

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 180.

The Principles of Nature.

From the Manuscript Record of Rev. J. B. FARRINGTON.

SPIRITUALISM IN NASHVILLE, TENNESSEE.

Continued from No. 174.

SPIRIT-COMMUNION AN EDUCATION.

We have many and varied proofs of this proposition, but we select the following because it is near to our observation. The writer of the articles that follow, twelve months since, found it extremely difficult to pen the briefest letter to his parents. Meanwhile he has become a more than ordinary medium for spiritual communications and healing, and writes with a facility and power such as commands the respect and commendation of the most advanced minds in our community. Modest, almost to timidity; of unobtrusive demeanor, he engages your interest and attention by every word he speaks, while the very spirit of cheerfulness and hearty good-will breathes its atmosphere wherever you meet him. I allude to GEORGE W. HARRISON, a youth of Nashville, Tennessee, daily engaged in active duties upon the streets and wharf of the city, and who, during his engagements, enjoys a regular intercourse with Spirit-minds, hears the music of their heavenly voices, receives their hourly advice in his doubtful experiences, and can, at almost any hour, set down and pour forth such strains of truth and hope as the specimens we give below. Of his age, I would remark that his beard has not yet

"Began

To bristle on his cheek, to promise man!"

His development has occurred almost entirely without the aid of a circle, or even a second party; while his experience is rich in the evidences, external and internal, of a high order of spiritual attendance.

J. B. F.

DEITY'S LAWS REFLECTED IN MAN—AN EMBLEM OF FUTURE PROGRESS.

Oh man! whose life is God, and whose destiny is linked with eternity, pause then here in thy course, and permit the lofty conception of an unfulfilled Providence, to subdue thy nature to obedience. Divest from thee the attributes of a misguided nature, fraught with an error of fearful growth; but be thou free—yet free in mind and liberal in thy judging. The past ages present but fearful evidences of man's misdirection, when all the ennobling virtues constituting his true nature were almost entirely obliterated. Minds were influenced with such degrading motives as to cause martyrdom of the purest being that presides over humanity as one of their divine teachers. Divinity! thou inner life of each human soul, how seldom art thou left to expand untrammelled! And you, oh man, recognize no higher law than the one dictated to you within your church, and obey no precepts save those taught you by an ambitious leader whose mind, spiritually, may perhaps be more contracted than your own. Conscience, free and unbiased, is God's law bestowed on man; and its dictates are divine precepts which make man subservient to the will of his Heavenly Father.

You may call this infidelity, yet you prove not the assertion. You may persecute the supporters of this principle, as the Jews persecuted Christ, yet you place no obstacle to retard its advancement. 'Tis God's messenger, 'tis truth's vindicator, and 'tis man's spiritual compass that guides him to his destiny. Oh! that all would seek the kindred society of congenial thought. But time, though bearing in its mighty and rapid tide menaces marking ages of fallen and degraded intellect, will have emblazoned on its surface an emblem of illuminating brilliancy; peace, the offspring of divine affection, though smothered from existence by the bitter wranglings of selfish and discontented man, will be heard in the silent hours of millennial harmony, wafting heaven's exalted words of purity from the dominions of eternity; that each may feel a nearness to his God, and a universal sympathy towards his brothers. Could I speak in tones of thunder to my kind, I would arouse them from their sleep of listlessness, and beseech them to shake off the fearful shackles that have bound their race in misery, and bid them cooperate in the work that has already redeemed many from the dark thralldom of ignorance. I would tell you in tones of candor, that you know not how beneficial are the ties of mutual sympathy extended toward a common humanity.

We would not depreciate any doctrines that are truthful and have an ennobling tendency; yet we would have you investigate with a clearness of perception such as should characterize all the human family who have instituted within them the unquenchable spark of divinity, or who regard their capacities as above those of the brute. Man is placed on an eminence. Words of active yet inferior existences move at his command. He feels his strength, and his intuitive faculties point out to him his glorious destiny. His thoughts are ever expanding, and upon their immortal wings he is carried on, and ever on, into the realms of the infinite. "But," says one, "what proof have we of this?" I answer, the evidences are many. Look to thy birth—see there life but in its germ. But what is life? 'Tis God; and its very nature insures its eternity. But some would say, "I know the soul is immortal, but what proof have you of its eternal safety?" Its safety is its greatness. The law of the Deity is the law of progression from its birth to its transition, and is an evidence of its future life. Why should we debar Spirit of the privilege of advancement, when the most inferior atom contained in the universe draweth on to higher perfection? You would ask, how are we to obtain the advanced privilege of developing ourselves? I would suggest that you keep a free mind, and be not over careful in keeping contracted forms that are unhealthful to the growth of the soul; no man is thy guide, if the information he gives be not congenial. But study communion with thyself, and condemn not thy neighbor should he take a different path, lest in doing so thou mayest spiritually harm and debase thyself.

September 9, 1855.

DIALOGUE, THROUGH G. W. HARRISON.

[EXPLANATION.—The questions and answers were given through the same medium. He was frequently interrupted, but ever resumed at the word or sentence whereat he left off. All was given without a trespass upon his daily duties, at such moments of leisure, and whenever he was ready.]

QUESTIONS, as from a Spirit.—Look, earthly friend, what dost thou see?

ANSWERS.—I see before me many bright and pure countenances, that bespeak love to all, yet they seem to present a care-worn look. Their radiant, sunny faces portray anxiety.

SPIRIT.—Thou hast said truthfully.

M.—But why such troubled looks? Are not all the inhabitants of your bright sphere contented and happy?

S.—Within their nature reigns all peace. This care-worn expression is for others—for those in the normal state. Selfish feelings find no affinity within their breasts. They desire to instill the pure and holy thoughts of God, and engrave in the nature of all the spiritual influx of wisdom, truth and purity. But the dark and undeveloped mind rejects its own life and hope. Do you now comprehend, mortal friend, the cause of anxiety depicted on all?

M.—But why trouble yourselves respecting ungrateful mortals, that will not receive truth? Have you not the assurance that all will, in the end, receive it?

S.—Youthful friend, when wilt thou learn wisdom? Knowest thou not that earthly existence soon ends? It is but the momentary stay of the immortal Spirit, and if not developed, its advance and progression will be so much retarded when entering the superior state.

M.—But have they no recreations or enjoyment in your sphere, as in ours? How can you live cherishing the one desire when you perceive all your efforts rejected with scorn?

S.—Recreation has two meanings. The mortal definition, when carried out, is to make all unhappy for the accomplishment of their own selfish purposes. Recreation with an immortal Spirit, is seeking to make others happy. This is the aim of happiness in our blissful sphere. Hence, recreation and enjoyment with us is to elevate all. But you ask, Do we not tire? Mortals may tire; but the immortal spirit, never. Our duty is to enlighten all. This we seek, and if our purposes are successful, our highest recreation and happiness must come. Can you now perceive the difference between worldly recreations and the true, spiritual enjoyment? The immortal spirit never wearies, because its pure purposes tend to enlighten and advance all; to raise the fallen nature of man; to bring it up from groping in darkness and despair. We strive, if perchance we may cast the bright rays of wisdom and knowledge into dark and misguided minds, to point out to these the bright path of truth; to reanimate the degraded intellect of man that he may enjoy the pure, spiritual change of his eternal birth. O mortals, what a thrill of joy and pleasure runs through my soul, while words unspeakable, portraying my love and purity, crowd for utterance.

