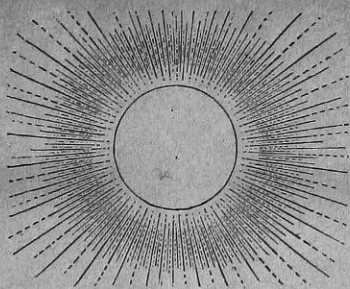


HEAT AND LIGHT



L. G. Mason
Proprietor

FOR THE NINETEENTH CENTURY,
EMBRACING THE
TRINE OF THEOLOGY, PHILOSOPHY, AND SCIENCE:
DESIGNED TO SHOW THE
PERFECT MARRIAGE OF ALL GOOD AND ALL TRUTH,
AND TO AID IN THE ESTABLISHMENT
OF THE NEW HEAVEN AND THE NEW EARTH.
CONDUCTED BY AN ASSOCIATION OF GENTLEMEN.

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"And I saw a new Heaven and a new Earth; for the first heaven and the first earth were passed away."

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1851.

CONTENTS OF SWEDENBORG'S PHYSIOLOGICAL AND PHILOSOPHICAL POSTHUMOUS TRACTS on the following subjects: Written before his Illumination, and translated by Dr. J. G. Wilkinson. London copy, \$1.33. This, in the style of "Prof. Bush's Reasons," is 124 cents single, \$1 for ten, \$8 for one hundred.

1. *The Way to a Knowledge of the Soul.*
2. *The Red Blood.*

The blood contains all the organic forms, from the primary spiritual to the ultimate angular, &c. I. The blood is that thick, red, heavy humor which circulates through the heart, arteries, and veins. II. The parts of the genuine, or red blood, are spherical in shape, and consist of globules, surrounded with serum. III. Each globule contains within it, and carries in its bosom, details more numerous than the eye can ever discover, or the mind conceive. IV. The red blood globules admit of division into six lesser and pellucid globules. V. In the red blood globule, there are also a number of saline and urinous particles, of different shapes. VI. The redness of the blood arises from the interposition, in each globule, of salino-volatile particles. VII. The gravity of the red blood results from the same saline and urinous particles, which are contained in the globules. VIII. The warmth of the blood differs in different cases, and arises from different causes. IX. The genuine blood is relatively soft, and admits of extension and division; and its softness arises from the purer and white blood, which lies in the red globules. X. In the living body, the red blood undergoes perpetual dissolution, purification, and renewal. XI. The globe of the red blood contains within it the purer blood and the animal spirit, and the latter, the purest essence of the body, that is to say, the soul; whereby the red blood is a spirituous and animated humor. XII. The red blood partakes almost equally of the soul and the body, and may be termed both spiritual and material. XIII. The red blood may be called the bodily soul. XIV. There is a common and obscure life in the red blood. XV. From the red blood, we may judge of the nature of the purer blood; and from the purer blood, the nature of the animal spirit; and from the animal spirit, that of the soul; and with the help, however, of the doctrine of forms, order, and degrees. XVI. There are three orders of blood, the gross blood, the purer, and the purest. XVII. The fabric or form, of the purer, or purer blood, is more perfect than the fabric and form of the posterior, or grosser blood. XVIII. The three bloods reign both completely and separately in the animal body. XIX. The animal spirit acts on the blood, and the blood on the spirit, by means of the vessels and fibres; whence the alternate and reciprocal action of the muscles. XX. The state of the red blood depends upon the state of the purer blood, and the state of the latter upon that of the spirits. XXI. Infinite changes of state happen to both the red and the purer blood. XXII. The blood of one individual is never absolutely similar to the blood of another. XXIII. The red blood is the seminary of all the humors of the body.

3. *The Animal Spirit.*

I. The animal spirit is that most pure humor which flows through the medullary fibres of the brain, and the nervous fibres of the body. II. The animal spirit is conceived and prepared in the cortical gland, and flows out therefrom into the fibres. III. The quality of the animal spirit may be distinguished, from the quality of the fibre that it permeates, and *vice versa*. IV. The animal spirit is the intermediate essence between the soul and the body; hence it is the mediatorial substance which provides for the communication of operations between the two. V. The animal spirit partakes of the essence of the soul, and of the essence of the body; that is to say, it is both spiritual and material. VI. The animal spirit is identical with the purer, middle, and white blood. VII. As the animal spirit is conceived and prepared in the cortical glands, it follows, that the spiritual and material principles meet in it. VIII. The simple fibre, arising from its own simple cortex, pours into the minute cavity, or chamber of the gland, a substance of the purest kind, which is conceived and born in the simple cortex, i. e., the substance of the soul. And the finest vessels, which constitute the other portion of this simple or vascular medulla, supply a lymph, or serum, of the purest nature, capable of containing the purer corpuscles, or the first sulphuro-saline elements. From the marriage of these two substances, the animal spirit is born. IX. There is also a perpetual circulation of the animal spirits, from the cortical glands, through the medullary fibres of the brain, and the nervous fibres of the body, into the blood-vessels, and from the blood-vessels, or arteries, back into the cortical glands, and so again into the fibres. X. The soul, apart from the animal spirit, could never have constructed the simpler and middle organic forms of the body. XI. The soul, apart from the animal spirit, could never produce the heart; or the vessels, either arterial, or venous; or the red blood; or consequently, the ultimate organic form of the body. XII. Without the animal spirit, the soul could determine nothing into action, and could do nothing in the body. XIII. Without the animal spirit, the soul could feel none of the changes that happen to the body. XIV. The nature of the action and sensation, and even of the imagination and thought, in an individual, are correspondent to the nature of the animal spirit, and the circulation thereof in the body. XV. The animal spirit makes us both spiritual and corporeal. XVI. In the human microcosm, all that is above the animal spirit, constitutes the inner man; and all that is below it, the outer. XVII. The animal spirit is never absolutely similar, in any two individuals; on the contrary, it is different in all the subjects of human society, and always different at different times, in one and the same person.

4. *Sensation, or the Passion of the Body.*

I. Sensations are external and internal. II. External sensa-

tions communicate with internal, or the external senses with the more internal, and with the inmost, by means of the fibres. III. No sensation is possible, without a convenient organic substance. IV. The nature of the sensation is as that of the organic substance; and *vice versa*. V. The nature of the external sensation is determined by the nature of the communication with the internal sensorium. VI. The form of the sensation is as the form of the organ. VII. The internal sensation can exist and live, without the external, but not *vice versa*. VIII. It is the soul alone which feels, perceives, and understands. IX. All sensation both external and internal, is a passion; hence, during passion the soul is passive. XX. The modifications of the air and ether, in the world, correspond to hearing and sight in the animated body; and these modifications live, and become sensations, the instant they come in contact with the sensorial organ, conformable to them. XI. The ideas of the memory are similar modifications to the images of things, which are fixed in the organs, whereby they present themselves to imagination and thought, as external objects present themselves to sight. XII. By the instrumentality of sensations, the soul desires to know what is going on in the world below it, whither it descends, in forming the body, and the sensory and motory organs. XIII. The organs of the external senses are constructed with the most elaborate reference to the whole form of forces, and corresponding modifications.

