well, is truly announced as in the spirit-world. You are to judge the fidelity of the description. Ask the entranced concerning the act of a certain person in a remote town, whom you nor he has seen for months. You are informed, and careful inquiry corroborates the account and verifies the delineation. Test the sleeper by many such experiments ; then, unblushingly deny that it can be so ; deny that he can see through walls and the convexity of our earth ; deny that he saw anything. For, you may as well question his veracity and deny these, in the very teeth of their positive demonstration, as deny that he sees spiritual beings, just as accurately portrayed

Now, if we apply to this momentous subject the inductive method of reasoning, by collecting observed facts for a basis, there will be but little chance of escape from the conclusion that man's disembodied spirit is alive, powerful, intelligent ; that it can approach near us even to contact ; that it acts homogeneously and in a similar plane with God, moving tables, producing sounds,

imparting intelligence, as God moves the planets with their gross contents, produces electric concussions, and inspires man with information. And this posthumous existence is in strict accordance with the sincere Christian's professed belief; and whatever argument or sophistry may be adduced to banish the doctrine from society, will equally bear upon the fate of Christianity. Let it be remembered that confidence in the soul's immortality can not be too strongly enstamped upon our race, nor too lucidly demonstrated, however various may be the ways and means employed to rivet conviction.

At any rate, we do not believe these manifestations are imaginary chimeras, or delusive humbugs; but that they are perfectly natural, and in conformity to reason and analogy. If any doubt, refuse not to attend and investigate for yourselves, as did the stubborn enemies of Galileo, when he asserted the existence of Jupiter's satellites, and referred them with earnest entreaty to his telescope for proof and conviction. Their obstinate refusal to look, betrayed their fear of being convinced. Is it so with you?

Charlestown, Mass.

DEATH.

A VISION.

BY HON. J. W. EDMONDS.

Oh! Death where is thy sting!
Oh! Grave where is thy victory!

I see a beautiful grove of stately trees in full foliage and in its shade numerous animals reposing and frolicing. On the outer side of the grove is a little lake, on whose placid waters swans and geese, and various aquatic birds with gay plumage are floating. The trees around are full of birds, hopping and flying from twig to twig, enjoying that calm and balmy air and filling it with their song.

On the bank of the lake, I see quite a number of animals grazing, lying down to repose, or playing. The whole scene is one of delightful repose and harmony. There, a lamb and a young lion are playing together like kittens stumbling over each other

on the green sward. There, a full grown lion is standing watching them in calm repose, while two little chubby boys of four or five years old are playing with him. One of the boys is trying to get on his back to have a ride. He has got his little hands wound in the lion's mane and is struggling to hoist himself up. The other boy comes to his aid, takes hold of his feet and attempts to help him up. The monarch of the wood pays no attention to them but seems intent only on the gambols of his cub and the young lamb, in which he is evidently taking a quiet pleasure.

In the distance I see the towers and domes of lofty palaces and human habitations; not far in the distance to be sure, but in a pleasant valley and in a beautiful soft purple light, such as artists love to give to their pictures of Italian scenery.

I do not comprehend what the picture means. There is evidently great harmony and innocence here, but no human beings except those two boys.

Ah! now I see a couple come strolling slowly out of the shade of the woods towards the lake, and towards that side of it where the children are. They are evidently of high polish, as if some of England's aristocracy. They are a man and woman dressed in our garb, except that the female wears a long trail to her silk gown and over her shoulders lays in easy folds a black lace shawl. She is graceful and stately in her gait; he young, tall and erect. She is resting on his arm, and they saunter slowly along, themselves a picture of happiness and confiding affection. Their backs are partly towards me, so that I can not see their faces, and it is evident that it is not in them I am to seek a solution of this mystery.

But see! they quicken their pace and hurry round the end of the lake so as to come on to this side. What now? Ah! I see. At the end of the lake they meet two men dressed in the ancient Egyptian costume wearing singular caps on which towers are represented. They converse a moment together and then all four hurry on toward this side the lake. There they find a party of ten or twelve others dressed in the same Egyptian costume but some of them older and more staid and grave in their deportment. They are huddled together, and those whom I first saw mingle in the crowd and are lost to my view, still, what does all

this signify? They now form a circle and are intently occupied with something lying on the grass within the circle. What it is, I can not see; they stand in my way. They seem to have discovered this and a few of them fall back and give me a view of what is before them.

It is a human corpse, lying in its shroud in a coffin. They have never seen such a thing before. One of the party found it in his rambles and brought it to his companions to see if they could help to find out what it is. It is interesting to see them in their examination. They lift the shroud and discover under it a perfect human form like their own, but it has no life in it. They lift the eyelids; they see eyes there, but there is no speculation in them. And they proceed to investigate the phenomenon calmly, without emotion, and above all, without horror, as if solely with the view of understanding what it is, this Death that is before them.

And now the light breaks in upon me and I perceive what the picture means. The silk garment, the lace shawl, the attitudes and carriage of the male and female and the palaces in the distance, all intend to represent a high state of refinement and intellectual progress. The scene around the lake, a condition of innocence and harmony; and the Egyptian *savans* calm, deliberate, investigating wisdom.

And the moral is, that in a state of refinement, intellectual advancement, innocence and harmony, Death is to the eye of Wisdom, but a phenomenon to be investigated and not a bug-bear to frighten.



With the imposing evidences of man's capacity for improvement—illustrated by the most brilliant achievements in every department of physical science—are mingled the proofs of his profane idolatry of worldly things. After all our boasted piety, how many would exchange their all of paradise for a small patch of earth! A farm, a city lot, or a few shares of bank stock, are, in the estimation of their possessor, of more consequence than the growth of the soul. It avails nothing to talk to men of this description of their spiritual interests, unless they are to be secured by bond and mortgage.

