



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

PUBLISHED BY CHARLES PARTRIDGE, NO. 3 COURTLAND STREET—TERMS, ONE DOLLAR AND FIFTY CENTS PER ANNUM; SINGLE COPIES, THREE CENTS.

Volume I.

NEW-YORK, SATURDAY, OCTOBER 2, 1852.

Number 22.

Principles of Nature.

TO THE PRESS.

It will be seen that we this week commence a deeply interesting discussion of the great question which involves the facts and origin of the phenomena known as Spiritual Manifestations. Dr. B. W. Richmond, of Ohio, will defend their earthly origin, and S. B. Brittan, Editor of this paper, will vindicate the Spiritual theory. We send this number of the Spiritual Telegraph to the entire newspaper press of North America, hoping that all editors of religious and secular journals will be pleased to announce the fact to their readers that the Telegraph is now presenting both sides of this exciting question, in a critical and orderly manner. All papers containing such notices, if forwarded to this office, will receive the Telegraph in exchange throughout the discussion, which is expected to continue six months.

THE PUBLISHER.

SOMNAMBULISM.

NO. V.

S. B. BRITTAN:

Dear Sir: The varied phenomena disclosed by the magnetic trance have become so familiar, that their vast significance and deep import are lost sight of. Few persons seem aware of what they undeniably prove. Let us state some of the laws and facts which are demonstratively attested by them, and then remark upon them:

1. They attest the inner life or being of man—an inner consciousness independent of the outer existence.
2. They attest the ideal or spiritual world to be the actual and real world, and supreme over the natural or physical world.
3. They attest the sensational perceptions of the spirit, and that sense belongs to the spirit.
4. They attest that ever, during sleep, we live an inner conscious life—an active, living and doing life—wherein we suffer and enjoy, hope and fear more poignantly than we do in our waking or outer life.
5. They attest that when we again arouse to outer life, we ordinarily lose the memory of that inner life—catching but glimpses of it, dim and confused, which we call dreams.
6. They attest that the things of the spiritual world are not under the laws of natural times and spaces, but that they appear according to the ideal of the percipient subject.
7. They attest that the ideal, impression, or belief, of each spirit or angel, is externally actualized, and that he lives in his own ideal heaven or hell, actualized around him.

They attest many more laws of man's nature, hitherto unknown, which I might enumerate—but it would occupy too much time and take up too much space. We will remark upon the above, *seriatim*; but we must remember, as we go along, that each phenomenon proves a law of our being which is immutable and eternal.

1. During the deep magnetic trance, the sleeper's limbs are cold, rigid and corpse-like, and wholly insensible to any external sensation; they can be cut, pricked, or burnt, without any pain, and indeed without the knowledge of it, and frequently the severest surgical operations have been performed during the trance, without the slightest feeling of pain; his hearing is entirely closed, and the loudest thunder is unheard; his sense of smell is wholly obliterated, and the strongest spirits of ammonia has no effect upon it, and his sense of sight is insensible to the stimulus of the strongest light. During this complete paralysis of the body and closing up of its external senses, the spirit or soul is intensely occupied with the things and objects of an inner or supermundane life, in which it sees,

hears, touches, smells and tastes, enjoys, hopes and fears, and comes into actual and vivid communion with its scenes and persons, thus demonstrating an *inner life*, independent of the outer life, and the organic apparatus of the physical body.

2. During this state of trance the ideal of the subject, or the impressions made upon him, are all-powerful over him, be those impressions made, or that ideal superinduced, by the mesmerizer, or by some inner being, who occupy positive relations to him. They are no sooner made than he actualizes and has a vivid consciousness of their reality. Thus I have led somnambles, by impressions made upon them of my ideal, through many scenes which they have never externally witnessed, and they have seen them as fully as they lay in my memory or imagination, knowing not otherwise than that they actually lay before them. So I have impressed my emotions upon them, and made them feel joy or sorrow, reverence or contempt, they realizing the emotions as thoroughly as ever they felt them in outer life.

3. During this paralysis of the body, and oblivion of outer sense, they see, hear, touch, taste and smell in obedience to their ideal, or their impressions. If you in imagination offer them an orange, and tell them to eat it, they will receive it from your imaginary or ideal hand, though incapable of moving a muscle or limb, and they will eat and enjoy it, betraying no movement of their rigid muscles save, perhaps, an almost imperceptible motion of the lips and attempt to swallow. I have had them struggle (mentally) to lift a weight, when the only perceptible physical effort was a slight contraction of the brows, and yet they put forth ideally all their strength! So they see delightful scenes, and hear soul-ravishing harmonies; they taste the different fruits, and smell the different odors. All this abundantly attests that sensation is of the spirit, and not of the physical body.

4. The magnetic sleep, or trance, is analogous to ordinary sleep. The former discloses all the visible phenomena of the latter, while it at the same time attests, not a state of mental coma, but a state of spiritual or ideal life—a life in which the spirit is active—doing, thinking, and enjoying, and undergoing or passing through a human life and experience. (Vide next No.)

5. It is a familiar fact, with every watchful experimenter in the branch of psychological learning, that when a subject is aroused from a deep magnetic sleep, a profound oblivion of his inner experience forthwith ensues. He has not the faintest trace in his outer or natural memory and consciousness of any of the scenes he has witnessed, or the harmonies he has heard, &c., while sojourning there—all is an utter blank. I have frequently had somnambles experience the most rapturous delight, or elaborate sorrow—witness scenes and beauties far beyond the power of their normal imaginations to portray, and live a varied and extended life during the course of an evening, and when aroused, be wholly unable to recall a single trace of either! Must it not, therefore, be, that man lives a double life—that he has a double consciousness, an inner and an outer one? A memory and experience which his life, during sleep, is the subject of, and a memory and experience which his waking life is the subject of? And does not this law of man's being explain many, otherwise inexplicable, enigmas of his life? Such, for instance, as often witnessing and experiencing scenes and circumstances which he has a dim and confused recollection of passing through aforetime, the prototypes of which have gone before in his inner life?

Such, too, as premonitory impressions, prophetic dreaming, &c.? My own experience has oftentimes been such as to render this confounding and intermingling of duplicate experiences really embarrassing.

