

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 176.

The Principles of Nature.

REPLY TO A FATHER'S LETTER.

EDITORS TELEGRAPH:—My father—a clergyman of the Presbyterian school—sends me his advice in relation to Spiritualism. Although he is a father as well minister, I feel it my duty, deferentially, to believe contrary to his kindly advice, especially as the subject involves so great interests. Made a believer in spiritual intercourse contrary to my almost fixed ideas, more than three years ago, and having almost daily confirmations of its truthfulness, could I, with justice to myself or honesty to others, believe and act differently?

Here is the advice of my father, in his letter of the 12th inst. You certainly are in error in regard to your Spiritualism. The affair at — is all, no doubt, a humbug; and I am surprised that men with the Bible in their hands, and endowed with more than ordinary talents, and capable of judging wisely and correctly in matters much more difficult to solve, should be deluded and carried away with such legerdemain and humbuggery. My advice to you is, publish nothing in favor of this delusion.

Those in whom respect for parental advice is a prominent faculty, can have some idea of my feelings on reading the above. My father's desire to do good, his integrity of purpose, and withal his unbounded desire for the present and future happiness of his children, no one, after the slightest acquaintance with him, would question. As a dutiful son, and a decided believer in spiritual existence and intercourse, how was I to answer? I sat down to the task with diffidence. Fully convinced of the assistance received in the effort, I rose with hope and inspired confidence.

Here is that portion of my letter which relates to the subject:

... This brings me to the last subject spoken of in your letter—Spiritualism. I need not ask. Have you investigated the subject? I know you have not. In fact you deem "this delusion" unworthy of your attention. You entertain no doubt that the manifestations at — (though you never witnessed them) are "a humbug," and you are "surprised that men, with the Bible in their hands" ... should be deluded and carried away with such legerdemain and humbuggery." Not to use a harsher term, this is strong language. Upon what grounds your conclusions are based I am not informed. I apprehend you have written hurriedly. As the subject is one of great interest, true or untrue, you will pardon me if I say something in relation to it.

Prefacing, let me remark that not a single manifestation witnessed at — led me to adopt my present opinions. On the contrary, I want faith (evidence) in their received phenomena. Mark you, I do not admit that they are "a humbug." It is not my province to so term anything. I wish to convey this idea, that I am not convinced that they are all spiritually caused. They may and they may not be. Spiritualism, as every other thing, has its false as well as its true side. Treat it thus. I, as others, must admit that fraudulent efforts have been made to delude men and women into a belief of this (to many) new wonder. The attempts at fraud may be far more common than I even imagine. This, however, is no argument against it; it is its misfortune, and reminds me of the monstrous efforts of the (so called) Christian fathers, from the first to the sixth centuries, to establish their favored theory.

The father of Church historians, Dr. Mosheim (vol. i, p. 198) declares that it was almost a universally adopted maxim that it was an act of virtue to deceive and lie, "when by such means the interests of the Church might be promoted." As a set-off for the "ungodly men," I quote further: Speaking of the fathers in respect to their sanctity and innocence, he says, "we have fallen into the error of supposing them to have been unspotted models of virtue and piety, and a gross error indeed it is, as the strongest testimonies too evidently prove."

I might continue these quotations indefinitely, and from every other Church historian, but these are sufficient to establish this fact, that nothing, however sacred, is exempt from the charge of fraud, even in Christian piety. The real merits of any fact or phenomenon are not to be overthrown by the unwise efforts of such of its friends. How oft we all might repeat, "save me from my friends, I'll protect myself from mine enemies." But to the positive side of the subject.

I once had doubts in relation to man's immortality. * * * This fact may be new to you. My religion consisted simply in moral virtues. I practiced morality and taught it, because I deemed it necessary to insure present happiness to humanity. Thus was I, to about three years ago, living in a sphere where "life's a span," unconvinced of any future existence. Spirit intercourse was first becoming a household idea. If there was truth in it, I reasoned, I am equally interested with every other individual. I determined, upon the first favorable opportunity, to investigate it. The opportunity presented itself, and I did. My mind is now fully convinced of the fact of immortality; this fact, to me, is worth all the Bibles in existence. We are prepared now to examine the evidence of Spirit intercourse. You, as I, believe in the doctrine of immortality. Thus far we agree. Your belief of future existence is based on "A HOPE;" mine on a fact. You may decide which is the better ground of belief.

But can an immortal Spirit, out of this physical body, hold intercourse with an immortal Spirit yet physically tenanted? As you hold the Bible to be authority, let it be our witness. I will content myself by giving references merely to some of the leading passages. A few I will quote:

Examine Genesis, 18: 1-3; 19: 21; 32. Numbers, 22:

22-30. Joshua, 5: 13. Judges, 6: 11-24; 13: 2-20. Daniel, 6: 22; 8: 13, 15-18; 9: 21; 10, this chapter entire. Mark this singular "three full weeks" preparation; also the distinction he makes between the "Angel of the Lord," "Gabriel," and the "man's voice between the banks of Ulai."

It may be alleged that these Spirits are not those of individuals formerly dwelling upon the earth. To meet the objection (by no means valid), I will continue to quote.

Matthew, 17: 1-4. Here is an account of the Spirits of men—the men themselves—reappearing, having suffered physical dissolution, Elias nine and Moses fifteen centuries previous! This fact is reiterated in Mark 9 and Luke 9. But in Revelations, 19: 10, we have a remarkable case. In the 18th chapter the angel is described as "having great power, and the earth was lighted with his glory." So great a display does he make that John imagines him a fit object of worship. But as he is about to prostrate himself, the angel, "having great power," says (v. 10), "See thou do it not. I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God, for the testimony of Jesus is the spirit of prophecy." In the 20th chapter, "Another angel came down from heaven," etc.; and in 22: 9, you will see he is again prevented from paying undue homage. This "other angel" says, "See thou do it not: I am thy fellow-servant, and of thy brethren the prophets," etc. Here there are angel-spirits that dwell in "tabernacles of clay."