S. B. B.

Editorial.

SPIRITUAL MANIFESTATIONS.

We are unwilling to approach any subject with that cowardly caution that pauses to calculate the precise amount of truth which will be most acceptable to the largest number. While we shall be careful, in the following statement, to admit only such facts as are duly authenticated, the reader is cordially invited to help himself to just such a *portion* of the truth as will suffice to satisfy his personal necessities. If, in any, the function of spiritual digestion be weak, such shall be allowed to partake sparingly or not at all, as will best promote the soul's health. But in the *preparation* of the dish, of course, no one will expect us to be limited by any merely local demand. The individual appetite is quite too capricious to be accepted as our guide. We must have a more undeviating standard, and this is furnished in all the works and ways of Wisdom. The products of the earth are not circumscribed on account of a few dyspeptic people; but the grain grows and Nature yields her fruits, in the same abundance, though we may be wanting in the capacity to receive and enjoy them. Neither is Heaven's light measured and tempered to suit weak eyes, but is adapted to the organs in its healthy condition. If, in some persons, the sense of vision is diseased and feeble, that is their misfortune for which we are suitably sorry. But this is no good reason why the race should be satisfied with nothing but moonlight. The *sun* must be permitted to shine; and if any are afflicted with the light it is their privilege to retire into the shade; or, they may obscure the solar ray by such artificial means as will graduate the measure of light by the standard of individual capacity.

The spiritual manifestations, which at first were restricted to the rappings, have of late been exceedingly diversified. In the present statement it is not my object to attempt a learned or critical disquisition on the principles that underlie the various phenomena. I write rather to establish their actual occurrence than to refer them to their appropriate causes. The following classification will afford some general idea of their variety and startling nature.

Ponderable objects are often moved — suddenly and with much force — when no physical instrumentalities are employed, and the human senses can detect no cause of motion. We are daily called to witness facts which seem to warrant the presumption that gravitation and inertia are but inferior and involuntary natural forces, which may be suspended in a greater or less degree — perhaps entirely — by the higher energy of mind.

Mr. Charles Partridge, in his fourth letter to the Tribune, states that on three several occasions, in the month of August, 1851, remarkable displays of the invisible power were witnessed at his house and at the residence of a friend in New York. First, on the 12th of August, when several gentlemen were assembled for the purpose of pursuing the investigation, the spiritual power was thus displayed: [We quote the substance of the statement.] ‘We were seated,’ says the narrator, ‘around a common card table, when, toward the close of our sitting, each member of the company successively raised one side of the table from six to eighteen inches, and requested the spirits to raise the opposite side to correspond, which was done to each of us. We asked them to raise the table without our aid, and they did so to the height of a foot or more from the floor. On the 13th of August still more remarkable displays of power were witnessed. The table which, on this occasion, was a large extension dining-table, estimated to weigh three hundred pounds, was raised with great apparent ease. A gentleman from abroad who was disposed to question the spiritual origin of these manifestations, was requested to sit on the table; he complied, but the table was moved as before. Dr. Gray and Mr. Roff then took seats on the table, which was still raised in the same manner. Again, on the 29th of August, when similar manifestations were occurring at the house of Mr. Part-

ridge, R. W. Hartley of London was present, and taking hold of the table exercised all his strength to restrain its motion; but it was still moved with the same ease and energy as before. He tried to lift it up, and it was held down; he tried to hold it down, and it was lifted up.

Mrs. Sarah Helen Whitman, in one of her letters to Mr. Greeley, says, "In well lighted rooms I have often seen heavy tables moved violently—have seen objects moved in any given direction, in compliance with a *mental* request of my own."

The following statement furnished us for publication may be appropriately inserted in this connection.

"This may certify that, on the 28th day of February, 1852, while the undersigned were assembled at the residence of Mr. Rufus Elmer, Springfield, Mass., for the purpose of making critical experiments in the so-called spiritual manifestations, the following, among other remarkable demonstrations of power, occurred in a room thoroughly illuminated. The table, around which we were seated, was moved by an invisible and unknown agency, with such irresistible force that no one in the circle could hold it. Two men — standing on opposite sides and grasping it at the same time, and in such a manner as to have the greatest possible advantage — could not, by the utmost exercise of their powers, restrain its motion. In spite of their exertions the table was moved from one to three feet. Mr. Elmer inquired if the Spirits could disengage or relax the hold of Mr. Henry Foulds; when suddenly — and in a manner wholly unaccountable to us — Mr. Foulds was seated on the floor at a distance of several feet from the table, having been moved so gently, and yet so instantaneously, as scarcely to be conscious of the fact. It was proposed to further test this invisible power, and accordingly five men, whose united weight was *eight hundred and fifty-five pounds* stood on a table (without castors) and the said table, while the men were so situated, was repeatedly moved a distance of from four to eight inches. The undersigned further say that they were not conscious of exerting any power of will at the time, or during any part of the exhibition; on the contrary they are quite sure that the exercise of the will is always a serious impediment to such manifestations.

At the close of these experiments it was perceived, on lifting one end of the table, that its weight would increase or diminish, in accordance with our request. Apprehending that the supposed difference might be justly attributable to fancy, or to some unconscious variation in the manner of applying the motive power, it was proposed to settle the question by weighing the end of the table. At the first experiment it required a force equal to nineteen pounds to raise the end of the table. This was fairly tested to the entire satisfaction of all present. The Spirits were then requested to apply the invisible power. The balance was now applied in precisely the same manner as before, when the weight was found to have been suddenly increased from six to twelve pounds, varying as the mysterious force was increased or diminished, so that it now required a force of from twenty-five to thirty-one pounds to separate the legs of the table from the floor. Daniel D. Hume was the medium on this occasion, and it is worthy of remark that during the performance of the last experiment, he was out of the room and in the second story of the house, while the experiment was conducted in the back parlor below.