M.—But do I understand you to say, all will receive these pure and holy truths? Most deeply, by the vision you gave me, do I appreciate their fullness of meaning.

S.—Behold! do you not see a stream of electric life flowing in its many disseminating currents to the inhabitants of your sphere? Do not its pure branches encompass the whole earth, and cast its gentle influence over all? Yea; every country has within its boundary a part of this stream of truth, wisdom and spiritual love. A mighty revolution now agitates all countries, kingdoms and nations, and its rapid strides shall encircle all in peace and love.

M.—Do I understand you to say that Spiritualism will eventually mould all minds alike, before gaining its desired ends?

S.—The soul is created by God alone. The mind draws its existence from the soul. Thoughts are the impressions emanating from the immortal soul within. You will understand me not to mean that evil thoughts and bitter feelings draw their existence from God; for impurity can not emanate from God. This idea is not established upon the law of order. You can not take out what is not in. You can not learn wisdom and purity from ignorance and wickedness.

M.—Explain: I can not understand why the mind becomes evil and wicked, if thoughts and actions owe their way to God or perfection.

S.—Then understand rightly what I wish to inculcate, and engrave it deeply on your mind. The impressions emanating from the divinity or soul, though pure when first entering the rudimentary sphere, are but the germ to be gradually expanded or developed. Instance the impressions we call Reason, Order and Mind, which attributes constitute what is termed the impress emanating from the Divinity. It enters the rudimentary sphere to become developed; and as impressions approximate nearer the desire for advancement, it distinguishes good from evil. But it is open to be operated upon by the evil influences that surround. If you mix pure water with impure, does it not partake of the impurity of the substance with which it came in contact? So the pure divinity created in you by God partakes of the evil of worldly appetites.

M.—But tell me, Spirit-friend, why surround that which is pure when first originating from God, by the evils you refer to, and thus stop the growth of purity and goodness? Why submit the gift from the great fountain of wisdom and love, to the contentious strife of mortals and the injustice of one man to another? For great, indeed, is the grossness of our mortal nature. I can now fully realize, and draw, the comparison between the inhabitants of earth and the pure and beautiful beings whose whole nature seems blended in love and purity, and whose sole occupation and desire is to raise the degraded nature of man and instill in his bosom teachings which will ultimately fit him as a dweller in the Spirit-land.

S.—Strive, O strive, mortal to obtain the bright future, which is so near your grasp! Know you not that evil is essential to good—to develop the spirit for its future greatness? The vicissitudes and trials of life on earth lead to the development necessary to that which awaits your immortal existence. Hence, were there no evil, where would be the incentive to good? Were there no obstacles surrounding, mortals would not appreciate the good that lies beyond them. The great Father has endowed all with proper capacities for discrimination between right and wrong. Have they not a superior reason within to guide them to good actions and to happiness? Look at a ship. Has she not a compass by which the skillful mariner may guide her off dangerous reefs and whirlpools, and thus save her from the fearful vortex of ruin? So also has the mind a compass. It is Reason. It points out the waters of peace and happiness, where no rocks lie concealed, and no whirlpools await for thy destruction. Then why cast aside this noble compass, to be tossed upon the tumultuous waves of evil, and driven by the changing winds far from the peaceful haven? These winds are as the momentary appetites and impressions of thy worldly nature, which ultimately wreck you in uncertainty, and depress the once buoyant and pure nature God instilled within you, while you grope your way in the midnight darkness of evil, ignorance and superstition.

M.—But I understand you to say, the mind is limited?

S.—The spiritual mind has limit; that is, its pure attributes, if not checked, will tend to one desire, which desire when consummated will lead to purity; for from purity emanates purity. Can you not now comprehend me, when I say the mind has a compass or limit? For without a proper discrimination, disorder will succeed order, and without order, inculcations are devoid of truth; and when truth is not brought to act, then originates error, and from error impurity. Canst thou not now perceive that superior mind has limit, while the inferior has no limit—why—reason is smothered, and order is not its established principle, and truth is regarded as nothing? Hence without these principles of reason and order, in which are based truth and purity, how would'st thou limit the mortal mind? The inappetible appetite succumbs or stops not for a compass to guide it; for its channel is wide and its attainments without a purpose.

M.—Then you would say man has a superior mind and an inferior one?

S.—The superior or spiritual mind is the instinctive feeling instilled into him from his mortal birth by God alone. The inferior is animal—the false impressions and appetites arising from his outward nature, diseased imaginations, caused by the constant depression of the Divinity, which gives ascendancy to the evil passions. Hence, if you have reason and keep it stagnant, you must receive influences directly contrary to your reason. Why marvel then, that purity becomes diseased? Trials surround you. Capacity is given you to judge for yourself, and if you make evil out of it, you should not attribute it to your Maker. Certainly none but an irrational mind reasons thus. But many reason not at all. When there exists no established law of order to govern the mind, it bespeaks irrationality in its strongest sense. Bigotry and irrationality are never congenial to reason. Except when you arouse the rational mind to judge between right and wrong, you are always ready to waver at the weak and versatile opinions of all. Learn the meaning of individuality, and you will see that God has shown partiality to none. All, yes all have instilled within them, mind. Can you not observe that each consecutive mind given to man by the wise Creator, is but to preserve his individuality, which if properly preserved makes every mind an aid, and at the same time independent of another? Therefore all minds, if rightly developed, in the exercise of their own capacities, to preserve their identity as to break every fetter and leave the reason free in a field of unbiased action, to exercise in which not only develops you for eternity, but insures your happiness on earth, and establishes your power of discriminating between right and wrong.

M.—But is it not right to receive from divine teachers, independent of your mind?

S.—Mind feeds mind. If fed from an expanded one, you gain wisdom. If from a narrow one, you partake of evil. Here consult reason, and note always to what the inculcations you receive tend; and if they find affinity with your kind, and are congenial with what you consider rational, receive them; if not reject. To do this is to secure your independence as a mind, and this once gained you will accomplish much. When independence is gained, much reverence is detracted. What matters it from what source you receive, if the pure truth be inculcated? It is the impress thou shouldst study, resulting from the source. Free hear fruit. Fruit is the substance received or yielded from the tree. Yet you partake not of the tree but of the substance it yields. Yet each is essential to the development of the other. Even so is the fruit of the mind. It partakes of the results produced by its source. If the impression be favorable to the appeasement of the appetite, why be blinded by the machine or source from which it emanates? It is here that mock reverence gains the ascendancy. Then, truly, if you would learn wisdom, study principles. If God delegated it to one mortal mind, and denied it to another, then shouldst thou be led by others; for no reason would be engrained within by which to judge as to truth or untruth. Therefore all are endowed with mind. But if not exercised, the possessor becomes debased, and offers an insult to the Creator by rejecting the gifts bestowed upon all. But understand me not to say you should not receive the doctrines of other teachers; for some, indeed, promulgate pure and holy truths, which but bespeak a more expanded mind. But why are they more expanded? Because less biased. They receive all teachings that engender truth. They have not kept dormant the gifts within. They cultivate them, and proclaim the blessings or impressions resulting from them, far and near. Then judge you the tree by its fruits. Judge the tabernacle by the light it holds and reflects. Do not deceive, if its external form be rough. There may be concealed a jewel within—a richer and purer ornament than can be purchased by gold; for riches may attract earth's treasures, but can not win the spiritual. They may satisfy selfish desires, but they bring not happiness or contentment. Truth alone is the talisman that gives you the pure and immortal gifts for eternity. Bring the mind to act consistently with the reason, and depart not from the limit of truth, and the ornament is secure, for 'tis heaven's own purest gem, and points out the path of endless happiness. Is it not worthy of an entrance into your breast? Say, O say, my earthly friend, ought it not to receive a welcome? 'Tis a fit emblem and guide for the immortal soul. Then, O man! be rational within thyself. Let the light of consistency never grow dim, but let it glow with intense brightness. Such are heaven's own attributes which distill their existence from the bright and immortal world. Exercise these capacities, and all is well. Seek truth regardless of the source from whence it flows. Truth ever elevates. It stores boundlessly the mind with wisdom and knowledge. It gleams from the exhaustless source of goodness and purity, and gives ample scope for reason's exercise.