6. That the things of the Spiritual World are not under the laws of natural time and space, but that they appear according to the ideal of the percipient subject, is made plain by the following phenomena, exhibited in the magnetic trance. First, as regards space. Distance and size are according to the ideal of the subject of the trance. If the sleeper thinks, or is told that a certain place is one mile distant, and to go to it, he will go that mile, and it will appear so far to him. If he is told or thinks that it is ten miles distant, it will so appear, and he will go those ten miles. Distances, in this inner life, being ideal, and the ideal being actualized, they appear so far or near in correspondence with that ideal. But when speaking of natural spaces, we can not, however, say of those inner or ideal spaces, places, or distances, that they are either here or there, because they are not conditioned by its laws, but appear so far, or so near, in correspondence with the thought of the percipient subject. So if the magnetic sleeper thinks, or is told, that a certain building is five stories high, one hundred feet long, and three hundred feet deep, and of a certain design, he will see it so, and can go and measure its dimensions and study its design; and if he thinks or is told that it is only one story high, twenty feet wide, and fifty deep, it will so appear to him, and he can measure it, enter and walk through it, &c. But those buildings have not natural or material dimensions, like the houses in which we now live, nor are they under the laws of natural space; but, like the houses seen in our dreams, are ideal, or spiritual, and appear in exact correspondence with the thoughts of the percipient agent. Now, as to time. From a vast number of inductive experiments, made upon a great variety of somnambles, I am able to state that time, in the inner life, is long or short according to the thought of, or impression made upon, the sleeper. They can be made to live days, and even weeks, in a few moments. It appears wholly according to their ideal. If the sleeper is told to go to the above mentioned place, a mile distant, in a minute, he goes in the appointed time; if he is told to go it in one week, he lingers along at a snail's pace, and consumes (apparently to him) a week in getting there! He can be made, by his thus actualizing his ideal, to live through an entire year—spring, summer, autumn and winter—will see the flowers bloom in the spring, fruits grow in the summer, ripen in the autumn, and the trees covered with snow in the winter—all in a single evening, or a single hour! The spring and summer he enjoys, however, are not the springs and summers of earth, but the ideal springs and summers, or the springs and summers of the (his) spiritual world, as the place and house he is told to visit a mile distant are not on and of the earth, but in his ideal, or the ideal of his magnetizer. I might confirm both those predicates by copious and unequivocal examples, but my object in these papers is to say as much as I can in as short a compass as I can. Experiment for yourselves, and you will find them true. Natural spaces and times are but ideal or spiritual spaces and times incarnated—are but the representatives or correspondences of their thought; and, when analyzed, they are found to have no base but the ideal, and in their final analysis, exist only in God, in whom is the ideal of all times and spaces!

7. That the phenomena of the magnetic trance attests that the ideal, impression, or belief, of each spirit or angel, is externally actualized, and that he lives in his own ideal heaven or hell, realized around him, is manifest from the fact that the somnambule sees all things around him as he believes them to be. By the law of sympathy they come into consociation with their like, or all those who have an affinity with them, and their own common and special ideal determines their state and scene of being in the ideal world. How else could it be? For their ideal is all they have for their heaven, which is in them. Put an Indian into the magnetic trance, and leave him to his own impressions and belief, and will he not realize around him his spiritual forests, hunting grounds, and wigwams? Will not the somnambule Mahomedan see around him the homes and hours of the blest? I once visited a lately "converted" Methodist girl who, in the rapture of religious devotion, had thrown herself into a trance, when she saw the "Judgment day," and the "books opened," and many of the glorified ones of her sect walking in light and wearing "starry crowns," and many "backsliders" and "hypocrites" cast into the "lake of fire and brimstone," &c. &c. You may call all this sympathy, and sympathetic clairvoyance; that don't explain but confirms them. Each of those phenomena proves a law of human life, and sympathy is a law of nature, of spirit, of humanity, of the universe and of God. Yours, &c.,

W. S. COURTNEY.

PITTSBURG, Sept. 11, 1852.

THE REAL, AND THE IDEAL:

OR
WHAT AND WHERE IS THE SPIRITUAL WORLD?
NUMBER ONE.

THE REAL and the IDEAL are two distinct elements of the Universe; and yet there is a unity about them, which forbids all antagonism. And this unity, furthermore, is not such as confounds what God creates with what the soul creates. God makes the *real*, or what *to us* is real, because he makes what represents himself; and that is what we call the Universe—including man, of course. And the soul, in its turn, projects its own images, in attempted imitation of the real, or of what is, in an ever-varying and evanescent imagination.

Both God and man, are each, in their way, the authors of their own world; and one is real while the other is ideal. The world of nature, (in its highest definition) is a *permanent* world, though ever changing its most external form. This change, however, does not consist in any essential organic difference, or variation of principle, of law, or of essence; but in refinement of substance, and a higher expression of order and of beauty, in the ever-ascending series of the outward, to the more inward transformations. It is not so, however, with that world, which the soul is evermore projecting from itself. In this case the creations become mere ideal ones, which as swiftly elude our gaze, as our ever changing moods put the soul *en rapport* with some new phase of the real for another imitation.

What God creates therefore, is real and lasting; while what man makes is merely ideal and fleeting. The former is either a spiritual, material, or compound entity, or substance in organic form, or expression—as a globe, a diamond, a tree, a man, an angel, or a *spiritual world*—with all their *essential* scenery—as forests, landscapes, rivers, atmosphere and light; while the latter is merely a reaching forth of the imagination—not in Deific originality, making entity, being substance; but putting forth its *feelers* to ascertain what is, and to gather up its highest sensations into such ideal forms of beauty as its best condition shall mirror forth to its own clear vision, in rapid or in slow succession, as

the soul's life and thought are intense and active, or merely strong and weighty. Thus God creates the world of *nature*, while man projects the world of *art*. The one makes substance, or what *to us* is substance, and all organic forms; while the other *molds* substance merely, which is already made, into such ideal forms as his capacity enables him to project.

But may not the Ideal become the Real? I think not, in any *essential* sense; because man creates no entity—he makes no substance. He is the author of *thought*, indeed; but thought is not substance! He puts forth an activity, and exercises volition; but neither of these are entities. *The soul itself*, which is God's work, is the only entity in this case; and thought, action, and volition are mere *results* of its creative power. The soul's creations, therefore, are merely ideal, and can never become real.

But man makes a house, you say. He makes an engine, a picture, or a statue. What is a house, engine, picture, or a statue? Is it granite, wood, iron, canvas, paint, or marble? And if these, my answer is, *God made them*; and they therefore, are not ideal. So far as they are concerned then, the ideal does not become the real. But is the substance of which the thing is made, the thing itself? I build a "castle in the air," and then incarnate it in wood and stone. I project an engine, from my soul—all seemingly alive, and ready for its race. And now, as living offspring of my soul, it seeks, like me, a *body*; and lives in brass and wood and iron—a thing of use to men. I put my soul on canvas, or in marble, and each is my creation to the life. But have I made a *thing*, a *substance*, or an *entity*? Nay, these are all *ideals*, imprisoned, if you please, but not real, because they are no substance, though they are *in substance* for the time.