5. *The Origin and Propagation of the Soul.*

I. The soul of the offspring comes from the soul of the parent. II. The soul of the offspring is conceived in the male, but clothed in successive order with the requisite organic forms of the posterior sphere, in a word, with the body, in the ovum and womb of the mother. III. The simple animal substances, or primary forms, are conceived and excluded by a transcendent process in the simple cortex. IV. The body of the soul is prepared in every living creature. V. The body and the animal kingdom arise as an end as soon as ever this living spring and perennial source of the soul are arrested.

6. *Action.*

I. The action of the whole body, its viscera, and their parts, is performed by the motive fibres and the muscles. II. The body is so articulated by the muscles, that there is no part without its peculiar motion and action. III. Each individual part of the animated body has its own proper motion, and each action consists of an infinity of motions as its parts. IV. The character of the action is determined by the nature of the muscle. V. The body lives in acting, and acts in living. VI. Without the animal spirit, and without the blood, or without the fibre and the artery, no muscular action can exist. VII. There are three general sources of motion and action, in the animal body; namely, the animation of the brain, the systole and diastole of the heart, and the respiration of the lungs; besides which, there are many specific sources, and innumerable particular ones. VIII. Speech is the action of the tongue, larynx, trachea, and lungs. IX. The cortical glands in the cerebrum and cerebellum correspond to the motive fibres in the muscles of the body; consequently, the action of the cortical glands corresponds to the action of the muscles. X. There is not a cortical gland in the cerebrum, but corresponds to a particular motive fibre in the body. XI. The cortical gland of the cerebrum and cerebellum cannot act on its corresponding motive fibre of the body, without an active or living force, that is to say, without expansion or constriction. XII. The cerebrum is articulated and subdivided in such wise, that it can excite to action a greater or lesser number of the cortical glands, and so produce any effect, any manner of action that it pleases. XIII. Voluntary action is a special and particular animation, or excitation, of the cortical glands of the cerebrum, subordinate to its general animation. XIV. Spontaneous and natural action proceeds from the general animation of the cerebrum and cerebellum, undistinguished by any particular animation. XV. Most of the muscles of the body are supplied with the fibre of both the cerebrum and cerebellum; and hence are capable of both natural and voluntary action. XVI. Action is determined by the cortical glands, by the process of expansion and constriction; nevertheless, the power, that expands and constricts the glands, or excites them to act, resides within the glands themselves. XVII. We view, and contemplate with the mind, the whole action before it exists. XVIII. An action is an idea of the mind, represented in the body by the ministration of organs; hence, the whole body is moulded to the image of the operations of the mind. XIX. Any habitual action recurs, in a manner spontaneously with the whole of its form, by virtue of the mere force impressed by the mind, almost in the same manner as a natural action. XX. There is both internal action and external, and an actual harmony is established on both hands between them. XXI. There can be no force without action, no action without change of state, no change of state without an idea of motion; that which these results constitutes an effect. XXII. As action is change of state or of coexistents, so there is purely natural action, there is animal action, and there is rational action, or action proceeding from the understanding. XXIII. Rational action is that, in which an end is, at once, intended and foreseen, and which is free, and completely represents an idea of the mind. XXIV. No action can exist but from a substance; consequently, the nature of the substance determines that of the action; thus, the substantial coincides with the form of the action. XXV. All the substances of the animal body are organic, and formed, subordinated and coordinated, to enable them to represent, in action, all the possible ideas of the mind. XXVI. Actions are perfectly rational, in proportion as the mind can the more purely regard the actions of its body, and the effects of those actions, as ends. XXVII. Actions are perfectly rational, in proportion as the mind views, and comprehends, a greater number of middle ends, conspiring &c., &c., &c. *** The Soul; its harmony with the Body.

REVIEW OF DAVIS'S REVELATIONS.

BY W. M. FERNALD.

The Principles of Nature, Her Divine Revelations, and a Voice to Mankind. By and through ANDREW JACKSON DAVIS, the Poughkeepsie Seer and Clairvoyant. New York, 1847.

[Particular attention is invited to this Review of "Davis's Revelations of Nature," as the author was one of the first to hail that work for the peculiar merits it *did* possess, and has probably contributed much, for an individual, to its importance. He is presumed to know it through and through. Having recently been brought to an adoption of the fundamental principles of Emanuel Swedenborg, we deem the article a valuable illustration of the nature and tendency of that work. We bespeak for it a careful perusal. — EDITORS.]

FULL justice has never yet been done to this book. On the one hand, it has been extolled as the concentrated wisdom of Heaven poured through Mr. Davis in his state of exterior magnetic unconsciousness, on account of his natural and harmonical qualifications for such an instrumentality; on the other, it has been pronounced as little better than a tissue of absurdities, a most stupid blunder, not even worthy of the reputed cunning of its infernal origin.

Of that opinion which pronounces it all a humbug and an imposition, got up to deceive and to make money, by the spirits of this world only, we say nothing, for we know better. Moreover, it is now generally conceded by those who best know it, that its pretensions are honest, — that it is, in its source, so far as Mr. Davis is concerned, what it professes to be, — the dictations of a mind in a body thoroughly subdued in its external senses by the magnetic process.

But let it not be supposed that we set out to do it full justice here. We make no such pretension. One should be acquainted with the whole round of science; with cosmogony, astronomy, geology, ethnology, archaeology, mythology, theology, psychology, history, metaphysics, to say nothing of things out of the world, both in the spiritual and planetary creations, in order to a complete and thorough *exposé* of the realities and unrealities, the truths and falsities, of this book. We do not propose even a *review* of it, in the ordinary acceptance of that term. But let it never be supposed that, because of the universal accumulation of matter from all departments of knowledge, that, therefore, one cannot seize upon the thread of true or false principle running through a work — that an author can thus hide himself among the odds and ends, and depths and varieties of human lore, from the searching gaze of positive and abstract truth. This remark is more peculiarly applicable to this book of Mr. Davis, because it is, in the main, a work of principles; it does not profess to descend into particulars; it is an immense generalization of the principles of visible and invisible nature, and social science, with just enough of particulars and facts to give it coherence and substantiality.

We do not propose to follow the author into his facts or no facts. We have satisfied ourself of his errors even on this score. We shall have mainly to do with principles, and chiefly with those principles which relate to theology and spiritual nature.

We begin with some remarks on the peculiar

state which Mr. Davis was in during the dictation of this book. If any thing has contributed to give this work the notoriety it has attained to, aside from its real contents, it is the strange and mystical source from which it emanated. It is the production of a sound sleeper. It came from the soul of an artificially dead body. That fact strikes awe and mystery into the mind. It creates a tenfold interest. We may safely say, that if this book was only the production of a writer in the ordinary state of human wakefulness and activity, (although such a supposition is impossible for portions of it,) it would not have awakened, by far, the interest it has. We mean not to say that it would not have caught hold of the soul in a forcible and surprising manner, for to the most interior, comprehensive, and natural minds, who had no distinct spiritual philosophy before, such an effect would have been irresistible. But it would not have come with that air of authority and importance — it would not have approached us as a message from the dead, with all the associations, and feelings, and mighty mystery, which naturally accompany the claims of the invisible world. This claim, indeed, is not put forth for the whole of it; and after mature reflection, we are disposed to conclude that the largest portion of what is claimed to be from the "Second Sphere," may have very easily emanated from that *human*-spiritual sphere, which consists of the spirits of this world only. The Germans speak of "the intuition of a totality." How much of this Mr. Davis may have imbibed in his abnormal condition, it may be impossible to tell. But that there is an interior, spiritual sphere, and an individual abnormal state corresponding to it, made up of the spirits of all the world, and which may properly be called the *human*-spiritual sphere, and not the second sphere of immortal existence, is a truth very apparent. That this is comparatively a very exalted state, and may be mistaken by the subject of it for a glimpse of heavenly realities, is also very clear. All clairvoyants, and ordinary magnetic subjects, give evidence of such a state. Indeed, the very principle, which is so manifestly true, that in precise proportion to the subdual and death (so to speak) of the external senses, the spiritual senses become liberated and elevated, at once establishes the truth that there may be *all degrees* of the spiritual ecstasy, from the feeblest glimmerings of unusual light, to the most independent state of spiritual clairvoyance.