OUR FRIEND GAVE US THE ABOVE APPARENTLY WITHOUT EFFORT, AND HAS WRITTEN AND SPOKEN A SMALL VOLUME OF SIMILAR APPEALS AND INSTRUCTIVE LESSONS, TREASURED BY HIS FAMILY. WE PRESENT THE FOLLOWING AS TAKEN AT RANDOM FROM HIS MANUSCRIPTS, AFFORDING A SPECIMEN OF HIS DEVELOPING AND HOPEFUL PROMISE. WHO, WE CONFIDENTLY ASK, WOULD NOT WELCOME A POWER WHICH, THROUGH A PURE-MINDED BOY, COULD SPEAK AT WILL, IN STRAINS ABOVE THE APPEALS OF HUNDREDS OF PULPITS AND IMITATIVE PRESTERS? TO ME ONE OF THE GREAT DEVELOPMENTS OF SPIRITUAL INTERCOURSE, IS THAT IT PLACES THE PUREST AND HIGHEST FORMS OF EDUCATION WITHIN THE REACH OF ALL—even the most lowly. I want no better evidence that it is Divine.

GOD'S LOVE SUPREME.

Earth's misty maze o'er-mantled all with its deep and sable gloom. The noisy strife of a busy world was hushed. All nature had sank to rest, and peace profound ruled all their souls. For sleep had enshined them within his dreamy grasp. The brilliant orbs of far-off worlds beyond glittered, and with silvery sheen, illumined mountain, hill and spire, breathing inspiration with their silent grandeur. The once black and ragged clouds that proclaimed a fierce tempest, had sped

"O'er a sea of boundless blue
Till lost in unending space from view."

Where once reigned supreme the mighty waves of a tempestuous ocean, was now a calm and peaceful lake, and no breath of wind ruffled the glassy surface of its depth beneath. Oh! what a true picture dost thou draw of human life! What a simile dost thou present to mortal view! When thy life-path is o'er-shadowed by clouds of woe, despair lies at thy door, and fierce tempests of evil passion assail thy footsteps. When spectres of gloom traverse the path of outer life, but for the solace of a single hour to quiet the tumult of the threatening

storm around, that hope may pass as a cheering light—a beacon—that life's traveler may flee from the desolate ocean to the calm and tranquil lake of peace. Oh! who can think that dreary deserts, parched with the burning sands of strife, could forever be the habitation of immortal life, until with woe and care man sinks to shame unending, and is forever damned! Oh, no! a brighter fate awaits thee beyond the gloom that intervenes between earth's misty pathway, and the portals of peace and love eternal, and heals with sweetest balm the wounded and the wearied soul. 'Tis thus the clouds of outer life disperse, and joy eternal shineth through the murky veil. 'Tis thus that blackest night transforms in pure and radiant day, and from the dreary desert breaketh a heavenly morn; and as the dew descends to kiss the flower, does this pure and flowing stream moisten the desert waste of worldly life. Already have these fertile spots increased, to quench the burning thirst of man, and lead his thoughts to God. To all his children of this earth, extended o'er the land and sea, from darkened clime to enlightened shore, the same pure love is shown. Then why offend thy brother's ear with thoughts that tend to make the blackest hell on earth, and transform the God of love into a fiend of hate, to exult o'er tortures that make thy blood as ice—that he should make this verdant earth—yes, and brilliant worlds afar, to be the prison of some doomed and wretched souls, until avenging hate, by his own hands, shall cast them forth in liquid fire! Why brand thy Heavenly Father with such heinous crimes? Dost thou not know there dwains a glorious day, and celestial ones are daily at thy side, and those thou once considered lost are sent from God's own throne to whisper wisdom, truth and love, and check thy passions when they lead astray from good? Yes, thou wilt listen to this bright immortal band, now by thee scorned, and where one proof presents itself, thousands shall appear. Like the golden rays of morning sun, when restoring day from night, shall this glad radiance shine, to guide the darkened ones to light. And as the morn approaches, brighter will the light superlunary glow. Each soul will swell with rapture, love grow pure, and mercy involve thy inner self with all. This shall be their holy mission; heavenly visitations will be made to thee, to raise the erring, calm the fearful, teach all dejected natures truth, and will encompass in their circle darkened Egypt, belligerent Europe, and America's happy shore. In each nation, empire, kingdom, shall this current flow perennial!

Given May 20, 1855.

TO BE CONTINUED.

THE SECOND BIRTH.

BY R. H. BROWN, MEDIUM.

ALL the medical attendants had given me up. It was night, and for hours I had tossed in anguish on my burning bed. A fever raged in my blood; intolerable pangs tormented me. The long, dark night crept slowly by. The moon, pale and wan, went down, and the cold and dreary darkness melted into morn. I heard the watcher's whisper, "He is dying!" A cool wind came and breathed upon me, and then a hand of ice seemed clutching at my heart. A sharp electric shock shot through my feeble frame, and my limbs tossed and quivered for an instant like the branches of a tree swept by a sudden storm. This passed away, and then all pain left me. A calm stole over my senses—a deep refreshing tranquillity, as sweet and holy as that which holds the shaded waters of a sleeping lake. I strove to speak. The crisis of my disorder is past, thought I; this delightful calm this sweet freedom from pain, what is it but the sure token of nature's victory over the fell disease which has so long tormented me! I strove to speak, but my tongue refused to obey me. I tried to press the dear hand I had in mine, but in vain; I sought to open my eyes and look my beloved in the face, but I was helpless. All my limbs were paralyzed; I could not move a finger—I lay as motionless as a marble statue. I am very weak, thought I, but presently I will be stronger. So I lay resigned patiently waiting for the return of that vigor of which the violence of my disorder had robbed me.

The sudden transition from acute anguish to a state of calm and painless tranquility produced the most delightful sensations. Cheerful and contented in spirit, I lay dreaming of the future. The day-light grew stronger, and the sun shone brightly through the window. I knew this, though my eyes were closed, for a soft ray cloud floated before them, and I heard without the matin of the birds. The songs of the birds ceased, and all was silent save the distant tolling of a bell, which with a sweet and mournful sound fell faintly on my ear. It reminded me of the grave, and I thanked God who had broken the violence of my disorder and rescued me from death. At length some one came into the room. I heard their soft footsteps stealing over the threshold. They came and stood beside my bed; they folded my hands upon my breast, and then one said to the other, *he is dead!* The whispered words fell like thunder upon my ear, "he is dead!" Can they mean me? No, no; I am not dead. I thought of the tolling bell I had heard, and said to myself, it is some one else of whom they speak.