The undersigned are ready and willing, if required, to make oath to the entire correctness of the foregoing statement."

The original paper was signed by John D. Lord, Rufus Elmer, and nine others, citizens of Springfield, Mass.

Lights are produced in dark rooms. Sometimes there appears a gradual illumination, sufficient to disclose very minute objects, and at others, a tremulous phosphorescent light gleams over the walls, and odic emanations proceed from human bodies, or shoot meteor-like through the apartment. These phenomena are of frequent occurrence, and are not accounted for by any material hypothesis, unless, indeed, they are comprehended under the popular generalization which ascribes the whole to human fraud and delusion. I have seen these lights in all their variety. On one occasion when a number of friends were assembled at my own house, there occurred a gradual illumination of the apartment. It appeared like the twilight half an hour after the dawn. The light continued to increase for about fifteen minutes, and then gradually diminished.

On the 30th of March I chanced to be one of a company con-

vened at the house of Mr. Elmer in Springfield, Mass. — Mr. Hume, the medium, being present — when the room was darkened to see if the mysterious illumination would occur. Immediately the gross darkness began to be dissipated, and in a few moments, the forms of all the persons in the room were distinctly visible. Without disclosing her purpose to any one, Mrs. Elmer mentally requested that the spirits would restore the darkness, and, almost instantly, the change was perceived by the whole company, and soon every form was lost in the deepening gloom.

In the month of December last, while passing an evening with some friends in the same place, Mr. Gordon being the medium, odic lights of great brilliancy were seen moving in various directions — occurring at intervals — while a peculiar phosphorescence moved in undulating and broken waves over head. Again, being at the house of Mr. Partridge, in New York, where several others were assembled, I was quite unexpectedly overwhelmed with drowsiness. I leaned forward and rested my head on the table, and was soon in a profound sleep. From this state of insensibility I was suddenly aroused by a powerful shock. Two most brilliant lights — like balls of fire, about two inches in diameter — were, at that instant, projected from the second pair of nerves of special sensation, when a simultaneous and very powerful movement of the table occurred, in the direction from which the lights proceeded.

Mrs. Whitman, in one of her letters to the Tribune, says: “I have seen electric lights of great brilliancy, which filled the upper part of the room and remained visible for several minutes, and which were observed at the same moment by three or four persons.”

In addition to the ordinary sounds — the rappings — others, closely resembling those produced by the prosecution of various industrial occupations, frequently occur. The sound of the hammer, saw and plane, the creaking of a ship at sea, and the discharge of fire-arms, are familiar manifestations of the invisible presence, and are generally alleged to proceed from the spirits of men who are found, on inquiry, to have been engaged in those employments while on the earth. In March, 1851, I was present with eighteen persons, assembled at the dwelling of Mr. Bidwell, in Newton, Ct. It was on occasion of the vernal equinox and

a storm was raging with great violence. One of the company commenced singing "The Sailor Boy's Dream," when sounds like those heard at sea in a gale, immediately occurred, with other signs of a tempest and of distress. Sounds like thunder, and others closely resembling the discharge of heavy ordnance at a distance, were heard while the singing was continued; and when the song was afterward repeated, the sounds occurred as before.

On occasion of my first interview with the spirits, when a deceased brother was required to demonstrate his alleged presence, he commenced firing minute-guns. Lest possibly my imagination should be somewhat taxed to supply the fancied resemblance, I preserved silence till several persons remarked that the sounds resembled a discharge of fire-arms. Some one inquired what the manifestations implied, when the invisible presence informed the company that he was *shot* at San Jacinto, Texas, which was the fact concerning my brother.

Musical sounds are produced by the use of instruments while they are acted upon by no visible agents. Some time since the Buffalo Republic announced the following:—"Several citizens visited the ladies (Fox family) at the Phelps House last evening, when the spiritual manifestations were peculiarly mysterious and astounding. In addition to the knockings, they actually caused the bells of the house to ring. The landlord brought in his gong and laid it on the floor in the room where the ladies sat, but some eight feet out of their reach. The gong was made to give forth its sounds to the utter astonishment of all present."

Mrs. Whitman, in her letter to Horace Greeley, published in the Tribune of January 17, 1852, says, "Holding the right hand of a medium in my left, while her left hand was held by a gentleman of my acquaintance, I have placed the guitar on my lap, and, at my suggestion, the strings have vibrated, as if swept by a powerful and skillful hand, for a period of ten or fifteen minutes."

Physiological changes are said to be produced by spiritual action. A few weeks since a distinguished literary lady informed me that recently, while suffering from extreme pain in the head, occasioned by a congestive state of the circulation, the spirits directed her to place herself in a certain position, and they would magnetize her; she accordingly obeyed, and soon a profound sleep

supervened from which she awoke, at a late hour the next morning, with the circulation equalized and the pain entirely relieved.

In a communication recently received from D. J. Mandell, of Athol, Mass, the writer relates the following: "Not long since a young man in this neighborhood, when in the presence of a medium, took the liberty to inquire after the health of his wife who was absent on a visit. Being informed that she was then suffering from a severe toothache, he requested the spirit to go and psychologize her, for the purpose of relieving the pain, and received for answer that the spirits would make the effort. The young man noted the hour. Two or three days subsequently, the young man was at the place where his wife had been visiting. He made casual inquiries concerning her health during their separation, and was informed that she had been generally well, except on a certain day, when she had the *toothache*; but on retiring to rest, at about ten in the evening, the pain suddenly ceased and she had not suffered from it since. That day was the very day on which the rapping invisibles had announced that she was suffering with toothache, and *ten o'clock was the precise hour* when the spirit promised that he would make an effort to relieve her."