But what we have to say now, is not concerning the *degree* of Mr. Davis's clairvoyance: we grant that he had it to an unusual, yea, unprecedented degree, even to clear sight, at times, of the immortal world; and we make no doubt, too, that at times, his vision was greatly obscured and perverted by various causes. But we have reference now to what clairvoyance is, in itself, in its *highest* degree. And to state the whole matter in brief, it is simply the sight of the spiritual eyes. To come to the matter directly and most plainly, *kill* any man, and he is then an independent clairvoyant! He can then see into the spiritual world, and into the spiritual of this world. He has gained this advantage just by being rid of his

body. But observe, it makes a great difference who is killed. Perform this operation upon Dr. Franklin or Sir Isaac Newton, (supposing them alive,) or upon Humboldt, or the Pope of Rome; and the revelations we should get from such would be very different from what we should get from a schoolboy, or a child, or an ordinary man of the world. We would not have it understood here, that learning or moral acquirements do all, but that they would affect very much the result, and that natural organization and quality would have, perhaps, quite as much to do with it as acquired abilities and virtue.

But we get at, by this presentation of the case, the real fact of clairvoyance. It is the sight of a dead man, by his spirit, either in the world or out of it. That is all. We insist, it is no matter whether the body is artificially dead, or whether the man has the use of his external senses at the same time, so far as this fact of clairvoyance is concerned. It is the sight of the spiritual eye, and that is all it is. In proportion as it is spiritual, gross matter and external nature are no obstruction to it.

But there are other facts connected with this matter. Clairvoyance—the sight of one's eyes, is not all of this spiritual state. There is not only the sight of the eye, but the hearing of the ear, and the smell of the nose, and the taste of the tongue, and the touch of the fingers and all parts of the body;—there is a spiritual liberation and exaltation of the whole man. And not only his senses, but his reason, his judgment, his imagination, his memory; in short, his whole spirit, is by this artificial death, elevated more or less into the spiritual world. Natural death is only a carrying out and completing of the process.

Nor is this all. We are constantly surrounded with spirits like ourselves. The clairvoyant, then, so called, not only sees of himself, or *as* of himself, and hears, smells, tastes, touches, reasons, judges, imagines, remembers, all *as* of himself, but he is continually subjected to the influences and insinuations of his spiritual associates. Thus his whole revelation, or announcement from such a state, is nothing more than the man himself revealing to you the sphere of his own life and knowledge. In other words, what the man would be after death; what he would see, hear, realize; how he would reason, judge, and imagine; where he would go, who he would associate with, and what he would do, you may form a correct idea of by his whole, so called, clairvoyant phenomena. You get so much, and nothing more. You are confined within this inevitable circle of necessity.

How posterous it is, then, to place such implicit confidence in clairvoyant revelations! You yourself, so far as you go, in your ordinary, wakeful state, may be more truthful, correct, and truly inspired; which is simply saying that you are in a more heavenly state. Your own spirit, and the character of your spiritual associates, may all conspire to this end.

But there is another circumstance connected with magnetized clairvoyants. They are subject to the influence of their magnetizer. Here is another source of error, or of truth, as the case may be. Mr. Davis, we know, claims total immunity from such an influence, and to be in a state of independent clairvoyance, perfectly analogous to physical death, even in respect to freedom from all earth-bound thoughts. But this is by no

means so clear. "Death," he says, "is produced by the loss of both forces," (that is, positive and negative,) "*but the clairvoyant state is produced by the BLENDING of the forces of the TWO PERSONS, and making them physically equivalent to one.*" (p. 37.) We ask, what more could be wanting, to constitute a ready and easy communication, insinuated at times altogether unknown to himself, of the thoughts of his magnetizer, and of the spiritual associates of that magnetizer, to Mr. Davis's mind? Yet he says, "I am not impeded or impressed by the thoughts or feelings of a foreign person, *though I am cognizant of them through the medium above termed ethereal.*" (p. 38.)

—There is, then, a medium of connection; the medium here termed "ethereal," is, a little before, termed "a very minute and rare medium, the same that connects one thought with another;" the highest or "fourth" clairvoyant state "is produced by the blending of the forces of the two persons, and making them *physically* equivalent to one;" and now, let any man of penetration say if here is not a connection subtle enough for the insinuation of many thoughts, both from the magnetizer and his spiritual associates. Nay, would not the spirits of the invisible world have inevitably *used* the magnetizer, when they could not have come directly to Mr. Davis, for a medium through which to convey their thoughts? This is in accordance with all the laws of the connection of the two worlds. We do not in truth believe in such *perfectly and long-continued* independent clairvoyance, by the magnetic process, as is in this book assumed. Not even excepting what is said at the bottom of page 37. The thoughts of the magnetizer and of the human-spiritual world all around, will mingle, and there is no help for it.

But what if, after all, such independent powers could be granted. What if Mr. Davis was his own man, truly liberated from all earthly influence, and as his Scribe then claimed for him, but now does not, was "entirely freed from the sphere of the body, from all preconceived ideas, from all theological isms, and from all influences of education and local circumstances, and all his impressions received from the interior or spiritual world?" What then? It by no means follows that "his philosophy is only that which is involved in the laws and principles which control the universe and mankind unerringly, and his theology" likewise. But it *does* follow, that, "thus exalted, he gives forth his impressions of truth *as it actually appears to him,*" which is a conclusion as philosophical as it may be valueless!

So much, then, for the *state* from which Mr. Davis spoke. It is Mr. Davis, after all, and his spiritual associates, to whom we are introduced. And so far as the *state* is concerned, which, we venture to say, has commanded as much wondering attention as the book itself, and induced no small belief, the more proper question is, Who is Mr. Davis? This is the great secret, and the severest touchstone of truth. This is the nib, and centre, and germ, of the whole expanse of these wonderful revelations. Mr. Davis himself states it thus: "To this centre—to this focus—to the great positive power of this sphere," (that is, the Second Sphere of human existence,) "which is an effect or ultimate—to this great actuator and propeller, consisting of one principle, which is Goodness without distinction—I go to receive information!" (p. 41.)

Now we submit that Mr. Davis is as much mistaken as though he had never been to this focus. To say nothing of the absurdity of the statement, that this great focus of the Second Sphere is "Goodness without distinction," (!) and admitting the focus to exist, such as it is, how could Mr. Davis go there, unless he was in perfect harmony with it? The truth of the matter is, he could go to his like, and his like could come to him, and this, with a few exceptions, is the real focus, centre, and nib of the whole matter.

Behold, then, a wonder in Gotham! Here we have "The Principles of Nature, *Her* Divine Revelations, and a Voice to Mankind, BY AND THROUGH Andrew Jackson Davis!" And it might be added — *Characterized and Qualified* by him and his associates alone, he being used as *Her* particular instrument!

