and dry. Wheat has attained to a large growth of straw and a few weeks such weather as the present will insure a full crop. There is some complaint here and in Ireland of the appearance of the potato rot. In passing through these countries, I have seen no signs of it. I have it as the opinion of many, that this is the cry of large farmers who are anxious to engage their yields at a high price.

Americans are abundant in all the courses of travel. I met with five on the Loch Katrine steamer, the fairy Rob Roy, and there was but one other passenger. Our party consisted of ten, and there but four others. At Stirling, we sat at breakfast with fourteen, when, on comparing, it turned out that *every one* were Americans. We are establishing a character by our traveling. Everybody thinks he has a full right to fleece the Yankees, by way of servants, drivers, boots and lackeys of all sorts. The prices come charged in our bills nearly as much for *serving* a dinner as for the dinner itself. You hire a carriage for a shilling a mile, and the driver demands 3d. a mile more for the whole distance he drives you. The demand to have these charges inserted in the bills but enhances the expense. They think we are a "great and liberal" people, proud and peaceable enough to stand it. But the comfort of traveling is greatly disturbed by these annoyances. May our country be saved from them. W. S. B.

SANDWICH ISLANDS.

Eruption of Mauna Loa.

Correspondence of The N. Y. Tribune.

WAIOHINU, HAWAII, March 28, 1852.

On my return to this place from Honolulu, a few weeks since, I found an immense volcanic eruption in progress, on the base of Mauna Loa. I arrived on Friday, Feb. 28, and on the Monday following started with Rev. Mr. Kinney to visit the new volcano. We took four natives with us, to carry our provisions and clothes, for since the region through which we passed is an uninhabited wilderness, we had to provide against hunger and cold, sleeping in canoes and wigwams of our own construction. We were two days and a half reaching the crater, a distance of seventy-five miles from Mr. Kinney's station. We walked most of the way.

We heard the roaring of the volcano at the distance of forty or fifty miles, and saw its smoke as it arose in an immense column at the base, and spread out into a magnificent arch above, presenting a grand appearance, especially at night, when lighted up by the masses of red hot lava below. But no language can describe the scene which opened upon us when, on approaching within about two miles of the new crater, we ascended an eminence which overlooked both the crater and the river of fire that flowed from it down the mountain side. Our emotions were those of mingled admiration, surprise and terror. There played a *fountain of liquid fire* of such dimensions and such awful sublimity, shaking the earth with such a constant and deafening roar, that no picture of the classic realms of Pluto, drawn by Grecian or Roman hand, can give you any adequate conception of its grandeur. A few figures may assist your imagination in its attempts to paint the scene. I made the following calculations, after careful observations during nearly twenty-four hours, from different points within a mile of the crater, and, after deliberate discussion with Mr. Kinney and companion, with different objects around us. Some of these calculations have been confirmed by a somewhat accurate measurement by Mr. Lyman, of Hilo.

The diameter of the crater, which has been entirely formed by this eruption, is about 1,000 feet, its hight from 100 to 150 feet. One part of the crater was raised 50 feet during our presence on the spot. The hight of the column of red-hot, liquid lava, constantly sustained above the crater, varies from 200 to 700 feet, seldom falling below 300. Its diameter is from 100 to 300 feet, and rarely perhaps reaching 400 feet. The motions of this immense jet of fire were beautiful in the extreme, far surpassing all the possible beauties of any water fountain which can be conceived; constantly varying in form, in dimensions, in color and intensity; sometimes shooting up and tapering off like a symetrical Gothic spire, 700 feet high; then rising in one grand mass, 300 feet in diameter, and varied on the top and sides by points and jets, like the ornaments of Gothic architecture. The New-Yorker, who, as he gazes on the beautiful spire of Trinity Church, can imagine its dimensions increased three-fold, and its substance converted into red-hot lava, in constant agitation, may obtain a tolerable idea of one aspect of this terrific fire fountain. But he should stand at the foot of Niagara Falls, or on the rocky shore of the Atlantic, when the sea is lashed by a tempest, in order to get the most terrific element in this sublime composition of the Great Artist. For you may easily conjecture that the dynamical force necessary to raise 200,000 to 500,000 tuns of lava at once into the air would not be silent in its operations.

But I must desist. A volume would not contain all the thoughts I could write you upon this topic.

The eruption of which I have written broke out on the morning of the 18th of March, at about 3 o'clock, and continued twenty days. The crater is situated on the base of Mauna Loa, about 35 miles from Hilo, and 25 from the old crater of Kilanea. Its hight, above the sea, is about 7,000 feet. It has formed a stream, winding down the mountain side, with several branches 30 or 40 miles long, from one fourth to two miles broad, having a depth, in some places, of 200 or 300 feet. I was at the crater when the action was the most intense, and I judged the amount of lava thrown out of the crater and the several fountains below was not less than one tun a second, during the day and night I was there, and for several days before and after it. The people of Hilo were much alarmed, at one time, as the lava stream was flowing toward them. But could they have seen the configuration of the country above them, as I did, they would have found their fears of danger from the lava stream to be groundless; as it could not reach them without running over quite an elevated spur of Mauna Kea, or, otherwise, running round the spur, through a part of the district of Puna. In the first place, it must violate the laws of fluids and run up hill; and in the second place, it would seek the sea in Puna rather than turn back toward Hilo. But the danger is now past; the grand exhibition is closed. Where the next will open we know not. But the scene, even now, in its silence and solitude, is worth a visit from the United States. I think no field of the same extent, in the wide world, affords so fine an opportunity for the study of volcanic action and phenomena.

