

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

—THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM.—

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The Principles of Nature.

OLD TESTAMENT INCONSISTENCIES.

BY ANDREW JACKSON DAVIS.

All True Religion is immutable. I wonder that any one can for a moment imagine the possibility of its overthrow. Is truth a mere circumstance? Do clouds and storms extinguish the sun? Is true religion dependent for its existence upon belief or disbelief—upon forms and organizations?

O ye of little faith! Go by the ocean's side, and behold far away the rock of ages. The storm-king sends his servants to battle. The clouds assemble, thunder answers thunder, from the four corners of heaven the elements rush to one center, and the fierce tempest descends with all the pageantry of contending deities. The ocean groans with the voice of anger, mountainous waves roll forward with a mighty power; but amid all, and above all, stands you noble Rock, erect, unmoved, and unchanged. Ten thousand times ten thousand storms may rage beneath, around, above—ages upon ages may roll away—empires may rise and kingdoms fall—millions of human beings may come and go—the terrestrial ball may pursue its pathway about the parent orb; yet, unshaken and immovably stands the True Religion—firm as the universe—beautiful as Deity.

You who fear or hope that religion will be extinguished, need wisdom; go, study the constitution of the world. Contemplate the rock in the ocean, which no storms or contention can disturb. Gaze at the sun, whose life-giving glories no clouds or tempests can ever diminish!

But where shall we find this religion which changes not? Ah! here is the question. And when we become acquainted with its locality, how shall we know that it is the "true religion"? What is the rock? The answer may be found in the New Testament. "The kingdom of Heaven is within you." That is to say, the law and the spirit—the way, truth, and life—are natural to the soul of man. Yea, religion has a rock in the soul. In its elements and essences, in its inextinguishable instincts and unfolding faculties, which are true prophets and true apostles—in these find we the true religion. If this position be not tenable—if the mind of man is not the basis of true religion—then is God a respecter of persons, partial in his dealings, and the New Testament answer must be a fallacy.

We hear much lamentation concerning the fate of the Bible. In most minds, religion and the book are one and inseparable. "They must stand or fall together!" But I can not think so. Can not a man exist without a shadow? Are symbols essential to the existence of thought? Surely the letter and the spirit are not indissoluble! If they are, then will we lament and deplore any examination of the Bible.

The idea that the Bible is the infallible word of God—that it is the Rock of Ages, that in it is only to be found the true religion—is fatal to itself. There is a prevailing superstition, generated by commentators, that the Old and New Testaments are intrinsically and extrinsically harmonious. When the whole volume is correctly understood (they assert), the beauty and stupendous unity of the system is clear as the sun in the heavens. But this assumption is made by persons who have the presumption to suppose that they have seen the harmonies of the Scriptures.

Let us reflect on this. The assumption is that the Bible is the word of God—a supernaturally-originated and a supernaturally-inspired volume—given to man for his enlightenment and salvation. And yet, according to the Protestant system of private judgment and liberty of conscience, each mind, though uninspired and in no manner supernaturally endowed, is left to read and find out the meaning of God in this word. While one man finds the Bible infallible, another finds it fallible—one discovers it to be harmonious, another inharmoonious; and so comes contention and criticism. I can not but admire, in bold contrast, the beautiful logical consistency of the Roman Catholic Church. It never was guilty of trusting religion to the people—never committed a deed so fatal to priestly despotism as that of permitting an unsupernatural faculty to read and interpret a supernatural book! The reading of the book is fatal to the idea of its supernatural origin, also to its so-called infallible principles of religion and truth. When will Protestants fully realize their present situation?

Protestants must certainly see, sooner or later, that the door which Martin Luther opened can never be shut against the onward march of the free-born soul! The infallibility of the Pope is but a continuation of the Protestant idea of the infallibility of Moses, John, or Paul. If you admit the supposition of the possibility of Isaiah's infallible inspiration, you have then granted the premises upon which Pope-and-Priest infallibility is predicated. If God saw proper ever to inspire supernaturally a Jew or a dweller of Palestine, how do you know but he also sees it proper to supernaturally inspire a Cardinal or a Pope? If God has ever inspired a paper and pasteboard book, how do you know but that he now inspires the Roman Catholic Church? If you admit the one, there is

no escape from the other. As believers in the supernatural inspiration of the Bible writers, you are, according to every principle of logical deduction, constrained to admit the possibility of all which the Catholic Church claims for itself.

But Luther, I say, in protesting against the authority of the Pope, opened a door for the final rejection of the book-authority upon which the first is based. Pío Nino is as likely to be a chosen vessel of God now, as Paul was in the beginning of the Christian era. The superiority of the character of one man over that of another is of no account where supernatural transactions are involved in the premises. Therefore, I affirm that the Protestant idea of an infallible Bible writer is the firm foundation of Popish despotism, and of all the absurdities of the Catholic institution.

Persuade me that the paper and pasteboard Bible is the infallible word of God, and I will at once accept the brick-and-mortar church as the recipient and emporium of his divine favors. Persuade me that Moses, Joshua, Solomon, David, Isaiah, Matthew, John, and Paul were in very truth the chosen vessels or penmen of the Supreme Being, and I promise you that I will at once accept, and would demonstrate conclusively from your principles, that the unbroken chain of cardinals and popes, extending from Peter the First to the kingdom of heaven, are as certainly the attorneys of Jehovah, and as being indispensable to all temporal and spiritual government and civilization. If Moses, and Joshua, and Paul are to be my masters in those sacred principles which bind my soul to its Author, then why may I not accept Pío Nino as my master and father in spiritual things? You, who are Protestant believers in Bible infallibility, can not deny me this logical inference. But you reply that I should not allow a mere man to rule over my conscience—that it is yielding my liberty to the jurisdiction of despots, and placing my soul in the keeping of mere priests and teachers of religion. Verily; but what are you Protestants doing, when you take Moses and Paul for your masters? Surely these were mere men also—manifesting all the attributes and characteristics of humankind—and so, why should they, any more than Clement or Alexander, be my masters in the affairs of my soul?

Dr. Orestes A. Brownson, editor of a Catholic Quarterly Review, a man of much learning and independence, is a very consistent and faithful exponent of religious aims and tendencies. He has traveled from Egypt, through the wilderness of skepticism, into the promised land of belief, which he is now preparing to rid of all Protestants by logical weapons. Protestants advocate the supreme authority of the Bible, but tolerate to each man the liberty of reading its pages to suit himself. Brownson, on the other hand, advocates the absolute supremacy of the Pope, and denies to man any rights. God only has rights. Man has duties. The Church is God's representative, and society is under its exclusive dominion. The Church grants privileges to governments, and governments owe allegiance and obedience to the Church. Now, this is nothing less than theological or Protestant despotism, logically and legitimately carried into practice. But how much better than this is the Popery or clerical dogmas of Protestants! The Bible is God's representative or word, they affirm. The individual has no rights, but duties; mind is not the master, but the subject of its teachings. The Pope regards all as heretics who reject his authority! The Protestant denounces all as infidels who reject the authority of Moses! The idea is simply this: Protestantism is but a child of Catholicism. By a law of hereditary descent, the parent transmits its character to the offspring; but, as evidence of a law of progress, the child is not so wicked and degraded as its venerable progenitor.

Catholics make no more opposition to Free Schools, whereby education may be extended to all people, than do Protestants to the free discussion of the Bible, whereby truth may be elicited and transmitted to posterity. In regard to Free Schools, we quote from Dr. Brownson:

"Our enemies rely upon Godless schools—State education—as a means of checking the progress of Catholicity. We must admit they have laid their plans with infernal skill. The result will not meet their anticipations, however! The attention of the Catholic world has been directed to this subject by those whom God has sent to rule over us, and a struggle, which will end in victory for the Church, has begun between Catholicity and the State, to see who shall have the child."

So speaks O. A. Brownson concerning Free Schools. But observe, when you read Protestant notices of this Bible Convention, that, by substituting the word "convention" for schools, with one or two other alterations, you will see the same spirit manifested toward us. Indeed, it is hard to determine which is the worst enemy of freedom and humanity. The party that would make the Church our master, or those who would give to us the Bible as a sovereign, with only feeble reason to comprehend and harmonize its multifarious inconsistencies. Reason is feeble only after having been for a lifetime subject to bondage. Protestant denunciation of Reason is paralleled by Catholic defamation of Protestantism: the opinions of the two parties are equally valueless.

Father Gavazzi comes to our country, and lifts up his eloquent voice against the despotisms and abominations of the

Romish Church. But he is in bondage, and can do nothing more than delight a Protestant audience. He can not do the "work of destruction," because he stands intrenched in Protestantism, which deserves the same fate. He cries out against the ignorance, the idolatry, the slavery of Catholicity; but against Protestant ignorance, idolatry, and slavery his voice can not be raised, because the receivers of his messages are composed of the latter party. He affirms that Catholicism is too narrow for his soul. With a soul so expanded beyond the circumscribed confines of Pius the Ninth, I wonder how he can breathe the confined air of Protestant bigotry and superstition! I can see no difference between the infallibility of the Pope and the infallibility of Paul. But we have political freedom under Protestantism, which the Church of Rome denies to its subjects. Very true; but how came this blessing? It was first established through the instrumentality of the greatest despot, Henry VIII., that ever ruled over mankind. But in our blessed land let us raise the hymn of gratitude to Thomas Paine, Jefferson, Franklin, and many others, who were the sworn friends of liberty and of free principles. Let it be remembered that the political and other blessings of America are not owing to any exertions on the part of priests, nor to any logical application of the doctrine of Bible infallibility upon which Protestantism rests.

In a recent letter to the clergy of all denominations I affirmed that the Battle of the Evidences of Christianity is to be fought on the broad field of scientific and positive principles. The old metaphysical ground of idealistic impossibilities—such as what and where is God? what and where is spirit? what and where is heaven? are now scarcely admitted into the arena. But the mountain torrent of civilization has dashed along regardless of religious and mystical obstructions, and with each succeeding wave there comes to our land a new discovery in some department of creation. The progress of scientific discovery, in one brilliant day, is carrying the war into the very heart of biblical authority. The positive and unavoidable deductions of astronomy, of ethnology, of archaeology, of biology, of physiology, stand in startling opposition to nearly all the assumptions of popular theology pertaining to Bible infallibility. I will presently bring this fact more distinctly before the reader.