So much for the *source* of these revelations. Let it not be understood by this, that we are to undervalue the great facts of clairvoyance. We do not. Nor do we undervalue these revelations. To the novitiate in spiritual science, they are invaluable. To the purely natural mind, or natural-spiritual, they are of inestimable service in preparing the way to a higher ascent. Here is an undoubted evidence, to those who can appreciate it, of a communication with the spiritual world beyond this; and the expanded and wonderful powers which are thus proved to exist in man, and are developed by magnetism, are a contribution to human knowledge, for which human nature should be abundantly thankful. We cannot speak too carefully of the immense importance of such a subject.

But we have said so much concerning the *state* from which these revelations have been made, to disabuse the public who are first caught by the wonder, and who will continue to be caught by it, who, charmed by the many truths and beauties, and elevated by its spiritualities, conclude at once from their own *corresponding* state, that *Eureka* has been attained, when in truth there is throughout it, a most insidious and fatal delusion.

We say, the great secret, and the point of highest inquiry concerning the whole of it, is, what is the *Medium* through which these things have been conveyed? Or in plain terms, *Who is Mr. Davis?* For nothing is more infallibly certain, than that the most copious revelation from the spiritual world must be characterized and limited by this inevitable necessity. We speak now without further explanation, to those who are presumed to know something of the laws of spiritual intercourse.

Now, we cannot attempt to answer this question, only in general terms. And if it is said that Mr. Davis is a man of ordinary cast of mind, quite above mediocrity in his natural organization and quality, of rather an harmonious mould, ellipsoidal, not spherical, of amiable disposition, good morals, benevolently inclined, this is enough. If to this, is added a physical and psychological temperament, rendering him peculiarly susceptible to the influences of magnetism and spiritual spheres, and after this, which is his present state, an ability to go into the interior state without magnetism, we have, in general terms, the character of Mr. Davis.

But let it be remembered that this condition is a purely *psychological* state. It is not connected with any one's morals, religion, or character at all, only in so far as he may see wonders and

gain instruction in that state, and so become impressed, improved, and permanently elevated. What I mean precisely to state is, that *any* body, possessing the psychological susceptibility to the interior or spiritual state, may become clairvoyant, and in this state be able to reveal many exalted truths, above the sphere of earth-bound mortals; but it does not follow from this, that the poison of error and immorality may not mix with it, because, to guard against this, the medium must be pure, religious, truthful, sound at head and heart.

It is no wonder that we become affected, and affected even to tears, at the descriptions of one in the high transic state, which so take hold of the immortal nature of man. And one who can reveal these high truths, who gives evidence that he has been admitted within the veil, be it more or less, which shrouds the dead from the sight of the living, especially if he is generally pure, beautiful, and elevating in his descriptions, men are apt to credit, at the first, as authentic to the whole degree claimed. But nothing could be more delusive. Both the seer and his believers may be laboring under the most deceitful and unconscious of infernal wiles.

We quote now Swedenborg here, to show how dangerous it is for one not properly fortified with true faith and principles, to hold intercourse with spirits, as our remarks are in general to those who do not receive Swedenborg, or receive him but imperfectly, but who yet admit the influence of the medium, whatever it is, on the character of the revelations. And to those who do receive Swedenborg, such quotation would be superfluous.

Should we describe a character who *would* be qualified to make a faithful and true report from such an exalted position as Mr. Davis assumes, we should say that he should be a man in every sense of the word. He should be well organized, born of conjugal parents, expansive, harmonious, fine, well educated, of strongly acquired virtues, most highly conscientious, of the purest goodness, profoundly religious, — in short, a thorough-going, well-equipped, serious-minded man.

Much idle boasting has been made of Mr. Davis's perfectly *uneducated* state. It is undoubtedly an advantage to be free from learned nonsense, but as this cannot be without being free from highest truths, and from that inestimable advantage of a mind strengthened and disciplined by culture, it were certainly better to be a man of vast attainments, at the risk of some considerable error, than to be a mere empty channel and passive instrument through which to pour any thing without the detective process of a mind able to discriminate, receive, or reject what is presented to it. Herein, let us remark, consists the superiority of Swedenborg. It cannot be said so emphatically, that his revelations were "by and through him." He had command of himself. Truths were *presented* to his mind, but they did not pass through it like water through a sieve. He was not so liable to be *assailed* by the spiritual world, and by the hosts of its indiscriminate inhabitants, for any thing they might choose to pass through him. He acknowledges, indeed, that he was beset by false and evil spirits who *tried* to deceive him, but, as a commander of himself, he resisted them. Whether he did or not, at all times, is another question. Suffice it to say, he was better prepared to. Mr. Davis, we believe, claims this state for himself now; that is, to have the use of his external senses at the same time

that he is in the spiritual. But certainly this was not the state from whence proceeded "Nature's Divine Revelations;" and as to his after publications, there is a very perceptible falling off from that condition which characterized him at the dictation of this remarkable book. There is, indeed, in his subsequent publications, a decided improvement in literary taste, in the mere rhetoric of the thing, but it is clear that he has *never* been in so high a state, as a whole, as when he was wrapped in the deathlike sleep of this first bold attempt at authorship.

Now, in the matter of personal character and state, which we have been so particular in, we do not refer to mere morals or religion; we have no aspersions of this kind to bring; we have altogether a broader and more comprehensive view of the case. We refer to those general degrees or planes in the whole intellectual and moral mind, which Swedenborg has so clearly and amply defined, and which, when brought to bear upon the case of Mr. Davis, throw an entirely different light upon the subject. We cannot confine ourselves here to precisely Swedenborg's terms and nice distinctions, for our aim is to reach the common mind, and to do a work for the multitude who read Davis, and have a little to do with natural psychology, and "Harmonial Philosophy," as it is called, and who are liable to be misled by the brilliant lights of a fatuous, purely natural character.

Shall we say, then, that Mr. Davis has *never* been elevated above what may be called the intellectual or purely natural plane? His system is one of pure, unmitigated Theism. We know this will sound strange in the ears of those who are still entranced with these same revelations, and who, of course, are in the same state. "What better," say they, "can you have, than purely natural? What is spiritual but natural, on a higher plane? What better than a pure, *philosophical Theism*?" There is, indeed, a passage in Davis's Revelations which recognizes the distinction of "natural, spiritual, celestial; super-natural, super-spiritual, super-celestial." (p. 667.) This is a description of the spheres of the heavens. But how much of this, we ask, is there in Mr. Davis's writings for the men of this world? What of natural, spiritual, celestial, for the practical states of our regeneration? Nay, is it not the boast of his whole writings throughout, and of all his followers, that Nature is our great guide, authority, proper state, and "superior condition"?

Now, let it not be understood that we recognize any thing that has *not* a philosophy, not a nature, not a law of its own. For there is a truth in the most material Pantheism. There is a higher truth in spiritual Pantheism. There is a still higher truth in the one Lord, omnipotent and personal, connected with Nature, not by continuous, but by discrete degrees, somewhat as the soul of man is connected with his body. Here I feel oppressed, not for myself, but for my readers. Who can realize, or know any thing properly of God and Nature, until they have come to understand Swedenborg's "Doctrine of the Lord?" We cannot go into an *exposé* of that doctrine here. It is not the design of this article, nor would it be consistent with its space, or its probable effects upon the readers it is designed to reach and influence. Let us say to all who may be awakened to a desire to know this sublime mystery — this "sum of all mystery and all simplicity," to peruse such

works as "Noble's Lectures," "De Charms's Sermons," "Bush's Letters to a Trinitarian," Hindmarsh's "Lamb Slain from the Foundation of the World," "A Seal upon the Lips of Trinitarians, Unitarians," &c., &c.