That the apostles believed the fact of Spirits of the departed holding intercourse with them is evident, from the account given of Peter when he was liberated from prison by an angel: Acts 12. Peter knocks at "the door of the gate." Rhoda, knowing his voice, is so rejoiced that she forgets to let him in, but "leaves him without knocking," while she communicates the good news to the others. "They said unto her (v. 15), thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel." And I may ask, How natural was the conclusion? Believing in the immortality of the soul, they reasoned, "The rulers have killed Peter, and it is his 'angel'—his spirit—that knocketh." Can a Spirit 'knock'? Acts, 16: 9. This is another remarkable instance. "And a vision appeared to Paul in the night. There stood a man of Macedonia," etc. Acts, 10: 30, "Behold a man stood before me in bright clothing."

The New Testament is replete with accounts of Spirit-intercourse. See Luke, 1: 10-12, 26-29; 2: 9, 10; 22: 43. Acts, 7: -35; 10: 1-4; 11: 12; 12: 8, 9. Read also 1 Cor. 6: 2, 3—the 12th entire—and remember (v. 7) that "the manifestation of the Spirit is given to every man to profit withal." 2 Cor. 12: 1-5.

Though many more passages might be cited, yet I deem the foregoing sufficient to prove that the Bible teaches Spirit intercourse in all its length and breadth. The wonder is "that men with the Bible in their hands," and professing full belief in immortality, should for a moment question the actuality of Spiritualism. Have ye not "omitted the weightier matters of the law, faith," in Spirit communication?

I well remember, when quite a child, how earnestly you used to converse with the children about God's protecting care exercised over those he loved. You taught that he sent guardian angels (Spirits) to watch over us by night and guide us by day. It was part of your evening and morning prayer for God to send protecting Spirits to watch about, and keep us from wickedness, and shield us from harm or accident. Young in life we lost our mother. More than once you have suggested the happy thought that even she might make one of the number of guardian Spirits whom you have prayed might ever be near us. Would you virtually deny what you then taught? Are those orisons forgotten? I trow not.

Do we thus far agree? What is your objection to Spiritualism? Is it that you simply deny the possibility of a living, loving being—a Spirit-mother—making herself sensibly present? We read that in olden times Spirits rolled a stone from the door of the sepulcher; that they opened prison-doors, removed chains from the prisoners, opened gates, touched the individuals they would communicate with; that they would lead them from one place to another; that they ate and drank, conversed freely, and in an audible tone of voice, etc., etc. Nor have we any account of their being deprived of these powers. The Bible contains ample testimony of Spirits possessing power to operate upon physical (material) bodies. If you receive it as authority, the fact is established.

Not is there anything incredible or illogical in the fact of Spirits possessing the power of moving heavy bodies. The source of all power is in Spirit. God is a Spirit, both in his existence and actions. Who questions his omnipotence? If he is the fountain of life and source of all power, he must possess this life-giving and power-element by virtue of his very constitutionally spiritual organism. Man is made in the image of his Maker (spiritually). In a finite degree, he was endowed with the attributes of Deity. Power is one of these attributes. With the loss of the external form, is it reasonable to infer that the Spirit, finite as it is, should lose any one of its essential qualities? Truly not. I raise my arm, hold this pen and write, not by any attribute virtually inherent in the external form, but by the power resident in my spiritual nature. This attribute—power—does not depend, therefore, upon matter for its existence, but simply for its manifestation. We only know of it from its effects upon inert matter. The truth is, and your religion affirms it, that power is of Spirit, and belongs to it by virtue of its very spiritual origin and existence. The ability of Spirits to perform

these wonders is, then, neither absurd nor incredible. Facts (I mean Bible facts) and reason sustain the phenomena, viz., that Spirits can and have operated upon ponderous bodies, making sensible demonstrations of their absolute presence.

But it may be gravely asserted that while God did speak in "times past unto the fathers" "in divers manners," now he only speaks unto us by the Son; that all manifestations, or displays of Spirit-power, ended with Christ's divine mission on earth, about eighteen hundred years ago, and that we must now rely upon the Bible, and live by faith, on "a hope" of future life.

With deference, I assert that this doctrine is nowhere taught in the Sacred Word. It expressly teaches the contrary. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," John 14: 12, 13. From the very constitution of the human mind, facts are absolutely necessary to convince and convert. When it became necessary for Christ to "go unto his Father," he left with every believer the evidences to establish the fact of future life. In Mark 16: 15-18 we read that the disciples were commissioned to go into all the world and preach the Gospel; "and that (v. 17) these signs shall follow them that believe (not the disciples!) in my name shall they (believers) cast out devils; they (believers) shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; last, though not least, they (believers) shall lay hands on the sick, and they shall recover." Other passages might be cited, but these are deemed sufficient to prove that the "Son" left behind him the demonstrative evidence of Spirit-life; and those signs, to prove immortality, were to follow them that believe. Do you believe?

Let me, however, insist upon your giving the twelfth, thirteenth and fourteenth chapters of First Corinthians a careful perusal. Paul bears witness to divers spiritual gifts that members of the church possessed even in his day. And while he exhorts them to seek and cultivate these gifts, he urges especially the spirit of prophecy, and tells them (14: 32) as a reason for cultivating the latter, that "the spirits of the prophets are subject (literally obey) to the prophets."