The scientific education of the Protestant clergy is so utterly neglected, while preparing for the ministry, that they usually enter the field of labor without the proper implements of spiritual husbandry. Consequently, having read the standard works on theology, and one or two books in reply to "infidel objections," the young minister is apt to entertain several inflated notions respecting the perfection of biblical wisdom. Sometimes we hear them preach thus: "The Bible has stood the test of ages. No closeness of inspection, keenness of investigation, or strictures of criticism has been able to defeat its claims. Moses' account of creation is simple and sublime. The volume of destiny is suddenly thrown open; time is proclaimed; creation arises; and a new race of intelligence appears on the scene. Nothing can shake the plain narrative of Moses. The Bible is perfect in all its parts—full of excellences—and, taken as a whole, is without contradiction or inconsistency."

Most congregations accept this as a tenable doctrine. Children grow up with this conviction, and so the Protestant notion of Bible infallibility is kept alive and before the people. But now is the time to investigate these positions, because never before was the world so full of scientific discovery.

In the light of the nineteenth century, the Mosaic account is notoriously unsound and fallible. We have a vast number of cogent reasons for rejecting the divine authority of Genesis. Let me ask your attention to a few of them.

First. "In the beginning, God created heaven and earth." There are several philosophical objections to the truth of this statement. It is found that matter, though changeable, is indestructible—not a particle can be put out of existence. Chemists have tried the experiment in vain. Hence Nature declares that matter is eternal substance, and could not have sprung from nothing. The creation of matter implies the bringing of something into existence from nothing, which proposition no healthy mind can for a moment entertain. Here is one reason why we object to the Mosaic account.

Second. "And God divided the light from the darkness. And God called the light Day, and the darkness he called Night." Aside from the supernatural operation here implied, there are very strong scientific objections to this statement. But first let us notice the internal contradiction. You will observe that there were three days and three nights before God put "lights in the firmament of the heaven to divide the day from the night." Before the creation of a "greater light to rule the night," how, let me ask, could there have been "evenings and mornings?" But this objection is trivial in comparison to the following:

It is asserted that "Darkness was upon the face of the deep"—that God said, "Let there be light, and there was light"—implying the absence at first of all light from the universe. This is in direct antagonism to all the positive discoveries of the age. "The celebrated speculation of La Place,

now very generally received as probable by astronomers, concerning the origin of the earth and planets, participates essentially in the strictly inductive character of modern theory. The speculation is, that the atmosphere of the sun originally extended to the present limits of the solar system; from which, by the process of cooling, it has contracted to its present dimensions. There is in La Place's theory," says Mill, in his system of Logic, "nothing hypothetical; it is an example of legitimate reasoning from a present effect to a past cause, according to the known laws of that cause." Science demonstrates that first, heat, light, and electricity were in existence before the earth was formed; but Genesis makes the earth to exist previous to light! Nature and the Old Testament are here at war with each other. Which shall we believe?

Third. The Mosaic account is unsound, because it teaches that the heavens and earth, and all that in them is, were made all perfect at once. "The Almighty voice is addressed to chaos. Confusion hears it, and wild uproar stands ruled. The waters subside; the verdant landscape is seen; songs burst from every grove; and stars, bright, rolling, and silent-beaming, are hurled forth from the Almighty hand." And Genesis also affirms that man was more pure, perfect, and wise—more in unity with heaven and its Author—than the race is to day!

In absolute refutation of all this, how explicit are the positive declarations of universal nature! The first types of vegetation, the first indications of animal life, the first things performed or invented by mankind, were rough, crude, incomplete, and in every respect inferior to after developments. All things—trees, fish, birds, animals—grow from incompleteness to perfection, from rudeness to refinement, from the imperfect to the beautiful. And must all the declarations of Nature be overruled by the authority of a book whose origin is Eastern and mythical!

Fourth. We object to Genesis because of another internal contradiction. The book asserts that "God saw every thing that he had made, and behold, it was very good." If God saw every thing and pronounced every thing good, let me ask: Who made the wicked serpent that tempted Eve? If this animal was more subtle than any beast of the field—having the devil in him—who created them? Who was it that made and pronounced every thing good?

Fifth. Genesis can not be a true report of creation, because instead of coinciding with the revelations of universal nature, which prove the gradual formation of the globe by a cooling-off process, the progressive introduction or development of plants and animals on its surface by a natural method of growth, the account teaches the particular, the sudden, the miraculous, the incomprehensible creation of every thing in six literal days.

Sixth. Genesis can not be a true report, because it contradicts the positive declarations of Astronomy. According to our system of chronological calculation, Moses makes the heavens and the earth about six thousand years old. But astronomy declares that light requires three hundred thousand years to travel from one of the fixed stars to our earth! This one fact alone proves that those orbs have been in existence three hundred thousand years! But you answer, "that all things are possible with God." Paul denies this (Heb. vi. 18), and affirms by two immutable things it is possible for God to lie. In this I believe with the apostle; for I can not think that the Spirit of this beautiful universe is capable of an inconsistency!

Seventh. Genesis can not be a true report, because it belittles our ideas of God. The extent and grandeur of the universe, the resplendent objects and countless assemblages which people the empire of being, cleanse and purify the mind of all contracted notions of the Deity and his governments. But Moses destroys all consistent ideas of an omnipresent energizing Spirit, by describing him as a man making the universe in six days, and, being fatigued, as resting on the seventh; and not only so, but as "walking in the garden in the cool of the day"—as any common Egyptian god would be supposed to do—with hands and feet, and a limited power of vision. "Adam and his wife hid themselves from the presence of an omnipresent, omnipotent, omniscient Spirit. And omniscient being, unable to find the guilty pair among the trees of the garden, began to call unto Adam: 'Where art thou?' And after the creation was getting along altogether too fast and wickedly for the Creator, then, again, like an Egyptian god (Gen. vi. 6), 'it repented the Lord that he had made man on the earth, and it grieved him at his heart.' Now all this is vastly too human and insignificant to be applied to the omniscient Spirit of this Universe. Every man, Christian or Pagan, when in his right mind, totally rejects the narrow and cramping idea of God advocated in the book of Genesis, and elsewhere. 'A universe,' says Rev. Thomas Dick, 'vast, boundless, and incomprehensible, is just such as we ought naturally to expect from a Being who is infinite, eternal, and omnipresent; whose power is uncontrollable, whose wisdom is unsearchable, and whose goodness is boundless and diffusive. All his plans and operations must be, like himself, vast, boundless, and inconceivable by mortals.' Now I sub-

mit that this idea is not applicable to the creation!

Eighth. The most advanced thinkers among of the Mosaic theory, have, as I am fully aware of necessity, by abandoning the idea of six literal tation, and accepting, instead, the geological epochs, or "ages." The most learned of writers say, that the term "evening and the morning" accepted figuratively to mean the "ending a indefinite stages of creative development. I can be no objection to putting a little new wine if therefore the wine will but be more accept of habit. But here comes a trouble of incom are now to receive the six days as figurat regard the seventh day, on which the Lord r days signify "ages," what does the seventh are we inconsistently and hypocritically! each common week as the day hallowe Deity, while, in our theory, we are comp six days as uncertain, immeasurable, indefi tive development! Here, again, the pos deductions of a philosophical theology st onism to the accounts of Moses.

There are before my mind eight other cogent, going to invalidate the divine au correctness of the very first chapters in But we will let them pass, and ask after those chapters.

It is a singular and significant fact, th in Egyptian history alluding to the exist Moses. The Egyptians were a cultu chain of mountains, their wonderful py hind the period set to Noah's flood, whi tioning such a marvelous catastrophe ethnological discoveries carry us into right thousand years from the present ur tion nation, with signs of the existence tion previously, two thousand years old the creation of man. The hierologist u records, and the latter of geologic scie

And, what is still more remarkable and simple orphic sayings and verses Minor, and Greece, are, in conception ology, identical with the first part of And when the hieroglyphic charact and Africa shall have been perfectly found, I think, that the cosmologic an of Moses were in existence nearly ts such a people as Jews had begun to however, will be tardily introduced, and antiquarian knows that he is wr Protestant and sectarian readers.

Richard, in his work on Egyptia the idea that Moses was inspired t He says: "The five books of Moses evidence, not of one sole, connected, they bear evidence of being a compu The genealogical tables and family that are found embodied in the Pen ance of documents copied from writin no trait which might lead us to ascri dictates of immediate revelation." Genesis, which contain an accoun two thousand years older than the J mids and obelisks of Egypt, and th the land of Tartary, will, when fi reveal the Oriental parentage of the

Perhaps you think me too far The celebrated Mr. Gliddon, in hi "Ancient Egypt," says, "There i that other cotemporary nations* di lier times, similar records; nor is cotemporary nations should not events, and handed down, as far as nals of those events on which the four hundred years, is strictly silent the "Wars of Jehovah," and the have been found, which our Bibl came these omissions!

Intelligent Christians acknowle quoted mode of biblical interpre positive deductions of all the scie age. Regarded as a record of p history can not be sustained. He into spiritual or symbolic interpret world, the garden of Eden, the te and tower of Babel, are received tions—as types of spiritual exper equally to nations and individuals. for his historic and scientific kno mentary on the Jewish Testame

* This is, nations existing at

counts can be understood and supported only in a figurative or spiritual sense—implying that a literal view of them, as entertained by New England clergy and laity, is at once absurd, untenable, and unsupportable by Nature, Reason, Intuition, and history. It would consume our time to present Swedenborg's science of correspondences—but enough is added to show what reasonable men and scholars think of the Mosaic account. Swedenborg affirms that the early scriptures were written in correspondential language, of which the hieroglyphic scriptures of earth are vestiges. Every figure symbolized some particular idea. Thus, as some writer remarks, a beetle did not stand for a beetle only, but also for the world; an asp corresponded to royalty; and eagle, to courage; the lion, to strength; a ram's head, to intellect; a duck, to a doctor of medicine; and a goose, to a doctor of divinity.

The idea that the Bible is a connected whole—without contradiction or inconsistency—is a superstition of the Protestant priesthood. The intelligent and accomplished Jesuit entertains no such untenable opinion. He depends upon the external despotisms of organization, and upon the attractions of a well-regulated and venerable ecclesiasticism, for the success of his design upon the religious liberties of humanity. Protestantism and Catholicism deserve the same condemnation. They differ, not in the character of their notions respecting infallibility, but in degree only.