What man makes, therefore, is but an imitation of that which is—a reflection, simply, of the real. And only when the shadow shall become the substance—when the mirrored image becomes the thing reflected—or, when nature becomes God Himself, will the Ideal become the Real.

If, now, we apply this philosophy to the question—"What, and where is the Spiritual World," we shall find, I think, that it is *both* real and ideal—that is, *both somewhere and nowhere*! This latter statement, more than the former, may, perhaps, seem a paradox to some; but, on careful reflection, I think it will be seen to be a truthful and consistent observation. But I will reserve this part of the subject for another paper.

S. C. HEWITT.

CAMBRIDGEPORT, Sept. 14, 1852.

The Buffalo Commercial relates a curious fact in natural history lately developed at the American Hotel, in that city. A family having rooms in that hotel, lately left town for a few weeks. On their return they found that a mouse was in the habit of constantly visiting the cage of a canary bird which had remained in the room during their absence, having taken the opportunity of forming the acquaintance during the unusual stillness of the room. To the surprise of the family it was found that the mouse had been taking lessons in singing of its musical friend, and would constantly give forth notes in exact imitation of the canary's tone, but low and sweet. The little creature now visits the cage nightly, eats of the seed, and endeavors by its singing to excite the attention and call forth the notes of the bird.

On a casual view of the world it appears as if there were a great many souls originally made, and destined for human bodies, but that, in the distribution of them, some got three or four and some none at all.

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—even in the meanest capacity—in this great work, we esteem as the highest honor. Go on Brother! distance can not withhold our sympathies from thee. Be thou faithful, and to thy awakened spirit the Heavens shall be opened, and angels shall descend and fraternize with thee.

A. Sheldon, of Laporte, Ohio, under date of Sept. 8th, 1852, writes an interesting letter to Mr. Charles Partridge, from which we extract the following interesting fact:

"A medium just commencing to write, being alone one day took his pencil and placed it on paper, when his hand commenced writing these words: 'Tell Mr. Sheldon that his son, who is sick in Pittsfield, will die in two weeks from next Sunday.' This was on Thursday. I was passing by that day and the medium called me in and showed me the writing. I then inquired what spirit wrote the communication to me. Answer 'Allen Bamy.' Where did you die? Ans. 'England.' How long have you been in the Spirit-world. Ans. 'Fifty-three years.'"

"I had a son then sick in Pittsfield, about 12 miles distant. I told no one of the communication until the week before the time. I then told my oldest son who was taking care of him to be on the watch."

My son died at the time foretold—June 20, 1852."

Our correspondent, J. B. Wolf, writes us under date of Sept. 10th, (Fairmont, Va.) that the opposition to Spiritualism in that quarter is very great. He represents that the clergy pursue him with extreme virulence. We have only space for the following extract:

"The editor of the Baptist paper in Morgantown, Va., thinks that we ought to be prosecuted for obtaining money on false pretenses—that is, we are fit subjects for the penitentiary—men who have departed from a profession of Christianity; thus charging us with hypocrisy. This was last week; and by this hour I presume members of his own family are believers in the same Rappings. For some cause, the Rappings came almost unasked, and are making quite an excitement. When I went to the place, they knew my position on these things, and in order to run me out of town, they attacked me about the Rappings, and— you may be sure—I let them have the best there was on hand. The agitation of the subject, set some folks to trying; and behold the stand moved, and many test questions were answered, and a multitude of mediums are developing in the town and neighborhood. The ball is in motion, and the opposers find it can not be stopped."

The following is from a letter just received from California:

"Spirituality is attracting attention in this fast country, already several of its clergy have manifested an interest; among the number Dr. Ver Mehr, pastor of — church, 'Episcopalian,' a few evenings since passed into the clairvoyant state by means of spiritual influence, and while in this condition gave an account of being in the society of innumerable hosts of bright disembodied spirits, all shining in the noonday of the great Spiritual Sun. He is said to have had a very clear perception of the Spirits' home."

Yours truly,

E. F. NORTON.

Concluded from second page.

The facts and circumstances, already adduced, constitute a chain of evidence sufficient, it would seem, to produce conviction, even where there exists no previous "impression, more or less distinct, that it is the work of departed spirits." I can not, however, submit this interesting case to the final judgment of yourself and the public, without first soliciting your attention to several collateral testimonies. The first is formed of parts of a communication, from Prof. George Bush to the writer, dated New-York, March 27th, 1852, and published in the *SHEKINAH*.

MR. BRITTAN: Dear Sir: In compliance with your request I willingly make a statement respecting the several communications in Hebrew, Arabic, Bengalee, &c., which have been submitted to my inspection.

"Altogether the specimens are of an extraordinary character, such as I can not well convey by any verbal description."

"Mr. E. P. Fowler, since I have become acquainted with him, does not at all impress me as one who would knowingly practice deception upon others, however he might, by possibility, be imposed upon himself. He certainly has no knowledge of the above languages; nor do I think it likely that he is leagued in collusion with any one who has. A man who is versed in these ancient and oriental tongues would be, I think, but little prone to lend himself as a party to a pitiful scheme of imposture. It must, indeed, be admitted to be possible that Mr. Fowler may himself have copied the extracts from printed books, but I can only say for myself that, from the internal evidence, and from a multitude of collateral circumstances, I am perfectly satisfied that he never did it. In like manner, I am equally confident that he, though the medium on the occasion, had, consciously, nothing to do with a Hebrew communication which was spelled out to me in the presence of a circle of very respectable gentlemen, not one of whom, beside myself, had any knowledge of that language."

Very respectfully, yours, &c.

G. BUSH.

MR. BRITTAN: Dear Sir: In relation to the writing in various languages made in E. P. Fowler's room, and said to have been produced by spirits, I am free to say that, I have been cognizant of the execution of some of said manuscripts, under circumstances physically precluding the possibility of their having been done by any human agency.

With most of the languages written, I believe Mr. Fowler to have been entirely unacquainted; and to the best of my knowledge and belief, he has no books in any other of the languages than Greek, Latin, French, and German, with the exception of a small portion of the New Testament in Syriac, which came into his possession subsequently to the production of these manuscripts.

For the last three years he has lived in the same house with myself, and spent much time in the same room, thus giving me an almost unlimited opportunity to discover any deception, had he been disposed to attempt anything of the kind, or to detect any hallucination, had any existed. His moral character I consider to be, in every respect, unimpeachable. Yours, &c. MARTHA H. BAKER.

MR. BRITTAN: Dear Sir: I can in a few words reply to your questions respecting Mr. E. P. Fowler. He has hitherto sustained an unblemished reputation for honesty and veracity, and enjoyed the confidence of all acquainted with him.