Sometimes a foreign agency seizes the nerves of voluntary motion and the medium becomes a passive instrument in the hands of an unknown power. Under this influence he is impelled to write or otherwise express sentiments and opinions which he is not conscious of entertaining at the time. When the medium writes, the nervous and muscular action is often extremely rapid, and so powerful as to counteract the most vigorous efforts of the will. It not unfrequently happens that the ideas thus expressed are wholly repugnant to the views of the medium. Among the writing media most known to the public are Charles Hammond, R. P. Ambler, Mrs. Frances H. Green, Samuel Taylor M. D., and others. This class of media often write with astonishing rapidity and, as they affirm, without the slightest consciousness of what is being communicated any faster than the mind is informed through the sense of vision. Moreover, the hand-writing is essentially different from that of the medium, and is observed to change frequently, whenever the spirit in rapport withdraws its presence and another assumes the control. Thus the peculiar chirography

of many deceased persons is represented, and the fidelity of the execution is often quite remarkable.

Since we have referred to Dr. Taylor, it seems proper to observe that, although an instrument of the invisible power, he is not a believer in the spiritual origin of the phenomena. His experience, as related in a late number of the Boston Medical and Surgical Journal, is interesting and valuable for the facts it contains, but his hypothesis, which ascribes it to "*detached vital electricity*," seems to us improbable if not wholly absurd. No attempt is made to show the specific relation of the facts to the agent in question. *How* electricity, or any inorganic substance, whether dense or rarefied, can produce effects which so far transcend the whole plane of material nature—facts which carry their own demonstration that they are the offspring of intelligence—or how any merely involuntary action of the human faculties can produce such results, unconsciously to the medium and often in opposition to his will, and against every voluntary and higher effort of the mind, remains to be explained. To say that this electric agent is governed by some indirect and unconscious action of the medium's own mind, while by no direct, voluntary or positive effort can he accomplish the same results, contradicts all human experience. It virtually assumes that the mind is most powerful when it is wholly inactive. When Dr. Taylor fails in a most vigorous effort to run a mile in ten minutes, but gets over the ground with all ease by remaining passive, we shall be ready to entertain his hypothesis. Moreover, how electricity, so subtile and so universally diffused, has been kept quiet so long, or by what means it became *detached* at last, and what fantastic tricks it is likely to perform, now that it is fairly loose in the world, are, in the meantime, matters of curious speculation which Dr. Taylor approaches with the most exemplary caution.

In the entranced state it is common for the medium to personate successively several deceased persons, representing in a sort of chirological manner, or in pantomime, the nature of their employments while on earth, the circumstances attending the dissolution of the body, the manners, habits and other distinctive peculiarities of the person whose presence is thus made known. Among the very numerous examples of this kind I have space

for only one or two in this connection. In the month of August, 1851, C. W. Lawrence, the medium, was spending a few days at the residence of S. W. Britton, Troy, N. Y. One afternoon when several friends were discussing the manifestations some one proposed an interview with the spirits. During the sitting that followed, the medium was entranced and soon began to indicate, by the most unmistakable signs, that he was at sea in a storm. He seemed extremely active watching closely every motion of the ship. Presently his limbs began to move as if in the act of ascending to the mast-head. At length, reaching the top he appeared to make a false step, lost his equilibrium and fell overboard. Here the medium fell out of his chair and calling aloud for help commenced using his arms as if in the act of swimming. For a moment he choked and struggled like a drowning man, and then was silent, motionless, and to all human appearance dead. Several minutes transpired when a sudden tremor was visible in the prostrate form, and then — with one spasmodic effort, in which every fiber of the medium's body seemed convulsed with mortal pangs — he bounded to his seat and seizing a pencil wrote, as nearly as I can recollect, as follows — "Father, I am here, Edward." Mr. Britton thereupon informed the company that he had a son Edward, and that some years since, during a severe gale, he fell from the mast-head into the sea and was drowned.

The scene was now changed. Taking his seat at the table, the medium appeared to be eating with a great appetite. Some one remarked that eating was such a universal practice, with men in the flesh, that it would be extremely difficult in this case to identify the spirit. In a moment, however, the motion of the arms was arrested and the medium placed his right hand over his heart. The extensors were slightly convulsed. A strange, guttural sound was heard for an instant, and again the vital action seemed suspended. After a momentary pause — during which the whole scene was inexplicable to most of the company — Mrs. S. W. Britton, observed in substance that she could not resist the conviction that her father was present, for that he had died suddenly of disease of the heart while eating his dinner. In this as in many similar cases the medium was unacquainted with the history of the parties whose psychical presence was thus disclosed,

having been introduced to the family of Mr. Britton but a day or two before.

When the medium possesses inward sight, events and circumstances in the history of persons long since separated from the body are often unexpectedly disclosed. Philip James Jones, a gentleman of unquestionable veracity, relates that on his first coming into the presence of Mrs. Mettler, an interesting clairvoyant and spiritual medium, he desired a test of the actual presence of the spirits, presuming that if successful in eliciting any satisfactory demonstrations they would emanate from Mrs. Jones, who had but recently left the form. But the medium immediately commenced speaking of some person whom she called Charles, and turning to Mr. J. she said, "Charles is your uncle; he was shot at the battle of Waterloo." Then, placing her hand on the upper portion of the left breast, she distinctly intimated that he received the fatal injury in that place. The medium moreover affirmed that Charles in his last moments thought of Mary, a near relative who was then in Ireland, and that at the precise hour of his dissolution he appeared to her in the city of Dublin. Mr. Jones assured me that on his mother's side he had an uncle Charles Henderson, an officer in the English army, and that *he was killed at the battle of Waterloo by a musket shot which took effect in his left breast.* Mr. Jones further observed that, although the circumstances occurred before his birth, he had often, in his childhood, heard the melancholy story of his uncle, and especially of his mysterious appearance in Dublin at the hour of his death. He positively affirmed that he had not thought of his uncle at that time and that the circumstances were seldom or never brought to his mind, unless some reference was made to the history of his family or to the battle of Waterloo.