The Catholic idea of Pope and Church infallibility is simply an elongation or extension of the Protestant idea of Old and New Testament infallibility.

The two parties are, in theory and theology, equally foes to the interests and liberties of the world. And I have shown, I think, that one should not be allowed to impose any more restrictions on the soul of man than the other—that is to say, neither is good enough to merit the support of intelligent, benevolent, free, and conscientious minds.

Have I said anything against true religion? Because I reject the infallibility of Paul and the Pope—the infallibility of a book and a church—am I therefore irreligious? The Old Testament is a statement of the ideas and events of the Patriarchal Age—the era of Force; the New Testament is a statement of the ideas and events of the Transitional Age—the era of Love; the two, combined, formed King James' Bible. But let me ask—why should the statement of one age remain the statement of all ages?

Can religion be based on a book? This idea has obtained among Christians; hence they imagine the heathen to be benighted, and without religion! Is God a respecter of persons or nations? Far from it. True religion, like true anatomy and physiology, is older than books! There must be a religion older than the Bible; a God better than it declares.

Did Newton learn astronomy in books? Did Jesus learn intuition and love of all human kind from the prophets? Is there no inexhaustible fountain from whose flowing rivulets each soul may freely drink? Does the same God not always inspire and nourish? What would ye think of a man who does all his farming, plowing, and planting, by reading books on Egyptian and Roman agriculture? The land before his eyes would meanwhile grow thorns and unwholesome vegetation. What, then, do ye think of Christians who bid their followers to read and believe King James' version of the Testaments, to the end that they may be religious and acceptable unto God? He who would not "be wise above what is written" (in any book), is a miserable pagan, engaged in blindly loving his idols, and needs philosophic culture. For is there not a law, a science, a principle of justice and equity in man's mental economy, superior to all writing? Let every son and daughter of nature be developed to the fullness of the structure of the perfect man—let society develop the kingdom of Justice and Freedom within each soul and family—then you will see a manifestation of TRUE RELIGION.

LETTER ABOUT SPIRITS.

PARTRIDGE, June 23, 1853.

MR. PARTRIDGE:

The so-called Spiritual Manifestations commenced in this place last September, and have been progressing ever since. We have seen, tipping, painting, and rapping mediums, and clairvoyants magnetized by Spirits. We have a very strong medium in our village, in whose presence the Spirits often rap so loud that you can hear them four or five rods. One of the most prominent Spirits calls himself Benjamin Franklin; but he asks of me to be allowed to call him "Uncle Ben." He often causes the table to follow the medium, and beats time to music to the satisfaction of the critical skeptic. If a gentleman requests him to pound on the table as hard as he does, he invariably complies; and so they pound till skinned knuckles and swollen fingers warn the guest to desist. If any one wishes to take a trip across the room, they have but to take hold of the table, and if requested it takes them back again.

I will not tax your time with particulars, but leave it to the imagination to guess the result of these things. The proud sneered and the pious groaned, but Uncle Ben forced the curl from the pedant lip and the scowl from the bigot's brow, with but few exceptions. Those few, with the evidence of their eyes, and with the raps still ringing in their ears, turned sneeringly away, saying that the medium kicked, or quoting a little Scripture advice to "go not after them." One priest, with more comeliness than intellect, who was riding his circuit wearing robes of sophistry for the entanglement of human reason, commenced a protracted meeting, and he would continue it till he drove the rappings out of the place. The friends of Spiritualism asked Uncle Ben if the priest would make any converts? "No, no," was the reply. The priest continued his meeting four or five weeks, perpetually hurling forth his shafts of ridicule and sarcasm, but no convert was made! Undisturbed, Uncle Ben raps on, and has convinced his hundreds. It is worthy of remark that the most intelligent citizen gave the subject an investigation and said, "Here is a fact, although contrary to my preconceived opinion and conflicting with the philosophy of the age. Let us try to solve the problem, believing it to be a clue to some mighty principle."

As a friend to truth I feel in duty bound to mention one peculiarity in these proceedings. Some of the young people were somewhat rude and reckless; or at any rate, the priest said they had not the fear of God before their eyes. Many of these became mediums, treated the subject like eagles, and investigated like philosophers, free from prejudice or excitement. I verily believe it is not in the power of Christendom to produce the moralizing effect it has had in this place. "The cry of 'humbug,' 'collusion,' 'electricity,' etc., arising from the lips of priest and knave, are, like the idle wind, not heeded. Prejudice and superstition stand rebuked in the presence of this new teacher. The Spiritual car now rolls on triumphant, propelled by the immutable law of nature. The genius of freedom stands as conductor. His countenance beams with anticipation; his eyes brighten with hope, justice inspires his tongue, while he proclaims that nature shall be vindicated and man redeemed! State free! come one, come all; the black and white, bond and free, noble and ignoble, the poor, the afflicted, the priest and potentate and their dupes. The invitation is world-wide and God-proclaimed, the platform is as wide as his mercies and as broad as his justice. Its course is not like the juggernaut crushing its devotees beneath its ponderous wheels. The way-side is not strewn with the bones of its victims, but it is strewn with cast-off creeds and time-battered fatalism. * * * Methinks I prospectively hear the shouts of the exulting throng mingled with the praise and gratitude of the progressed spheres, as the lost soul is landed at the depot of everlasting bliss. B. H. L. RUTTER.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, SEPTEMBER 3, 1853.

Persons who send communications intended for the press should, if they desire to preserve them, invariably retain a copy, so as to preclude the necessity for our returning them in case they are not published. Among the mass of rejected papers, they are extremely liable to be lost, and we are not responsible for the safe keeping of communications which, in our judgment, are of no value.

SECTARIAN OPPOSITION TO SPIRITUALISM.

We have received lately several copies of a "Discourse upon the Ancient and Modern Arts of Divination, delivered in the First Presbyterian Church of Rochester, on Sabbath Evening, March 23, 1853," which seems to deserve a passing notice. It deserves nothing more, for it is as strange a compound of ignorance, arrogance, and disingenuousness, as was ever uttered in the pulpit, and can excite in every well-informed mind no other emotion than that of profound pity for the man who can thus like the serpent draw its poison from the same plant from which the bee may extract its honey. Of itself, it deserves but little consideration; but as a fair specimen of the intolerance with which bigotry is arming itself for the conflict, it may not be improper to notice it.

Its text is as follows:

"Deuteronomy xviii. 9-12. When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."

From that text it denounces Spiritual intercourse in such terms as these:

"You, dear friends, have committed a great and deadly sin, you have rebelled against the God who made you, with his express prohibitions before your eyes; you have despised his own revelations of himself and of spiritual things, and have sought to penetrate into his secrets; you are involved in the horrid crime of having led into insanity more than five hundred human beings, whom these abominations have already shut up in Lunatic Asylums; and you are stained with the blood of all the souls who have been and shall yet be slain by this delusion."

But it carefully conceals the fact, that in the book from which this text is taken, is written these commands, which are equally binding: "And thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house if any man fall from thence." "Thou shalt not wear a garment of divers sorts, as of woollen and linen together." "A bastard shall not enter into the congregation of the Lord: even to his tenth generation shall they not enter into the congregation of the Lord forever." "And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcases."

Now, we might pause here to ask the preacher, who denounces against us one part of the Mosaic Law, whether he is observant of the other parts? Whether, when he invokes against us one injunction of that law, he intends to demand of us an observance of the other?

The answer to these questions might be too troublesome, and we therefore pass to the remark, that the sermon seizes upon a few of the commands given by Moses to the Jews, which are equally condemnatory of the intercourse between man and his Maker, through Christ and his apostles, and of that great command on which, he said, hung all the law and the prophets.

The great argument, however, is the insanity which Spiritual intercourse produces. Without stopping to inquire where the "discourse" gets the alleged fact, several times repeated, that five hundred people have been made insane by Spiritual intercourse,* it is enough to say, that preacher knows full well what every one else knows, that for every one made insane by this cause, ten have been made insane by Christian religious excitement. And the voracious child would know that if this tendency to insanity were any argument against Spiritualism, it is an argument ten times as strong against Christianity.

It is, however, lamentably true, that for many years and ages religious excitement have been a prolific source of mental derangement. The reason why it is so, is a problem of no ordinary interest. And it requires no profound investigation to be able to know that it has its origin in such false teachings as those of this Discourse, which, instead of looking upon the next stage of existence with the eye of reason, regard it only through the dark obscurity of superstition, and which, instead of going to nature's laws for a solution, seek for only in the dogmas which men subject to moral blindness have interwoven with the pure teachings of the gospel.

The preacher is indeed truthful in saying that the most fruitful of all immediate causes of insanity is the undue excitement of the imagination, that awful power which is the image in man of the creative energy of God, and which collects those things which he not as though they were; but he in too short-sighted to see that the remedy is in the proper education of that faculty, and removing from it the idea too freely taught by such blind instructors, that Spiritual intercourse is ghostly, and therefore fearful, and not that it is in obedience to a general law which is as easily understood as that which governs the steam-engine or the magnetic telegraph.

The whole error consists in the fact which the preacher himself is obliged to concede, and to us, though it seems not to him, comes the inquiry, Whence comes this and what is the remedy?

He says:

"What other fact could so strikingly set forth that decline which has been going on in the children of the Puritans since they banished religious

* It was reported some months since by the New York Herald, and copied by other papers, that there were twenty persons on Blackwell's Island who had been made insane by spiritualism. As the locality designated was not far from this city, our colleague went to the place with a view to ascertain the fact, and learned from the resident physician of the Island, that there had never been but one person there who was reported to be insane from that cause, and that he remained but a very short time, his mental equilibrium being soon restored. We, however, found among the victims, whose names we do not here repeat, a young lady who was converted at a revival meeting and baptized through the ice some two or three years ago, and who has never had the use of her reason since her introduction into the Church. Does this fact constitute a valid reason why people should not join the Church? If all the reports respecting the insanity numbered by "the rappings" have been so much exaggerated as the foregoing, the whole number, according to our authorities, will be reduced from five hundred to twenty-five, which is probably much nearer the truth.—Ed.

instruction from their public schools! For, fifty years ago, all our education was based upon the Scriptures. In every school in the land, whether public or private, was given a course of instruction in the doctrines and truths and histories of the Bible. But we have changed all that; and for thirty years, at least, our great and all-molding systems of education have known little or nothing of Scripture doctrine. The first generation thus trained is now upon the stage, and these are some of the first fruits of that education, which, in order to be universal by the votes of Pagans, Jews, Mormons, Infidels, and others, must needs be without the Scriptures and without God. And if this system be not soon and fundamentally changed, and the Word of God be not made the matter of instruction and the principle of education, this decline will not stop here; but we shall soon have divination by the entrails of sheep, and oxen, and swine, by the flight and the voices of birds, and by the barking of dogs, and every other heathen and soul-destroying superstition which once held sway over the heathen mind. No extent or thoroughness of merely scientific culture can save us from being rebaptized with pagan superstition. Nothing but religious truth, Biblical instruction, can be at all adequate to the great objects of popular and universal education. Without this, science itself soon becomes incomprehensible and impossible."