"I have evidence sufficient to my own mind that he had no agency in the writing of the different languages executed in his room, and purporting to be the products of spirits. Respectfully Yours, ALMIRA L. FOWLER."

PHILADELPHIA, Sept. 24, 1852.

I leave this part of my subject with a single additional remark: If it be "difficult to convince sane men that spirits wrote that parchment," the reason will be found to consist in their obstinate skepticism, rather than in any defect in the testimony.

To prove that men, unaided by spiritual influence, possess powers adequate to the production of similar phenomena, you refer me to the case of a man who was "perplexed about the means of supporting his family." In this extremity, it is said that Swedenborg made him a visit and, in order to relieve his necessities, taught him how to construct a "shingle machine," which he subsequently "sold for a good farm, on to which he has moved his family." Now, having no knowledge of the facts in this case, beyond what is communicated in your letter I can not form a decisive judgment as to how far this invention is to be attributed to spiritual agency, but the case, altogether, seems illy adapted to sustain your position. You personally testify that this man was "never noted for mechanical powers—his head indicates any thing but a mechanical genius—in fact" that "his life has been a tissue of intellectual and moral illusions and fancies;" and this certainly affords presumptive evidence that the invention emanated from some source superior to his own mind; and this conclusion is sustained and strengthened by the direct and positive testimony of the man himself, who affirms that Swedenborg gave him his instructions. The fact—if indeed it be a fact—that a poor man—distressed on account of his inability to provide for his family—was thus furnished with a "good farm," does not strike me as altogether too "ludicrous to be mentioned," nor was the object unworthy the mission of so exalted a spirit. I can not see how this case sustains the affirmative of the present question. Indeed, your hypothesis is most emphatically contradicted by the witness himself, and should the remaining witnesses concur, it will require uncommon skill in the argument to establish your position. Moreover, your ultimate success will demonstrate this singular proposition in metaphysics, viz: That extraordinary mental excitement—such as occurs but once in the lives of some men—is particularly favorable to a comprehension of mechanics!

Your next case is a protracted account of a man who "secluded himself for months in an old ashery near a swamp;" but you have neglected to show its connection with the subject under discussion; and as its specific application is not altogether self-evident, I am constrained to pause for information on this point. What, I would gravely inquire, has that "man," the "old ashery," or the "swamp," to do with proving that Spiritual Manifestations can "be properly accounted for without the agency of spirits?" And that infinitude of wheels! what is their relation to the argument against the spiritual origin of the manifestations? At present we can only conjecture. We are not thoroughly acquainted with the family of wheels—can not even mention their appropriate names—with possibly a single exception. If we mistake not there is one known as the *overshot-wheel*! If those referred to by my correspondent were of this class, they perhaps illustrate the current arguments against Spiritualism.

I have nothing to say of that new and peculiar phase of "abnormalism," which you say consists in being "simply discomfitted." How well the state may be adapted to the discovery of "perpetual motion," I am obliged to leave to the judgment of those who have enjoyed opportunities for personal observation.

The only remaining example referred to in your letter, affords no ground for controversy. I know full well that when the spirit is, in any considerable degree, temporarily withdrawn from the body—the interior senses opened, and the latent powers of the inmost being aroused to loftier action in their appropriate sphere—it is capable of accomplishing results that far transcend the mind's action in its earthly relations. My spirit finds a sacred repose in the solemn, yet cheering and beautiful assurance that, the partial exercise of those wondrous powers is not likely to be suspended, nor long confined to such limited and transient flights, but will be succeeded by a more glorious and God-like unfolding, when the separation from the body of earth shall be complete and final.

Earnestly desiring to be guided by the spirit of Truth, and to receive its divine baptism, I am, Fraternally thine,

S. B. BRITTAN.

*For the whole of this communication the reader is referred to the *SHEKINAH*, Vol. I, pp. 305-7. †These writings in foreign tongues consist of the following: Sanscrit, Arabic, Hebrew, Bengalee, Persian, French, Spanish, Malay and Chinese languages.

SPIRIT IMITATIONS.

DR. B. W. RICHMOND TO S. B. BRITTAN.

NUMBER ONE.

Dear Sir: Having been repeatedly solicited to give my views of the "Spiritual Manifestations," and the columns of the *TELEGRAPH* having been liberally offered me for that purpose, I will furnish two columns; or more, weekly, for the perusal of your readers.

I attach much more importance to the "Manifestations" than most persons who oppose them; and am fully persuaded in my own mind that, if the various phases of the magnetic condition, into which the human mind, and body, may be thrown, were fully studied, and comprehended, that all, or nearly all, that now appears mystery and wonder, would be dissipated; and the public would go calmly to work to study this wonder, and try to comprehend more of the mysteriousness of our own nature. I regard it as the natural fruit of an abnormal magnetic state; and the public, not knowing how to explain it, the first "rappings" were attributed to the "spirits," and the idea having been set afloat, it has been adopted; and every person who has heretofore observed, or now witnesses, any of its multiplied singularities, does so under an impression, more or less distinct, that it is the work of departed spirits; and, as soon as any thing is observed that is a little singular, the mind not succeeding in its attempts to unravel it, readily concludes that it must be "spirits." This, say most persons, is the easiest way of accounting for it, and your theory is so complex, that I can not stop to make myself acquainted with it. Suppose that reply to have been made to Galileo, when he put forth his theory of planetary motion—it would have rested with far more force against his system, than it can against the explanation I offer against the Spirit theory. Much is known, by the liberal-minded, in this country and in Europe, of the curious phenomena often seen, connected with this abnormal magnetic state; while nothing was known on the subject which he attempted to explain to the world. To the common mind, it was plain and easy, that the Earth was flat, and rested on something—on the back of Atlas, and he stood on a tortoise, and the tortoise, again, on something, of course—he must stand on something—and the fact that no body could tell what, was not permitted to stumble any one, on the theory that the Earth was flat and rested on a foundation. Motion, space, attraction, and repulsion, were not understood, and the Philosopher came near losing his life, and did lose his liberty of person, and character for intelligence. When the world is as fully instructed in certain principles connected with our existence, as it is in the laws of the physical universe, the "rappings," I think, will cease to be a wonder. The whole subject has been studied on the theory that it was "spirits," and but few persons have allowed themselves to ask the questions, "Can these phenomena be explained on any other principle? Are they wholly caused by forces, acting in our own bodies, hitherto not understood? or are they the work of spirits of departed friends, returning to our sphere—to renew their acquaintance, and to quicken our souls into a higher longing after immortality and a future? Or, is it the work partly of spirits, and partly caused by our magnetic state, which enables them to approach us?" I do not expect to convert any believer in its spiritual origin, to my notions; their minds are made up—the fact is clear to them—and their minds are unbalanced for investigation. And the opposers are in a similar mood: their minds are made up—they know it to be a "humbug," and need no light to make the fact clearer. Of both parties I ask a candid hearing; suspend, if possible, your preconceptions, and listen, and weigh what of fact I may give you.