That phenomena of the most wonderful character have, and are, occurring in our day, how many will testify! Scores have given the subject thorough investigation, and are satisfied of the truth of the spiritual cause. We rely upon the evidence of our physical senses; if not reliable upon this subject now, they never were. The Gospel manifestations stand or fall upon the reliability of these senses. The witnesses to the modern manifestations, compared to the ancients, are as ten thousand to one. Many of them are of unquestionable capacity to investigate correctly, and are of unimpeachable character. I am clearly of opinion that if the physical senses are worth anything—reliable at all, in any age, or under any circumstances, in relation to spiritual phenomena, modern spiritual intercourse is substantiated beyond a doubt.

But why do you object to Spirit-intercourse? Are you fearful of some terrible disaster, should the world be convinced, by demonstrable facts, of immortality? Will man be more likely to do wickedly when convinced of a future life? What is the objection? Hoping that truth only may be advanced, I close. Pardon the extreme length of this letter.

Respectfully yours,

TERMINOLOGY OF SPIRITUALISM.

BROTHER BRITTON:—By request I send you the following extracts from an address delivered before the Spiritualists who met in Sanson-street Hall on the evening of the 8th of July last, by your humble correspondent, which you are at liberty to dispose of in accordance with your own wisdom:

As Spiritualists we are often bantered, not only for our sentiments, the uses we make of Scripture, reason, etc., but also for our promiscuous use of words and phrases; and not only do our enemies accuse us of an unmeaning use of words, but we are often compelled to complain of each other for the same. Now, would it not be well to remedy, as much as possible, this inconvenience by a criticism upon ourselves?

In No. 11 of the New England Spiritualist, the editor refers to a correspondent who complains that writers upon Spiritualism are hard to understand, on account of their "strange use of words." The editor attributes this to the ignorance of his correspondent, presuming he would find a like difficulty in reading works upon science.

Now, this may be the true solution of the proposed case and many others; but with this admission, and also with all due deference for the opinions of Mr. Newton, it does seem to me that, as a class, we are a little open to attack in the direction of this complaint. There is really so little harmony between us in the use of language, that an inquirer must have read all that any one writer has ever given, else he is in danger of misunderstanding his meaning, by not knowing his peculiar mode of expression.

And not only do different writers use the same terms with differing significations, but it appears to me that we all carelessly use expressions which we should find it extremely difficult to define clearly even to ourselves. We have an apology for this in the inadequacy of our old language to express our new ideas, and yet we ought, so far as possible, to define ourselves, especially when we are compelled to use words not in their accepted signification, else we lose the force of the truth we would present, by draping it in unbecoming colors.

With this preface, I trust you will indulge me in a fragmen-

tary criticism of a few expressions which are much used by Spiritualists and other reformers; and I beg you will do me the justice to believe that I do not attempt this with any idea of being able to dictate the true use of language, but simply to invite general attention to the subject, with the hope of thus being useful to all.

We will begin with "male and female," "positive and negative," "love and wisdom." These terms are so often used as synonymous, that perhaps it were well to consider them for a moment; and accompanying these, as stereotyped expressions, we have—"man is the wisdom principle," while "woman is the love principle;" and "man is superior in wisdom," while "woman is superior in love." While these are pet phrases with us, which we constantly use, who among us could define precisely what they mean? Are there two of us, think you, who, if called upon to define them, would render them in the same words?

It has been remarked, as I think justly, that the surest means of approach to a man's character is his definition of God, because every man defines his own highest ideal of character, and will strive to attain that ideal; or, which is the same, every one will try to imitate the God he worships, and hence, in attempting to define God, each but shows us the pattern by which he is moulding himself. And thus it is in regard to the texts I have quoted from the language of the day; they are capable of as many definitions as the term God, and applicable to as varying uses as any of those texts which sectarians quote from that "Book of all books" for authorizing conflicting theories.

Ask a man what he means by these expressions which we are considering, and you will get his standard of comparison between the sexes, and can judge correctly what estimate he places upon woman. One will tell us that all the wisdom which has been allotted to humanity belongs, by virtue of his natural right, to man, and that all love belongs to woman, and from this predicate the argument, that because man knows everything, hence it is his unquestioned right to rule in all things, and that woman has but to yield a quiet acquiescence to all his mandates, and, being the embodiment of love, it is his mission to love man, even though, by his usurpations, he should make himself everything that is loathsome and disagreeable; and further, that she has no right to expect any love in return, because that is not man's business—he is too wise, too manly to love. And if such a man happens to be a Spiritualist, he will get a plenty of communications from Spirits in support of his views, for there are anti-Woman's Rights Spirits as well as men.

But these views do such violence to the better natures of some liberal, philosophic minds, that they throw away all these comparisons, lest they should inadvertently lend their aid to such absurdities; and we have every variety of philosophizing between these two extremes. Is it strange, then, that those who read us do not understand us?

Not long since, while musing upon these expressions, and trying to shape them to express my ideas of truth, I received a spiritual communication touching the comparative relations of the sexes, which may not be uninteresting to you. It was from one of whom I often speak here—one who has been among my teachers for several years, and who seems particularly watchful lest, in my progress, I should receive some illiberal view of the legitimate operations of Nature's laws, being a devout worshiper at the shrine of Nature in distinction from human counterfeits. My communication was thus:

"Allow me to take up the questions in your mind and answer them as they occur, thus leading you on to a better conclusion than you seem able to draw for yourself—one which is more practical and pleasing. You ask, Is man superior to woman in wisdom? I answer, Yes; most certainly. Again, you ask, Is woman superior to man in love? And again I answer, Yes; most truly. Now, let me ask, Which is the greater—love or wisdom? Do you doubt which has the greater power over the soul? God is Love.