A Fugitive Slave in Chemung.

Correspondence of The N. Y. Tribune.

HAVANA, (Chemung Co.) Friday, July 23, 1852.

A week ago last Sunday, a fugitive who had lived 9 years in Penn., fled from here to Canada. The Constable of this place had papers for him, but while he was hunting for his prey and $100 reward, the friends of man were busy.—Money was raised and the fugitive put beyond pursuit. Our people are thunder struck to think that so base a thing lives in the town as a Slave-hunter. No fugitive can be taken from here, and no man can live here who has pocketed a reward for taking one. Had our Constable succeeded, the fugitive would have been rescued, and the Constable wearing a coat of a different stripe. G. J. B.

"The Spirits" and Immortality.

To the Editors of The N. Y. Tribune:

I gather from the tenor of your remarks upon the subject of "Spiritual Rappings," that you do not look upon these phenomena as decisive illustrations of *post mortem* power. You do not deem it by any means clearly established, that persons who have "slipped this mortal coil" move the tables, ring the bells, lift the chairs, throw the tongs, and enact the other antics included in this fantastic repertory. It is not accurately known to me whether the ground of your distrust be general, as implying the *absolute* incredibility of ghostly communications; or specific, as implying the incredibility of communications so rapid as those we are now receiving; but in either case I am disposed to offer you some general views on these occurrences, which I hope may not prove wholly alien to the wants of your intelligence.

I myself think it highly probable that these phenomena take place by ghostly agency, or the agency of invisible persons: *but at the same time I most distinctly maintain that*, whether they do or not, *they shed no scintilla of light on the question of man's immortality.* To make this thesis plain, is the purpose of the present writing.

I think it probable, then, that many of these exhibitions are what they claim to be, namely, products of trans-sepulchral power, because my intimate knowledge of the persons who are subject to them, permits me no distrust of *their* complete integrity in the premises, and consequently devolves an altogether disproportionate duty upon mere electricity. It is inconceivable that electricity should rap out an English sentence (although the sentence involve no sturdier novelty in the way of sentiment, than that *Beauty soon decays*, or *Evil communications corrupt good manners*,) unless it be directed by an intelligence superior to itself. If, therefore, you feel bound by all you know of the *visible* parties to the transactions, to confide in their honesty, you can hardly hesitate to assume the agency of *invisible* parties. Sometime previous to the dawn of these phenomena in this country, a friend of mine in Europe, a man of great sense, with an intellect disciplined in the whole compass of knowledge, wrote me a detailed account of a remarkable experience of this sort he himself was undergoing. His wife, a woman so enshrined in womanly sanctity that I seem to offer profanation even in thinking of her thus publicly, was disturbed one night in her sleep by a vehement rapping upon the walls of her room. The rapping appeared to shift its position from one place to another in the chamber, and to be indifferent to the number of its auditors. It lasted so long, month after month if I mistake not, and at intervals grew so importunate in its brute solicitation, that the nerves of the lady became severely tried, and the patience of the husband, though he was at first amused by the oddity of the occurrence, confessed itself exhausted. They resolved to leave the house, but as they had a lease of it, which could not be advantageously disposed of at a moment's notice, they had some difficulty in carrying out this resolution. Finally, however, they moved, but the rappings followed them to the new house, though I believe with a somewhat diminished intensity. About this period, to make a long story short, my friend, whom I shall call Mr. B., had occasion to see a young lady in a mesmeric sleep, induced for the purpose of giving her relief from epileptic attacks. The patient happened on this occasion to have been attacked at the house of a relative of Mr. B., where she had gone to spend the evening. When the paroxysm declared itself, she was removed to a bed-room on the upper floor, and medical help afforded her in the shape of mesmerism, which had been previously found beneficial. She became at once composed and clairvoyant, speaking to Mr. B., with whom she was *en rapport*, of various things. At length she exclaimed, with rather a mirthful countenance, "Oh, what an extraordinary old woman this is! She says she wants very much to see you and your wife. Her name is so and so." The name thus given was that of a female relative of Mr. B., lately deceased, who had been greatly attached to his wife and eldest child, and who had died in this identical chamber. "She says she has been extremely desirous, and been trying very hard, to get speech of your wife, but has not been able to effect it. She wants especially to give her directions as to the disposal of some bits of property, left undevised by her at the period of her death. You will find them situated thus and thus, and having found them you will dispose of them so and so." Mr. B. was greatly shocked at this communication, as betokening an extraordinary frivolity on the part of a respected relative, now surrounded by the grandeurs and amenities of another world; but, on looking in the quarters indicated for the goods in question, they were discovered exactly as described, and, being disposed of as desired, the old lady shortly became quiet, and it was hoped had finally soared away from her last remaining anchorage to earth. However, she once afterward requested the clairvoyant to tell Mrs. B. that she had laid aside her spectacles, her sight having got back almost to its youthful vigor. And another time when the clairvoyant was passing the day at Mr. B.'s house, there was an extremely lively recurrence of the knockings, which was peculiarly awkward, as it had been thought desirable, by the medical advisers of that lady, that she should be kept in profound ignorance of the intercourse of which she had been the unconscious medium. By judicious management, however, she was kept from any solicitude on the subject, until in the afternoon an incident occurred which induced Mr. B. under some pretense of business, leading him immediately into her part of the city, to offer her an earlier escort home than was at first contemplated. It had always been a sovereign consideration with my friend and his wife to keep their children as ignorant as possible of the existence of these disturbances; and they had so well succeeded, that not one of the little ones had the slightest suspicion of what had been going on in the house. They had now and then, indeed, been disturbed by the noises, but had willingly listened to conjectural explanations of their cause, so that their imaginations were kept, on the whole, completely unexcited. But on the afternoon in question, Mrs. B. told her eldest daughter, a sweet little girl of ten or twelve years of age, to go up to her (the mother's) bed-room, and bring down her work-basket. The child obeyed with alacrity, but in a moment or two came rushing back, her countenance pallid with dread, and exclaiming, that when she entered her mother's room she perceived a hand coming out of the wall to her! She saw no body, but only a hand soliciting her approach. You can readily imagine the state of this tender-hearted mother. She summoned her husband, and they agreed that as their visit to the clairvoyant seemed to have deluged the house again with these disgusting fondnesses, these loathsome exhibitions of a mortality which would not decay, they determined, under some colorable pretext, to bring it to a precipitate close. This was effectual, and things remained as before.