We have but a very limited faith that the subordinate spirits in the other life have power to predict, with any degree of precision, events that are likely to be influenced by fortuitous circumstances; yet occasionally a fact is presented that may be worthy of a passing notice. While the discussion with Mr. Burr was pending at Bridgeport, I was unexpectedly summoned to receive a communication. I am quite sure that no one suspected its nature. On this occasion the spirits proceeded to intimate very definitely the

course Mr. Burr would pursue in the debate, mentioning, among other things, that he would introduce a letter from a member of the celebrated Hutchinson Family — the invisible intelligence disclosing at the same time what was most material to me concerning its contents — and that if the reading of the letter should be demanded, Mr. Burr would wave that matter on the ground that he had not time, and instead of reading the communication to the audience would submit his own version of its contents. It was further stated that a person living in Bridgeport, whose name was given, would be called by Mr. Burr to bear testimony against certain manifestations alleged to have occurred in that city ; all of which did transpire as previously announced. Even the excuse of Mr. Burr, for not reading the Hutchinson letter, was couched in very nearly the same words as previously rendered by the rapping oracle. Some seven or nine persons, including three justices of the peace, certified to these facts at the time, whose written statement voluntarily given can be produced if necessary.

Disclosures are otherwise made by symbolic representations. A kind of hieroglyphic or picture-language is employed with which the medium soon becomes familiar, and which is deemed as significant as it is beautiful. Several distinguished persons are known to belong to this class of media. For some beautiful illustrations under this head, the reader is referred to the visions of Judge Edmonds, now in course of publication in the *Shekinah*.

The power to vocalize is in some instances displayed in a most astonishing manner. One of the most remarkable exhibitions of this kind I have ever witnessed occurred at my house about four months since. Several friends were assembled and among them Mrs. Porter, much of whose spiritual experience might tend to confirm rather than weaken the popular skepticism. On this occasion, however, every person present was utterly amazed at the wonderful nature of the performance. Mrs. Porter had been in the company but a short time when she became entranced, and commenced giving some remarkable displays of ventriloquial power. She imitated the singing of frogs, so that there seemed to be at least two or three, of widely different capacity, singing at the same moment. Her rendering of the notes of various birds and her imitations of some six different musical instruments, transcended

any exhibition of vocal sounds I have ever listened to. All this time, it should be observed, the medium claimed to be in rapport with the guardian spirits of Jenny Lind, several of whom were said to be among the most renowned masters of the art. At our request, the "Bird Song," the "Echo Song," "Sweet Home," as also several pieces of difficult operatic music, were given with such artistic taste and discrimination, with such blended power and sweetness as thrilled every bosom with astonishment and delight. This medium is but an ordinary singer in her normal condition. On several other occasions she has given some imperfect illustrations of this musical inspiration, but we have witnessed nothing that could be regarded as a decided approximation to the performance already described.

Some months since, while visiting in one of the most respectable families in Connecticut, I met a young lady sixteen years of age—the name I am not permitted to mention—who had suddenly become subject to the control of invisible masters. She had previously practiced music, and had learned to execute several pieces on the piano-forte, but all at once—and in a single hour—they were forgotten so that no trace of them remained in her memory. At the same time she received communications, purporting to come from the spirits of several eminent composers, to the effect that *they* had determined to attend to her musical education; and as they did not desire her to practice the pieces she was familiar with, they had taken the liberty to obliterate all remembrance of the music she had learned. Immediately she began to improvise in a most remarkable manner, performing at each succeeding trial new and difficult exercises. When I last heard from this musical medium, she was still subject to this infusion from the spirits of song.

Here we must suspend our classification for the present. The *facts* already submitted to the reader—to be disposed of as the individual judgment shall decide—are veritable realities, if the concurrent testimony of thousands of intelligent witnesses is sufficient to warrant the conclusion. No rational believer needs to be told that, these singular manifestations are associated with much that does not accord with the just demands of a cultivated taste and enlightened understanding. These imperfect manifestations may be altogether earthly, or they may be the dim, distorted and

spectral shadows of divine thoughts, broken and confused by contact with the base elements and inharmonious conditions of earth. It avails nothing to say that some of the phenomena may be artificially produced. The magicians of Egypt could do almost all things that Moses did; the miracles of Christ were performed by his disciples in the primitive church, and so adroitly imitated by Simon Magus, an arch apostate, as to deceive the Romans who honored him with a statue — erected on an island in the Tiber — which bore the blasphemous inscription, *Simoni deo sancto*. But the deification of Simon did not disprove the Divine existence, nor his pretended miracles affect the intrinsic nature and genuine evidences of Christianity. It is vain, therefore, to attempt to offset the real phenomena by instances of fraud and delusion. Amidst the seeming chaos, the calm and rational mind may possibly, even now, discern the vital principles of a Divine Order. Material science may sneer; learned skepticism, baptized in the name of Jesus may “behave itself unseemly;” but the facts do not seem to mind that. If science and theology can not dispose of these facts, they will be obliged to keep them on hand, since they can not be obliterated from the records of human experience. B.