"Now your mind would analyze love and ask, What is conjugal love? I answer, It is that element or attribute of the Spirit which seeks an unswerving, appreciative response to every thought, every aspiration, every emotion, which it does or has power to project—that which seeks a perfect counterpart—a companion in its highest, its lowest, its every action. You ask now, very naturally, How can such a companionship exist between two who are not alike, each being superior to the other in qualities so very essential as love and wisdom? This is the question I wish to meet—this is where your mind is lost, failing to appreciate the beautifully harmonious adaptation of the sexes to each other. This is where the great error lies which arrays hostile arguments against the equality of the sexes—arguments which fall before the truth in a moment. Truth here, as elsewhere, is simple—plain; but so subtle are human prejudices that the illustration must be nice and very minute, and hence the difficulty of appreciation; but listen closely, shutting your mind entirely from the external, and I will try to breathe into your spirit an answer to all your objections.

Hold clearly before your mind that the first great general want of spirit—male or female—is companionship in every emotion, aspiration, thought. Without this there is an aching void which nothing can fill, and all is unrest. A perfect companionship, then, becomes the one all-engrossing need of spirit. The first special desire of the female is some one to whom she may look and be taught—some one to lean upon for strength—some one to guide her steps; and this want of her soul can be supplied only by an object who is capable of meeting this demand, and her

companion must possess sufficient superiority in wisdom to lead her therein, else he can not be her companion; but mark now, that superiority must be so small that every projection of his wisdom is instantly apprehended and responded to by her, else the first general need of the Spirit is violated, and the male, in having a wisdom-thought which can not be appreciated by the female, has no companionship in that thought, and the tie is broken. And now you can see, that while the male must be superior to the female in wisdom to meet this special want of her nature, the superiority must be of the least appreciable degree, else this general law is violated; and hence it must now be evident to you that man's superiority is, in fact, but a priority of very minute distinction; and unless the woman can follow so clearly as to leave no blank step between them, they can not be conjugal companions for each other.

Having thus disposed of the wisdom-principle in a manner which leaves man but little room to boast his superiority, let us return to the love-principle, in which we have accorded to woman the superiority, and see if we can not also reduce this to an agreeable position.

As the first special want of the female is wisdom, so the first special want of the male is love. He must have an object which will twine around his soul unbidden, else he too feels a void which nothing can fill, and hence the first requisite in that one who essays to be his companion is love spontaneous, unequivocal. But mark again; here, as with our first illustration, although the female is required to project the first emotion of love to meet the special need of the male, if that first emanation does not find an immediate response in the breast of its object, that first great general want is sacrificed—the female has an aspiration in which she has no companionship, and the chain at once is severed. Then what is superiority in love but priority? And where now is the boasted superiority of one sex over the other?

Thus have I presented you with the reasoning of one Spirit upon this world-wide question, which, to my mind, is a beautiful illustration of what the sexes should be to each other. I make no objection to this kind of superiority; and this, too, is but one of the many instances in which we might exchange the word superior for prior with much propriety. When we speak of one person as superior to another, would it not be more in harmony with our professions as progressions to use the word prior? Do we not believe superior development to be merely an occupancy of advance ground, towards which all below or inferior are traveling?

If these broken hints meet your approval, I trust a careful reform in our phraseology will speak that approval, that our wording may not render ambiguous our better philosophies.

Again; look at the promiscuous use we make of the words "spheres" and "circles."

In the early days of Spiritualism—"modern Spiritualism," I mean—almost the first point to be settled was, what circle the Spirit was in who essayed to communicate, and thence conclude whether or not the Spirit was worthy a hearing; thus virtually acknowledging that the only test truth we were capable of wielding was the place from which it emanated or came to us. But in comparing notes with each other, we soon found we had such vague ideas concerning spheres and circles, that it was extremely difficult to form any just estimate in regard to the elevation of Spirits by circles, even supposing that low Spirits could never in any way be influenced to claim for themselves an unwarrantable ascent. It was found that human beings had differing apprehensions upon this matter, and that Spirits, in trying to answer us as nearly as possible in accordance with truth and our understanding, were often sorely puzzled to meet our necessities; the same Spirit was often found to give different answers to different individuals upon the same question; and hence, when these answers were brought together, and read in connection, they appeared contradictory, and led to much confusion—crimination and recrimination of Spirits and media, when in reality the contradiction was often depending entirely upon our own want of appreciation of the circumstances which controlled the answers.

I will illustrate my meaning more fully by relating a little circumstance, which will show how we are subject to the same class of contradictions even when all the parties are of earth, and, of course, the facilities for explanation much better than when between parties inhabiting different spheres.

There was a young lady of my acquaintance in New England, of humble origin, possessing ordinary natural abilities, and who, in consequence of the limited means of her parents, enjoyed only the most common means of an education for that locality; but, as some of you are aware, the masses are much better educated in New England than in many other localities. This young lady of whom I was speaking, finding it necessary to seek some employment, obtained from her teachers and friends certificates of character in accordance with her standing, as compared with those by whom she was there surrounded, viz.: a good moral and religious character, and a good common education. This was her true estimate at home. She went to Georgia, engaged as a teacher, remained one year, when, wishing to change her locality, she asked her employers to give her a "recommendation," to assist her in getting employment in another place, and from them received a certificate for the most scrupulous moral and religious character, with a very superior education.

Now, did we not know anything of the different degrees of educational advancement in these two localities, we might find it

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, SEPT. 15, 1855.

THE EDITOR AMONG THE HILLS.

SOUTH ROYALTON, VT., September 3, 1855.

difficult to account for the different estimates of this lady, and very probably should either accuse the first of making too low, or the last too high, an estimate; but with our knowledge of conditions, we can easily believe both to have been honestly given, and both relatively correct.

I have read a goodly number of the spiritual books and papers which have been published during the last six years, and think I am safe in saying there is as yet no absolute meaning attached to the words "spheres and circles," as used by Spirits or Spiritualists, although they are in everybody's mouth, and often used very dogmatically.