Now I have no doubt that you wise newspaper editors and philosophers can easily dispose of all these stories by crying out "imagination" and so forth. But I am not credulous enough for that, by no means large-minded enough. When a man I respect tells me that he has seen his tables move without visible cause, I accept the fact, without imputing dishonesty or folly to him. When he tells me he heard knockings under his feet and over his head, just as distinctly as if he had seen the hand which caused them, I accept that fact also, never dreaming that his imagination may have been the sinner. By the way, does it not occur to you that we put a little too much duty on that famous stalking-horse, the imagination? The imagination, whatever may be its power, is certainly not creative. It has no power to create a sight or a sound. When a man tells me that he saw, being wide awake at the time, a figure standing in his room, then saw it slowly going toward the window, and finally disappearing through it, I cannot bring myself to doubt his veracity, unless I doubt it also at other times. I cannot pronounce the experience a product of imagination, because I have no conception of what the imagination is, nor of the machinery it works by, nor have I found any person able to throw the least light upon that inquiry. I can imagine, in a case of ethics, a person acting by a different motive from that which appears. I can imagine a wall painted blue instead of yellow or *vice versa*, and I can imagine Barnum's band playing *Rule Britannia* on the 4th of July. But in the first case my imagination does not give *actual existence* to the motive in question; and in the other cases it gives one no *actual sight* of the wall, nor any *actual hearing* of the music. Indeed, I know no more egregious superstition than that which perpetually ascribes to imagination the power of giving sensible existence to what has no sensible existence. It is inexpressibly tedious to hear every solemn fop and astringent dunderhead, when presented with some fact new to his experience, cry out "imagination!" at you, and then lapse into complacent dullness. He has not the slightest mental conception answering to the word, any more than my neighbor's parrot has when he declares Polly a pretty girl. He has not the faintest glimmer of the faculty called Imagination, nor of its laws of operation, and would quite as cheerfully spring the fine word Mesopotamia upon you instead, if that had been the accepted watchword of a state of willful mental hebetude. The word, in short, is used simply as a door, to close the mind against the admission of light which might otherwise render its cobwebs visible and odious.

At the same time, however, or while confessing the testimony on this subject quite credible to myself, I do not hesitate to pronounce the substance of it largely contemptible. Especially if you view the facts as related to the subject of immortality, you cannot but admit that they exert a purely disparaging influence on the problem. If immortality mean nothing more than to dodge the undertaker, and go on repeating in other worlds the dismal platitudes which have wearied and worried us in this—which is about the sum of the knuckle-bone gospel—then clearly immortality is not what it has been cracked up to be. It smacks still of the most pestilent mortality. But, as this topic demands a spacious treatment, I will devote another letter to it. Meanwhile, Yours, H. J.

Remarks.