True, true, most true. For more than fifty years, aye, for nearly one thousand eight hundred years have these blind teachers been departing from the doctrines of the gospel, and substituting for them such glosses of men as that now before us. And so lamentable have been the effects, that even in this free country, professing to be Christian, out of a population of more than 23,000,000 not 5,000,000 profess to belong to any religious denomination. What is to affect the remaining 18,000,000? Is it the teaching of such doctrines as those now before us? For hundreds of years it has been tried, and orthodox teachers, like this "pastor," in great numbers are now compelled to admit a complete failure. Shall we try the experiment any longer? Let this man himself answer.

Man must have some open communication with the Spiritual world; without it he can not rest; it is a necessity of his nature, of his most inward and Spiritual being, which must be satisfied."

True again; most true. But this craving of the immortal soul is not to be satisfied by such chips and porridge as this Discourse. It must have something more. And thanks be to God! it comes to us—comes, as it did of yore, with healing on its wings, and the gates of hell, in or out of the pulpit, can not stay it.

PHYSICO-PSYCHOLOGICAL.

In the researches of Baron Von Reichenbach concerning the economy of imponderable agents, the results of which are embodied in his curious work, "Dynamics of Magnetism," etc., one fact was developed which should be known to all who value sound and refreshing sleep. It was discovered in the following apparently accidental manner: A Mr. Schuh, a scientific gentleman who assisted Reichenbach in some of his experiments, had the singular habit of changing his position in bed in the after part of every night, placing his head where his feet had previously been. He found that after this change his sleep was invariably more refreshing than it had been on the previous part of the night; and that whenever he neglected it, he invariably felt dull and stupid during the whole of the subsequent day. He mentioned this singular habit to Reichenbach, when the latter inquired as to the position of his bed in respect to the points of the compass, and was told that it stood with the head to the south and the feet to the north. The philosopher then advised his friend to assume a position opposite to that to which he had been accustomed, on going to bed—that is, with his head to the north and his feet to the south. He did so, and never after found the change of position necessary, his sleep being sound and refreshing during the whole night.

This fact induced Reichenbach to make further inquiries in respect to the effects upon other persons of position in sleep; when he found that cataleptics and nervously or ordinarily sensitive persons were invariably affected most favorably by the northern position of the head. One peculiarly sensitive young lady was found to have chosen that position instinctively, and was with the greatest difficulty persuaded to temporarily alter it, even for the purpose of experiment; and when she did accede to the solicitations of the experimenter, she found the newly-assumed positions unendurable—that with the head toward the west being the worst. Other persons he found to be affected unpleasantly, and sometimes even to fainting, by sitting in church with the face toward the west; and several of these could not walk in a westerly direction for any length of time without experiencing similar results.

The cause of these phenomena Reichenbach found in the odic principle accompanying the magnetism of the earth, with its polarity as affecting the polarity of the human system. The writer of this, from some three years' experience, as well as from the intrinsic nature of the case, has no doubt that the conclusions to which the Austrian professor arrived in this department of his inquiries, are well founded, and that all persons, and the more nervously or magnetically sensitive in particular, would derive essential benefit from always sleeping with the head to the north. When that position is impracticable, the next best position is with the head to the east.

DIGEST OF CORRESPONDENCE.

G. L., of Lockport, Ill., writes us the following account of his own personal experience as a medium, and of the general aspect of the Spiritual unfolding in his vicinity:

During the past winter, quite a number of the friends of the Harmonical Philosophy devoted considerable time to the investigation of the new manifestations. There were in the early part a very good writing, also a rapping, and two very good speaking mediums, one of the latter being a male and the other a female. We could communicate; at times, very freely by the raps; but, as a general thing, the Spirits were more willing to converse by speaking or writing, as they could tell us so much more by these means than by the sounds. The communications that were received, whether directed to a single person or to the circle, were always of a pure and elevated character; and many a tear of joy was shed at these unmistakable evidences of the presence of departed loved ones. I had several communications from my mother, given through the lady medium. These, to me, were sufficient evidence of my mother's presence. In about two months from the commencement of my investigations, I began to feel the influence of Spiritual magnetism. Soon after I felt myself under complete control.

For the first two or three times I could not speak. One evening, after that, when the male medium was under influence, he drew a plate, which the following represents, and, upon being asked what it represented, he answered that I would explain it. At the next circle I began to speak fluently. I was also influenced to magnetize those in the circle who did not feel well. This, to me, was an entirely new process of healing, so far as I was concerned in its practical application, as before I had for some years recommended the water-treatment. But as in many cases I found that Spiritual magnetism did much good, I very reasonably came to the conclusion that even the heaven-directed water-cure was not the alpha and the omega of the healing art. When under influence to explain the meaning of the plate before spoken of, I found that I was controlled by Benjamin Franklin, and that the plate is intended to represent the outlines of a new science, named by Franklin the Science of Human Nature, commencing with the first dawn of fetal existence, and proceeding through the various changes of progressive life up to the perfection of development, as manifested in the seventh sphere.

Our correspondent furnishes us with a sketch of the diagram

above referred to, which we are compelled to omit. In a subsequent part of his letter he proceeds to speak of a series of predictions given by the Spirits respecting his movements, then future, and which were fulfilled in a remarkable manner. The essential facts in these statements were, that as he was one morning talking with his wife respecting the inconvenient tenement into which they had been obliged to move, as the only one vacant at the time, he was suddenly controlled by the Spirits to say, that within about three weeks they would move into the house of a certain neighbor, who would leave the house by that time. This prediction was thought to be extremely improbable, as it was supposed that that neighbor was permanently settled. Shortly after, however, the neighbor actually did move; but before our correspondent was informed of the intended vacation of his premises, they were let to another party. It was again extremely improbable that this latter party would give up the lease of the house; but the Spirits constantly insisted that they would, which, in fact, they actually did, without solicitation from any quarter, and our correspondent and his family moved into the house within three weeks from the day on which the first prediction of the Spirits was given. The prophecy was thus fulfilled in its general and particulars, against all human probabilities, and the proof of its Spiritual origin was thus highly satisfactory.

Mr. D. M. Miner, of Oriskany Falls, in a business letter, incidentally writes that he has for the last sixteen months spent much time in diagnosing and prescribing for disease by clairvoyant power. He states that he has been enabled to use medical terms, and to master other technicalities of the practice, although he has never had the benefit of a medical education. He relates two cases, accompanying the same with documentary testimony, in which he had correctly described the diseases of persons, total strangers to him, who were in Buffalo at the time, while he was at home at Oriskany Falls—and states, that if Professor Mattison, Anderson, or the learned Faraday will explain how that is done on any theory which they have manifested an inclination to adopt, he will become their disciple.

A. H. D., of C., informs us that he has written a work, by invisible aid, of about 400 pages, on the order of Nature and the harmony of its laws, with natural and prophetic revelation. As the work treats upon subjects of great importance, he wishes to compare its positions and conclusions with the results of modern physical science, before he decides upon laying it before the world; and, with this end in view, he inquires what is the best work on geological science? It is hard to say which is the best work written upon a science which has received very able treatment at the hands of many different authors. The larger work of Mr. Lyell ("Principles of Geology"), however, is probably more elaborate upon the subject than any other work extant, though our correspondent would find the information he desires in the works of Hake, well, Buckland, Phillips, Mantell, or in almost any other general treatise on the same theme. But we know of no better synopsis of the combined results obtained by geologists than Hitchcock's "Elementary Geology," an octavo volume, the expense of which would probably not be over \$1.25. If our correspondent desires *multum in parvo*, we may venture to commend this work to his attention before all others.

REMARKABLE DISCERNMENT.

We learn, from a paragraph in last Saturday's Times, that at a meeting convened at Providence, R. I., on the day previous, for the purpose of taking some action respecting the recent collision on the Worcester Railroad, the Preamble to the resolutions—which was drafted after the stereotyped form, thus: "Whereas, in the providence of God," etc., was so amended as to read on this wise: "Whereas, by the gross mismanagement of those having charge of the Providence and Worcester Railroad," It is said that Dr. Wayland, who was presiding at the time, left the chair, pleading an engagement as the cause, and that a number of other persons retired from the meeting.

Pious people have generally charged their greatest sins to the Devil, while they have as frequently ascribed the consequences of their own carelessness to the Divine Providence. Thus they manage to slip their heads out with as much ease as President Wayland vacated the chair on the occasion referred to. We think that the amendment to the Preamble indicates an intelligent consciousness of human responsibility, without which there can be no reform among men. Those who voted for the amendment certainly evinced a higher respect for the Divine character, and a deeper sense of human wrong, than those who still inclined to follow "the old ways," in falsely and foolishly charging their sins to the account of Providence.

THE TELEGRAPH.—We desire to inform several recent subscribers, and all persons who may have it in contemplation to order our paper, that No. 11 of the current volume is exhausted. We can still furnish complete files, with this single exception. However, as we now stereotype, in a suitable form for the library, all the more important articles in the TELEGRAPH, we can furnish its contents for the first quarter, from May to August, including the articles in No. 11, in the form of a substantial volume of nearly 500 pages, bound in muslin, for the low price of seventy-five cents. At this rate, the TELEGRAPH PAPER will be furnished for one year, in four handsome muslin-bound volumes, so that those who shall hereafter become interested in the subjects of which it treats, may obtain the library edition for THREE DOLLARS.