I listened; all was silent for an instant, and then I felt the tears of her I love falling on my face; her long, dark hair trailed upon my brow, and her kiss was on my lip. Sobbing, she fell upon my breast, and then the others whispered together and bore her away. Ah, now I knew that I was dead! For a moment all reflection was lost; amazement and wonder froze my faculties into inaction, but soon the instinct of reason awoke, and roused my mind from its lethargy. Dead! dead! Can I be dead? I asked myself. I tried to move, but my limbs were rigid and immovable as iron. I tried to ascertain whether my heart beat, but I could feel no sensation which indicated its action; and my hands, folded upon my breast, could not detect the slightest sensation. I was not even conscious of breathing. My chest was motionless, and my blood seemed to stand still in my veins. But I thought and reasoned as clearly as ever; I could feel when my body was touched; I was conscious of the draught of air from the windows open at my bed-side, and my ears conveyed with the greatest clearness and precision every sound which occurred in the room. The soft footsteps of those who stole about the

apartment—their whispered words—the ticking of my watch which lay on the bureau, and the faint tolling of the bell without, all were distinctly heard.

Gradually a terrible idea stole upon me. I tried to fight it off; but it would come and stand before me compelling my assent. *I am not dead, but in a trance, and, oh, God! they will bury me alive!*

Filled with horror, I again strove to speak—to cry out, to move, but in vain. My will was powerless, its scepter had been taken away, its commands were no longer obeyed.

For hours—it seemed years, I lay filled with terrible apprehensions; I listened to every sound, and my fears clothed the slightest noises with horrible significance. My imagination reveled in gloomy anticipations, and I pictured to myself again and again the terrors of a living tomb, and the fearful return to animation which awaited me in the grave.

They appeared my body for the tomb; despair took possession of my soul, and, yielding up all hope, I resolved to bravely meet my fate—suffer and die. This was followed by a feeling of apathy almost amounting to unconsciousness. How long I lay in this state, I know not; but after a time my attention was attracted by a curious change which was progressing within me. A cluster of beautiful colors, blue and purple, mixed with fringes of golden and silver light seemed floating before my closed eyes. A soft white cloud next appeared, which expanded and brightened, until by its light I beheld beaming over me, dim and indistinct, a form—it was the form of my beloved; but my eyes were closed and I could not speak to her. The light grew stronger, and at length the whole room wherein I lay dressed for the grave, was illuminated, and I beheld all things about me with the greatest distinctness, but my eyes were still closed, and I could not move hand nor foot. My wonder at this novel phenomenon was increased when I observed that my sight was not confined to the line of vision, or what would have been the line of vision had my eyes been open; I could see on both sides of me and behind me, through the back parts of my head, equally well, and at the same moment. But this peculiarity did not so much astonish me as another which now began to exhibit itself. The walls of my room seemed to grow transparent, and I saw the green fields without, and the groves, hills, dales and streams, for miles away, flashing in the light of day. All sensation had now left me; I no longer felt the tears that fell upon my face, or heard with my ears the words spoken at my bed-side, but I knew when they spoke, for I beheld the motion of their lips, and I understood what they said, for I felt their words sounding in my soul, like the silent voice of my own thoughts.

How long this strange state lasted I know not, but at length all things vanished. I no longer saw the form of my beloved, the room in which I lay, nor the landscape without; a bright, golden cloud seemed to overshadow them and me. I beheld them no more.

Then I heard a voice speaking from out of the midst of the cloud, saying, "Blessed are all the children of death, for they shall be redeemed."

I heard the words of the voice, and my soul was filled with awe within me, and I beheld amid the sea of golden light in which I seemed to float, an angel standing beside me; his eyes were fixed upon mine, and his hand rested upon my brow. A strange numbness seized all my members, and looking steadfastly on the eyes of the angel, I became unconscious, and knew no more.

Slowly I returned to consciousness. The same golden light floated about me, but soon it rolled away like a curtain. The angel was gone, and I was yet in the room where I "fell asleep." I stood upon my feet; beside my bed and upon it lay my body, cold, motionless and dead. Fear and surprise filled my soul; the novelty of my position terrified me. I knew not whether I was in the body or out of the body, whether the cold, pallid, motionless form that lay before me was myself, or whether it was I who stood upright beside, gazing upon it. I said, I will solve this mystery. That body which is my own will obey the mandates of my will.

I concentrated my mind and tried to raise the cold, dead form which, clad in the garments of the grave, lay before me. I tried, by the power of my will, to make it sit up and look about, but my will had no power upon it. I raised my hand to my head; ah! this body obeys the commands of my will; yet what am I, where am I? exclaimed my soul in wonder and amazement.

Some one now entered the room—it was my brother. I advanced to meet him; I spoke to him, but he neither saw me nor heard me, yet I stood close by his side and might have touched him. I was perplexed and troubled—thoughts "beyond the reach of my soul" crowded upon me. I felt as though my reason was about to lose its seat. Then it was that I heard a voice saying, "Fear not, thou art born again." I turned and beheld approaching, with smiling countenance, one whose form I had seen long years before consigned to the silent tomb. He clasped my hand, a divine welcome fell from his lips, and he drew me gently away.

On! scribe of God's choosing, thou dost wield the mightiest weapon upon earth. Thou canst with thy pen grasp all the powers of man, and turn them all toward God. Limit not thyself by man's chains; snap asunder all that would stand between thee and the fountain of true knowledge. Always hold fast thy key, else perchance it may drop from thy hand, and thou wilt descend from thy high position sorrowing—*Healing of Nations.*

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, OCTOBER 13, 1855.

MAHAN'S MODERN MYSTERIES.

CHAPTER IV.

THE AUTHOR'S "TEST PRINCIPLES" EXAMINED.

In this chapter it is our purpose to review the several propositions by which Professor Mahan proceeds to try the claims of the Manifestations to a spiritual origin. He is somewhat methodical in his general manner of treating the subject, but his perception of natural causes and metaphysical distinctions is confused and unreliable; his statements are often ambiguous, and his reasoning illogical; while his conclusions are, for the most part, carelessly and abruptly drawn. In his estimate of the phenomena, he neither follows ontological principles, nor does he strictly respect the dogmatic authority of the speculative, scholastic theology. He exhibits a desire to preserve friendly relations with the world and accredited science, on the one hand, and the church and popular divinity on the other. These counter attractions keep him about as far from Heaven as he is from *terra firma*. To determine the nature and source of the phenomena, he proposes to apply his own arbitrary rules, which are neither clearly expressed nor understood. This is a complete inversion of the true order. The facts of Spiritualism are not to be tried by the standard of this or that man's opinions, nor can we reasonably expect to determine their source and significance by a vague statement which, at best, is but the sepulcher of an idea.

With this brief introduction, let us proceed, *seriatim*, in the examination of the author's "test principles." That the reader may as far as possible perceive and comprehend the grounds of his argument, we will quote in full, and in their proper order, the several propositions which constitute his platform.