A friend, writing me on the subject, says my theory is as "marvelous as the Atheist's theory of creation, added to the Mosaic"; but still urges me to give my views to the public. I have waited to see if my first effort impressed any one, as affording any rational clue to the cause or this marvel; and, beyond one, I have not met a single person who can see any thing in what I wrote. And so I say to your readers, don't suppose that I have the vanity to believe, that I am going to upset the drift of feeling in favor of the cry of "spirits" that everywhere prevails. The press, generally, has scouted it as a cheat; its friends have believed, readily, all that has been claimed for it; and I know too well the perverse tendency in the human mind to be very sanguine. But the facts the public are entitled to, and whatever judgment may be rendered, I shall be prepared for it. Your faith has urged you to defend by reason, what you believed to be a truth, and in this I am cheered—there is hope of the mind that will reason; but ignorance, and power, prefer to coerce the belief of the human mind. I regard this phenomenon of much importance; it is taking deep hold of many minds, and the waves already in motion, will widen and spread, till the thing takes a definite shape, in the form of a religious organization. I mention as an axiom to be borne in mind, that the success of an idea in the world does not depend on its truthfulness; truth does not always prevail; the mysteriousness of any statement gives it far greater power than truthfulness, especially when it pertains to the realms of belief. The causes which put in motion the "rappings," may operate for a century, on the human organization—and let not the public suppose we are done with them.

With these preliminary remarks, let us commence our examination of facts, by attending first to the "Spirit imitations." A marked example of this is found in your "*fac simile*" of the Declaration of Independence," written by the spirits. The first copy was made, during the sitting of a circle, through the hand of a medium; the spirits not liking this, told him to burn the first copy, and place another paper where they could complete the document during the night. Parchment was placed on the table, in the sleeping-room of the medium, and in the morning the parchment was covered over with what can not be denied as being very good imitations of the hand-writing of the signers of the Declaration of Independence. The whole document is highly marked by a nervous tremor, and is as clearly the work of a single hand, as any document ever written. The hand of John Hancock is very near the original size; but the hand trembled—and it will be remembered in the old Declaration the hand was smooth and bold. The only name on the Spirit Declaration written without trembling is Stephen Hopkins; in this name the hand is firm, and in the original the hand was paralytic—so much so that it was a striking name on the old scroll. The account in the *TELEGRAPH* leaves the reader to suppose, that the Declaration on parchment written during the night was written by the hand of the spirits, in person, without the intervention of the hand of the medium. This is the impression left on the mind of the public everywhere. If each spirit wrote his or her name there, without a medium, then are we to conclude that spirits, generally, in the next sphere, are troubled with palsy—for almost every name on the scroll shows a palsied hand, with the exception of the name before mentioned; and Hopkins died with paralysis, or had it while writing his name to the old Declaration. He, it appears, has recovered his steady nerves, while the whole meeting of spirits that signed that paper, are now able to write only with a trembling hand. During the winter, John Q. Adams—who

died of palsy, and wrote a paralytic hand for years before his death—in communicating with his friends in this place, not only wrote, but signed his name, in a paralytic hand. When asked if he could not write a firm hand, he replied that he could not yet control the hand of the medium; and, on further questioning, he affirmed that he had not yet recovered from his paralytic state, and was obliged to write as he did at his death. When the propriety of believing such a statement was brought up, he affirmed that he was imitating his old hand, and that it was so "painful" for him to control the medium, so as to make him write in the hand he used to write, that when besought to write, he, in kindness quite characteristic, said to his friends, "Please don't ask me to write—it is very painful."

Those who believe in a spirit-future may believe, if they choose, that the spirits are paralytic—from ten to fifty years after entering that state—I do not choose to admit such a statement. That spirits, who approach mediums so as to move articles of furniture of great weight, can not control a pen so as to write a firm hand, is preposterous—whether they write with or without a medium. The spirits who wrote the Declaration either were all paralytic, or they could not control the medium's hand so as to make a steady mark.

We ask you to state candidly to the public, whether the medium wrote the declaration by the aid of the spirits; or, whether the spirits wrote it without aid, while he was locked in the arms of balmy sleep. If the medium wrote the names on the parchment, then the nervous trembling of the hand may be explained; for most mediums who imitate handwritings with any accuracy, are very nervous, and are the most impressible class of mediums; but, if we are to fall back on the impression left on the public mind, that the spirits did not use the hand of the medium—you will find it difficult, I think, to convince sane men, that spirits wrote that parchment without the aid of a human hand;—as in that case, you will at once be obliged to admit, that they all had a *subvultus tendinum*—(twitching of the nerves.) In discussing this point, I shall assume that it is all the work of the medium, conscious or unconscious—I care not which—spirits had nothing to do with it, and the whole is the result of the imitative mechanic power of the medium, brought out by the abnormal magnetic state, which exists while he is writing.

I will now attempt to prove, that such powers do exist, and that persons in this state, do imitate, both handwriting, style of speaking, and gesturing—and in numerous cases have been known to execute mechanical and artistic feats, of which they were wholly incapable in the normal state. A medium of my acquaintance, who was seized with a desire to "do good," and was perplexed about the means of supporting his family, while he should go forth into the field to reap the harvest that seemed already ripe for the sickle, says, the spirit of Swedenborg informed him that he should be provided for, and enabled to do the will of the Lord. By interior impression, the old philosopher and theologian taught the medium the construction of a "shingle machine;" the model of which was duly executed by the medium, and I am informed has been sold by him for a good farm, on to which he has moved his family. I have never seen the machine and can say nothing of its value, only that it must be a very convincing "physical demonstration" to the medium. The inventor has never been noted for mechanical powers—and his head indicates anything but a mechanical genius—in fact, his life has been a tissue of intellectual and moral illusions and fancies; and in some respects he has a superior mental organization. The idea, that Swedenborg has been busy in cramming into this gentleman's head a "shingle machine" for his especial behoof and benefit, is too ludicrous to be mentioned; but that his excited mental state enabled him to comprehend mechanics, so as to construct what he desired, is to my mind, a settled fact.