BRITTAN AND RICHMOND'S DISCUSSION is now published in book form, making a handsome octavo of nearly four hundred pages, printed on fine paper, and well bound. This volume contains the entire correspondence, and, doubtless, presents a larger number of facts and reasons, in illustration of ancient and modern Spiritualism, than any single volume yet published. Further than this it would not become us to speak of its merits. As the work presents both sides of the question, which is now engaging the attention of the civilized world, it is confidently expected that it will find numerous readers, and especially that those who oppose the Spiritual ideas, and desire to be fortified at all points, will make themselves familiar with the numerous facts which Dr. Richmond has furnished in this volume.

JUDGE EDMONDS' BOOK.—There is already a great interest awakened respecting the work by Judge Edmunds and Dr. Dexter, which we have now in press. The interest is wide-spread, and orders are rapidly coming in, which we shall supply in the order in which they are received. The work will probably be ready for delivery on or about the 20th of September.

Those who become interested in the Spiritual Philosophy should not neglect to examine the three volumes given through Rev. Charles Hammond as medium. The books referred to are entitled "Light from the Spirit-world," "The Pilgrimage of Thomas Paine," and the "Philosophy of the Spirit-world."

Correspondence of the Telegraph.

We respectfully give place to the following letter, from a gentleman of various literary attainments and acknowledged reputation. The warm admirer of Mr. Greeley, but is accustomed to judge even him with discrimination.—Ed.

HORACE GREELEY AND SPIRITUALISM.

MEASURES. PARTRIDGE & BRITTAN:

Dear Sirs—I have several times been on the point of dressing your widely circulated journal, the SPIRITUAL TELEGRAPH, in relation to what I must call the peculiar Horace Greeley, from time to time, on the subject of Spiritualism. Having been for many years a subscriber to the Tribune, and a pretty constant reader of it, I am not a little surprised at his very compound of what not only myself, but thousands within the circle, consider a question of profound import. I mean the question whether or not, there is any truly remarkable revelations now being made, purporting to come from the world of Spirits, or any verity in the marvellous physical manifestations reported on every hand too, by witnesses whose respectability is unquestioned. I have learned, or had learned, to regard Mr. Greeley as honest, and entirely above hasty conclusions, or to his public declarations. Right glad have I been to hear him so, for his position enables him, if he has the will of the public, to do a vast deal of good. Certain had my confidence, partly from the fact that I found him fairly generally acceptable to my convictions, and partly because I thought I saw in him an unusual position to get at the truth and defend the right, and in all places. But, in some respects I have pointed, particularly in Mr. Greeley's treatment of the question. When it was first made a public incident with the public appearance of the celestial family, and the whole press was disposed to lay "Humbug!" Mr. Greeley opened the columns of the Tribune to the exponents and defenders of the new revelation, and at least semi-endorsed the revelations, that his paper was stigmatized as "The Rapper's Journal." For many months, long prior to the appearance, of your journal, up to the period of Mr. Greeley's World's Fair, at London. He had, in the meantime, not been assiduous in looking, or preterito into the rappings, etc., and had invited member family to his house, and had satisfactory communications from deceased members of his own family. From his own experience and views were recorded, and in files of the Tribune, when I say that, up to the departure for Europe, the public was impressed with Greeley as a believer in the supra-mortal so-called Spirit Manifestations. When in London charged with believing in the Spirits, he addressed the Athenaeum, in which, while he confessed the things were done, he believed they were and mainly by clairvoyance and jugglery. This let me very unlike Horace Greeley. It was not mainly, nor in agreement with his prior unbiassed record of no such opinion in the Tribune, have done being so convinced, in order to set and from this omission I think it fair to presume no such opinion. Whence, then, did he get the which to honestly found his Athenaeum letter? to him intuitively, spurred by the politic consequences, and a good time, to take the back track—tl Everett probably thought at Plymouth, the the used up and would not come to much, after all. This—I merely suggest the idea. Mr. Greeley's post at the Tribune, and not many weeks through his approval of communications on opinion and experience, he reconfirmed the many, myself among the number, that he regarded Manifestations worthy of consideration. Nay one has particularly urged that these manifestations investigated, it has been Horace Greeley. He so far as to suggest that we need a National that of France, at Paris, before whose savants and matters as this "inexplicable" Spirit be tried and solved. Again and again has the cry of "humbug" raised against it, and said, "Christians, many of your intelligent fellows believe something in the rappings and revelations; do with the thing, without a why or wherefore; way to reason with men, but just look into it if it be a humbug, and if so, let us know how have not, perhaps, used Mr. Greeley's exact have got at the sense of his repeated appeal? Well, sir, I confess to you that, while I was, disposed to laugh with those who laughed, and with those who cried "humbug," I was, by the course and convictions, as I believed, of the Tribune, to think seriously of the Spirit phenomenon! The Tribune was the almost direct and bringing me to investigate the matter, and I that Mr. Greeley and the Tribune have similar and directed thousands, for in no other quarter (journal) has so much evidence and encouragement of course I did not pin my faith to Mr. Greeley. I took his advice as to investigating, and hence felt when I read his London letter to the Tribune that letter did not so much surprise me as did the Tribune from Mr. Greeley, in the course of which that no more time should be given to the Spiritualism than to any other form of dissipation. I could draw from this advice was, was not worthy a sober, intelligent mind's at was an idle and useless dissipation. I was at because, in the same article Mr. Greeley says something is it. Besides, but a few days previous, a paragraph in his own columns, endorsing today's nonsense, and avowed that he had things moved without the application of hands, was an adjunct in all the movements with day. In this way, Messrs. Editors, Mr. Greeley blowing hot and cold with the same breath believes, the next day he doubts, and at times to subject, does not now in the least shake or affect with regard to Spiritualism. I was surprised a time, on account of my faith in Mr. Greeley of the matter, as well as his honesty; but I have looking to him as an exponent of the question.

SPIRITUAL TELEGRAPH.

NEW YORK, SATURDAY, SEPTEMBER 3, 1883.

BUSINESS NOTICES.

AN EXPLANATION.—Our Editors are respectfully informed that the subscription and mail orders for the TELEGRAPH are left entirely to the care of our mailing clerk, and consequently the proprietors themselves do not know of any particular non-receipt of any one of their papers may sometimes occur. Moreover, the business of the office is so managed that when a subscription expires the name no longer appears before the person who writes the wrappers. The reader is requested to accept this as an explanation for any seeming oversight which may characterize the dissemination of the paper.

ADVERTISING.—The Publishers will insert a limited number of advertisements as circumstances will permit, always providing the subject to which it is proposed to invite public attention is deemed compatible with the spirit and object of the paper. All advertisements must be paid for in advance, at the rate of 10¢ per line per line, for the first insertion, and 5¢ per line for each subsequent insertion.

ALL ORDERS FOR BOOKS AND PAPERS.—Except from those who desire to have their names put on our accounts, should be accompanied with the cash. When books are to be sent by mail, the remittance should be sufficient to cover the postage, other wise the purchaser is required to pay double at the place of delivery.

A REMARKABLE PICTURE.

A remarkable picture, having an equally remarkable history, is now being exhibited at the Stuyvesant Institute in Broadway, near Bond Street. It is the portrait of the Prince of Wales, subsequently King Charles I., painted more than two hundred years ago, by the great Van Dyck, one of the most celebrated of old masters. It was painted during the romantic visit of Charles to the Court of Spain to pay his addresses to the Infanta, who, according to negotiations between the English and Spanish Courts, was to be his future wife. After the lapse of several months, the prince's courtship was from some cause abruptly terminated, and Charles immediately departed from Madrid, leaving his companion, the Duke of Buckingham, in charge of his baggage, among which was this portrait just finished by Van Dyck. Charles was subsequently married to the Princess Henrietta, of France, and it is supposed that from motives of delicacy toward his bride, he was induced to conceal a picture which could only have served to remind her of his previous visit to Spain, and of his courtship of another woman. It is supposed that the painting was in the mean time preserved by Buckingham. During the political storms which many years after ensued, King Charles, as our intelligent readers well know, lost his head, and after that event the portrait in question was, as it is supposed, still kept in obscurity for fear of being destroyed by his enemies. Thus, almost forgotten, it descended through the family of Buckingham to the Earl of Fife, after whose death, which occurred about the year 1809, it passed successively into the hands of several other proprietors, and finally found its way into an auction room in Reading, where, covered up with house dirt, it was purchased by its present proprietor, Mr. Snare, for £10—being the only person who even suspected its authorship or its real merits. On being cleaned from the accumulated dust of two centuries, it appeared as fresh and distinct as if it had just been painted. The documentary evidence in the possession of Mr. Snare, and collected by him with incredible perseverance, leave no shadow of doubt as to its authenticity, and this, we believe, is now acknowledged by all who have impartially examined the history of the affair.

The picture was subsequently exhibited in London and other cities, and immediately attracted throngs of admiring visitors, and elicited the most enthusiastic encomiums of the Press; and not among the least of the testimonials to its merits were the unjustifiable and abortive efforts of some of the English gentry to wrest it, on trivial legal pretences, from the hands of its present proprietor and appropriate it to themselves, by which persecutions Mr. Snare, worried out, was finally driven, with his picture, to seek refuge in America.

But the painting needs not the aid of its romantic history, or even the name of its illustrious author, to commend it to the admiration of the lover of art. It combines power and delicacy in no extraordinary degree, and whether viewing it in respect to its *four members*, or its minute touches, the most striking marks of genius are everywhere seen. After viewing it for a couple of hours with the greatest pleasure, we are constrained to advise our readers as may have a taste for the fine arts, to lose no opportunity to see this unsurpassed production of one of the greatest of the old masters.

CHRISTIANITY IN CHINA.

It is pretty well settled that the revolutionists have so far succeeded in China as to divide the empire, and that they now hold one of its chief capitals, a great number of large cities and strongholds, and a large part of the country. Their success has been altogether remarkable. Composed of scholars and peasants, the rebel force has, nevertheless, shown a far better discipline and greater courage and valor, than the regular Tartar-Chinese armies. It is asserted on all hands that they have been from the start animated with an essentially new religious faith, and that this faith has led them to destroy idolatry—idols, idol-shrines, idol-priests, etc.—root and branch, from their path.