Until we meet on this foundation, we in vain try to understand each other fully, in this matter of God, Nature, Philosophical Theism, &c., &c.

Suffice it to say now, that the system of the universe, material and spiritual, is as harmonious as ever, and the Divine Being in it, and through it, and united with it, by a tie as intimate, and all-pervading, and philosophical, with this theory, as it ever can appear to be by any Harmonial Philosophy whatever. In addition to this, there is a God for the human soul, such only as man can love, in distinct personality and infinite perfections. Here is Theology and Philosophy too, hand in hand, head and heart, in true marriage and eternal union. Whereas, Mr. Davis's system is one of pure, unmitigated philosophical Theism. Its "Great Positive Mind" is a sorry substitute for the Lord in the heavens; cold as a winter's starlight, perfectly belonging to the mere intellectual plane from which it emanated. What if this intellectual conception is sometimes called the "Father," the "Everlasting Father," the "Universal Father"? Who can see it such? Who can have any affection for it? What is it but a stupendous concentration of magnetic and electric forces, of which *It* is an approach to a proper significative as *He*, and all the "*Mind*" of which smacks more of a galvanic battery than of the Divine Person, and of which it might be said that a man might almost as well try to love Electricity as *It*? Mr. Davis has a way of *centralizing* this "Great Positive Power," so as to present a more *distinct* God. His diagrams illustrate this. But what is there in the whole of it, like a man? So long as man sees himself, so long he will need a God-Man as distinct and personal as he is. And the mind never will be satisfied and fully provided for, till that stupendous and glorious truth dawns upon it, and its regenerating influences are felt in all the life of the soul. Love and Wisdom are personal qualities; and in vain do the bare words, without a correct form of thought, convey to us the centralized idea of that Glorious Person. There is more in one of Mr. Davis's *angels* than there is in all his God. For the idea of God is an idea of person, spirit, and quality, and not of space and time.

But man cannot live on the angels alone. And it is the great defect of Mr. Davis's system, that its theology, if it has any, is the universe of promiscuous spirits, whose God is nowhere to be found.

But, we say, in arriving at a better theory, let it not be supposed that we have renounced our Philosophy, in a single iota. And when we speak of mere nature, let it not be supposed that we do not recognize a law, and a unity, and a system, from the highest to the lowest of all Faith. But if, in our system of theology, we recognize, on the philosophical side of it, as rigid a unity as can possibly be conceived of, let it not be supposed that because of this, we have no higher plane to rest in than what may be termed mere nature, and mechanical law. In Mr. Davis's "Special Providences," he attempts to supply the natural want of the human soul, by presenting the *angels* as ministering to man. But is that enough? Does not God exercise as special a

will and influence as any angel? If He does not, then let us be consistent, and look to the angels rather than God. But the truth is, God has as special and distinct will and agency over human affairs, as any angel, and infinitely more. For the simple reason, because he is God, and can be seen as such, a truth which Mr. Davis has greatly overlooked. Can there be any greater evidence that the mind which has committed itself to such a system, is only on the plane of nature? Much, indeed, of natural-spiritual, but still what must be called nature only. It is, in fact, Mr. Davis's peculiar mission, to present spiritual truths on the lowest plane of nature. This is his work. And a most important work it is for this sensual and unbelieving age. He will lead thousands to a rejoicing faith in a distinct spiritual theory, who before were in the wilderness of doubt and unbelief; but he must not complain if some of them get beyond him, for that was the Lord's providence from the first.

To return: we say, in receiving a better theory of the Lord, nature, and man, let it not be supposed that we find it necessary to surrender one particle of our philosophy, or our faith in natural law. There is a Unity in the universe of affairs, after all. There is no vulgar miracle to mar the consistency of things. But there is such a *discreting* and *separating* of things, that, should we even grant Mr. Davis's theory of "Matter and Motion," or one primal Essence or Substance for all that exists, and not two, as Matter and Spirit, — should we even, I say, grant the position that all Substance differed only by degrees of refinement, thus, that spirit was matter, and matter was spirit, yet the Lord in the heavens would appear in all his distinct personal glory, as the only proper object of worship, and the "Great Positive Mind" be left far behind, as the conception of lowest, almost material, nature.

Let us look a little into this matter. We present, then, that Mr. Davis has not labored in vain. His great idea is, Unity and Harmony. His mind is disposed to generals. He abhors particulars, though at times he does go into them. Yet all his works show a most vague and indefinite generality which is frequently quite discouraging. He has not, evidently, an *ability* for such nice distinctions and minute analysis as belong to the correct philosopher. Yet even this cast of mind is attended with an advantage. If there is harmony and focus, it may preserve from entanglement in a multitude of detail, and present the general in altogether a more striking light. It cannot be denied, then, that for Harmony and Unity, to say nothing of the contradictions and monstrous errors that do appear, this book, considering the universal field it covers, stands unrivalled. We know of no one volume by any human author, which, in this respect, can compete with it. He begins with the Law of Association in the primal particles of matter, and carries it through worlds, systems, organisms, the spiritual spheres, and ultimately into human society. His cosmogony is a piece with his astronomy, his astronomy with his organology through all the kingdoms of nature, and this with his spiritual heavens and his proposed destiny for human society. It is one compacted, consistent system of pure, unmitigated Naturalism. But it is a most wordy, unclarified mass, particularly in his attempts to explain the beginning of things, in that boiling, heaving, indescribable, huge, and unmanageable *Univercalum*.

It is here that the attributes of his Deity begin to bubble up, rudely enough, out of this infinite mass of Matter and Motion. Sometimes it is Matter and Motion, sometimes Matter and Power; and you look in vain for any intelligible expression of a spiritual Deity till quite to the close of the work, where he speaks of the Divine Essence developing a Spiritual Sun, and that the Material Sun, and that the expanded Universe. But in all the work there is not any recognition, any idea, of a distinct personal God. This of course is a natural consequence, since he utterly denies the only source from which such a truth can come to the darkened understanding of man, in the Divine Humanity of God manifest.

But yet there is a truth in this rude conception of Matter and Motion. It is here that Mr. Davis has signaled himself by refining and spiritualizing on his natural plane. Considering how men's minds are bewildered — those, we mean, on a similar plane, and disposed to reason themselves into atheistic doubts — he has here shown the way clear out of all those difficulties which arise from speculations on matter and spirit. He has given us a materialism which is a spiritualism, and a spiritualism which is a materialism. He has not cut, but untied the Gordian Knot. What the author of the System of Nature, and Priestly, and others of that school, have failed to do, for the want of the sight of the spiritual eye, he has done, by filling up the gaps by them left open, and refining on their principles, till indeed he *has* presented us with quite a system of material spiritualism. Now, to the class of minds he writes for, this is invaluable. This is paving the way to more interior regions. But for the want of that admirable distinction of Swedenborg, between continuous and discrete degrees, he has left us, after all, with only a system of veriest naturalism, or at most, natural-spiritualism, without God, and only promiscuous spirits and angels to gratify the inmost desires of the soul.