MYSTICAL MANUSCRIPTS.

We commence in this number of the *Shekinah* the publication of the curious manuscripts, alleged to have been executed by the spirits that preside over the deliberations of the New York Circle. The accompanying specimen prepared — in cerography by Charles W. Morse — expressly for this work, will give our readers an idea of the beautiful style exhibited in their execution. The history of the manuscripts is sufficiently disclosed in the several statements of the Medium, the New York Circle, and Prof. George Bush, which, without further comment, are respectfully submitted to the public.

STATEMENT OF THE MEDIUM.

Editor of the Shekinah:

Dear Sir, — In pursuance of your request to communicate the facts of my experience, which relate to the origin of the writings,

হে ভাঙুগা, তোমরা বে পবিত্র আত্মার দান বি স্বয়ং
অজ্ঞাত থাক, আমার এমন বাঞ্ছা নয়।

وَأَنَا فِي الرُّوحَانِيَّاتِ يَا أَخُوْتِي فَأَنِّي أَحَبُّ أَنْ تَعْلَمُوا
{ لَا تَدِينُوا أَيْلًا تَدَانُوا * لِأَنَّ كَمَا تَدِينُونَ تَدَانُونَ وَبِالْمَكِيلِ
الَّذِي نَكُونُونَ بِهِ يَكُلُ لَكُمْ * لِهَذَا تَنْظُرُ الْقُذِي فِي
عَيْنِ أَخِيكَ وَلَيْسَ تَقْطُنَ بِالْخَشْيَةِ الَّتِي فِي عَيْنِكَ * }

অনুগ্রহে সবেগে বানী মিন অরুং সুনীদে জামে
অনুগ্রহে সবেগে তরুপ মতে লাইন অরুং পুনীদে সলে

হুগুয়ালোসেবাহে অমিগুং সালে ! বন অরুং
কসি অমুগুং সালে সবেগে

এক দিবস যাকো আইলেন মহামায়া মাঝি এক নিবেদন
স্বাধী।

הָלַא-הַכְּמָה הַקְּרָא וְהַכּוֹנֵחַ חֲתָן קוּלָה :

בְּדַמְשֵׁק מְלֻמָּס עַל-עַרְבַּי בֵּית גְּהִיבְזָה נִבְבָּה :

לֹא-נִשְׁאַרְיִם לְפִי-קֶרֶת מְבֹרָא פְּחֻזִּים חֲרָזָה :

מִלֵּבט מִשְׁמֵם מִקְרָא זְקוּלִי מֵלֵבְבִי מִקְרָם :

כִּיךְ מְכֻבָּר וְהַרְבֵּה הַמְּלֻמָּה מֵת וְעַד

I submit the following brief statement: On the night of the 21st of November, 1851, while sleeping alone in the third story of the house I was awakened, about one o'clock, by sounds of footsteps in my room. Looking up I saw five men, some of them dressed in ancient costume, walking about and conversing together. Some of them spoke with me, and among other things told me not to be frightened, that they would not harm me, &c. I attempted to rise, however, to go down stairs, but found that my limbs were paralyzed. These strange visitants remained with me about three hours, and finally disappeared while going toward a window, and when within about two feet of it. They did not open the window. During the succeeding night, and at about the same hour, I was again awakened in a similar manner and saw several persons in my room. Some of those who were there on the previous night were present with others whom I had never seen before. One of them had what appeared to be a box about eighteen inches square and some nine inches high; it seemed to contain electrical apparatus. They placed the box on the table, and then, electrical emanations, like currents of light of different colors, were seen issuing from the box. One of the company placed a piece of paper, pen and ink, on the lid of this box. The luminous currents now centered around the pen which was immediately taken up and dipped in the ink, and without the application of any other force or instrument, so far as I could perceive, the pen was made to move across the paper, and a communication was made which I have since learned was in the Hebrew language. This information I received from Prof. Bush, to whom the writings were submitted for translation, and whose letter addressed to you will accompany this statement. Soon after three o'clock, my new companions left me as they had done the previous night, taking the box with them. During the time they were in my apartment I was in possession of my natural senses, and not only saw *them*, but the furniture in the room, by means of the illumination which their presence caused; and, I also heard the clock strike and carriages passing in the street.

I have since witnessed many similar occurrences in which writings, said to be in the Hebrew, Arabic, Bengalee, and other languages, have, in like manner, been executed in my room. I

only speak of the facts as disclosed to my senses; of the several languages referred to I know nothing.

Yours, Truly,

E. P. F.

New York, March 26, 1852.

TESTIMONY OF THE NEW YORK CIRCLE.

On the first of August, 1851, a number of persons interested in the modern Spiritual Manifestations, formed themselves into a circle for the purpose of making careful observation concerning the phenomena referred to. This circle was composed of the following named persons: Judge Gray, Edward P. Fowler, Miss A. L. Fowler, Dr. Gray and lady, Dr. Hull, Mr. and Mrs. Charles Partridge, D. Warner, Dr. Hallock and lady, W. J. Baner and lady, and Robert T. Shannon, who have been accustomed to meet once and sometimes twice a week. At some of these sittings, Judge Edmonds, Samuel Fowler, Almond Roff, S. B. Brittan, D. Minthoon, Prof. George Bush, and others, have participated by invitation.

In addition to the ordinary displays of power and intelligence we have received communications in French, Spanish, and various other languages—some of which were wholly unknown to the members of the circle—such as the Sanscrit, Malay, Bengalee, Arabic, and Hebrew. Some of these have been translated by persons familiar with those languages, and others have been rendered by the spirits.