We thank 'H. J.' for his statements and suggestions, which are mainly potent and forcible; but we will thank him and others not to assume again that *we* have any definite theory respecting the so-called 'Spiritual Manifestations.' It is very likely that we have at some time suggested or intimated that there is a broad margin between admitting (as we do) that the 'Manifestations' are *not* produced by any trick or deception on the part of the 'mediums' and affirming that they *are* produced or impelled by the spirits of our deceased friends. The broad and mystic realm of Somnambulism, Mesmerism, Clairvoyance, Spiritual or Mental Influence, &c., &c., contains much truth that we have not mastered; but some also that we *have* become acquainted with: and this suggests to us the possibility of accounting for the 'Manifestations' otherwise than by assuming that they are impelled by the spirits of deceased human beings. But we deny no theory on the subject, affirm none. Others may have observed these phenomena sufficiently to enable them to pronounce dogmatically on their nature and origin: but we have too much work to do that will not be put off to admit of our spending evening after evening in attendance on 'circles' and other scenes of the alleged 'Spiritual Manifestations.' We have witnessed some of these phenomena for which we were unable to account on any hypothesis of jugglery or illusion, as well as others which presented nothing incompatible with the knee-joint and humbug hypothesis; while we have *heard*, from witnesses of unquestionable veracity, narrations of Manifestations for which no other than the 'Spiritual' hypothesis would adequately account. In regard to these cases we say, 'Our friends the narrators 'certainly do not lie; but we do not know 'how carefully and searchingly they made 'their observations.' To assure us of an occurrence so unusual as a communication from a man long since dead to his wife or child still inhabiting the mortal tenement, we need to know, not merely that a worthy, veracious man *believes* it, but that the occurrence transpired in such manner as to leave no possibility of accounting for it on any other theory than that of 'Spiritual Intercourse' between the dead and the living. The position we maintain is that of a deeply interested and uncommitted inquirer, ready to welcome truth from any quarter, and the more ready to receive that we have been careful not to prejudge it. We do not 'believe' nor 'disbelieve' the modern marvels, in the sense in which those terms are used; we are simply collecting testimony on which in due season a belief may be legitimately based and defended.

'H. J.' will allow us to say that his estimate of the *value* of these 'Manifestations,' assuming (as he does) that they emanate from departed human spirits, differs widely from ours. If they do really originate as he supposes, the fact of their occurrence is of greater moment than any other fact in the recent history of mankind. Convince us beyond a possibility of doubt that the husband and father who died last week does to-day dictate verbal messages to his widow and children, which are duly spelled out to them in fair Roman characters, and we know no other phenomenon of our marvelous age so important and interesting as this. And, so far from depreciating them because the messages or 'Manifestations' are often trivial or commonplace in character, we consider this one of the best evidences we have had of their genuineness. We do not believe that the worldling, the trifler, the clown who died yesterday has attained to all wisdom and knowledge to-day; we should rather expect to find him essentially what he was in his mortal condition. We should not expect that the minds of ordinary human beings would attract the highest intellects in the After-World so as to receive messages from these; and we don't know how answers of remarkable depth or dignity could be given to such questions as are mainly asked through 'mediums.' In short, we object to the *apriori* disposal of this subject by the Anti Spiritualist as decidedly as to the summary and sweeping conclusions of the Spiritualists. Give us facts to day; it will be time enough to weave or unravel theories hereafter. [*Ed.*

NEW PUBLICATIONS.

☞ "THE SHEKINAH," edited by S. B. BRITTAN, and devoted to the elucidation of spiritual phenomena, has reached the close of the First Volume. It has hitherto been conducted with manliness, ability, and good faith, and with renewed encouragement for the future, the editor intends to make the subsequent issues still more worthy of the patronage of the friends of human progress. We take from the July number the following interesting account of

JUDGE EDMONDS' EXPERIENCE AS A SPIRITUAL MEDIUM.

The experience of Judge Edmonds as a seer is of recent origin, dating no further back than the early part of 1851. Up to that time, he had no idea that there was, or could be, any such thing as intercourse with the spirits of the departed. Indeed, he had doubts whether there was any existence after the life on earth, and if there was, he had no very definite or well-settled notions of the nature and mode of that existence. From the teachings that he had heard in the pulpit, and read in theological works, his notions of the nature of the future existence were vague, shadowy, and uncertain. Of the true state of things, as it has since been revealed to him, he had no conception whatever, and he was as ready as any one to scoff at the spiritual intercourse which is now so manifest to many, and may yet be proved to the satisfaction of all.

His first experience of the kind was some time in the month of December, 1850. In the early part of November his wife had died. He was warmly attached to her, and they had lived together for more than thirty years. Her death affected him very much. He was living at the time at a small place in the country, a short distance from the City of New-York. His married daughters returned to town, to the care of their families, and his youngest to her boarding-school, and for a month or two he occupied his house alone, having no one about him but his servants, so that when he returned daily from his duties in town, he was alone, until he again, the next day, resumed his duties in court. He slept very little during the time, it frequently occurring that he would not retire to bed at all during the night.

During this time his mind was very much occupied with the inquiries concerning the nature of death, and the condition after death. He read and reflected a great deal on the subject. He was in the habit of throwing himself on his bed, or of reclining on a sofa, and continuing his reading. On one such occasion, after the family had all retired, and about midnight, as he lay reading, he distinctly heard the voice of his wife, speaking a sentence to him. As he has himself described the incident to us, he started as if he had been shot. He sat up, and looked around him. His lamp was still lighted, and the fire burning cheerfully in the grate, and he could see nothing unusual. He lay down again, persuading himself that it was a delusion of his imagination, produced by his grief and sleeplessness. But reason upon it as he would, the impression on his mind that it had been a reality continued and grew in strength daily. He, however, sturdily resisted that impression, and for many days studied and analyzed the operations of his own mind, to ascertain, if he could, why it was that this impression of reality continued so vigorously against the oft-repeated conclusions of his reason that it was a mere delusion.

In the latter part of December, he took up his residence in the city for the winter, and he endeavored, by change of scene and occupation, to dispel this impression.