We say, there is a great truth in this rude conception of Matter and Motion. Mr. Davis does not say, distinctly, that God is Matter and Motion, but his whole theory goes to recognize this one essential, eternal Substance, as comprehending God, angels, men, and all things. His "Great Positive Mind" is the highest, most interiorly organized *Motion* of that one eternal Substance. We say, this shadows forth a great truth. To separate Spirit and Matter so as to make two Essences, having no union or affinity any where, by any degrees, is to divide the Universe and cut off God from Nature. If there is *no* union, *no* affinity, no passing of one into the other, but they are two Essences not uniting any where, by *any* degree, then one cannot *act* upon the other. All action supposes substantial union. There must be a secret union, not a mere connection, some where, or else we cannot conceive of any force at all, of one upon the other. When the magnet attracts the needle, it *appears* as if there was no substantial union in the open space between them, but there is, or there could be no attraction. A perfect vacuum does not any where exist, but it *would* exist, if spirit and matter were not united by some kind of degrees of actual substance, by which, in the whole, all is one indivisible Unity.

This idea is no more opposed to the truth of distinct personal and spiritual agencies, and to all

the real distinctions commonly recognized between spirit and matter, God and Nature, than is the opposite theory of two utterly distinct Essences. It is not necessarily any more Pantheistic than Swedenborg's theology. But without the doctrine of discrete degrees it may run into it, and as Mr. Davis has left it, *is* it, in a very sublimated sense.

We must find this unity somewhere, or else, in our theology, be without a philosophy. And does not Swedenborg recognize it? He says, "The Lord created the universe and all things in it, by means of the sun (spiritual sun) which is the first proceeding of the Divine Love and the Divine Wisdom." (*D. L. & W.* 151.) There are two suns, the spiritual sun and the material sun, or the living sun and the dead sun, but "the dead sun was created by the living sun, from the Lord." (164.) From the one, are all things in the spiritual universe; from the other, all things in the natural universe.

Now, since the spiritual sun is the first proceeding from the Divine Love and the Divine Wisdom, it follows that the substance of that sun has and had a most intimate substantial union with the Divine Love and Wisdom. For that could not proceed from God, which was not at one with God. And as the Divine Being is Substance itself, what more do we want to establish the unity which we seek after?

All fear and trembling for the Divine Being comes from our notions of space and time. Separate these from our thoughts, and we may well say that Substance is one, and hence recognize what truth there is in Mr. Davis's theory of Matter and Motion.

But who does not see that this is a most low and natural conception? And it comes from not recognizing those discrete degrees which Swedenborg has so clearly elicited. Continuous degrees are such as may be seen in the shading off of one thing into different degrees of that same thing, as of light into less light, shadow, greater obscurity, &c.; or in the different degrees of density and rarity; or from grosser to finer; or from heat to cold; or from hard to soft. Discrete degrees are as in end, cause, and effect; or prior, posterior, and postreme; where one is not the other, does not run into the other by mere continuity, but is separated by a discrete or distinct degree. Creation goes on, not by continuous, but by discrete degrees; or by discrete-continuous, and not by simple continuous. "Causes do not produce effects by continuity, but discretely, for a cause is one thing, and an effect another."

For examples of discrete degrees, it may be said that earth, water, and atmosphere; or mineral, vegetable, and animal, are separated by such degrees. They do not run, one into the other, by continuity, as heat and cold, dense and rare; for one is not the other. So of the natural, spiritual, and celestial. They do not run, one into the other, as wisdom into ignorance, or light into shade, but are separated by discrete degrees. So are the interiors of men's minds distinguished, not by continuous, but by discrete degrees. There may be all degrees of continuity, from the lowest to the highest natural, or from the lowest to the highest spiritual, or from the lowest to the highest celestial. But to pass from the natural to the spiritual, or from the spiritual to the celestial, is to pass by a different process, for the one is not by simple continuity the other.

Mr. Davis has indeed recognized three different degrees in nature and man, but rather by continuity than discretion. He has not entered into the proper discriminations of this matter. To be sure, discrete-continuous is continuous in one sense, but it is not the merging of matters into that indistinguishable Nature which so characterizes Mr. Davis's book. Still, he must be credited for what he has done; and in his Matter and Motion, and Great Positive Mind, he has presented the highest natural truth. His book contains the best system of natural theology extant, because it embodies the spiritual. But when you have said that, you have said, in general, all. The Great Positive Mind is a conception purely intellectual. It is true, as far as it goes. When he comes to speak of "Love, Will, and Wisdom," this is only the Love, Will, and Wisdom of the Great Positive Mind. The terms are more endearing, but throughout the whole, one feels the cold, electric chill of the staid and mechanical universe, the only relief of which is in the spiritual spheres of the angels. This, after all, is the great attracting feature of Mr. Davis's book. He has appealed to the natural mind, with a power, to such as are ample enough to receive him, which is uplifting and glorious. This he has accomplished by that very pertinacity with which he has cleaved to Nature, making those feel who before had no conceptions of the nearness and connection of the spiritual world with the natural, the veritable truth of so wondrous a reality. We question whether ever the thing will be so well done again. Sure we are, it never has been so well done; for while Swedenborg occupied a much higher plane, and is to him as an ocean to swim in, yet, he is so voluminous, vast, minute, and at the first, inaccessible; and he requires so much of moral and religious preparation to receive and understand him in full, that the purely natural and intellectual mind cannot acquire from him, what is here presented in brief and in system.

Thus do we view Mr. Davis's book as a pioneer and a leader to the more profound and spiritual, and theological and philosophical system, of which Swedenborg is the revelator and founder. We would not have it understood that we consider Swedenborg without his errors, some of which may have come from his translators, but of the two, alas! there is almost no comparison, except in the nature of the subjects they treat upon, their equally unusual way of receiving their knowledge, and several remarkable coincidences between them.

It ought to be remarked, however, that so far as Davis is understandable, he is so in himself mainly, without the assistance of those expounders and collateral works, by which Swedenborg is made so much more appreciable in his rationale and philosophy. Swedenborg occupied the spiritual plane almost exclusively. He gives forth his inspirations and his wise sayings, for the most part, just as they were presented to his intuitions and insight, without that rationalizing process by which they are adapted to those who want a formal reason for every thing that is in them. And he deals in truths so high, and out of the reach of the natural understanding, that there is a large work left to do by his receivers and expounders, to adapt them to the more ordinary level of the human intellect. And it is in these collateral works that we find this highest wisdom simplified and systematized. So that, in

them and in Swedenborg, we find indeed almost every thing, besides infinitely more, that Davis has said, better put, and as plainly to the reason.

We feel an oppression here. We are aware that those who are following Davis so exclusively, and thinking him *the* light of the world, in spiritual subjects and the philosophy of the universe, are not at all aware of the infinite ocean of similar and vastly higher truths, even in what are called the "collateral" works, by the receivers and expounders of Swedenborg. Such works as "Des Guay's True System of Religious Philosophy, in Letters to a Man of the World," "Noble's Appeal," "Clissold's Letters," &c., &c., which, to those who are discouraged from what appears to be the inaccessible and perplexing entanglements of Swedenborg, present a philosophy plain and appreciable, and every way worthy of the most expansive and harmonious minds. We cannot too strongly recommend these works as an appropriate introduction to the works of Swedenborg. We say, get them, all of you.