The statement of Mr. Fowler relative to the occurrences in his room have, on numerous occasions and in various ways, been fully confirmed by the spirits that are wont to visit our circle. At our next meeting, following the occurrences of the 21st and 22d of November,—as described in the statement of Mr. Fowler—the spirits gave the signal for the alphabet and made the following communication: “My dear friends—I am happy to announce to you that the project which has engaged our attention for some years has at last been in part accomplished. I am,

BENJAMIN FRANKLIN.

Ques. By the circle. Do you refer to what took place with Mr. Fowler on the nights of Friday and Saturday last?

Ans. “Yes.”

At a subsequent meeting Mr. Partridge further inquired as follows :

Will the author of the manuscript in five different languages,* executed in Mr. Fowler's room, make any communication that will serve to identify it with our circle?

Answer by the alphabet: "I was present when it was written and in part directed the forces. BENJAMIN FRANKLIN.

Communicated in behalf of the circle.

CHARLES PARTRIDGE, Rec. Sec.

New York, April 1st, 1852.

LETTER FROM PROF. BUSH.

MR. BRITTAN,

DEAR SIR:—In compliance with your request, I willingly make a statement respecting the several communications in Hebrew, Arabic, Bengalee, &c. which have been submitted to my inspection. In doing so you of course understand that I speak merely as the witness of certain facts, and not as the partisan advocate of any theory by which these and similar facts may be attempted to be accounted for.

The first of these manuscripts was in Hebrew, containing a few verses from the last chapter of the prophet Daniel. This was correctly written, with the exception of several apparently arbitrary omissions, and one rather violent transposition of a word from an upper to a lower line. The next was from the book of Joel (Ch. II. 23—27), and was also correctly written with one or two trifling errors, of such a nature, however, as would be very unlikely to be made either by one who understood the language, or by one who should undertake to transcribe the passage mechanically from the Hebrew.

The other specimens were in the Hebrew, Arabic and Bengalee languages, to which I may add a paragraph in French written underneath the Bengalee and apparently a translation of it. As this was from Joel II. 28, 29, it could easily be verified by recurrence to a Bengalee version of the Scriptures in the Library of

*The manuscript referred to is the one published in this number of the *Shekinah*. — [ED.]

the American Bible Society. The sentences in the Arabic character were also ascertained to be mostly translations of a few verses from the Arabic version of the Scriptures. One of them, however, I am informed was alleged by the spirits to be a quotation or translation of some lines from Pope. But how this is to be understood I know not.

The style of the manuscript is very peculiar. Whoever were the penmen, the act of writing seems to have been preceded by some preliminary flourishes of a very singular and zizzag appearance, commencing at or near the top of the page, and connecting with the first word of the script. In the case of one of the Arabic extracts, there were traces over the paper, which indicated that the pen for some reason was not raised during the writings; besides which the lines run diagonally across the sheet, and were followed by an imperfect sentence in English, terminating in the Arabic word signifying *end*. Altogether the specimens are of an extraordinary character, such as I can not well convey by any verbal description.

As to the origin of the documents I am not yet prepared to express an opinion. They come proximately from the hands of Mr. E. P. Fowler, a young gentleman with whom I had previously no acquaintance, but who, since I have become acquainted with him, does not at all impress me as one who would knowingly practice deception upon others, however he might, by possibility, be imposed upon himself. He certainly has no knowledge of the above languages, nor do I think it likely that he is leagued in collusion with any one who has. A man who is versed in these ancient and oriental tongues would be, I think, but little prone to lend himself as a party to a pitiful scheme of imposture. It must, indeed, be admitted to be possible that Mr. Fowler may himself have copied the extracts from printed books, but I can only say for myself that, from the internal evidence, and from a multitude of collateral circumstances I am perfectly satisfied that he never did it. But my conviction on this score will, of course, have very little weight with others, which, however, is a point of small consequence with me. In like manner, I am equally confident that he, though the medium on the occasion, had, consciously, nothing to do with a Hebrew communication which was

spelled out to me in the presence of a circle of very respectable gentlemen, not one of whom, beside myself, had any knowledge of that language. In the present case, the only alternative solution that occurs to me is, that it was either an unconscious feat of somnambulism, or that it was the veritable work of spirits, effected by some spiritual-natural dynamics in the manner he describes. Which is most probable, or what is more probable than either, your readers must decide for themselves.

Very respectfully, yours &c.,
New York, March 27, 1852.

G. BUSH.

THE MEMORY OF JOHN ROBINSON.*

BY ALVAN LAMSON, D. D.

There is no divine in the Unitarian Congregational ranks, who stands higher as a writer of pure English, or as a judicious sermoniser, than the Rev. Dr. Lamson, late Editor of the *Christian Examiner*. And in this discourse, or discourses, for they occupied a whole Sunday—we have a most reliable account, from the best scholar in ecclesiastical history in the country, of Robinson the first puritan divine, and of his puritan congregation at Leyden, Holland. We are glad the learned Doctor has set at rest the discussion, in regard to the day of the landing at Plymouth, fixing it on the 21st of December, and *not*, with some bad arithmeticians in regard to old style and new style,—on the 22d.

The good Doctor could not have used any language, as we apprehend, more peculiarly appropriate to the condition and wants of his Unitarian brethren, especially those of the Boston Association of which he is a member, than the passage which he quotes from glorious old Puritan Robinson's address at Leyden, to our Pilgrim fathers, when they set sail for these inclement shores. We *italicise* for the benefit of those modern Unitarians, who ostracised Channing,

* A Discourse delivered at Dedham, Mass., on Sunday, Dec. 21, 1851.

Pierpont, &c., on account of their reform spirit, and excommunicated Theodore Parker.