In the month of January ensuing, a lady, who had been a warm friend of his wife, invited him to come to her house, to witness the Spiritual Manifestations. That lady said she had been impressed for several days to do so, and during that time had felt the continued presence of Mrs. Edmonds in a remarkable manner—whatever she might be doing, the idea of her departed friend being ever uppermost in her thoughts.

The Judge, to while away a tedious hour, and having scarcely any curiosity, and certainly no interest in the subject, accepted the invitation.

At the appointed time he attended, and no one was present but that lady, her daughter and a rapping medium. The interview was a brief one, but several things occurred which at once riveted his attention. He ascertained, from his examinations, that the sounds which he heard were not, and could not be, produced by the persons present. He saw there was intelligence in them. His questions were answered with good sense, and entire sentences spelled out, expressing sentiments characteristic of the spirit who professed to speak, and his thoughts were read and spoken to, and mental questions answered, when the persons present could not even know that he asked a question, much less know what it was. He made a memorandum of what occurred, and he was told to correct an error he had made in his writing—an error which those present did not know anything about, but which seemed to be known to the intelligence that was distinguishing the sounds.

These things attracted his attention and excited his curiosity, and he resolved to investigate the subject, and detect the imposture, if it was one.

From that time, for three or four months, he gave to the matter all the leisure time he had, seeing different mediums at different places, and in the company of different persons, and guarding, as far as his ingenuity could suggest, against the possibility of deception. During the ensuing summer, living in the country, where there was no medium, he was able to witness the phenomena only once a week.

He was very slow to yield his belief, and it was not until June following, after having investigated the matter for six months, and having had nearly one hundred interviews—no two of which were alike—did he finally abandon his unbelief, and admit that it must be spiritual.

He kept very full and careful records of all he witnessed and perused them, once and again, to compare the proceedings of one day with others, that he might detect inconsistencies or contradictions. He sought for different mediums, thus precluding the possibility of concert of action. He associated with different circles, for the same purpose, and finally yielded his belief when no sane mind could withhold it any longer.

We have frequently heard him remark that, although he had witnessed many very remarkable and unaccountable physical manifestations, the moral evidences, as he termed them, which had been accorded to him, had had much the greatest influence upon his judgment. Those moral evidences consisted in his most secret thoughts being made known and exposed—thoughts which had been treasured in his bosom for years, and never uttered to human being; others more recently formed, and yet never uttered by him; and mental questions and inquiries answered, the very existence of which was unknown to any one but himself. These things were quite frequent with him, much more so than physical manifestations, which were accorded to others much more freely than they were to him.

They demonstrated to him, beyond the possibility of doubt, several important truths: one, that our most secret thoughts were known to a superior intelligence that was ever around us; another, that man does live and forever, after his existence on this earth ceases; and another still, that his conduct here elaborates his destiny hereafter.

It must not be understood that his investigations were confined to rapping mediums. Every form of mediums that came within his reach—rapping, impressible, clairvoyant, writing, speaking, seeing—all were examined by him, and their revelations compared with each other by means of the careful records which he kept, and which, it is to be hoped, will yet be given to the world.

During these investigations, "he found in his mind," as he expressed it, the impression of a scene in the spiritual world. The scene, the actors, the incidents, were all as vividly pictured in his mind as if all had been perceived by the outward senses; but not imagining that he was himself ever to become a medium, he did not observe when or how he obtained the impression. But on one occasion, during the summer of 1851, when a small circle, of which he was a member, had assembled to converse through a rapping medium, it was announced to him that he was to become a medium for receiving communications direct from the Spirit-world, and that, under circumstances which would enable him to know and record them and give them to the world. That evening he was partly developed, and a few evenings afterward more fully, and he now began to receive those visions or alegorical pictures, some of which have been given in *The Shekinah*, and the residue of which we shall yet give to our readers. We have been allowed to peruse many of them, and we have been struck with their beauty—their sublimity at times—and the uniformly elevated tone of the morals which they teach. They are eminently practical in their character, and not a sentiment is to be found in any of them that would be unacceptable to the most pure and humble Christian. The lessons which they teach are those of love and kindness, and are addressed to the calm, deliberate reason of man, asking from him no blind faith, but a careful inquiry and a deliberate judgment.

Those visions are generally given to the Judge when he is alone, though sometimes they have appeared when others were present, and he has described them as they came and passed away. They come as well by day as at night, and only require that external objects be shut out by closing the eyes.

The Judge, however, entertains the idea that he is, as yet, only partly developed as a medium, that he is now in a state of progress, and that his vision is yet to be opened, so as to enable him to see yet more the realities of the Spirit-world.

The change which all this has, in the meantime, worked in his character is quite perceptible to his intimate acquaintances. From being irascible and excitable at times, he has become calm and moderate; from being, occasionally, stern and unyielding, he has become kind and gentle; from being a doubter as to the future, he has become well grounded in the belief of man's immortality, and his redemption through the mercy of God; and he has found in spiritual intercourse, not merely matter to gratify an idle curiosity, or responses to vain and frivolous inquiries, but wisdom most profound, knowledge most interesting, and morality most pure and elevating, as all may find who will seek with a single desire for truth and with minds open to its reception.