We have been at some pains to get at the theology of this new faith, and find it a species of Mosiac, Calvinistic Christianity. The rebel leaders declare their belief in one God, in Christ, in the Trinity, in the Ten Commandments, in the Sabbath, etc. But like all other Christians at war, they find plentiful occasion and sanction for smiting their enemies (impies), the Tartars, and all others who oppose their progress. One of the leaders styles himself the younger brother of Christ, while all the great chiefs pretend to receive orders direct from heaven. The new religion has a Moral streak, inasmuch as one of the leaders is permitted to indulge in thirty-six wives. The great cry of the new religionists is, "Hate the impies!" and they appear to have done so. On capturing Nanking, they slew all the Tartar garrison, Tartar families, mandarins and priests, to the number of over thirty thousand. During the whole of their forces have been much smaller than those of the empire; and that they should have made such headway—each soldier carrying his lantern, fan, and umbrella, and accompanied by a "help-man" to touch off his gun in battle—seems almost an absurd fancy rather than a fact.

If China, conservative to the last degree for thousands of years, is prepared for progressive government and ideas, there can be no reasonable fear for the rest of mankind. The revolution of the celestials we can sympathize with, since it seeks to overthrow a foreign, conquering oppressor, and restore a native dynasty. As to the new religion, its controlling principle are yet too sanguinary to merit the name of genuine Christianity. It savors far more of the spirit of Moses, Joshua, and Calvin.

TEMPERANCE AND MUSIC.

The "Whole World's Temperance Convention"—so called to distinguish it from the "World's Temperance Convention," which turned its back upon women delegates at its session in this city in May last, and which excludes women altogether from its councils and deliberations—is to meet in our city the coming month, September. From the character of those who have taken the lead in getting up this Convention, and the well-known ability of many, both men and women, who intend to participate in it, as well as from the deep general interest attaching to the temperance movement, a great turn out and stirring time may be expected. We learn that the sessions of the Convention will be interspersed at appropriate intervals by the grand music of the "Amphions," a band of volunteers of the Empire State, who are now concentrating in the country with very decided approval and success. This band, consisting of three males and one female, are represented by critical judges as being, in point of style and merit, the legitimate successors of the world-renowned Hutchinsons. The "Amphions" are deeply imbued with the progressive spirit of the age, and their songs are of a highly reformatory character. For this reason their attendance at the Convention will be both appropriate and gratifying, and will add a little to its attractiveness. It is possible that, after the Convention, the "Amphions" may be induced to try their skill at a concert before the New York public. From what we know of them, we hope this will be the case.

A CURVE, with a radius as large as a star of the fourth magnitude, is located in the N. W. Wet. It has been seen on twenty degrees above the horizon, with a well defined tail of ten degrees or more, but seen for some time existing the scientific world. It has been visible at various points (at night) for more than a month. It is supposed to be the comet of 1780 returned. Its distance from the sun is reckoned at thirty millions of miles, while from the earth it is estimated to be from two to three times farther distant. No harm, therefore, need be feared from it on this globe. In ancient times such a comet would have impressed the ignorance and superstition of mankind as a prodigy of some dire calamity. Even now there are not wanting those who think that comet may have to do with the cholera, yellow fever, and the various diseases of Russia.

CRYSTAL PALACE.—This noble exhibition is now open evenings to the public. This is desirable, as thousands who would visit the Palace, and perhaps often, have only evenings to devote to such recreation. We have no doubt the treasury of the Exhibition will soon prove the wisdom of the night opening. The appearance of the Palace, illuminated by plentiful gas-light, is exceedingly fine. The question of opening the Exhibition on Huseleys has been agitated, but seems to meet with disfavor. It can not be doubted that the influence of a visit to the Palace on the Sabbath would be quite as great as that of a trip to Halden or Harlem, or a lounge in the grog shops and other sinks of our city. In this way thousands spend their Sabbath and their money, because they have no other equally attractive resort. A strong move is being made, we observe, in London to secure the opening of the British Museum and the public art galleries on Sunday. Many eminent members of Parliament and leading men in society are in favor of the move, believing it would keep multitudes from low and vicious resorts. In Paris, and on the Continent generally, all the public galleries are thus open to the people, and no one thinks that greater immorality is the consequence. The fact is entirely the reverse. Here there are thousands who will not stay at home just to church on Sunday, and it is a fair question whether their morals would not be better conserved in the Crystal Palace than in the bar-room.

EVERY MAN IN HIS TREN.—In —, that article will appear in our next. We have of late had an unusual number of lengthy essays, etc., and we can not, of course, publish them all at once, to the exclusion of other and shorter articles. In such a case we know of no better way than to let each one abide his time. The article which appears on the first page of this number has been on hand several weeks, and is first in order. It sometimes happens that we can find a place for a long communication at the time it is received, at other times our drawers may contain half a dozen suitable for our first page. Should we insert them all at once, we might have some hundred complaints that our paper is heavy. A variety is also necessary to meet the wants of our readers, and we must, moreover, have some regard to the topics discussed, and can not, as a general rule, insert a number of long articles on the same subject, unless they involve new and important facts or considerations. The violation of the golden rule in the case referred to, may have been obvious enough to our friends, who was not acquainted with the circumstances; but to us, with a full knowledge of all the facts, it certainly is not at all apparent.

THE LIVE HOT WEATHER.—Such burning weather as was experienced in this region and in other places during the week before last, is not within the recollection of the oldest inhabitant. From Wednesday until Sunday night (the 14th) the heat was fearful, the thermometer reaching over one hundred degrees in the shade at mid-day, and up to ninety at midnight. The mortality from *roup de soleil* fairly reached the character of an epidemic. Reports do not exactly agree, but as near as we can arrive at the facts, upward of two hundred and twenty persons were killed by heat in four days. Several of the deaths occurred within doors. More than three-fourths of the victims were unaccustomed foreigners, chiefly Irish. After a day or two of the fatal heat, the workmen about the city exposed to the sun were withdrawn from their labors during the middle of the day, a precaution which, adopted at the first, would doubtless have saved many lives. A great many horses were struck dead in the streets. The ravages of the heat were almost equally severe in some other places. Persons familiar with residence in the tropics, declare that they never so suffered from the heat as in this place from the 10th to the 14th of August.

EVIL SPIRITS CAST OUT.—On the 2d day of August, P. T. Barnum called at the store of Henry May, at East Bridgeport, Ct., and demanded to know on what terms the latter would discount the sale of liquor, which had previously been the most profitable part of his business. Mr. May replied that he did not desire to make terms, but Mr. Barnum, wishing to suppress the traffic in intoxicating drinks, in the new and flourishing settlement of which he is the chief proprietor, still insisted on an offer of terms on the part of May, who replied, in substance, that he was not to be bought—did not want to be paid for doing any thing that he was satisfied was right. "Why," said M., "you are a day after the fact" and on it proved, for Mr. May, being already satisfied that this branch of his business was liable to impair the physical and moral health of the community, had, only the day before, expelled the evil spirits, of every name and color from his premises. The man who is thus willing to do right, for the sake of the right, will lose nothing in the end by his disinterested conduct.

GIVE US THE FACTS.—The Tribune's interest in Spiritualism is high to waste, unless it can be fed with a fresh miracle every day. Menom every one, to answer the demand, is required to be a little larger than that which preceded it. We incline to the opinion that several mischievous persons, having a desire to gratify that appetite, have undertaken to be the editors. We regard the "Tough Story" of Robert Martin, of W. Troy, published in that paper on the 17th ultimo, as an example of kind; and a more recent letter from Knox, Indiana, was probably written to afford some one a text for a short discourse on the ignorance of Spirits, and the stupidity of such as believe in "ghostology." If any spirit desire to have Spiritualism held up to ridicule, he has only to write "I very dirty page," more or less, and sign himself a medium.

EVILS.—M. Theodore Taffernus has had a paper before the Acad. of Sciences, at Paris, in which he asserts that he has produced gold without means. He believes that there are very few simple elements known, and considers that the forty metals now assumed to be such a reality compound ones, probably of one radical with some unknown. It is not studied, but which of itself alone modifies the property this radical, and thus prevents us apparently with forty bodies, with reality there is but one. He asserts that he has discovered this law which the radical is converted into gold. M. Taffernus will have to wait in disposing of his secret, if it is what he claims at a large fee.

HONORABLE GIBBY.—The editor of the Tribune has in so far as the reports of the press are concerned, enjoying for a few the honor of a L. D. D. Newspaper statements had it that J. Greeley had been branded with a L. D. D. by the University of Vermont. Burlington. It seems, however, that a far less famous person, is liable to deserving, bore of the honor in question. It was Horace M. D., President of one of our medical colleges, and not Horace U. of the Tribune, who got the Doctorship of Law. Well, we do not know very little for a branding of that sort. If university confer an adequate amount of punishment upon those who till it out, it might be of some benefit and use to such blockheads as fall under their favor—for certainly some blockheads got diplomas.

A MURDERER'S ACCOUNT.—The Daily Times thus sums up the railroad disasters, from January 1st to the present date:

Month	No. of Accidents	No. of Deaths
January	12	10
February	6	5
March	4	3
April	4	3
May	8	5
June	8	6
July	11	8
August	5	10
Total to August 15	63	177

The above table includes the 17 killed and those wounded at the Providence and Worcester road. Railroad duty can hardly pass by a milder name—appears to have become crime, and almost an epidemic. The press and the public alike are alarmed, and it is insisted that no further railroad characters granted, without providing, in every case, for a double and triple track, have caused four-fifths of the deaths and maimings along the line.