When Spirits talk to me directly of circles, I know what they mean, because I know they are speaking in harmony with a beautiful figure which they have previously given me of the great spiral of progressive unfolding.

I allow that some of the later theories of spheres and circles are sufficiently material and explicit to exclude all misunderstanding, if they were generally adopted; but these are as yet new, not likely to be soon adopted by those who do not fancy the idea of being still chained to earth alone, after having "put on immortality," and I am of the opinion that it will be some time yet ere we shall escape altogether from this "confusion of tongues."

We are all so blinded by, and duped in, artificialities that we can not appreciate Nature in her pure and simple teachings, else we should not be subject to these perplexities. If our thoughts were all natural, they would soon regulate our language to our wants.

A little further away there stood a knotted, gnarled and gray old tree, and close beside it a beautiful young sapling; and as I gazed upon them from the interior world of thought, as the breezes tossed the young tree to and fro, stayed ever by the encircling branches and firm trunk of the olden tree, they assumed the forms of a stand-firm parent and a fair and frolicsome child, the child turning ever and anon from his play to be clasped in love upon the fond, protecting breast of the parent.

And around me, as I sat, were emblems of every age, from the weak and puny infant to the stern old patriarch of fourscore; but among them there were no stripes for position, no bickering, no envious, no jealousies, all moving upward singly, yet all united in one universal brotherhood of individual sovereigns, all joined in one universal aspiration, the language of which was "Higher, come up higher."

My friends, if you would form an acquaintance with that neglected, obsolete personage, Nature, don't go to a theater, don't go to church, don't go to a city "hop," but go to a hop in the country; go pic-nicking—go away from this brick-and-mortar desert to the green wild woods; heaven is there, God lives there. If there is anywhere a "cloven-footed" master of ceremonies in a "burning pit," his honor may be found in a great city in July.

To my mind these "excursions" tell more of freedom than all the powder which has ever been expended to thunder "independence" in our aching ears. I am sometimes accused of being a little wild—rude upon these themes. Doubtless I am. But, friends, my apology is, that I am a mountain child, and do not love the restraints of city life.

Perhaps there are some persons who may think it sacrilegious to talk thus of wild-wood excursions here upon the Sabbath. If such there are, may the God of Nature pity and save them from their slavery. Did we live naturally, life would be our everlasting Sabbath, and nothing could profane it.

PHILADELPHIA, August, 1855.

I LEFT Bridgeport for this place on Friday, 31st ult., by the afternoon express train. As I had anticipated, our good friend and efficient fellow-laborer, Dr. R. T. Hallock, was in the cars, en route to the Convention. At New Haven we unexpectedly met with Mrs. M. B. Randall, M.D., who was on her way to Vermont to visit a sick person, in her professional capacity. We continued our journey as far as Hartford that evening, where we were warmly welcomed and entertained by the Doctor and Mrs. Mettler. The next morning at an early hour we proceeded on our way, having added Mr. and Mrs. Mettler to our company.

The monotony of a day's ride in the cars was agreeably relieved and enlivened by familiar conversation on a variety of themes, and especially by the broad humor and pointed jokes of our Aldermanic representative of the New York Conference. He seemed to be possessed by a facetious spirit, which soon communicated the subtle influence of his innocent mischief to the rest of the company.

We arrived here on Saturday afternoon, the 1st instant, and after shaking off the dust, immediately repaired to a beautiful rock maple grove which shades the verdant slope of a hill, situated at the south-east, and but a few rods from the village. We found a multitude seated in concentric half-circles around the green acclivity, and our ears were saluted by a clear, musical voice which echoed through the sylvan arcades like the tones of a golden bell.

Among these stars, Mlle Teresa Parodi was alike the center and the source of the chief attraction. Her selections from Von Weber and Meyerbeer elicited in the performance prolonged and rapturous applause. It was, however, in the "Variations di Bravoura, by Hummel," that she fairly electrified the whole audience, and gave us what we rarely experience in this life, an undefinable sense of complete satisfaction.

Let it be understood that we lay claim to no great skill in the department of musical criticism; but while we acknowledge our inability to express an opinion founded on a scientific knowledge of the laws of harmony, or the mere conventionalisms of modern art, we are by no means insensible to that mysterious magnetism which chains alike the outer sense and the inner soul. We claim nothing here save that we feel the spirit of the music—men do not feel scientifically—and the most complicated and perfect musical harmony is a sort of vocalized transcript of the great interior harmonies of the Universe, which we are thus led to contemplate with sublime emotions and thoughts inspired by the Infinite!

BUCHANAN'S JOURNAL OF MAN.

The Eighth Number, for August, 1855, of Dr. Buchanan's *Journal of Man*, is before us. The publication is devoted mainly to the subject of Anthropology, or the science of Man, considered both in its physiological and spiritual features.

Dr. Buchanan's remarkable book entitled "OUTLINES OF THE NEUROLOGICAL SYSTEM OF ANTHROPOLOGY," may also be had at this office. Price \$2; postage 22 cents. We shall endeavor soon to find time to prepare a more extended notice of this truly interesting and instructive work.

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Let it be understood that we lay claim to no great skill in the department of musical criticism; but while we acknowledge our inability to express an opinion founded on a scientific knowledge of the laws of harmony, or the mere conventionalisms of modern art, we are by no means insensible to that mysterious magnetism which chains alike the outer sense and the inner soul. We claim nothing here save that we feel the spirit of the music—men do not feel scientifically—and the most complicated and perfect musical harmony is a sort of vocalized transcript of the great interior harmonies of the Universe, which we are thus led to contemplate with sublime emotions and thoughts inspired by the Infinite!