I. No facts occurring in the world around us, are to be referred to any supernatural or *ab extra* spirit-causes whatever, which facts can be accurately accounted for by a reference to causes known to exist in this mundane sphere.

It is difficult to infer the author's intention, or his real position from this statement. He talks about natural, supernatural and spiritual things, in such a vague way that we are left without any definite conception of his idea or purpose. He speaks from a cloud, and leaves us to guess where he is and what he is there for. A dark, crooked and unfrequented path may be quite as safe as any other, if the traveler finds it necessary, above all things, to elude pursuit and to escape observation. There is certainly no approach toward the light in the foregoing statement, and for the present we are left to feel after the author in the dark. His first proposition is quite too indefinite, as it appears to the philosophical mind, either to serve the author's purpose, or to convey any distinct impression of his meaning. He uses terms so loosely, that scarcely a single idea is precisely expressed. How many things, for example, the Professor is disposed to include in "this mundane sphere," we know not; the province of natural law is nowhere defined; and the *ab extra* spirit-causes—such as are allowed to exist in foreign parts, but not permitted to show themselves about here—are neither named, numbered, nor located. This leaves us ample room to conjecture what we please, but as this wide field is not yet "fenced in," we can scarcely hope to confine the proprietor to his own premises, though we may venture on the experiment.

The last part of the proposition under review may be supposed to materially modify what precedes it; but the qualifying clause, probably, was not designed to limit the general scope and purpose of the whole, so much as it obscures the meaning. If we are right, number one of the author's "test principles" may be more clearly expressed thus: *None of the phenomena cognizable by the senses, as exercised through corporeal organs, are to be referred to supernatural causes, or to any spiritual agency superior to the unintelligent forces of the natural world, and the powers of the human mind in its mundane relations.* Nature, in these days, has become a powerful institution, especially since the advent of Odyse. Nevertheless, our author manifestly believes that Nature has limits somewhere—that certain things which men attempt to conceive of or talk about, may reasonably be supposed to transcend the capacity of what are usually denominated natural forces, and hence are to be comprehended in the writer's realm of the "supernatural." He does not pretend to deny that certain *ab extra* spirit-causes do exist, but he totally rejects the idea that they produce any such mysterious effects as are now constantly occurring on the natural plane of our existence. It is true that such causes were once operative within "this mundane sphere." In primeval ages God ruled the world; wonders were performed by ministering Spirits and Angels, and men were inspired from supernatural and divine sources. But, according to this professed Christian philosopher, no facts in these days are to be referred to *ab extra* spirit-causes. All such causes have done operating in this region. The Spiritual Powers have leave to retire, and busy themselves in shaping the embryonic forms of new systems, and in training the adolescent worlds that are not yet qualified to take care of themselves. As for *this world*, it is supposed to be able to go alone; the children of men can inspire themselves now, or go without inspiration, and Nature is so far developed as to work the greatest wonders without extra force or spirit—without God!

Thus far, if our author's Theism does not attempt to limit the Divine existence to the past, it aims ostensibly to circumscribe his present dominion. Prof. Mahan is chiefly disposed to venerate the God of history and tradition. He doubtless believes that the Deity we read of had directly something to do with the government of the natural world, at one time; but that for all practical purposes he was long since virtually superseded. It is no mistake of ours that the enemies of Spiritualism entertain such irrational and irrelevant ideas of the Supreme Being and his administration. But we are deeply surprised that men claiming the authority of a Divine commission to expound the spiritual mysteries of Judaism and Christianity, can for a moment imagine that nature and man are not constantly dependent on superior and more Spiritual Powers. If they are not, what does this author mean by the Providence that "controls natural law?" and pray what, in his judgment, is the use of prayer?

But let us pursue this point in our inquiry a little further. If men cater for the enemies of truth, in the name of Philosophy, and under the garb of Religion, we desire to know precisely where they stand, and what they are doing. The world has a right to see them in their true position. Now, where is this author, with respect to his real views of natural and spiritual things? Does he comprehend in his idea of Nature all that is positively essential to the being and preservation, the orderly operation and harmonic development, of the entire economy of physical existence? If he does include so much, then *Nature and God are essentially one in his philosophy, and the author himself is a Pantheist.* If, however, his definition of Nature comprehends less than this—more especially if it only includes

the forms, functions and relations of external objects, the conclusion is irresistible that a *supra-mundane, intelligent, and Divine power—an ab extra Spirit-agency, is constantly required and universally exercised throughout every department of the natural world.* Indeed, without this perpetual infusion of spiritual principles into physical forms, all things would die. The light of each central sun would be extinguished; vast systems of worlds, like withered leaves and unfertile fruits, would shrivel and fall, and all space become one boundless sepulchre!

II. No facts are to be referred to any particular supernatural, or *ab extra* Spirit-cause, unless they are of such a nature, that they can be accounted for upon no other supposition.

Here the writer again recognizes the distinction between the natural and supernatural, but does not attempt to define their respective limits. This proposition suggests an important question, and the answer seems likely to reduce our author's second "test principle" to something less than a cipher, so far as it is presumed to be adapted to his present purpose. Now, this is the question: "Is the human soul or Spirit comprehended in Nature? Does it appropriately belong to the department of *natural things*? or, is it *supernatural*?" For all the purposes of this criticism, we are quite indifferent respecting the decision. Our reverend friend may answer *ad libitum*. He may assign the human Spirit a place in either one or the other of the two great departments of Being—we care not which—and he will be equally sure to expose the fallacy of the second principle in the foundation of his argument. If he is pleased to decide that the Spirit in man belongs to the *supernatural creation*, he will therein recognize the presence and action, "in this mundane sphere," of beings gifted with supernatural powers; and accordingly, he must admit that the operations of the human Spirit, through the body and on the objective forms and substances of the natural world, are so many illustrations of a power that is above Nature. This point in our argument may be briefly comprehended and clearly illustrated by the following brief syllogism:

1. Men are known to possess and exercise in this world—in a greater or less degree—certain occult powers, supersensual perceptions, and "Spiritual gifts," which demonstrate their relation to a transmundane existence.

2. Man, in his interior or spiritual nature, is supernaturally endowed and instructed.

3. Admitting the truth of the foregoing propositions, it necessarily follows that many things which men are accustomed to do and to experience, during the continuance of the life on earth, may be properly referred to what our author denominates supernatural or *ab extra* Spirit-causes.

On the contrary, if it be affirmed in answer to our question, that the human Spirit is more properly included in the *natural creation*, it will plainly appear, that in referring certain occult phenomena to the agency of human beings, in a spiritual state, we do not refer such phenomena to *supernatural*, or *ab extra* Spirit-causes. This, also, will admit of a syllogistic demonstration, thus:

1. Men have souls or Spirits in this world, and are capable of exercising, under a variety of circumstances, the mysterious powers of the spiritual and immortal nature.

2. The human soul belongs to the *natural creation*.

3. Therefore, in referring the mysterious phenomena of our time to the Spirits of men, we assign natural causes for their occurrence.

Now, President Mahan will not attempt to question the truth of the first or major proposition in either of the foregoing examples. Indeed, a large portion of his book is essentially devoted to an illustration of the idea we have thus briefly expressed. The second or minor proposition must be accepted in one case or the other, for the obvious reason that the human Spirit is necessarily either natural or supernatural. Finally, if the first and second propositions be admitted, the acceptance of the third—the conclusion, is rendered inevitable.