Davis needs no such expounders, for the simple reason that he is already on a level with the ordinary, every-day intellect, only higher up, on the same plane. Such is the clairvoyant state. Such, however, is not the truly spiritual state. Both are spiritual, inasmuch as spiritual or interior powers are requisite, but how infinitely exalted is one plane above the other! Be it known that there is a great difference between the opening of the *spiritual sight*, and the opening of the *spiritual degree of the mind*. Every one, simple and wise, evil and good, comes into *spiritual sight* as soon as he is out of the body: this, as before said, is synonymous with clairvoyance. It may happen in this world, with as little preparation of moral or intellectual training. It is a mere *psychological* state. It may happen by an accident, or bodily injury. Indeed, we have heard Mr. Davis say, that being run over by a cart-wheel in his youth, by which he was compelled to live on the simplest diet for some two years, no doubt contributed to this remarkable development of his spiritual powers. But it is a very different thing to attain, by severe discipline, by intellectual, moral, and religious culture, to a state of regeneration and heavenly vision. There is then insight into the deeper economy of God's moral and spiritual government. No mere magnetism, or powers developed by magnetism, can apply here. The spirit of God, inwrought into the whole regenerate man, sanctifying and illuminating the well-instructed soul, at the same time with the orderly opening of the spiritual vision; such it is which gives superior enlightenment, and is competent to declare to us heavenly and divine truths.

We cannot resist, here, some quotation from Swedenborg, with regard to these distinct degrees or planes in the mind.

"When a man is born, he first comes into the natural degree, and this increases in him by continuity, according to his knowledge and the understanding he acquires by it, to the highest point of understanding called *rationality*. Nevertheless the second, or spiritual degree, is not hereby opened. This degree is opened by the love of uses, derived from intellectual things, that is, by the spiritual love of uses, which is love towards the neighbor. This degree likewise may increase by degrees of continuity to its summit, and it increases by the knowledges of truth and good, or

by spiritual truths. Nevertheless, the third or celestial degree is not opened by these, but by the celestial love of use, which is love towards the Lord; and love towards the Lord is nothing else than committing to life the commandments of the Word; of which the sum is, to flee from evils because they are infernal and diabolical, and to do goods because they are heavenly and divine. These three degrees are thus successively opened in man.

"So long as a man is living in the world, he knows nothing of the opening of these degrees in him, because he is then in the natural or ultimate degree, and thinks, wills, speaks, and acts from it; and the spiritual degree, which is interior, does not communicate with the natural degree by continuity, but by correspondences, and communication by correspondence is not felt. — Since these degrees are successively opened according to a man's life, it follows, that the two superior degrees may be not opened, and that man then continues in the natural or ultimate degree. It is also known in the world, that there is both a natural and a spiritual, or an external and an internal man; but it is not known that the natural man becomes spiritual by the opening of any superior degree in him." (*D. L. & W.* 237, 238, 248.)

This is sufficient to show that a man who could write so, had a higher idea of the means of spiritual knowledge than mere clairvoyance, or the opening of the spiritual sight, or the mere psychological elevation of the whole man.

Now, it is for the want of what is included in the above remarks concerning degrees, that Mr. Davis has given us nothing but an improvement of Pantheism. He has systematized and naturalized the spiritual universe. His God can only be best represented by a diagram. He is the inner circle or sphere. He is the Great Spiritual Sun. Or rather, "the Great Centre and Spiritual Sun is the habitation and throne of the Divine Mind, the Great Positive, Central Power of the Universe, and of all eternal movement." (p. 674.)

These expressions, we repeat, are very good as far as they go; they are absolutely true. And there is a truth in Pantheism. There is and must be an inevitable philosophy in all our theology, else we *have* no theology. Mr. Davis may certainly lay claim to having produced the very best system of pantheistic theology. And that is no light praise. His six blazing circles of suns, planets, and cometary suns; and his five spiritual spheres of immortalized humanity, sensible, appreciable, beatified angels and spirits; and his seventh sphere, or Great Spiritual Sun, "the diverging or radiating Sphere or Atmosphere of the Great Eternal Cause — the *aroma* — garment, and perfect radiation of the more interior Essence, the Divine, Creative Soul," (p. 639.) is certainly a conception of ineffable grandeur and beauty. In condemning his errors, we feel not the least disposition to withhold praise where praise is due.

We have here the more natural part of Swedenborg's theology. Swedenborg says, "The Lord created the universe and all things in it by means of the sun, which is the first proceeding of the Divine Love and the Divine Wisdom. There are two suns, by which all things were created from the Lord, the sun of the spiritual world and the sun of the natural world: all things were created from the Lord by the sun of the spiritual world. The sun of the natural

world is pure fire, the sun of the spiritual world is pure love, or fire containing divine life." (*D. L. & W.* 151, 153, 157. — *T. C. R.* 75.)

But the difference between Mr. Davis and Swedenborg is, that the former is in natural light, and the latter is in spiritual light. The one has given us theology without Christianity; the other, theology with Christianity. The God of the one is only the great, indistinct, unmanifested, and to our conceptions, impersonal Divine Mind; the God of the other is graciously and gloriously manifested to us in the form of the Divine Humanity. The Lord Jesus Christ is no geometrical conception which requires illustration by a diagram; He is the personal manifestation of the Divine Eternal Essence, without which, we in vain seek satisfaction in the inmosts of our nature, either in the head or in the heart.

That Mr. Davis should not have been able to have seen this glorious truth, is no more to be wondered at than that the mere sight of the external eye cannot see into the moral regions of the mind. He could not see even the *rationale* — the philosophy of it, because even his intellect was not sufficiently elevated and centred in the Divine. Be it known, that until we rid ourselves of all notions of space and time, we may talk about God forever; we do not begin to get the most essential ideas of His infinity, omnipresence, omnipotence, and omniscience. But this is a state of mind which Mr. Davis has never attained to. The Divine, says Swedenborg, is in all space without space, and in all time without time. It is exceedingly difficult for the natural mind to make even an approach to the comprehension of this. And yet any one may, if he will only think how completely both space and time are annihilated when he is walking, and thinking intensely of some subject. The space he has gone over he has had no thought of, neither has he of the time consumed. Both are diminished in proportion to the state of the mind. Hence it is evident, even to the natural mind, how space and time, to the spirit, are not, but instead thereof, states and their changes. If this cannot be *fully* and *totally* admitted, then we say, admit it as much as you can. Every one must see the principle. And it will appear more full and total, in proportion as we rise in the spiritual state throughout eternity. And it is a principle which applies most effectually to the idea of God. "The angelic life is such," says Swedenborg, "which is of all lives the wisest and happiest."

It is at once seen, that man, being finite, can have no idea of the infinite, omnipresent, omnipotent, and omniscient, only a finite one. Therefore, if there is no manifested God accommodated to human capacities, there is no God at all, in the sense of Person, that any one can rationally believe in. If God is not a Person, he is not God at all; and if he is a Person, then it is utter folly to talk about his impersonality. Such, however, is the fashionable theology of the "transcendentalism" of these times. Let us say here distinctly, to the capacity of a child, that God is either a Person or not a Person. If he is *not* a Person, he is not God; if he *is* a Person, he *has no impersonality*.