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some good end. He was peaceful, quiet and retiring in his disposition, but would not hesitate to come before the public when he thought it his duty.

His mechanical faculties not large—hands delicate—not calculated for mechanical labor. He had a higher sphere—was not ashamed of such employments. He impresses me to say. True greatness is ashamed of nothing but wickedness.

Animal propensities not strong. The intellectual and moral faculties very high—and the moral especially ruled. He was very conscientious. I see he was truly magnanimous because he was truly great. No bitterness of feeling. His enthusiasm was of a quiet kind—too deep to express itself in anything noisy or boisterous. His hope was bright. He was not depressed by circumstances—seemed to rise above them. He had a deep feeling of a future state, and a disposition to act in reference to it.

His reasoning faculties were great. He could reason both ways—from cause to effect, and from effect to cause—preferred the former—begins up to the Deity and reasons downward. His benevolence was great—but he would want to look into the case, so as to relieve the cause of the suffering. He wanted to raise and lift up the large mass that lies on all the distressed. He sympathized with distress, not so much the present, as the cause of it to be removed.

He was very firm—always ready to listen to reason. Convince him, and he would change—would not change easily where he had made up his mind. His was a quiet firmness. He would not push himself forward—would be led by others so far as his selfishness was concerned.

I think he would see notes in speaking, or else would have his subject so arranged that his notes would be in his mind. His manner was calm, moderate, convincing. He got the attention of the reasoning powers and then made his subject clear. His manner was graceful, easy and self-possessed. When great interests were at stake, he would put his whole soul into his manner. (Here she stretched herself up to her full height and assumed his attitude perfectly.) He still retains an interest in all the great questions that interested him here—more quiet, because he knows the world is progressing and all is well.

STRIKING CASE OF PSYCHOMETRY.

The following instances of psychometrical reading, will, we doubt not, appear singularly striking and interesting to our readers, whichever of the two hypotheses recently propounded may be adopted in its explanation. Its particulars are detailed in the note from Mr. A.; but it may be more specifically added, that no one was present with Mrs. Mettler at the time of the examination, or from whose mind any correct impression might have been obtained; and what makes the case still stronger is, that Dr. Mettler himself, as he declares in a note to Mr. A., was strongly skeptical as to the correctness of the diagnosis.

BOSTON, August 24, 1855.

MESSES. PARTRIDGE AND BRITTAN: Gentlemen—I enclose you a singular communication in characters made by George Redman, the medium, and which I sent to Mrs. Mettler to be psychometrized; and I understand that Mr. Brittan was present at the time. The delineation given was very nearly what I expected it would be in fact, but you will see by a note from Mr. Mettler that he thought it a failure, as it was so very different from the characters usually psychometrized. The characters made by Redman, and which I sent you, were made in the most rapid manner. He would make one as quick as a good penman could make a capital letter. At the time I sent this to Mrs. Mettler, I was about sending her two letters, from business men of my acquaintance, and after I had them put in envelopes, I was impressed to take out one and put in this queer thing in characters, to see what would come of it. This I sent you was returned first, with the original seal, the seal not having been broken, and there being no mark upon it whatever. I was so well satisfied of its correctness, that I did not break the seal, but let it remain until one day Andrew Jackson Davis called, and after he had read the delineation, I allowed him to break the seal, which proved the correctness.

I have since received from Mrs. Mettler the other letter, which was written by a business man in California, whose name has been in print the past four months, more than that of any other man in the country. The character given is perfect according to the opinion of those who know him best.

As much has been said and printed of late respecting psychometry, I thought this written by Redman might interest you, and therefore I send it for your disposal. Respectfully yours, A. A.

[The following is Mrs. Mettler's diagnosis of the writing in characters somewhat resembling the Chinese, and sealed up in an envelope, so that she could not see it.]

In placing this letter to my forehead, and feel a burning heat, as though I were approaching the sun; and as I draw nearer, I see a bright and almost dazzling light, and in that light I see forms. These forms are angelic and ethereal. Among these forms I see one with a massive brain, a keen piercing eye, and a mind that seems to hold in breathless silence every mind around him. They seem to bow in submission to him, or rather feel their inferiority in his presence. His subject appears to interest the group that encircles him, and what he has to say appears to relate to matters, and the conditions of things, upon the earth.

This writing must have emanated from the Spirit-world. I see no distinct character individualized; but there are presented to me Spirits who had lived in different countries, who have spoken different tongues, one of which appears to have given this communication that I hold against my forehead, in an unknown tongue. The strong mind that appears to be foremost in dictating this, has impressed his presence upon me before, and the only object seems to be to manifest his presence more thoroughly—to prove that he still lives and has power to communicate with mortals. If this had been written in his own hand, it would not have been to some minds so evident.

There surely must be a mystery about this. I can not seem to understand its meaning. The dictator of the note is a strong, energetic, persevering character. The mind, when power is given it, would seem to carry everything surrounding it—would tear away every obstruction. My brain grows giddy, and I feel as though my head would burst with the massive ideas that enter it. It is accompanied with such an anxiety to make known to the world mysteries of which you have never yet dreamed! It does not appear, now, that one mind alone has dictated this note. There is a mixture of character, and I can not separate it. What can it mean?

P. S.—Friend A.—This is a queer thing, and I am skeptical as to the correctness of the psychometry. It must be a great mistake, and I feel unpleasant about it. Are you at liberty to let me know the facts in the case? J. R. METTLER.

PERSONAL AND SPECIAL NOTICES.

New School for Young Ladies. Mrs. E. A. ARTHUR, Principal, and Miss M. T. ARTHUR, Assistant, have just opened a school for Young Ladies at No. 16 Second-place (between Henry and Clinton-streets), South Brooklyn, where a high order of professional talent and the comforts of a well-regulated home, in a beautiful and healthy location, are all combined.