Some years since, a poor man in Western New-York, became much excited on the subject of his poverty, and took to reading the Bible, and stumbled across the 10th chapter of Ezekiel, in which the prophet, while in a vision by the river Chebar, saw a strange machine, described as having a "wheel in a wheel." This arrested the old man's attention, and prefigured to him, that God was about to bring forth this "machine," seen by Ezekiel, in a tangible form, for the benefit of the race. He had secluded himself for months in an old ashery near a swamp, where he was at work day and night, he was in cheerful mood, and appeared unusually hopeful. One night he called on me and wished to communicate something important, we retired to the barn, he appeared strange, and his eyes were luminous in expression, and he spoke in a low tone. He told me the earth was about to be revolutionized; that he had twice fallen into a trance, his "knees smote," and his "strength left him and he fell to the earth"—that he saw among the clouds, wheels and bars, and pins, and gearing to a vast amount; the use of which he did not know till his second vision. But, said he, with emphasis, "I am rich, the waste places of the earth shall be rebuilt; water can be carried to the deserts and the mountain tops, 'the earth shall blossom like the rose,' this 'machine' is one of the 'trumpets' to be sounded in the earth. To-morrow you can see it alone, you are chosen first." Flattered with this mark of confidence from the celestials, I repaired to the "old ashery," and found it filled with wheels, and traps, and cranks, strung together with great adroitness. A huge flume was overhead, a set of double chain-pumps were set in a pool of water beneath, with a large wheel geared in a crude way, with everything in the building. The water was to be carried up by the pumps into the flume and let on to the wheel below, and the wheel carried the pumps, and the water being discharged into the pool beneath, was used over and over. I thought I comprehended the principle of this spiritual machinery at a glance, and informed him that the power of his wheel was just balanced by his pumps, and he had the friction against him, and as soon as his water run out, his machine would stop. He cast a clever glance at me, as much as to say; "do you know better than God," and suiting the action to the look, he jerked the lever that controlled the gate, and such an unearthly set of combinations and motions, were never before seen by mortal eyes. It moved till his flume was empty—the pumps failing to carry water enough to make it go, and suddenly stopped. I again pressed the point of defect; but he insisted that he had "received power to evade it," and that he could add power *ad infinitum*, that he could move the universe with it. He next let in his neighbors, and the whole region round about became excited about the machine that had been "revealed" to Mr. C. He finally sent to Washington for a patent, and was offered for his discovery six thousand dollars, he did not accept it; the ferment died away, and the failure fell with such power on the old man that he suddenly died. He was void of mechanic powers to a degree seldom seen; had never been known to construct a wheel or anything else that required mechanic abilities, and the solution of his discovery is to be found in his abnormal magnetic state; he was no doubt clairvoyant, and his mind being directed to this point, resulted as has been related. All his friends noticed that his eye had a penetrating look, and he was subject to fits of moodiness. A clergyman tells me of an acquaintance of his who got to studying on a perpetual motion and finally discovered

one, and the last difficulty was overcome by a "spiritual endowment;" the machine would not go for want of a balance-wheel. He prayed, and fasted, and studied, and at last a "point of light" rested on the diagram which he held in his hand, and the spirit said to him, that there was the point, for the wheel that would give motion to his great discovery. This man was a respectable physician, and a shrewd Yankee, and had spent a year or more in perfecting his diagrams and models. It is needless to say, that he was in an abnormal state, which gave unusual activity to his constructive powers. He was simply discomfited.

A marked instance of the increase of this imitative power of persons in the magnetic condition, is found in the Seers of Prevorst. In one of her magnetic moods she informed Dr. Kerner that she would make out a diagram of spheres. The "Sun sphere" as she called it, is very complex—but "she spun out the complicated web with unerring precision," and a pair of compasses given her to facilitate her labor, only embarrassed her. It is made up of circles within circles, and sections, and points, amounting to thousands, related and connected, and yet the "whole was executed," says Dr. Kerner, in an "incredibly short space of time." An engraving was made of this sphere, and a year after, she was shown the engraving, and said it was not correct, a point on one of the lines was wanting. On referring to the original, they found she was right. This diagram contained many curious things, and in some parts related to the highest departments of mathematics. This faculty she only possessed in her magnetic state, being wholly incompetent to the task when not clairvoyant. No living artist can execute that diagram with a pen, with a fac-simile before him, with the rapidity with which that ignorant, unlettered child of nature, did it. I have in many cases witnessed this imitative power of mediums with the pen, dashing off figures and images with a rashness and rapidity inconceivable. For me to affirm that the "Spirit declaration" is the work of a magnetic person, in the state above described, and that the imitation of hands, so apparent in the scroll, is no way connected with "spirit" influence, is to affirm but little for this magnetic state.

B. W. RICHMOND.

JEFFERSON, July 25, 1852.

ON TYPES.

In the minutes of the Conference as published last week the subjoined communication was referred to as being crowded out. It has lost none of its interest by the delay.

At a circle convened in the city of New-York, on the evenings of September 8th and 12th, two mediums were present and magnetized—under spiritual direction—the arm of Mr. J. K. Ingalls, when the arm was moved and the following communication was written. Mr. Ingalls has not hitherto been numbered with the media, but the spirits, on this occasion, seem to have employed those already subject to their control as the instrumentalities of his development. The influence however, we are informed by himself, was mostly mental, and the communication was principally given by impression, sanctioned by physical demonstrations of approval, both through him and the other media present.

"The spirits desire to communicate through this medium on the subject of Types; and by types, we mean new methods of life or progress, or rather those primary forms which determine the character of subsequent development. All life flows through certain channels, whether physical, mental, social or spiritual, the primary forms assumed by all become the types of succeeding unfoldings until more perfect forms are provided. The present types of social and spiritual life are outgrown, and serve no longer any purpose for the outbirth of superior influences. By present types, we mean the whole religious, political and social organizations. If you will look up, a form will be given you from the Spirit-world, which shall serve as a true type to give imbodiment to the refined elements of progress which are seeking for a body in which to unfold. Like the types of being which have preceded, the coming form will be one of progressive growth, not of arbitrary conditions. But it is necessary that you should understand its importance, that you may be prepared to enter into it, and by the contribution of your mite aid in perfecting it. By an elevation of your minds the truth will flow into them, and reason and judgment, as well as intuition will assist in giving a harmonious being to the new order of development.