III. When particular causes are known to exist, all effects within and around us are to be attributed to such causes, effects resembling and analogous to those known to proceed from such causes, effects especially which occur in circumstances where such causes may be reasonably supposed to be present.

The objectionable features of this proposition are so well disguised that the statement appears fair at first sight; but on reflection, we discover that it is rather specious than sound. Effects are the outward signs or sensible expressions of their specific causes. Subtle elements and silent forces are thus revealed to us in the pictorial illustrations of a wide-spread natural symbolism. The fallacy in the foregoing proposition consists in the assumption that similar effects proceed from the same causes. It is important to observe that similar effects do not indicate the presence of identical but of analogous causes. What if a large proportion of the spiritual phenomena resemble, in some of their essential features and aspects, other facts—already ascertained to depend on mortal agency, or on the dynamics of imponderable substances. This is precisely what we might reasonably expect to find, inasmuch as all material and spiritual creations are intimately connected with each other, and co-related to the same Infinite First Cause. But when we enter the wide sphere of subordinate causes, and their specific effects, we find them innumerable and infinitely diversified. And here it is only by a close observation of the several particulars wherein they are either similar or dissimilar, that we are enabled to make a scientific classification, and to trace outward and sensible phenomena to their interior and invisible laws.

It is well known that the facts of Spiritualism are plainly distinguished from those which more appropriately belong to the department of physical science. Moreover they have so many peculiar and striking characteristics, that they were at first almost universally rejected, without so much as a respectful notice. Especially did the scientific classes and the clergy not only dispute the real facts, but they boldly denied the possibility of their occurrence. Professor Mahan knows this perfectly well, and yet he assumes that such facts are easily accounted for without going beyond the sphere of external nature, and the unaided operations of the human mind on earth. If they are, indeed, so extremely natural (using the word with the usual limitations), why have they encountered such a general and determined opposition? Are the people generally, including our teachers of science, art, literature, morals and religion, so sadly perverted that they can not recognize the normal manifestations of natural principles? Nay, we can not believe this. The human faculties are essentially adapted to the perception and comprehension of natural facts and laws. The truth is, the spiritual phenomena embrace a number of distinct classes of facts, each of which will admit of a precise description. Not one of these has been satisfactorily accounted for by those who have attempted to theorize on material grounds. Very few among the theorists have possessed either the ability to reason, or the disposition to be just. They have thought that Nature was out of order; they have vainly presumed to revise her laws by their scientific and theological standards; and—as if determined to rival the heathen in folly and absurdity—they have even insisted on referring the facts to "some undiscovered law of Nature, as the superstitious Athenians blindly consecrated a temple to the worship of 'the unknown God.'"

IV. Even those facts for the occurrence of which no mundane causes,

at present known, can be assigned, are not to be attributed to any *ab extra* causes whatever, or to the agency of disembodied spirits, when such facts are similar and analogous, in their essential characteristics, to other facts which once appeared equally mysterious and unaccountable on any mundane hypothesis, but for which science subsequently discovered actual mundane causes. Such facts manifestly lie in the track of scientific discovery, and we must suppose them to be the result of mundane causes, which are yet to be discovered, though at present unknown to us.

The position of our author, so far as it is defined in his fourth test proposition, is a most singular one for a Christian minister to occupy. He assumes that if any new facts occur, the causes of which are as yet unknown, we must pertinaciously resist all attempts to refer them to spiritual sources, so long as we can trace a distinct analogy between them and any other facts which have been accounted for on purely natural principles. They may differ from all merely physical phenomena in many essential particulars. On the other hand, these facts may conform in all respects to the known characteristics of certain intelligent beings, whom we have long and intimately known, and to whom they plainly manifest the relation of effects to causes; but we are required to reject all such claims. The author says, "Such facts manifestly lie in the track of scientific discovery, and we must suppose them to be the result of mundane causes, which are yet to be discovered." The "unknown cause" may claim to be a Spirit, and talk to us as friend with friend; it may take hold of the great forces of material nature, and suspend the consequences of their action; it may exhibit a mysterious insight into the secrets of the dead; it may paralyze our mortal bodies, leaving them apparently lifeless, and at the same time bear our unshackled spirits upward and away into the "heaven of heavens;" it may dissipate the midnight darkness, and even come visibly to us in human and angelic forms, clothed with the immortal splendors of their deathless estate. All this has thousands repeated; and yet, Rev. Professor Mahan would have them reject the evidence of their own senses, and uproot, from their inmost souls, a conviction that is strong and deep as the love of life. According to this author, it is most important for us to purge our souls of all that we know of heaven or of our immortal life, and of spiritual and divine natures. This done, only one thing remains. We must all wait patiently to discover "mundane causes," having dismissed the radiant throng from our presence with less ceremony than is due to mortals.

V. To establish the claims of Spiritualism, its advocates must show, (1.) that the facts which they adduce are wholly dissimilar and unanalogous, in their essential characteristics, to any facts resulting from any mundane causes, and (2.) that the occurrence and characteristics of these facts can be accounted for, but upon one exclusive hypothesis, the agency of disembodied Spirits. If similar and analogous facts do arise from purely mundane causes, it is a violation of all the laws and principles of science and common sense, to attribute these phenomena to any *ab extra* cause whatever.

This whole statement is utterly preposterous. In order to sustain the claims of Spiritualism, we certainly can not be required to show that the facts are in no way analogous to any other facts that ever occurred on earth, and were found to have been produced by unspiritual causes. The author's assumption that this is properly demanded at our hands is absurd to the last degree. There is an obvious analogy between the phenomena of animal and vegetable life. Now, if we are disposed to insist on the reality of animal existence, must we first prove that animals are in all respects unlike plants, and that they in no way resemble anything else in God's creation? We presume not. In fact, should any man seriously offer such a suggestion, among men of ordinary intelligence, he would be laughed at. And yet the first President of Cleveland University gravely proposes what is still more repugnant to reason. He would not only have us prove that different genera have no likeness; but he insists that there shall be no resemblance in the phenomena produced by beings of the same genus and species. According to our author, the *Spirits of departed men must say and do things which are "wholly dissimilar and unanalogous, in their essential characteristics," to anything that men were ever known to say or do before, or we have no evidence that they are Spirits or men at all!* And such is the false philosophy and slipshod logic which Spiritualism encounters in Theological Seminaries and Universities! Precisely here, on the very ground of the author's objection, may the claims of Spiritualism stand unmoved forever. It is because the *Spirits say and do so many things that clearly display their individual habits of thought and action, and illustrate the attributes and incidents of their life on earth, that we are forced to acknowledge their presence and to respect their claims.*

Our author concludes his statement of "test principles" with the following brief paragraph, in which he complacently assures us that they are all correct and unanswerable.

The validity of these principles will be universally recognized as self-evident. Their applicability, as fundamental tests of truth, to our present inquiries, is equally manifest and undeniable. Their validity has been universally acknowledged by Christians, in reference to all miraculous attestations of the claims of Christianity to a Divine origin and authority.