Those who fail of eminence in this life may, at least, console themselves with the reflection that they escape the seductive influences that throng the avenues to the temple of fame. The man who occupies some humble walk of life is less exposed to danger, since his position is made to depend on personal industry rather than popular applause. If destitute of influence, he may have little to gain by an adhesion to prevailing errors, and still less to lose from a conscientious devotion to principles which wait the sanction of the future. The obligations of men increase in proportion to their personal influence, and the measure of their power to mold human conditions and to shape the destiny of the world. The man who rises to the highest position in the State is not always the most fortunate; for, without a just sense of the relation between human capacities and responsibilities, every success must be deemed a misfortune. The loftiest position among men may witness the soul's most fearful ordeal. The mountain is still the scene of the temptation; and seldom, indeed, does the man of the world descend from his proud eminence to entertain the truth that is born in the manger. Few among earth's nobility received Christ in the day of his humiliation.—Not many of his devout followers were called from the world's high places. The possession of temporal power; the pursuit of wealth and fame; the pride and splendor of earthly circumstance, and the superficial attainments and possessions of material and sensuous existence, have a power of fascination that is irresistible to the millions who yield to their potent spell. They alone exhibit a divine nobility who, with these hindrances, yet break from the gilded chain and assert their freedom.

A single consideration will conclude our sketch. The man who esteems it a privilege to respect his conscience at the hazard of whatever of personal influence he may have acquired in half a century; who calmly follows—and with no vain regrets—his deepest convictions of duty, and, moreover, with a certain consciousness of all he has at stake, justly claims the respect and admiration of men. For this, more than for all else, is Judge Edmonds deserving of honor; nor is there aught in the settled purpose of his mind to indicate that his course is determined by caprice or a momentary excitement. Those who know him familiarly observe a growing self-possession apparent in his manner, and in the normal exercise of his mental powers. His recent legal opinions exhibit the method of his mind; they are clear, concise, and vigorous in statement and denote a healthy action of the faculties most essential to the honorable discharge of his official duties. It is an agreeable reflection, that the Judge has never lost sight of his earthly responsibilities, in making the discovery that he has intimate, endearing, and immortal relations to another life. No one can truly say that the obligations of the hour have been neglected or forgotten by him; or that his spiritual experience has rendered him less efficient in the administration of justice. While we write, he is calmly adjudicating in the Court of Appeals, at Albany; and neither his imperfect physical health, his love of retirement, nor the brightest images which angel-hands have sculptured to his vision in the pantheon of the opening Heavens, have been able to win him from earthly halls of judgment when his presence was demanded. Thus may he continue to pursue the even tenor of his way, humbly, but firmly trusting in every trial to the Supreme Judge of the world.

☞ "LECTURES ON ANCIENT HISTORY, by NIEBUHR. (3 vols. 8vo. Blanchard & Lea. Sold by Dewitt & Davenport.) In connection with NIEBUHR's "History of Rome," these volumes form a complete course of ancient history. They embrace the history of the ancient world, with the exception of that of Rome, to the period when that empire absorbed the rest of classical antiquity. More intent on matter than style,—applying a keen critical sagacity to the analysis and comparison of ancient documents,—and endowed with a rare historical tact,—Niebuhr has here produced the fruits of vast research, profound judgment, and a nice examination of authorities. The work is one for the student, rather than the cursory reader. Containing ample materials for history, it addresses itself to the love of truth, instead of the passion for rhetoric. Popular it cannot claim to be; but instructive, and that in the highest sense, it certainly is; as will be found by every one who knows how to use it. The present edition is translated from the German, by Professor Schmitz of Edinburgh, who appears to have done full justice to the original.

☞ "PRACTICE AND PLEADING UNDER THE CODES," by HENRY WHITTAKER. (8vo. pp. 869. Sold by John J. Diossy.) The design of this work is to furnish the legal practitioner with an authentic guide in the discharge of his professional duties, according to the provisions of the Code of Procedure, with its various amendments. It combines the features both of a Commentary and a Book of Practice, while it abstains, to a great extent, from purely theoretical discussions. Presenting a sketch of the different tribunals of civil jurisdiction, it proceeds to the description of ordinary suits in the higher courts, and then considers the nature of special proceedings, concluding with a view of the retrospective effect of the Code and an appendix of Forms. The volume exhibits the marks of diligent and careful research, but its intrinsic merits we leave to the judgment of the profession.

☞ "PRIMARY LESSONS IN ITALIAN," by GEORGE W. GREENE. An admirable manual on the plan of Ollendorff for the beginner in Italian. The author has availed himself of the resemblance between the Italian and French, in the construction of the exercises, with great practical effect. No better introduction to the study of Italian has ever been issued from the American press. (18mo. pp. 238. D. Appleton & Co.)

☞ "LOUIS NAPOLEON AND HIS TIMES," by HENRY W. DE PUY, is a compilation of recent French history, giving a memoir of the Bonaparte family from the commencement of their celebrity, and ample notices of the present Usurper. It contains a multiplicity of sketches and anecdotes, put together in a readable manner, but with no pretensions to originality. (12mo. pp. 408. Buffalo: Phinney & Co., Leavitt & Allen.)