Individuals become types of principles. The development of all life, as seen in the lower kingdoms, proceeds by gradual unfolding. The degrees are imperceptible and consecutive, but there are also other degrees or rather periods, which proceed not uniformly, but are what are called, in Swedenborg's writings, discreet degrees. The general idea, entertained by spiritualists, of progressive development, is correct with this qualification. The elements of life or matter are refined by motion and action, and as they become refined seek higher forms of manifestation. The crudest vegetables, as the mosses, lichens, &c., were the earliest types of vegetable life; elements had become sufficiently refined to unfold such life, and those forms became the channels of external imbodiment, yet they did not first exist as a gradual unfolding of primal forces, but were made by external conditions and the action of superior elements, different from any previously existing forms, and thus became suitable mediums of higher forms of life. These same forms by their growth, decay and reproduction, developed still higher elements of life, and to which they had no power to give expression. Here some favorably situated individual of the class became the subject of superior influence, and in its turn became the type of a higher order. Finally some perfected plant of extreme sensitiveness, extraordinarily situated, be-

came the receptacle of sensation, to which point the life-elements had been developed by previous growth. Thus higher and higher orders of animated existence appeared upon the earth, successively eliminating still higher forces and perfecting still higher forms. In the course of time intelligence was unfolded through the animal economy, but animal forms possessed no power to give it proper expression; it existed unorganized and employed the earliest opportunity to unfold itself through a suitable form. Here also an individual of lower organization through superior influences and favorable external condition was carried far beyond his species, and became the first imbodiment of intelligence and type of the human race. But this was not the highest unfolding of the elements of life; for ages man was only an intelligence, yet the elements of spirit were being unfolded and when a suitable form, in accordance with the principles above stated, was furnished, a Spiritual Type was born, who was the beginning of a new Creation.

In the intelligence of the primeval man were all the capabilities of the future spirit, because man is a microcosm, has in himself all the elements of progress, but they were undeveloped and needed a model expression in some individual. The spiritual life unfolded in every human being, but in many it has no distinctive life—is not really born until the body has decayed. The difference between intelligent life and spiritual life lies in the higher degree of refinement of the latter. Sensation is the refinement of life, intelligence of sensation, and spirit of intelligence. The changes which the race has passed through correspond to the process of development above referred to. All religious, social and political forms, have corresponded to the degree of refinement in the elements at the time of the introduction of their corresponding types. Fetichism, Paganism, Monotheism were successively unfolded with Savagism, Barbarism, Vandalism, and Patriarchal and Monarchical forms of government appeared as fast as the race was sufficiently progressed. The first form of each becoming a type of all others of its kind. Civilization, Republicanism and Fraternity, or rather the idea of God as a father, are the highest and most perfected forms. But a time has now come when a systematic form should be given to the refined elements, that progress may be made in a truly spiritual, social and harmonious life, which can not possibly embody itself in any of the existing forms. Only under the favorable conditions of divine order can the great lump of humanity be leavened or elevated.

Here a conversation commenced between the circle and the spirits.

"Will this new form be brought about by our action?"

"Yes, if those most influenced will act up to their convictions. The necessity of a new heavens and new earth are indicated by the general admission that the best man can not act as they know is right. A higher duty than that involved in particular deeds is required now to establish such order as shall leave mankind free to do the best they know and can. If you were properly related to each other, the procuring of food and raiment would be one of the means of promoting the work of progress, and not as now, of covetousness, increasing the differences of condition and building up the power of wealth over man. Each would be for all, were society based on the principles of reciprocal justice."

Here the conversation turned on the subject of a personal leader, when one remarked that that leader would be a woman. The spirits immediately wrote: "The leader will be neither male nor female, but a union of the two in a marriage which shall be a true type of succeeding conjugal relations. True marriage is the basis of all progress in the physical, social and especially of the spiritual development of the race. It will become much more frequent and practicable under a more favorable social system."

"What can we do without a leader?"

"Trust to the combined wisdom of your organization, when you have one. Until that time anything that will call attention to the movement is proper to be done. When the phalanx is organized the leader will appear; for the purpose of organization, the combined wisdom must serve. Time will determine who is best qualified to take the greater responsibility. But this will be by universal consent and choice; with the assistance of the combined wisdom many among you would be equal to any emergency that may arise. He who is greatest shall be servant of all."

"Will this movement go on without our cooperation?"

"Individuals should trust as though all would be done without them, but act as though all depended on their action. The object of the discussion of types was to show the necessity of having an organic form to give imbodiment to the new order. In the new order as little of the old must be admitted as possible. You recollect the parable of the 'new cloth and the old garment,' and the new wine and old bottles. This has reference more particularly to the relations of labor and wealth, and the distribution of the products of toil."

"Can you give us any light to direct us?"

"You should look within and not without for light. You have access to the wisdom of the spheres with which you associate. People, yet in the form, who aspire for higher wisdom not only receive impressions from the sphere to which they correspond, but their minds are opened to the wisdom of that sphere as well as the real dwellers therein."

"Are we, according to Swedenborg's teaching, mere forms of reception?"

"Spirits, whether in the form or out, are not mere receptacles or mediums of truth, but have the power to develop wisdom from their own spirits, and only as far as such development has taken place can they appreciate influx or impression."

A remark here, that we will only learn by sad experience, elicited this: "A little understanding of first principles will save many sad experiences. Enough has already been had to enable many to comprehend its teaching, without passing through more of its trials. Leave the old forms and look up, and you will be sustained upon the waves as Peter was. All the elements exist in abundance for a new imbodiment; action in that direction is all important. We would have none engage in this movement from selfish views;—individuals can do without a change, but humanity needs it, and the true interest of Spiritualism is identified with a more favorable condition for the early development of spirit."

In answer to the question why we could not communicate through them with circles at a distance, they replied: "If you will cultivate interior meditation, and become united in your aims and senti-

ments, you will be able to communicate with each other, without the aid of material telegraphs or the use of any other medium but such as your own natures furnish."

One of the circle remarked that he would like to know who this communication was from, and the answer was: "Spirits there are out of the form, as well as in it, who would have you believe without reason and who would like to control. Such would not hesitate to give you a name which you reverence and love, the more easily to effect their object. We would have you give such estimation to all communications as their intrinsic character requires."

Experiments and Experiences.

BY D. J. MANDELL.

EPISTLE VI.

MY SPIRITUAL CALL.—BEACON-LIGHT CIRCLE.

EXTENDED FRIEND:

In a previous epistle I have intimated to you the fact that, for the last fifteen years, or thereabout, I have been engaged in investigating and promoting the Love Relation of society, and planning and arranging with reference to their establishment, not only in reference to the unity of the Churches, but also of States and Nations. I have not space to enter into particulars; but, from the very first, I was perfectly sensible of the magnitude of the work in which I had engaged; but, I also felt that something would occur, to give the cause a powerful impetus toward its fulfillment. What it would be, I could not exactly tell; but when the Manifestations began to talk down every body's scepticism, and to talk up every body's nobler feelings and aspirations, I very soon knew what kind of help I was to have. Heaven, itself, came speaking in powerful tokens, and audible tones, in behalf of that cause whose object was to unite the world in the exercise of its own holy Spirit, and thus win it down to Earth. The very first efforts of the spirits, through the "Rappings," evidently indicated it to be their aim and purpose to humanize and harmonize the relations of society and the world. In all circles of which I have ever heard, this is declared to be their object, and in all in which I have ever participated, whether by rappings, movements, writings, or impression, I have had words of encouragement, like these:

"This is a work which God has commenced, and He will not stop until it is completed. Love God, and do good. You must sow, and God will bring the increase."