The course of instruction in this Institution will include all the English branches, French, Vocal and Instrumental Music, Linear Drawing and Oil Painting, together with Plain and Ornamental Needlework. We copy the following from a circular which has found its way to our table:

TERMS: For pupils who reside in the family of the Principal, including board, washing, and all the English studies, \$300 per annum. FOR DAY SCHOLARS. Senior Department, \$15; Junior do, 10; Primary do, 5.

A class of boys under ten years of age, will be received in the primary department. The year will be divided in four equal seasons, with the usual summer vacation. Resident pupils can remain and pursue their studies throughout the year desired. In case of protracted sickness, the parents will be divided equally between the teacher and pupil. Bills payable at the expiration of each half quarter. References given if required.

The Ladies who are engaged in this enterprise are, we are satisfied, eminently qualified to teach, and their discipline will doubtless be thorough without severity. From all that we know of the Principal and her accomplished Assistant, we should think they would be the last persons in the world to fill the heads of their pupils either with modern, fashionable nonsense, or ancient theological dogmas.

Those who have daughters to educate, may find it for their interest to call on Mrs. A. before sending them elsewhere. An interview with the Principal, a personal inspection of the premises, and direct inquiry into the modes of instruction and discipline, will enable parents and guardians to judge for themselves.

Mrs. French in New-York. Many of our readers may be interested to know that Mrs. French, the Clairvoyant and Spirit Medium, is now in this city, and will remain here some two weeks or longer, during which time she may be found at the residence of Mr. H. O. Baker, No. 25 North Moore-street, between Hudson and Varick-streets.

Interesting Miscellany.

BLACKWOOD ON BARNUM.

The most striking article in Blackwood for February, is a review of Barnum's Autobiography, from which we extract a few sentences that appear especially worthy of the consideration of the American public. Speaking of Connecticut as the birthplace of Barnum, the article says: "By the way, we should like to know what kind of a State this Connecticut really is. If we are to take Barnum's word for it, the division in which he and his were raised was a mere colony of sharpers; every man, woman and child in it attempted to out-wit, overreach and defraud their neighbors. Our friends in America had better look to it in time, for if the statements in this book as to the tone of the moral perceptions prevalent among the bulk of the middle classes are allowed to remain uncontradicted and unrepudiated—if Barnum's sketches of society are acknowledged to be true—then they are not hereafter take exceptions to the harshest and most unfavorable pictures which have been drawn by European travelers. We say this in the most friendly spirit to America and the Americans; recollecting how tenetly have complained, with evident soreness, of being maligned and misrepresented. Well, then, we can assure them that this book of Barnum's, which we doubt not will have a very considerable circulation in this country, is calculated to do them more harm than anything that was ever written by an alien."

After quoting Barnum's remark that he had never contradicted the statement that the whole Heth affair was an imposture, contrived by himself, long since publicly made, the writer remarks: "What does this amount to but an assertion that, in America at least, it is better to be accounted a clever rascal than an honest man? Again, we repeat, that this is a matter for the Americans to take up. It is for them to decide whether Barnum has libelled his countrymen, or whether the general moral tone prevalent on the other side of the Atlantic is such as he insinuates it to be; for Barnum's pretensions are very large. He represents himself not only as opulent, but as being a man of high consideration; and he attributes his position to practices inconsistent with common honesty. Is he right or is he wrong in his estimate? We cannot say. Impudence like this baffles speculation; and we must leave him to the judgment of his countrymen."

Near the close of the article are the following passages: "If we could enter with anything like a feeling of zest into the relations of this excessively shameless book, we should be inclined to treat its publication as the most daring hoax which the author has perpetrated upon the public. But it has inspired us with nothing but sensations of disgust for the frauds which it narrates, amazement at its audacity, loathing for its hypocrisy, abhorrence for the morally wretched man who compiled it. He has left nothing for his worst enemy to do, he has fairly gibbeted himself. No unclean bird of prey, no ill-omened specter than Phineas Taylor Barnum, as he appears in his Autobiography."

HOW THE BLACKSMITH GOT RELIGION.

It is alleged that the incident recorded below actually occurred some years since in a wild region at the West: An infidel blacksmith, a large muscular man, for years persisted in wlaying all the Methodist preachers that attempted to travel on that circuit, till they with one consent agreed that "discretion was the better part of valor," and consequently, that field of labor was entirely deserted. Finally one of the brethren, strong in the determination to "do or die," offered himself as a candidate for this circuit, and was gladly accepted. On the first Sabbath after his appointment he started for the scene of his labors. He was riding slowly along on horseback in an exceedingly happy frame of mind, making "the sounding notes of the dim woods ring" with the hymn commencing

"How happy are they
Whose their Saviour obey."

He had not proceeded far before he was roughly saluted with the question, "Are you the Methodist preacher?" "Yes." "Well, I suppose you know that you've got to pay toll here." "Ah! what is your toll, my friend?" "A fight."

Our preacher immediately recognized the redoubtable blacksmith, and calmly replied, "Well, if it must be, I am ready." After a brief but powerful struggle the pugnacious infidel was, to his utter dismay, laid at the feet of his antagonist. But matters ended not there. The pious man resumed his hymn, and commenced "heating time," upon the person of his fallen foe with all his might and main, until the latter pled most piteously for a cessation of hostilities. "No," answered his inexorable tormentor, "No! unless you agree to go to preaching with me." "Oh anything but that!" exclaimed the bruised and bleeding wretch. Again the hymn and its energetic but painful accompaniment were resumed. Again the exhausted blacksmith cried lustily for mercy. "No! no! unless you'll agree to my conditions," was the stern answer. "I'm going to make an end of you this time. You shan't trouble any more Methodist preachers after this, I promise you." The hymn and the banging continued without diminution of energy, until the unfortunate blacksmith, seeing that he must either "go to preaching," or to the otherworld, without further delay decided in favor of the former.