On the several propositions discussed in this chapter, Professor Mahan founds his argument. In an important sense they constitute the law by which this mock trial of Spiritualism is regulated. These are the "principles" which are said to "be universally recognized as self-evident." Is it not rather "self-evident" that they are all false? If "their validity has been universally acknowledged by Christians," it follows that a cordial acceptance of these principles "as fundamental tests of truth" is one of the conspicuous signs whereby Christians may hereafter be known and distinguished. But if what this Christian divine says of all Christians be true, we must express our unfeigned regret that they are weak in faith as they are deficient in good sense. We have only a word more at this time. So long as such principles are employed in testing our faith and, consequently, our claims to discipleship, we must be resigned to occupy a place with those whose reason and moral courage have rendered them infidel.

Better Remain in the Country.

We frequently receive letters from young persons in the country, who desire to obtain situations in the city, and to this end ask our advice and assistance. It is seldom that we have it in our power to aid such persons by securing for them a desirable situation. Our observation of life in the city and country leads us to infer, that the chances of most young men—we speak especially of those who are under age—are, in many respects, better in the country than in the city, unless one has strong and influential friends in town on whose counsel and assistance he can confidently rely. A great city is a sort of *maelstrom*, in which many young experimenters in life are swallowed up and lost, mentally, morally and financially. It is doubtless better for the youth of both sexes to remain in the country until their principles are well defined and established, and their habits so formed that they are capable of resisting the influence of fashionable follies, and the specious temptations which beset the young in the great city. If it be true, as some suppose, that the devil travels through the country "seeking whom he may devour," it is still more manifest that he has a decided preference for a metropolitan residence. He operates on an extensive scale in the most populous places; especially in New York he supports a large establishment, and has a great number of servants, some of whom wear "the livery of heaven."

LETTER FROM MISS JAY.

The following brief but interesting letter from Miss Emma Frances Jay, came by the last foreign mail steamer. It breathes her own earnest spirit, and is alike beautiful in sentiment and expression. Doubtless by this time the writer is on her way home, and will probably arrive before the first of November.

No. 9 BURTON CRESCENT, LONDON.

September 21, 1855.

DEAR FRIENDS IN AMERICA:

This morning I feel an irresistible desire to address the numerous readers and friends of the SPIRITUAL TELEGRAPH. Its friends are my friends, and I feel no hesitancy in claiming their attention for a few moments, after this long absence and unbroken silence. We may not number our friends by the few who grasp the external hand, or smile approval on all our thoughts and acts. The true soul—the soul in sympathy with universal interests, has a more liberal standard than this, and recognizes every lover of truth and humanity as its friend. There have been times since I left my native land, that tears of loneliness (not regret) dimmed my vision; distance veiled the loved ones at home, and my absent spirit sought not the way to stranger hearts. But while thus draped with shadows, with the curtains of night around me, the Angels have unsealed the fountains of inspiration in my own soul, and taught me that only he who wears the crown of thorns, bears the cross, and if need be, dies upon it for the sake of Humanity whose representative he is, can be truly great and Christ-like, or justly claim the sympathy of his brother man.

During the budding spring and blooming summer—the time passed amid the clouds and sunshine of this foreign land—I have learned, oh! so truthfully, that America is not alone my home; or her noble sons and gentle daughters, my only brothers and sisters. I have realized most deeply that the universe—nature, all beings and things, though measureless in extent, and infinite in value, dwell in my own soul. All the God-like powers that ever adorned the wisest and loftiest of our race have at least a latent existence in my spirit, while all the weakness and error that may lead to darkness and ruin, environ my pathway. I look to our favored nation as including in its wide embrace a greater number of those whose sympathy I may justly claim, and whom I may proudly, yet humbly, call my friends, than all the world beside; yet I have found true hearts among the people of France and England, and they too are mine in the sacred sense which true friendship implies. Not for the few days I may sojourn within their here, not merely for the brief period of earthly remembrance, while their kind greeting and tender adieu vibrate on these nerves—but forever. Kindred souls know no time, space nor separation—no past, no future but the Spirit; and to-day my life is joyous with the many warm greetings you will give me when I return to toil and to sing with you whose lives are consecrated to freedom and reform.

I have visited Paris, and held converse with the living history of centuries both there and in London. How much I have seen that is beautiful and sublime I can not here rehearse. You must not measure the magnitude of all these things by the growth of my spirit. Nevertheless, what has not elevated and expanded my soul, I have not seen, nor sought to see. If we gaze even on the grandeur of planetary systems and the unrivaled splendor of the stellar heavens and see no beauty there; if no emotions of adoration and praise, inspired by the wisdom of the Divine Author, thrill the soul's slumbering chords, we do not see—indeed we scarcely live. The heavens and the earth present their glories, though some men are blind. The universe echoes with God's voice, though some may not hear. If we make His dwelling-place only in the highest heavens, instead of our own souls, eyes and ears will not enable us to see, and though living we shall be emphatically dead.

The progress of Spiritualism is less marked in these countries than the gradual emancipation from sectarian slavery. As a medium, I have been passive, resisting no opportunity to do what I could for truth; and, for the little which has been accomplished, I am fully repaid for spending the summer abroad, and hope I shall be stronger to meet on my return the highest wishes and anticipations of my many dear and generous friends. If prospered I shall be with you by the last of October, but whether we meet here or beyond, may we strive together for the true life—the greatest achievement of man!

Yours in truth,

EMMA FRANCES JAY.

DUAL CHARACTER OF BOOKS.

SIXTH the general introduction of the new philosophy, it has been admitted by the best minds that many books have a dual character not known at the time of inditing them, even to their authors; others by intuition are so constructed. Thus we find the story of Sam Slick may be read, either as a mere Yankee story, or as a most erudite work on Political Economy; for no essay ever produced more fully elucidates the phases of individual character consequent upon colonial governments as off-shoots of monarchies, than does Sam Slick, as represented by the *blue noses*; while the power of observation which takes the place of education with the peddler, is equally the consequence of republican institutions. Nor does the contrast rest here, for the judicature of Canada, and the causes of these differences, are fully set forth and discussed.

Many histories have this dual character, for while they portray the facts they also give an intuitive discussion of the causes. Truthful history is seldom found without this peculiarity.

With the Bible this truth is pre-eminently observable, and any well educated Deist who reads the Bible and afterwards becomes converted to Christianity, will, when reading the Bible again, discover that the evident beauties and instructions which then appear palpable on its face, were overlooked at his former readings. Throughout we find the Scriptures so constructed as to give new thoughts and truths at every reading subsequent to new phases of progression.

This must be true of all inspired writings, or they would lose their usefulness in a single generation, instead of presenting new beauties to progressed readers. Who can read Swedenborg without perceiving that much of his writings has only been understood within the last century? Did Shakespeare or his peers understand all the beauties and dual character of his writings as they are now understood by the best German critics? Mental philosophy has occupied the students of Germany more than those of other nations, and many thousands of words added to their language, register the truth that a corresponding number of ideas consequent upon progression in this science, may now have expression; and these new thoughts were born with the corresponding words to express them.

All this we offer as a prelude to a truth with which we are strongly impressed in relation to the Poems of T. L. Harris, and particularly his first Poem, "An Epic of the Starry Heavens." At a first reading we adjudged it as many of the newspaper writers have done, but we have since found profit in a second, third, and fourth reading, each of which readings have shown us more conclusively its dual character, until we now see and know it to be one of the best and most didactic instructors to the true Christian and believer in spiritual truths.