LOUVER OF GLOOM HAVES.—In the will of the late Mr. James of Liverpool, is the following clause: "No doubt its influence upon will be of a far more beneficial character than the past of the louver." It is a surprise are fond of indulging themselves in bad living, and I think them to prove to the satisfaction of my eye they have got out of bed in the morning, and either employed in business, or taken exercise in the open air, from 5 till 8 morning from the 4th of April to the 10th of Oct., being three days, and from 7 till 9 o'clock in the morning from the 10th to 30th of April, being two days every morning. This is to be done, to the satisfaction of my executors, who may extend of illness, but the task must be made up when they are well, will not do this they shall not receive any share of my personal allowance the fullness clear, and otherwise receive the same in temperance and exercise until such time as some known amount of bodily exertion."

others doubtless will look to him, mainly because he has repute for candor, and for a great amount of experience and knowledge as to the Spirit revelations. And for this reason it is, chiefly, that I have ventured to write this letter. I am constrained to say that, however well posted on political and social matters, I believe Mr. Greeley's investigation of the Spirit phenomena, has been exceedingly limited and superficial. I believe he has talked a great deal more than he has examined, and that, while urging his tens of thousands of readers to investigate, he has jumped at conclusions and changed them just as whim or conceit might dictate. He has been awarded more credit for knowledge than was deserved, and hence has exercised an entirely undue influence on public opinion. This should be understood, for his sweeping conclusions against "Spiritualism" are quoted with avidity by all opposers. They say, "Do you see—Greeley has been a believer, but has got his eyes opened, and now says it is all an idle dissipation!" I do not mean to impugn him on any other point, but on this I think it time his dodgings, inconsistencies, contradictions, and doubtful knowledge should be understood. I regard the Spiritual question, if at all worth considering, one of the very first moment. If for no other reason, the fact that tens and hundreds of thousands are being awayed by it, should commend it to a speedy investigation and solution. No other revelation ever compassed so many adherents in so brief a time. It was asked in Christ's day if any of the rulers and chief men believed in him, and there was no witness to say, Aye! Not so with Spiritualism—its believers are among the senators and judges of the land. It has in its widening ranks intelligence, wealth, uprightness, and an irresistible enthusiasm. Its teachings are beneficent—full of love, hope, and charity. It has brought light and joy to the infidel and the mocker. Its presses are among the most earnest and respectable, and are fast becoming a lever wherewith Spirits move the world. Yet Mr. Greeley would have us think it all an idle dissipation. Nay, Mr. Greeley, the day has passed when such a fiat had power, if ever it had such power, to arrest the greatest moral movement of the age. You may cry—as on Tuesday morning—Give us a special miracle, tell us what is going on in Europe; but you can not stave the question from its true issue. Even Christ and his apostles revealed of the future only what was beyond the mortal capacity of man to learn. So will it be with the Spirits sent of God; they will leave you and all of us to get our European news in the earthly way, though they may unfold to us the kingdom of heaven and all the glories of the immortal state.

Yours, for the truth,

New York, Aug. 23, 1883.

FARADAY ON TABLE TURNING.

PHILADELPHIA, August 8, 1883.

MESSRS. PARTRIDGE AND BRITTON.

In the Public Ledger, of Philadelphia, dated July 15th, I discovered an article copied from the London Athlete, headed "Professor Faraday and Table Moving," upon which, with your permission, I will offer a few thoughts growing out of my own experience of this phenomenon. The candor of the writer of that article (the Professor), had deep scientific attainments, his high position in the intellectual world, all entitle him to our respect; but while we are willing to accord these high attainments to him, we still contend there may be some departments of knowledge in which Professor Faraday may stand no higher than many an humble and obscure individual does, of which truth he gives evidence in the investigation of this phenomenon—selecting a mere isolation of it as the foundation of his conclusions, namely, the mechanical action, being either ignorant of the intelligence that accompanies it, or shrinking from an investigation of it. Suppose we should test Chemistry, or any other science, by the investigation of a new abstraction, would it be dealing fair with such science, and might we not dispute almost any truth admitted among men by such a course? Not to the subject. Professor Faraday's conclusions are, that table moving is effected by muscular action through contact with the tables, and in the absence of such contact there is no moving power. My own experience, and that of many others whose intelligence would not be questioned by any who know themselves the contrary. In the presence of twenty persons, many of whom were skeptics, I saw the leaf of a table, around which a circle was raised, raised to the height of one and a half inches above the level that supported it, and descended again over one hundred and fifty times, and no person in closer contact than the distance of sixteen inches, the most skeptical lying upon the floor under the table to detect fraud if practiced. Again, when eight persons were seated around a table, and after enjoying themselves for some time with its rotary and angular movements, they asked if the table could be moved without their being in contact with it, they were answered through the table's tipping. We will try. They then all removed to the distance of eighteen inches from the table, each placing the feet back of the front round of his own chair, the use of the feet in that being impossible. Then taking hold of hands, they sat in this position for the space of twenty minutes, when suddenly the table passed from their center and moved directly against one of the party; it then moved in a direct line to the opposite side, and as it returned with varied motion, sometimes revolving in its own circle. I might give a number of other instances of like character, but to avoid being lengthy, I forbear. Here then is an evidence of the existence of a force in nature to which hundreds, and perhaps thousands, would readily testify, some of whose eyes at least are as good and acute as Professor Faraday's.

Again, there have occurred innumerable instances of table moving, in this city, under the hands of small children, and that among some of the best families of our city. Movements of this character which I have witnessed, where a small child, not over eight years of age, has placed by hands upon a table so heavy that it could scarcely move it with all her muscular power, and that table would move with perfect ease, while an observation of her bare arms would show that all her muscles were in a relaxed state. In such cases I have seen an indisputable test—one at least with all of Mr. Faraday's conditions. It was this, the hands of the child were placed at one end of the table, the fingers and thumbs lying loosely, so there was no possibility of an undue pressure. Then a request was made that the end of the table toward the child should rise and incline at an angle toward the opposite end. The table commenced rising as requested, and rose to such a height as to move the hands of the child backward. While in that position, the table commenced rocking upon the two off legs. When the rocking ceased, several of us applied our hands to the top of the table and discovered that great pressure was required to force it down. Let us examine this phenomenon for a moment. Do you not see that the table, raising as described, must not only overcome the law of gravitation, but the weight and pressure of the child's hands resting upon it? You may suppose that it is by the pressure of the child that the table was raised. But you can not perceive that when the table rose to such a height that the child's hands were forced backward, that at that moment the table must have fallen on the floor! And the rocking of the table while raised to its angle, if it tempted by the hands of the child, would necessarily have forced it down. We have many instances where heavy bodies between placed upon tables, and tables and all moved together, when it was known to all present that the strength of the medium could not have moved it if all her power had been brought to bear upon it. These things have become so common that they are scarcely noticed any more.

Again, the investigation of this subject by scientific men to the effect of New York, Rochester, and Cincinnati, whose observations have been laid before the public through the columns of the Tribune, and many other papers, demonstrating, as I have already said, that the tables raised entirely clear of the floor under the pressure of the medium's hands (which I have had recourse to explain on the vacuum theory), and these again descending, being rendered as heavy as to require the whole physical force of two men to raise them.

Again, it is well known to the most experienced investigators of this subject, that this table moving while it has a physical character it has also an intellectual one (of which our learned Professor appears to be ignorant), that it will by rising and descending various questions affirmatively and negatively, whether they be actually or otherwise posed. The writer has seen a gentleman enter a room who was a perfect stranger to the

dium, and ask if the table would spell out his name; when the alphabet was called over the table tipping to different letters, which were taken down, which when summed up resulted in his proper name. And then the power proceeded to declare to him the name of a deceased sister, the disease with which she died, many events in her life, etc. How could the mechanical power of that medium's hand manifest an intelligence which all the brains in that room could not have done under like circumstances? I might cite a number of cases of like character, and many far above it, but I will not do here. It is equally well known that distinct audible sounds will attend some of those who can move tables, and that the like intelligence is manifested through these sounds. Will Professor Faraday contend that such intelligence is purely the result of mechanical action of visible substance on tangible matter?

I will here introduce a quotation from Professor Faraday, as copied into the Public Ledger, of the articles used by him in his experiments, and the manner of their use—namely, sand-paper, mill-board, glue, glass, moist clay, tin-foil, card-board, gutta percha, vulcanized rubber, etc. Let us for a moment examine Professor Faraday's conclusions, and the premises on which they were made, and by reference to the articles which we have quoted, the reader will discover that Professor Faraday selected substances that are chiefly non-electric in their nature—namely, sand-paper, mill-board, glue, glass, moist clay, tin-foil, card-board, gutta percha, vulcanized rubber, etc., all of which were made into a bundle. Sand-paper at the bottom, which was glued to the table, small pellets of a cement made of turpentine and wax were interlaid between all the other layers of the card-pack, the under part of the layers marked with a pencil so as to indicate any motion that might be given to it; the hands of the medium were then placed upon the card-pack, when in a few moments the table moved to the left. On examination of the card-pack it was discovered that the different layers of it had moved in the same direction of the table, from which Professor Faraday concludes that the medium involuntarily pressed upon the card-pack, moving it to the left, which drew the table after it, the cement yielding under the pressure. It is a known fact, that any substance in a state of quiescence, or at rest, requires a greater amount of power to disturb that rest and set it in motion than is requisite to continue the motion after it is once given. The reader will observe, that in Professor Faraday's experiment both the table and the card-pack were at rest, and that the card-pack was easier set in motion than the table. That is admitted in the Professor's own statement. Any motion sufficient to overcome that rest and give motion to the card-pack, which at the same time could not overcome the state of rest of the table, must have continued with the card-pack, leaving the table at rest until the layers of that pile would have been completely separated, for it would require less force to continue the motion of the card-pile than it did to start it—the wax once starting and then yielding again. Now if the greater power was insufficient to move the table, how was it possible for the lesser power to affect it? The reader may assure himself of the truth of this position by trying the experiment. No one substance resting upon another can impart motion to the under substance unless it be the heaviest of the two, or, immovably fastened to it, the law of gravitation determining the result.

As to the application of Professor Faraday's second apparatus to determine mechanical motion, it is so complicated, and it requires so much space to enter into a detailed account of its action, and the conclusions derived therefrom, that it would far exceed the limits of this article. But any one experienced in this strange phenomena would find no great difficulty in pointing out the errors of Professor Faraday's conclusions in the experiments made by him with that apparatus. The conclusion is rather late in the day and too partial for this country, not but that there is much called Spiritual that is purely mechanical and tainted with imposture from beginning to end. But such things can neither overshadow nor destroy the indisputable and inexplicable phenomena witnessed and attested by thousands of our best citizens, from the social and ordinary walks of life to those of the highest scientific attainment, embracing some of our brightest intellects even in the councils of our nation. But how did Professor Faraday come to the investigation of this subject? Was it with a mind open and free to any convictions that might arise from an investigation of all its phenomena? No; he tells us himself that he had prejudged the case, that his conclusions were fixed, and consequently, on his own admission, he came not to investigate impartially, but to gather testimony to support a conclusion founded in ignorance. The reader's mind, I think, will be far from being satisfied and at rest upon the exposition of Professor Faraday in relation to this subject. The Professor may be entirely ignorant of the subject he attempts to philosophize upon; if it is the case, which I am inclined to think may be, he should be treated as a learner and not as a teacher.