Together they went, the conqueror and the conquered. That morning the preacher was more forcible and earnest than usual. The result was the conviction and the conversion of the humped infidel—and his subsequent entrance into the ministerial ranks. Once, after relating this anecdote to a large audience, he remarked, "I only wish that the brother who in such a novel manner was instrumental in my conversion were here to testify to the truth of this statement." An old man slowly rose from his seat, and turning to the audience said: "My friends, he is here—I beat religion into him with my own hands."

GREEN CUSTOMS, ETC.—The views of the Groebes in regard to the soul are interesting. A child is born, or rather has come from the other world. It is, indeed, the Spirit of some one long since dead. Who is that? He is like some departed friend. The child is addressed as that friend; he is silent—still. He is no doubt that person! Or a *deya* (demon-man) is consulted. This is done, especially when the child cries. The *deya* calls the Spirit of the child up into the upper part of the house, where he has gone to summon his demon. And the Spirit of the child, thus called and interrogated, makes known its name.

Or, again, the new-borne babe bears on its body certain marks or scars known to have been borne by a departed person, and this proves him to be that person now returned to life.

"No doubt," said N., the hereditary chief of Cavalla, "can be felt on this subject. My own brother, *Yibadia*, thus received his name. It was on this subject. Some men came from the *Dwidabo* tribe to consult the oracle *Bwida-Nyema*, in Babo. Their object was to obtain a vantage-ground. This the oracle gave them, and it contained the Spirit of a departed warrior-chief. As they returned from the oracle, the delegates stopped at this place, and asked my father *Dabo* for some tobacco. He gave them four leaves. And as they were conversing, the Spirit of the warrior-chief was in the grove said, "The place to which they would take me, is too distant; I will go no further. And the Spirit left the grove, and came upon my father. Now the warrior-chief, in the days of his flesh, had received a wound in battle. And so it was, some time after the warrior-Spirit came upon my father, my mother had a son. That son brought with him the wound which the warrior-Spirit had received in his shoulder, and the very balls which had caused the wound. I know that those balls were taken from my brother's shoulder, when yet an infant. And thus we knew that he was the very Spirit of the warrior-chief, and we called him accordingly by his name, *Yibadia*—Colonization Journal.

SPERSTRON.—There are in Naples two hundred and seventy-five churches. One of these, Cathedral of San Genarino, still exhibits, twice a year, the miracle of the liquefaction of blood of its patron saint, who was decapitated 1500 years ago, and some of whose blood was caught and preserved in two vials. The masses believe to be a genuine miracle, and not long since an article in an American Catholic paper spoke of it as a dispensation of Providence, intended to compensate the people of Naples for the dangers of their situation in the midst of a region of earthquakes and volcanoes.

A CHRISTIAN MODESTY.—A *Race Case*.—Rev. S. W. Weeks, of Lam Beth El, having been offered the office of Bishop of Sierra Leone, accepted it on condition that he should not receive the title of "My Lord Bishop," which has been given to all Colonial Prelates. It is noteworthy that the government consented, and the new Bishop goes forth without the temporal title so much prized by his brethren.—Investigator.

THE WORKING MEN'S COLLEGE.—The council of teachers in connection with the college includes twelve members of the University of Cambridge, eight of Oxford, and one or two members of Lincoln's Inn. The total number of students entered in each term are as follows:—First term, 175; second, 170; third (to April 17), 169. The most attractive classes are drawing, French, geometry, Latin and English grammar. On the subjects of political economy and the structure of the human body, little curiosity seems to exist, for the students in those classes number but three and four. Those who have entered each term do not represent the actual increase in the number of students, as many do not reënter. The class of persons who join may be judged by the following abstract of their occupations: Building trades, 24; cabinet-makers, upholsterers, etc., 23; printers and compositors, 20; tailors and bootmakers, 15; engineers, 10; watchmakers and jewelers, 10; miscellaneous trades, 37; warehousemen, shopmen and tradesmen, 39; clerks, law-writers and accountants, 67; schoolmasters and teachers, 6; professional men, including ministers of religion, medical, law and university students, barristers and architects, 22; occupations not specified, 8. The students attend from all parts of London, and a few from some distance out of town. Many attend classes three or four nights, some every night in the week.

TO THE PATRONS OF THIS PAPER. THE SPIRITUAL TELEGRAPH is published weekly at \$2 per annum, or \$1 for six months, payable in advance. It is our custom to notify our patrons of the time when their subscriptions terminate, and if they are not renewed, the paper is discontinued. We beg our friends not to deem it abrupt or unkind in us if the paper is discontinued, since our mailing clerk keeps the books in accordance with the general system we have adopted, and can exercise no discretion. The proprietors never know, except by chance, when a subscription expires or a paper is discontinued. TO OUR CITY SUBSCRIBERS.—We purpose in future to deliver this paper to city subscribers through the regular mail, which can be done for one cent per copy, if the subscriber prepays the postage at this office. The price of the paper and delivery will be \$2.50, and the subscriber must take the risk of the faithful performance of duty, so far as relates to the Post Office Department. TO ADVERTISERS.—The wide circulation of the TELEGRAPH now renders it a desirable advertising medium, and the proprietors will continue to occupy a limited portion of their space at the following rates. Twelve and a half cents per line will be the price for a single insertion; each succeeding insertion, eight cents per line. To those who advertise for three months, no extra charge will be made for the first insertion. Every advertisement must be prepaid to secure its appearance for the time it is expected to remain, and it will be discontinued when that time expires.

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