"Persevere in the Good Cause. You will meet with trouble and disappointments; but God has begun the work, and He will carry it on in spite of all opposition. Be of good cheer, and all will be well in the end."

"Do not sink nor faint, under trials and disappointments. Those who now think themselves wise, will be found like the foolish virgins. While your lamp is trimmed and burning, their's will go out."

Words of encouragement like these, I had received for some time, from various quarters. The two first were received, from the circle whence they came, before I had visited it. There was, however, a strong conviction on my mind, that something more definite would be furnished me, relative to the prosecution of my cause. My interior impressions were on this wise:

I had observed that, among all the Manifestations of which I had ever heard, no mention had been made of communications from that class of minds to whom I alluded in the first part of this epistle—persons who, in life, were self-sacrificing laborers in the work of human welfare and regeneration. Fenelon, Howard, etc., are all names which appertain to this noble class of minds, and I felt that they were reserving their communications till the time when the public mind would be more prepared to take interest in the cause of Unity, and that, then, through some medium suitable to their purpose, they would address themselves to me, and urge forward the work of Unity, with all the pathos and skill in their power. I entertained the idea that I should first receive from them a token, and then, subsequently, an exhortation to press right on, and they would aid me.

This secret thought—for, that I might test it more thoroughly, I did not impart it to my most intimate friend—this secret thought, I say, was remarkably fulfilled, on this wise:

Last spring I received an unexpected invitation to visit Winchester, N. H., in a public capacity, but gave no definite answer to the messenger, in consequence of having arranged, as I thought, to go elsewhere, into Vermont, at the time specified. But, by a singular combination of circumstances, the latter arrangement miscarried, and unexpectedly to myself I went to Winchester at the time proposed. I was almost a total stranger there, and my business had no reference to Spiritual Manifestations that I was aware of. I was, also, unacquainted with any medium in the place, but I was, afterward, informed that the spirits had been, all along, advising them that I was coming, and one medium, who lived about two miles out of the village, was directed to go and make my acquaintance and invite me to his house. On the way to his dwelling, I became acquainted with a gentleman, the husband of another medium, who began telling me of a communication which his wife recently had, made through her, the name signed to which—it was made in writing—they could not make out, and the purport of which they could not exactly understand. I asked to see it, and, to my surprise and pleasure, I saw one of the names whose advent I had been waiting so long—that of FENELON!

I told the gentleman that I thought I could read him the riddle, and informed him that I could look upon that communication as nothing less than a token which I had been for some time expecting from that, or some, spirit kindred with him; and that, if my surmise was correct, I should shortly have another communication, bearing upon a point most important to me. That evening, I had it. The name of ELI THORPE was spelled, and the following communication was made to me:

"Prosecute the work of Truth assigned you, with vigor. Be a co-worker in the vineyard of Christ. Unite all your energies. Here is a field for your culture. Helpers we have prepared for you."

Subsequently, the same in substance was reiterated by another name—Wm. C. HANSCOM—thus:

"While the Day lasts, advance, with all your might, advance the cause of brotherly unity."

And, as if to make the matter still more definite, another message was immediately afterward given me, purporting to be from FENELON, to this effect:

"You say: 'What would you have me to do?' Prosecute the work of redemption with zeal, according to your perception of right. Worldly honor is nothing."

God has made your soul mighty to withstand human malice. Your crown is the golden crown of righteousness, which dimeth not 'mid the noonday of human glory."

Directly after this, the spirits instructed me to take the direction of the circle at Winchester, and commenced, forthwith, a series of long and magnificent communications, advising and encouraging Unity—urging it in a manner at once most beautiful and powerful. The circle was christened, by the spirits, "Beacon-Light," with reference to its purpose and influence in the direct promotion of Fraternity and Cooperation.

The spiritual intercourse enjoyed in connection with the "Beacon-Light" Circle is of the most delightful character. It embodies the true idea, and is the very type of what communion with the Spirit-world should be, and is destined to be. The medium is in the spiritual state, and the World of Immortals is open to her view. The spirits of persons more recently deceased, and less fully developed, are more immediately around her, and give frequent and friendly counsels and tokens to their friends present, or absent; while more distant, and superintending all, are the spirits of higher circles—the "Philanthropic Circle," as they denominate themselves—who give the longer messages bearing directly upon the great theme of Universal Brotherhood Unity.

These "philanthropic" spirits appear to the eyes of the medium as bright, clear and pure as the sunlight of Heaven. They control all the doings of less-developed spirits, who wish to communicate, and exercise the most careful watch and guardianship over the medium. If she is weary, they bid her rest. If she is liable to be exhausted by wrong conditions in the Circle, or is not, herself, in the right condition for the work, they tell her to go back. They hold in check all the pranks to which less developed spirits are liable, when left to themselves. There are no "jerks," no "spasms," no "possession" of the medium, but simply a sympathetic connection of her mind with that of the surrounding intelligences; and all messages are given, at the Circle, by impression. Even raps and physical movements are interdicted at the Circle, that the conditions may be more favorable.

To secure this systematic communion with higher spirits, and to realize their direction and guardianship over the Manifestations, the members of the Circle are under the necessity of cultivating the most devotional and benevolent frame of mind, and to bring it into the fullest exercise during the sittings. This is the indispensable requisite, and there should be a "Beacon-Light" Circle in every town, were it for nothing more than this cultivation of the moral nature which it secures. But it is, also, essential for the furtherance of that organic and vital Public Unity which is to infold the Nations, and establish society on its true basis.

I have already given you the names of several of the "Philanthropic Circle" of spirits who correspond through the "Beacon-Light." To those thus given must be added that of JOHN HOWARD, the well-known friend of the criminal and the destitute. Persons who were of all religions on the earth, seem to be cooperating through the "Beacon-Light," to urge on the one vital Religion of Love and Unity. Fenelon was a French Catholic Archbishop, of ancient days; Howard may represent the English Church; Thorpe was a Calvinist, prepared for a missionary; Hanscom was a Universalist; and others are Methodists, &c. God speed the day when this oneness of soul and effort will be heartily seconded and exhibited in the earth! With a better wish I could not bid you

Farewell, Brother, for the present,

Yours, cordially, D. J. MANDELL.

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