“*If God reveal any thing to you, by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry ; for I am verily persuaded, I am very confident, that the Lord hath more truth yet to break out of his Holy Word. For my part, I can not sufficiently bewail the condition of the reformed (Unitarian ?) churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans can not be drawn to go beyond what Luther saw. Whatever part of his will our good God has imparted and revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented ; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God ; but, were they now living, would be as willing to embrace further light, as that which they first received.*” “For it is not possible, that the Christian world should come so lately out of such thick anti-christian darkness, and that perfection of knowledge should break forth at once.” There would seem to be not a little satire in this quotation, by the good Doctor, of old parson Robinson’s “Farewell Address ;” and, though the language is two hundred and thirty-one years old, we should n’t wonder if the Universalists and Unitarians, even of these days, could find it profitable to dwell on its advice. R.

Do unto another as thou wouldst be dealt with thyself. Thou only needest this law alone ; it is the foundation and principle of all the rest.—*Confucius B. C., 550.*

Do unto others as ye would that others should do unto you.
—*Jesus.*

It is much more holy to be injured than to kill a man.—*Pythagoras B. C., 600.*

The Spirit Land.

A DUETT.

BY PERMISSION OF MESSRS. FIRTH, POND & CO.—MUSIC COMPOSED BY V. C. TAYLOR.

There is a land my eye hath seen, In visions of en-

rap - tured thought, So bright that all which spreads be -

tween Is with its ra - - - - - diant glo - -

Cres.

Cres.

ff *Dim.*

ff *Dim.*

THE SPIRIT LAND.

ry fraught; A land up - on whose bliss - ful shore There

This system contains the first two lines of the musical score. It features a vocal melody in the upper staff and a piano accompaniment in the lower staff, both in the key of A major (indicated by three sharps: F#, C#, G#). The time signature is 4/4. The lyrics 'ry fraught; A land up - on whose bliss - ful shore There' are written below the vocal staff.

rests no shadow, falls no stain,—There those who meet shall

This system contains the next two lines of the musical score. The vocal melody continues with the lyrics 'rests no shadow, falls no stain,—There those who meet shall'. The piano accompaniment provides harmonic support with chords and moving lines.

part no more, And those, long parted, meet a - gain, And

This system contains the final two lines of the musical score on this page. The vocal melody concludes with the lyrics 'part no more, And those, long parted, meet a - gain, And'. The piano accompaniment ends with a final chord.

THE SPIRIT LAND.

those long parted, meet . . . a - gain.

p

tr

This system consists of four staves. The top staff is a vocal line with lyrics. The second staff is a vocal line. The third and fourth staves are a piano accompaniment. The key signature is three sharps (F#, C#, G#) and the time signature is 4/4. The music features various ornaments like trills and grace notes.

mf

Its skies are not like earthly skies, With varying hues of shade and light; It

This system consists of four staves. The top staff is a vocal line. The second staff is a vocal line. The third and fourth staves are a piano accompaniment. The key signature is three sharps (F#, C#, G#) and the time signature is 4/4. The music features various ornaments like trills and grace notes.

hath no need of suns to rise, To dis-si-pate the gloom of night, To

Portamento.

3

This system consists of four staves. The top staff is a vocal line. The second staff is a vocal line. The third and fourth staves are a piano accompaniment. The key signature is three sharps (F#, C#, G#) and the time signature is 4/4. The music features various ornaments like trills and grace notes.

THE SPIRIT LAND.

Allegretto. mf

dis - si - pate the gloom of night. There those who meet shall

Rit. and Dim.

Allegretto. mf

part no more, And those long parted, meet a - -

tr

Ad lib.

gain, And those long parted, meet a - - - gain.

Ad lib.



AN APOLOGY.

WE regret to be behind time in the issue of this Number of the Shekinah ; but its publication has been delayed by causes, wholly beyond the control of the publisher. Our contract with the printer distinctly specifies, that each succeeding Number of the Shekinah shall be ready for delivery *at least fifteen days before the first day of the month of its publication.* The printer has done his work well, at last, and we trust our readers will find the April Number of sufficient interest to compensate for the delay. If the most stringent efforts will avail us, we shall have no occasion for a similar apology hereafter.

S. B. BRITTAN.

THE PORTRAIT.

OUR engraver has given us a spirited and beautiful picture of the old Philosopher and Seer, to accompany the learned and eloquent sketch of the MYSTIC ; but it will be perceived, from his manner of spelling Pythagoras and Shekinah, that he is wanting in a vocabulary of ancient names, which we shall endeavor to furnish before our next issue. We have not time to remedy these errors in the present edition.

S. B. BRITTAN.

THE SHEKINAH.

THE undersigned desires to place this Review at the head of all works of its class, both in the interest of its contents and the beauty of its mechanical execution. For this purpose we are employing much time and money. The superior quality of the paper used, the Original Portraits of the Seers, Engravings of the Mystical Writings, &c., all contribute to make it an expensive work. Will not all who feel an interest in the success of the enterprise, make some effort to increase its circulation. We look for a large addition to our list to follow the present issue.

S. B. BRITTAN.



THE SHEKINAH.

THIS Magazine is devoted chiefly to an inquiry into the Laws of the Spiritual Universe, and a discussion of those momentous questions which are deemed auxiliary to the Progress of Man. It will treat especially of the philosophy of Vital, Mental, and Spiritual Phenomena, and present, as far as possible, a Classification of the various Psychical Conditions and Manifestations, now attracting attention in Europe and America. The following will indicate distinctively the prominent features of the work.

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Embracing concise statements of the more important facts which belong to the department of modern mystical science.

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8. REVIEWS,—especially of such works as illustrate the progress of the world in natural, political, social, and spiritual Science.

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