Many theories and proffered solutions have been advanced, from time to time, since the first appearance of this phenomenon, by men of all classes, particularly the scientific portion of our community. I propose to take up and examine some of these. No doubt the untiring portion of our community have been satisfied and received them, as affording a rational and truthful solution of the mystery, together with other features of this philosophy; namely—its effects and tendency among mankind, and its harmony with nature and nature's laws. I apprehend that by this, and this only, the race is to be redeemed from all the discordant elements that now afflict it. This Spiritualism is the same that characterized the Primitive Church; it is governed by the same laws, and the teachings are the same; to wit, Love thy God with all thy heart, soul, and mind, and thy neighbor as thyself. A work is in course of preparation on this subject, which I propose to give to the world. It will contain about two hundred and fifty pages, and shall be furnished as cheap as it possibly can be, that all may avail themselves of it and judge of its merits.

WILLIAM D. WHARTON.

THE CONGREGATIONAL FRIENDS.

We have just received—we presume from our worthy friend Thomas M. Clintock—a small pamphlet containing the minutes of the "Proceedings of the Yearly Meeting of Congregational Friends" held at Waterloo, New York, in June last. Those Friends are spiritually-minded, and are earnestly engaged in exemplifying that "living faith which worketh by love to purify the heart," and to ameliorate the condition of humanity. The hopeful and loving spirit which actuates their endeavors finds as expression in the following letter, which we copy from the pamphlet before us.

TO THE PENNSYLVANIA YEARLY MEETING OF CONGREGATIONAL FRIENDS.

Beloved Friends—The people of your Yearly Meeting, just organized and held at Old Kenneth, has been led unto us to our encouragement and joy. We participate with you in lively sentiments of gratitude, in view of the increasing evidences afforded, that the minds of men and women are fast awakening to consciousness from the Gilead sea and in whom reason and precept, in their multiplied modifications, had held them, and that they are looking into the principles of their own nature, and the character of the institutions and customs which they find themselves committed. In short, that an increasing and earnest inquiry into the relations they sustain to the universe of physical and spiritual being is preparing them for the reception of the Light of Truth, as it flows from the eternal and all-pervading Fountain of Love and Wisdom.

As the mind unfolds its power, in faith and fidal relation, to the lessons of the Divine Light, which "lighteth every man that cometh into the world," it can not fail to perceive, and more highly appreciate, its own unvaried and god-like properties, the dignity and glory of the relations it is fitted to sustain to a universe of radiant beauty and variety, from the rocky crags and laughing eyes of the little flower, to the incomprehensible works and systems of worlds that traverse boundless space; from the first gleams of awakening in creation's earliest powers, as yet, uncomprehended capabilities in creation's earliest powers, the human soul—and all will surely sublime and incomprehensible relation, to intimate with the nature's reason thus opens to the facts which relate him to nature and to nature's God, the future and responsibilities which pertain to his relations with us, as certainly as the color of the rose gladdens the eye, and its fragrance delights another sense, become beautiful to his intellectual perceptions and delightful to his feelings.

"I had made man upright," it was said to Adam, "but he has sought out vanity." He is inherently good in the elements of his being, the germ of every excellence is in him, the rudiments of a flower destined yet to bloom, in unchangeable beauty, in the Paradise of God. But those elements have waxed, and still wax, development, and hence his powers have been misdirected, obscuring and marring the symmetry of his character, individual and social. Hence the deformity, moral and even physical, that he has exhibited. Hence the suffering, the tears, the sighs, the woe, that have strewn the pathway of his redemptional life. Hence the fact, in accordance from age to age on the page of his history—Man's inhumanity to man has made man more inhuman than man.

See we this page! Hear we these sighs! Feel we these woes? Are we linked to our brothers by a golden cord of sympathy, entwined in heaven and encircling earth, transmitting a father's love to his children? What, then, have we to do but to help each other! To do what we may in our own case, and to aid what we can in the symmetrical development of these gems in every brother and sister, the family of man over—by the diffusion of knowledge, physiological, intellectual, moral, and religious; by purity, by love, by justice, by mercy, by fidelity, in word and deed.

Thus will these virtues, these angelic principles, banish their opposites. The human powers will receive their normal direction and unfolding, and their perverted action will cease. In proportion to this attainment, the kingdom of Heaven will come on earth. For God, the perfect, will govern man, the imperfect; the Infinite of love, wisdom, power, will govern the finite, the imbecile, the dependent—the Father sustaining and blessing the children, binding them together with cords of his own benevolence, beautifying them with gems placed in their coronet by that Father's hand—each gem a divine perfection, reflecting the image of the Giver.

In view of this labor in the field of humanity—wide as the habitable earth—how puny are the unbelief of sect! How little and insignificant the dogmas and rituals of men which have not their basis in man's nature and God's perfections, and which demonstrate their worthlessness by leaving man undelivered from vice, from anger, cruelty, injustice and inhumanity! But which, form their contracted sectional character, naturally foster the perverted action of his powers, and crush the diviner principles and instincts of his nature.

How pitiable that mankind should place themselves, or remain, in organizations or institutions which impede the expansion, the upward and onward tendencies of their nature—the highest workmanship of a Divine Architect—which regress the aspirations of a soul that demands an eternity for its unfolding! With joy, therefore, we behold the orient beams tinting the clouds, giving promise of the breaking of a brighter day speedily to bless the world. Let our efforts to hasten it be commensurate with the light that dawns upon our own minds.

We reciprocate the pleasing hope you express, that this may be the beginning of a fraternal and mutually profitable correspondence between us. To be such, you will agree with us, it must not be one of mere formality, or "in the odious of the letter," but must be the result of hearts imbued with the living principles of righteousness and truth, as they flow forth, fresh every morning, from the presence of the Holy One.

Our joy was much increased this year, in our several assemblies, by the company of our dear friends, Ruth and Joseph A. Dugdale, and Isaac and Dinah Mendenhall, from your meeting. How delightful and strengthening the sympathy and co-operation of those in whose minds the love of man—a desire for the promotion of human welfare, has transcended all merely selfish or personal considerations; whose love to our common Father is evinced by acts of kindness to all his children. May this pure love increase with you and us, and characterize all our assemblies.

Affectionately, your friends,

Signed by direction of the Yearly Meeting of Congregational Friends held at Waterloo, New York, sixth month, 1883.

THOMAS M. CLINTOCK, Clerk.

RHODA DE GIBBS.

Literary Notices.

"THE NEW YORK REFORMER," a large weekly paper in the folio form, edited and published by Isaac C. Pray, was first issued several weeks since, and its subsequent regular appearance in our annals has afforded no little pleasure.

For some time it has appeared to us that a weekly journal, large enough to embrace a summary of the current news of the world, and liberal enough to admit every reform, was demanded. The weekly Press of this city has almost exclusively devoted to that portion of the passing news which, in our judgment, is of the least vital importance or practical utility. The police reports have been full and foul enough to gratify the vilest appetite; the ordinary chapter of accidents has been long and alarming; while the imaginary virtues of quack nostrums and the real vices of pretended saints and moralists have been made sufficiently conspicuous. But the great practical reforms have, with few exceptions, been treated with indifference or derision, and the Spiritual phenomena—a sacred reality in the judgment of thousands—have been the standing subject for coarse denunciations and witless jokes. There was obviously a place and a work for a weekly paper of a different character. The times seemed to call for a journal which should dare to hazard the experiment of being just—one which should treat serious subjects in a serious manner, and, at the same time, exclude from its columns the filthy and corrupting records of crime, and the details of illicit love.

The New York Reformer comes to fill that place and to perform that service. The editor is a man of genius, and his paper exhibits, thus far at least, a bold, manly, and generous spirit. The occasion demands such men as Isaac C. Pray—men of moral courage and intellectual vigor—and others, who contend for the right, will feel stronger since he has appeared among them. We have great faith in the Reformer and trust that it will not soon retire from the arena, but that its battle with the beasts of Gotham will result in the resurrection of many of the dead who now sleep in the midst of these mortal ruins.

Those of our readers who may want a weekly newspaper that will respect every sincere effort to propagate the truth, and to hasten the approaching reign of righteousness, should examine the Reformer before they subscribe for any other.

Address Isaac C. Pray, 100 Nassau Street, New York.

The American Angler's Guide, or, Complete Fisherman's Manual for the United States. Containing the outlines and practices of Experienced Anglers of both hemispheres, etc., etc. Fourth Edition, elegantly illustrated. H. Long & Brother, 43 Ann Street, and John J. Brown & Co., 102 Fulton Street, New York.

Some weeks since, Mr. Brown's book, entitled as above, found its way to our table, and since that time we have felt an increased desire to break away, for a little season, from the restraints of business and to indulge in a ramble by "the water-brooks" and the miniature lakes of our native New England. A mere glance at "The American Angler's Guide" is sufficient to recall some of the most agreeable scenes and memories of childhood. Among those who spent the early period of life in the interior of Massachusetts there are few who have not some pleasing reminiscences of their intercourse with the finny tribe, as ordinarily conducted through the medium of the appointed instruments. We have many. Our recollections are particularly pleasing, because, for some reason not altogether apparent, we were generally more successful than our companions in establishing the requisite relations with the dwellers of the flood; for it is well known that we must be in rapport with them—must establish a direct line of communication—before we can attract them irresistibly. For some reason failing appears to us like a kind of semi-religious amusement. Thus may proceed from the associations of youth which are hallowed in our minds; or it may be because the apostles were fishermen, and—it may be. We will not stop to analyze the feeling critically, but proceed to speak of the book.

When men are prompted to write from a mere ambition for fame or authority, they very seldom do justice to the subject treated of. True, ideas may be expressed in precise and elegant language, but the writer often fails to imbue the true spirit of his theme, and he can not be expected to inspire in the reader that which is not awakened in himself. Moreover, to instruct others in any art or science, a man must not only be acquainted with the principles involved, but he should likewise be accustomed to apply them to practical purposes. As an experienced and skillful angler Mr. Brown is, perhaps, entitled to the first place among those who have written on his favorite theme. The fishes of which he treats are not more thoroughly lucid in their native element, than the author himself is with the essential spirit of his subject. This work is not a merely literary production. The inexperienced can

