



THE HARMONIAL PHILOSOPHY AND ITS RELATION TO THE BIBLE.

The following communication was spoken through a medium...

As nearly as possible, under circumstances over which I had but little control, I came to talk with you...

Philosophy is a word which we do not like to use. It is a term which has been much abused...

There is such a thing as harmony. There is such a thing as Harmonial Philosophy. All Nature is in harmony...

Here is the error which one sect of so-called Harmonialists commit. One of their first principles is this: that the Universe is the body of God...

Well, wherein, then, do Harmonialists fail? They fail in this: because they have built up before the progress of their souls a wall almost impenetrable...

As it is to-day, some men are so constituted that the plainest image of the Creator which this earth contains is presented in the towering mountain...

they worship: the green trees. When they are enabled to look beyond all these—to see above the summit of the mountain...

There is one tenet in the Harmonial Philosophy which may or may not be true. I will suggest some ideas by which you can prove whether it be true or not...

By degrees, different nations began to believe that Christ was divine; began to look upon him as the truth, the way and the life...

But that was not the end of the matter. Other monarchs, with other favorite theories, other points of their own, other dogmas and doctrines, held their councils...

Where was the Bible then? Rich convents, with abbots in their high tiaras, with bishops, crosses in hand, went on in their dull course, day after day...

had become known, it was deemed desirable by a monarch upon the English throne to have the Bible carefully collected, translated, transcribed and published by authority of great names as true and full...

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There is another difficulty with which Spirits have to contend in making their communications, which sometimes mystifies the minds of mortals...

Now, I would suggest, though it may be hard to do, to throw aside all trammels, all thoughts that others have presented to the mind, and examine this subject as you would examine every other subject...

TO THE EDITOR OF THE NEW-YORK TRIBUNE AND OTHERS.

Below will be found an extract from the columns of the Tribune, to the latter portion of which we deem it advisable briefly to reply:

"The Editor of the Commercial Advertiser has been making some 'investigations' of the modern Spiritualism, and his conclusion is that the whole thing is a humbug...

DIFFICULTIES IN SPIRIT-COMMUNICATION.

[The communication which follows, was received by the Society at one of their meetings, in answer to inquiries propounded by the members of the circle. The subject matter is at least worth serious consideration.]

From those persons whose minds and organs are very easily controlled—who can be made to speak words which are dictated by the communicating Spirit, may emanate, under peculiar circumstances, ideas and doctrines of an entirely different character...

Another class are those who have around their minds, enveloping them as with chains and bars of iron, fixed, settled, deep-rooted opinions. It is always very bad when opinions become so fixed in the soul of a man that they cannot be torn away...

understood and appreciated, come out into the circle dressed in such a garb as to be misunderstood. Sometimes the misapplication of scientific and philosophical terms serves to twist and turn the communication as to make it seem different from that which started from its mental source...

There are many kinds of mediums, and communications coming from and through any source, must be examined by the divine light within man's soul; guided by that light, he should accept that which is good, and reject all else for the time being...

There is another difficulty with which Spirits have to contend in making their communications, which sometimes mystifies the minds of mortals. There are myriads of Spirits in the Spirit-world who do not believe that I can come and talk with you through this medium...

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A. J. DAVIS.

MESSRS. EDITORS CHRISTIAN SPIRITUALIST: I have just been reading the article in your last week's issue, from your correspondent "B. C. T.," commenting on the recent lectures of A. J. Davis, in Dodworth's Hall...

It would be quite as reasonable for the author of the above should he say, if the so-called Christians have any new evidences tending to substantiate the fact that Christ actually did appear on earth, and that Christ actually did bring a revelation from God...

tions that have been witnessed, and have been certified to by men of integrity and respectability and the highest standing in society.

At a future time, we will mention some of those facts. Now, it remains for us to say that, however weighty the evidences adduced, conviction can only enter those minds which are open to conviction. Some men there are—and the writer of the above paragraph is evidently one—who are not yet prepared for the reception of new light...

DISBELIEVERS AND DOUBTERS.

The Editor of the Commercial Advertiser of this city, has lately been "investigating" Spiritualism, and from the fact that proof meeting the exigencies of his predetermined skepticism was not developed in the course of his limited inquiries...

We would respectfully submit to Mr. Horace Greeley that he has no right to demand facts on this subject, until he has properly disposed of the old. The Spiritual store-house is overflowing with provisions, which should be adequate to supply the intellectual stomachs of the whole world...

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I will, in a rapid manner, follow him through some of his main historical allusions, and endeavor to exhibit, in some measure, the ground of my estimate of his production, as hinted above.

Early in his discourse he referred, correctly enough, to the discovery of Animal Magnetism by Mesmer, and to the scientific committee appointed by the French Government for its investigation. As coming next in order was mentioned an effort to test the claims of Mesmer by Scripture, in the investigations accompanying which it was discovered, or suspected, that "the Lord magnetized Adam" when he took the rib from his side...