We may possibly be better understood by the following proposition, viz: suppose the title page to be removed from several

copies of this Poem, and that a new title page for each be substituted. Let one read "Doity as he should be understood by man," another, "Love; its use and signification as applied to divine things;" another, "Truth as taught by Christ and his apostles;" and indeed many other titles might be thus selected. Place these copies so altered in the hands of different readers, none of whom shall have seen the previous title, and each will find that the subjects set forth are fully treated, and rendered more understandable than they would be without the titles thus prefixed. Indeed, when read with a determination to comprehend the author, and to fully appreciate the instruction intended to be conveyed by the Spirits who inspired the medium during the dictation and previously—it will prove to be a standard for the thinker, and a guide to the inquiring soul.

Spring Garden-street Institute, Philadelphia.

Owing to an unusual multiplicity of other duties that have lately been claiming our attention, we have unintentionally omitted an earlier notice of this most excellent school for young ladies, situated at the south-east corner of Ninth and Spring Garden-streets, Philadelphia. The Misses BUSH may be confidently commended as possessing every endowment necessary to qualify them for their position as its Principals, and those who wish to bestow upon their daughters a substantial, elegant and thorough education, can do no better than to place them under their charge. Among the branches taught in this Institution are Etymology, Arithmetic, Grammar, History, Physiology, Botany, Algebra, Rhetoric, Natural and Moral Philosophy, Ancient and Modern Languages, Drawing, Painting, Embroidery, and Music. The Academic year is divided into two sessions, commencing on the first Monday of September and February, and continuing each five months. The terms for resident scholars range from \$12 to \$20 per session, and for those boarding in the family, \$140 per session, including tuition in English and French.

FREE LOVE AND SPIRITUALISM.

We are indebted to Judge Edmonds for a copy of his letter on Free Love and Spiritualism, addressed to the *New York Evening Post*, which we are happy to lay before our readers.

TO THE EDITORS OF THE EVENING POST:

Gentlemen:—Since my return from the country, where I have been spending some portion of the summer, my attention has been called to an article copied into your paper of the 21st of August, which reflects so seriously on the religious faith which I, in common with many others, have embraced and do dearly cherish, that I am confident you will not regard me as impertinent or intrusive in seeking an opportunity to defend that faith from the imputation thus cast upon it.

The article I refer to professes to be an account of the "Ceresco Union," so called, and of letters from Mr. Warren Chase and Mr. T. L. Nichols, defending the principles of the "Union," as legitimately flowing from Spiritualism and tending to the doctrines of Socialism and Free Love, and in which it is said, among other things: "Of course, as Fourierists, or Individualists, or Spiritualists, they repudiate marriage as an arbitrary institution, and accept more or less the 'free-love philosophy.'"

It may be, for aught we know, that these gentlemen and their associates of the "Ceresco Union" do entertain the doctrines here imputed to them, but I utterly deny that they are or can be doctrines embraced by any "enlightened Spiritualist," or that they can find any warrant in the pure and elevating teachings of the spiritual philosophy.

Spiritualism has from the beginning had to encounter much of misrepresentation from its opposers, and it is not to be wondered at that it should also have to encounter much real injury from its professed followers. As long as we were few in number and generally contemned, there was but little inducement for insincerity, to covet our wealth and profess our doctrines; but as our numbers are rapidly augmenting all over the country, we must not be surprised at our experiencing the fate with which even the pure religion of Christ has been visited by pretenders. Nor have we a right to expect, amid the difficulties and discouragements attending the inauguration of a new faith, that all who are willing to embrace it, can be at once imbued with a full knowledge and understanding of all its sublime and beautiful truths, however honest may be their purposes or intelligent may be their search after truth.

The most patient, the most untrifling and the most intelligent of the investigators of Spiritualism know full well, that we have but entered on its threshold—that as yet the great object has been to demonstrate to man the reality of intercourse with the Spirit-world—that with but few and comparatively inconsiderable exceptions, naught else has yet been attempted—that a few only of the general truths have been given which may yet flow from the exhaustless store-house of the Spirit-world, and that the intelligence which is directing this mighty work is pausing in its revelations until man can, by realizing the existence of spiritual intercourse, be fitted to receive them.

This fact comes to us from numerous sources, and it has been to the most judicious, long a source of deep regret, that so many in their haste have jumped at conclusions before the teachings could be finished, and thus substituted their own imaginations for the truth as it is in God. But much as we may lament this, how can it be avoided, so long as the instruments used are of necessity imperfect, and give to others as imperfect as themselves that which has unavoidably thus a taint of earthly imperfection? It is unhappily true that thus it is, that much which Spiritualism would teach has been perverted. But is it sound philosophy thence to infer that nothing good can flow from it? that because the ignorant and un instructed are so used as instruments, thence to declare that no good can come out of Nazareth? That because some believers misunderstand the teachings, therefore the teachings are wrong?

May we pronounce the mission of Jesus a fallacy because one believer betrayed him and another denied him? Was the mission of the Apostles to give of the Spirit by laying on of hands, an error, because one of their followers offered money for the gift? May we denounce the doctrine because the Sadducees deemed it lawful to bear false witness for his neighbor, and unlawful only when it was against him? May we turn with scorn from the Christian religion, because within the last eighteen hundred years, fools and fanatics have at times perverted or misconceived its holy teachings?

Yet such, unhappily, is the rule by which the superficial observer measures our faith. And the fault is not entirely his; we are ourselves somewhat to blame for this, and it becomes us to beware how, by our inconsiderate haste, we give ground for this grievous misunderstanding of us.

I have seen men—and women, too—who, on being told to give to the world, without fear, the truths revealed to them, have deemed if their duty to abandon all temporal duties, and devote themselves to that task alone; and I have had it urged upon me by some over-earnest zealots, that because I could speak and write, therefore I should abandon my profession and my family, and surrender myself entirely to the work of preaching the new faith. It took time to enable these people to understand that our religion was one that entered into every act of life, and tended only to make us careful to perform every temporal duty. So, too, I have seen those who on being taught that there were errors in the sectarianism of the day, were disposed to make war on all religious forms and ceremonies; and it was something of a task for them to learn that John Knox was not the wisest man in the world, when he tore down the churches in order to root out Romanism from Scotland.

So, too, I have met with those who, being taught to abhor the domination of a religious hierarchy, could find no refuge but in a hostility to all order or religious government, and it would require time and perhaps experience to teach them that anarchy is ever the legitimate parent of despotism.

So, too, I have encountered those who, lamenting the injurious effects of a great inequality of wealth, of power, of position and of social condition among mankind, have deemed there was no redress but in a community of property, and they have had to try the experiment before they could learn that such a state of things is utterly incompatible with man's nature, and in conflict with his duty to his fellow.

And I have heard and read of those who, on being taught the fundamental principles of Spiritualism, to love God and our neighbor as ourselves—better than ourselves—have honestly deemed themselves obedient to the Divine command when they yielded rather to the animal than to the spiritual impulse of affection. With such, to learn their error, would doubtless be a work of time; but even when time is performing its task, and they are learning that it is no merit with them to love that which is attractive to them, but that obedience to the command consists in loving that which is repulsive—not merely in loving the fair and beautiful, but loving the ugly, the decrepit, the poor, the debased, the wanderer from the path of virtue, the drunken and degraded among our fellows—blessing them that curse us, doing good to them

J. W. EDMONDS.

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