☞ "BRAITHWAITE'S RETROSPECT OF PRACTICAL MEDICINE AND SURGERY," for June, is issued by Stringer & Townsend. Among its contents we find articles on "The Fevers of New-Orleans," "Rheumatism cured by Lemon Juice," "The Early Signs of Consumption," "The Cause and Prevention of Death from Chloroform," and several others of interest to the general reader, besides a great variety of interesting professional essays.

☞ "OUTLINES OF ENGLISH LITERATURE," by THOMAS B. SHAW. (12mo. pp. 489. Blanchard & Lea. Sold by Dewitt & Davenport.) In this new edition of a useful educational work, the publishers have added a "Sketch of American Literature," by HENRY T. TUCKERMAN, drawn up, for the most part, with fairness and good taste. The whole volume is one of great value for literary reference.

☞ The last numbers of the "REVUE DES DEUX MONDES," which we have received, contain articles on "Socialism in South America," "The Manners and Literature of Negroes," "The Isthmus of Panama," and other important topics. One is always sure of abundant information and acute discussion in this able Parisian Review. (Sold by H. Baillière.)

☞ "THE DIARY OF A LONDON PHYSICIAN," by SAMUEL C. WARREN. The Second Series of these well known exciting stories is published by T. B. Peterson and sold by H. Long & Brother. The descriptive talents of the writer have never been displayed to better advantage than in these vivid pathetic sketches.

☞ "SPECIMENS OF NEWSPAPER LITERATURE," by JOSEPH T. BUCKINGHAM. A new edition of this racy antiquarian work, by the veteran Massachusetts editor, is issued by Redding & Co., and sold by Dewitt & Davenport.

☞ "DOMBEY AND SON," in Two Volumes, and "BLEAK HOUSE" No. 5, are just issued by Harper & Brothers.

The Proposed Broadway Railway, with Flush Sunken Groove Rails.

To the Editors of The N. Y. Tribune:

Feeling some solicitude for the success of the project for a Broadway railroad, now before the Common Council, I desire to lay before the public a summary statement of reasons in its favor. I have from time to time considered with attention and interest the various plans for the relief of Broadway which have been suggested, more or less feasible or more or less fantastic. Having been informed of the views of the parties who have come forward with the present proposal, I am satisfied that we have now at last just the thing that is wanted. Though opposed to such former plans as we had a few years ago for a Broadway railroad, the present project offers advantages they never possessed, and is free from the objections which weighed against them.

I propose to explain the reasons on which this conviction is founded; and I ask for them a fair and candid consideration from those who may have heretofore entertained similar objections to former projects. If the present project is to succeed, it will only be on its own merits, through the force of public opinion, awakened and expressed in behalf of the public convenience and advantage.—With fair play, the Press, in the long run, is a power above even Aldermen or Assistant Aldermen—nay, above even the Omnibus Association. I therefore come straight to the fountain-head of power, and ask for your favor and support to the plan if the arguments in its behalf are good and sound—willing to abide the adverse result if they are not.

Understand, in the first place, that it is not the old common rail, projecting above the level of the street, that is contemplated. Such a rail as that of the Bowery or the Hudson River road would be justly objectionable. Such a rail would be an impediment to the free movement of wheels, and a serious nuisance in Broadway. But nothing of the kind is intended. The *groove rail, flush with the surface of the street* into which it is sunk, is what is meant. This may be seen on the Sixth and Eighth-avenue roads. On the Russ pavement, instead of projecting even an eighth of an inch above the surface, it might well be even sunk a trifle below it.

It is manifest that *such rails as this* would not interfere in the slightest degree with what may be called the free navigation of the street. Indeed, when the public come to realize their benefits and their unobjectionableness, all the great thoroughfares of the City must, sooner or later, receive them.

In the second place, I wish it understood that it is not proposed to disturb the Russ pavement. Long grooves or furrows are to be cut into the blocks as they lie, into which the grooved iron rails are to be sunk, as I have before said, flush with the surface. This can be done, too, upon that portion of the Perrine pavement which consists of blocks of stone. They would be underlaid by a strip of gutta-percha for elasticity.

In the third place, when undertaken, it is intended to push the work forward with great force, energy and dispatch. The right kind of men for that purpose are those who have now taken hold of it. And once done, it will then be done for good and all. After that, no further disturbance of the pavement of Broadway can ever be required, except in some one of the strips or tracks, where necessary repairs can be expeditiously made, without blocking up the whole street, and forcing all the tide of travel out of its way round by Church, Mercer, Elm and Crosby streets.