As coming next in order of the development was mentioned "a scientific class of investigators." These discovered, as a support of the claims of animal magnetism, that the planetary bodies exhaled a fluid or ether which pervaded all space, and was called "Panthea." Now so far from this discovery, if such it may be called, dating from the period here assigned for it, the fact was known, or at least believed, by the ancient Babylonians and Egyptians, who based upon it their doctrines of Astrology. Mesmer, himself, in the very beginning of his public career, argued the existence of this universal planetary fluid, in a work entitled De Pneumatica Aethere, which was published in 1766; and upon this idea he seems to have based his whole theory of animal magnetism...

After mentioning this "scientific class of investigators," and their labors, Mr. D. said "next came clairvoyance." "Then Plutarch's vision." "Then Joan of Arc." "Then Jung Stilling." "Then Elizabeth Hobson." "Then Swedenborg." "Next we hear of Jacob Behmen." "Next came mother Ann Lee." "Next the Seceres of Prevorst." "Next we have an illustrative story (C) by Zschokke called 'Hobson's.'" "More recently we hear of Chalmagne, and his Somnambules, &c."

I have thus preserved in my notes the initial phraseology of each one of the heads. On each one of these personages Mr. D. made a few explanatory remarks, developing some fact or facts in their history or writings which had a bearing upon his subject. Let us now see how these various timbers of his historical fabric will chronologically conjoin. Plutarch, instead of living and writing after the modern discovery of clairvoyance, as here intimated, lived and wrote during the latter part of the first century of the Christian era. The "vision" to which the lecturer alluded, was doubtless the trance of one Thespius of Soli, related by Plutarch in one of his works, and quoted by Mrs. Crowe, and concerning which Mr. D. had probably obtained some indefinite inklings in his conversational intercourse with his friends or otherwise, and mistook it as a modern occurrence. "Then," (i. e. after Mesmer, Plutarch, &c.) "came Joan of Arc." But Joan of Arc, as a clairvoyant and medium, flourished in the fore part of the fifteenth century, and suffered martyrdom in 1412, just 202 years before Mesmer was born. "Then Jung Stilling." Now Stilling died in 1817, and his "Theory of Pneumatology," to which Mr. Davis more particularly referred, was published only a few years before his death. "Then Elizabeth Hobson." Elizabeth Hobson was a Spirit-seer, some passages from whose remarkable experience are related by John Wesley in his Journal, Vol. IV, page 279, &c., under date of May 25th, 1768. The lecturer had probably heard some intimation that there was such a person, after he had heard of Jung Stilling, and hence supposed that she lived after Stilling. "Then Swedenborg." (Swedenborg died in 1772.) "Next," said the lecturer, "we hear of Jacob Behmen." But Behmen died in 1624, and more than half a century before Swedenborg was born. "Next came Mother Ann Lee." Now Ann Lee was born in 1736, and became the leader of the Shakers about the year 1770, one hundred and forty-six years after Behmen's, and two years before Swedenborg's death.

Mr. D.'s allusion to Cotton Mather, and to the Salem witchcraft as the initial development of modern Spiritualism (C) was also of such a nature as to render it extremely doubtful whether he had ever read a page of Cotton Mather, or of the history of the Salem witchcraft.

I am aware that Mr. Davis does not profess to be a reader of books, but claims to gain a knowledge of their contents by clairvoyant examinations, and by interior investigations of the minds of their authors. That he has in some few instances displayed astonishing powers of this kind I am able fully to testify; but I am equally prepared to assert that the results of these clairvoyant examinations are often extremely vague and inaccurate, and I am convinced that, for his own reputation as well as to avoid misleading others, he ought never to venture them before the public without first verifying them by an actual and exterior consultation of the records.

Mr. Davis is a public man, and as such, of course he cannot, and I believe he does not, claim exemption from public criticism, any more than any other public man; and I have written the foregoing in all kindness toward him, not that I think the anomalies and other inaccuracies therein pointed out, involve in themselves any very serious consequences; but my objects are, first, to show to my Christian friend, "B. C. T.," that he has been strengthening the popular influence of an opposer of what he considers vital religion, by unconsciously attributing to him accomplishments which he does not possess; secondly, to give occasion to what seems to me, at this time, a very necessary remark, and for which I hold myself responsible, if required to make it good. It is, that similar crudities, inaccuracies, and superficialities extensively pervade the scientific, theological, and biblical statements and reasonings of Mr. Davis as put forth in his books, and that far more caution in respect to their acceptance is required, than that which is generally exercised by Mr. D.'s admirers. Those who know my signature will recognize me as one who was at one time of a different way of thinking from that which the tone of the present communication would indicate; but such readers are informed that my present views are the result of much experience, and of a tolerably full devel-