In the fourth place, very narrow tracks, and low narrow cars, will, undoubtedly, be employed. For street purposes, there is no need of tracks wider than *two and a half feet*. In the cars the passengers should not ride sideways, in two opposite rows, but two and two, on seats like those on one side of our common traveling railroad cars. A side door to every pair of seats fronting each other—that is to say, to every four passengers—so near the ground as to need no steps, would allow the cars to be built of a width a mere trifle greater than that of the seats themselves. They would be *inside of four feet* in the clear. Each car projecting less than 9 inches beyond the track, a space of two feet between the tracks would suffice for their passing each other, with 6 inches room to spare. This would be ample for the purpose—proper precautions, by means of iron wire, being adopted to prevent the arms of passengers from projecting beyond the windows on that side of the car on which there could be exposure. Of such tracks, three could be laid in Broadway, without the slightest difficulty or objection. The whole three, with the two feet intervening spaces, would be contained within 11½ feet—leaving over 15 feet on each side, to the curb, for turning out of the way of a car; at the same time that the flush imbedded rails would oppose no impediment to the free use of the center of the way also for the same purpose. The width of Broadway, from curb to curb, is 42 feet. This space, of over 15 feet, on each side, between track and curb, would allow two carts to pass, hub to hub, on each side, with over a couple of feet to spare between them. Their extreme width in the clear is 6½ feet. A carriage 6 feet wide in the clear is a very wide one; such a carriage could stand drawn up by the curb-stone, and leave from 9 to 10 feet clear between its outer hub and the track. Two carriages could pass easily on either side, abreast with a car, with room still for a person between them. The space of 14 feet suffices for a horse and cart to back up with a load, square and at right angles to the curb, though less space is generally taken, as they generally back up a little sideways. Of course the 15 feet and over, which we have seen to be afforded even when a car may be passing at the moment, are ample for this purpose likewise.

These calculations, founded on careful measurement, (the width of the street having been first ascertained at the Street Commissioner's office) proceed on the assumption of three tracks. I do so because there is no reason why there should not be that number of tracks, since they are to be laid with rails flush with the pavement, no more impeding the general use of the street than just so much pavement. And I hope the parties laying down the tracks will be required to give us three. Of course, if only two should be laid, the room left to the curb on each side would be so much the greater. In either case there would manifestly be plenty of it; especially when we have got rid of the Omnibus nuisance.

Now, then, imagine Broadway thus furnished for the public convenience. There would be *through cars* and *way cars*, distinguished in color, etc., and starting with exact punctuality. The *through cars* would make no other than three or four stops, say at Wall Chamber, Canal, Bleecker, etc. They would thus carry the passenger smoothly and pleasantly up or down in half the time now consumed. There being three tracks, it would be easy to regulate them, so that there would be no interference between the through cars and way cars. The through cars would keep on the middle track, with turn-outs at the stopping places for the accommodation of those coming the other way. The way cars would all keep on the right, so that those moving up town would be all on the east side, those going down on the west. As before said, there will be a space of over fifteen feet on each side between the track and the curb-stone. Many persons would jump on and off the through cars without their stopping. Those preferring not to do so, would use the way cars. In the morning hours, when the tide of movement flows down town, two tracks would be employed, chiefly in that direction; the same arrangement being reversed when the same tide ebbs back in the afternoon. All the cars would be provided with the new patent ventilation, rendering them entirely free from dust. This reformed system would permit a reduction of the fare, at the same time it would afford such a multiplication of the comfort, convenience and rapidity.

It is clear that the omnibuses must yield to such overwhelming advantages, and soon withdraw to side and cross lines; with which would then soon be arranged a general system of transfer tickets, such as that now partially practiced between some of the up-town and Grand street Ferry stages; until the street railway system should extend to the principal cross streets, as well as to the up and down thoroughfares, all being interlaced in a general system of mutual transfer.

Broadway would then be completely relieved from the mammoth nuisance of the omnibuses. The cars succeeding each other, promptly and regularly, and not coming together in rival lines, often several abreast, (and racing at that,) the street would always be reasonably clear and open for other vehicles. A regulation for keeping to the right of the street (except when carriages may have to draw up on the other side) could then be enforced without difficulty, and the stream of vehicles moving down would always be on one side, those going up being on the other. No such practice is now possible, from the impossibility of preventing the omnibuses from cutting about the street, right and left,

"Monarchs of all in their way,
Their right there is none to dispute."

All the present omnibus movement would then be reduced to the straight central lines of the tracks; and the crossing pedestrians, as well as the drivers of other vehicles in Broadway, would see and know exactly what they had to rely on, without being at every moment liable to thundering flank charges, from the bewildering maze of omnibuses which now have possession of our great thoroughfare.

The communication between up and down town being thus reduced to certainly not more than two-thirds, if more than half the time now required, and being at the same time made so much more agreeable, who shall estimate the value, to the active business of this City, of the simple gain of time, and its favorable effect on the value of up-town property for residences, and down-town property for business purposes? I shall not more than allude to the increased comfort and happiness of families, to which it would be no longer impossible for fathers, sons or brothers to go up home to dinner, and return in the afternoon to the store.

With the omnibus will cease, too, the intolerable thunder of Broadway, half of its dust, and four-fifths of the expenditure of time, trouble and taxation upon its repairs. Broadway will again be an agreeable promenade, when the effort of conversation sustained there will no longer be so fatiguing to ordinary lungs; when it may be crossed with comfort and security; when it will cost so little to glide pleasantly in low, rapid, regular and dustless cars, from point to another, to diminish the length of a walk when excessive; and when private vehicles can again venture freely through it, without alarm for the panel of the carriage, or the backbone of the occupant.

Some say that the smooth Russ pavement affords railway enough. It is certainly an improvement; but who does not know that the slippery smoothness which lightens the friction to the wheel, is a fatal mischief to the hoof? The later improvement of the Russ pavement itself, rendered necessary by this defect, consists in roughening its surface by traverse groov-