It is not, indeed, that we are to look to or worship the *Person*, but the *qualities* in that Person. In consideration, therefore, of the great antipathy of some, to the personality of the Divine Being, who would, as they say, become more spiritual in

worshipping a diffused Essence — Goodness and Truth every where through all Nature — immersing themselves thus in the "*impersonality*" of God, we would say that, although the mere Person is not to be worshipped, but the qualities in that Person, yet it is absolutely necessary to recognize a Person in which these qualities must reside. For, Love and Wisdom, Goodness and Truth, are personal qualities, and cannot exist without a Person. To deny the Person is to deny the whole. But when the Person is recognized, as the subject and ground of these qualities, then, and then only, while we think of that, are we able to worship Goodness and Truth every where. We might as well say that we would reverence the good and truth of man without his person, as to say such a thing of God. The fact is, there is neither God nor man without as distinct personality to each. And as we reverence not the person of man, but the goodness and truth *in* that person, so also of the Divine Being.

Now, where is that Person? Does natural theology reveal him? does Pantheism? does Mr. Davis? Mr. Davis comes the nearest to it of any man who ever wrote, except Swedenborg. We speak now of the *One* person, not three, as in common Trinitarianism. And we are speaking too of the mere intellectual conception. We say, even with the theory of one only eternal Substance, from which all things are, in variety and form, and not two, as Matter and Spirit, Mr. Davis has, second best, solved the problem, in his Great Central Sphere, or Mind. But Mr. Davis, after all, finds a *diagram* necessary to show forth his truth to best advantage. What better evidence have we that this conception is purely intellectual, natural, and not suited to the inmost of man's essential nature? It smacks of geometry and mechanics. It is philosophy; it is not theology. Or, it is theological philosophy, not philosophical theology.

How sublimely, and yet how simply, has Swedenborg set forth this first and greatest of truths! And yet, it is a theology as completely philosophical, as susceptible of demonstration, as any possible conception of God can be. It is not thought so, because of the state of the mind of those who cannot yet receive it. It involves no more miracle, in the vulgar sense of violation or departure from primordial law, than the creation of the first man. And its *moral* effects — its satisfactions of the wants of the human soul — its appeal to the affections — its regenerating influences — its beauty and grandeur in all its bearings and connections in the infinite system of the spiritual Universe — what pen can portray them! That God the Father should so manifest himself — should assume form and humanity, so that that mysterious personage whom the world has ever venerated — of whom a thousand contradictory things have been said — proof enough of his unaccountable difference from all other men — should at last turn out to be no other than God himself, making His advent in a form and nature accommodated to mortals, and at the right time, and without departing from the laws of His established Universe, is a truth so unutterable and precious, that all language bends and trembles under it in its own weakness. And yet what is this? What is a personal God, that man can appreciate and intelligibly love and adore, compared with the infinite uses of this Divine Humanity in the regeneration and salvation of men? What

is the philosophy to the theology? What is the head to the heart?

Now, if Mr. Davis has done any thing, he has told us *what* is God: if Swedenborg has done any thing, he has told us *who* is God. And inasmuch as space and time have nothing to do with our conceptions of this subject, but only essence and quality, who does not see that infinity, omnipresence, omnipotence, and omniscience; or to speak more briefly, Love, Will, and Wisdom, are more fully conceived of in the Lord God the Savior, than in the utmost expansion of the mind over the material and spiritual Universe? What Centre of the Universe can compare to a manifested Person? What is the Great Positive Mind to the Man Christ Jesus? What is an Essence, an Eternal Cause, within a Spiritual Sun, to this Divine God-Man? In short, what is "harmonial philosophy" to the sublime foundations of the New Church theology? Let it ever be understood, in reference to all difficulties that arise from thoughts of infinity, that all our ideas are necessarily finite because we are finite; that, therefore, we gain nothing by expanding into the infinite, but the greater the expansion the more is the loss of all distinctness in our ideas. And we are finited, after all, and have a finite God. Space, quantity, are not appropriated to God, but quality, person, and character. Therefore, in looking to the Divine Humanity, we gain every thing and lose nothing. Here only is the Divine Person.

With these reflections, what can exceed the wisdom of this extract from Swedenborg?

"The reason why this New Church is the crown of all the churches that have hitherto been in the world, is, because it will worship one *visible God*, in whom is the *invisible God*, as the soul is in the body. That thus and no otherwise there can be conjunction of God with man, is because man is natural, and thence thinks naturally; and the conjunction must be in his thought, and thus in the affection of his love, and this is effected when man thinks of God as Man. Conjunction with an *invisible God* is like conjunction of the sight of the eye with the expanse of the universe, of which it sees no end; and also like sight in the middle of the ocean, which falls into the air and into the sea, and perishes; but conjunction with a *visible God* is like the sight of a man, in the air or in the sea, spreading out his hands and inviting to his arms; for all conjunction of God with man must also be a reciprocal one of man with God, and this other reciprocal cannot be given, except with a visible God." (T. C. R. 787.)

The idea is, more plainly, that man must see God, with the eye of the mind, as distinctly a Man, as God sees man, else there is no conjunction. And how reasonable and simple this is! Who can love his lover until he sees him?

But this high element of love to God does not enter into Mr. Davis's book, nor any of his works. There is brotherly love, but as the Father is not distinctly recognized, it is no part of his mission to inculcate that high-toned filial piety which is the root and foundation of it.

We might protract these remarks to a much greater length, but neither the subject nor the space admits of it.

Let us say, in concluding this part, that those who really wish and love the stern, unitary, philosophical idea of Mr. Davis's theory, such as grows so inevitably out of the one eternal Sub-

stance, can find it in Swedenbor., without that pantheistic idea which so characterizes the former. We are not aware that Swedenborg any where asserts the absolute, essential, total distinction between Matter and Spirit, such as we have alluded to, although he may seem to imply it; but he does assert the one only eternal Substance. This is manifest from the following: that "the universe is not created from nothing, but out of a substance which is substance in itself; and as God alone is substance in itself, it is evident that the existence of things is from no other source. — The Divine Love and the Divine Wisdom are a real and actual substance and a form. — The spiritual sun is the *first* proceeding from the Divine Love and the Divine Wisdom; the natural sun is from the spiritual sun; and the atmospheres, in both the spiritual and natural worlds, from these suns, decrease in activity and expansion, and in descending, become continually more compressed and inert, and at length in ultimates *so* compressed and inert, that they are no longer atmospheres, but substances at rest, and in the natural world fixed, *like those on the earth which are called matter*. Those who do not conceive the creation of the universe and all things therein, by continual mediations from the First, (which is God-Man) cannot but build unconnected hypothesis disjointed from their causes, which, when examined by a mind that looks interiorly into things, appear not like houses, but like heaps of rubbish." (D. L. & W. 40, 151, 157, 283, 300, 302, 303.)

From this it is most conclusive and clear, that, whether Swedenborg asserted, or not, the absolute, essential, total distinction between matter and spirit, as before alluded to, he does assert the one only eternal Substance. But this is not in the objects of creation by *continuous* degrees, but by discrete-continuous. Hence it is that "in the substances and matters of which earths consist, there is nothing of the Divine *in itself*; but that still they are *from* the Divine in itself; they are deprived of all that is divine in itself, being the ends and terminations of the atmospheres, whose heat has ended in cold, their light in darkness, and their activity in inertness; but still they have brought with them, by continuation from the substance of the spiritual sun, that which was there from the Divine." (D. L. & W. 305.)

It is thus that Pantheism is completely avoided, and yet there is a substantial connection of God with the Universe. "If in created things there were any thing of *esse* (or life, or being) in itself, that would be *continuous* from God, and what is continuous from God is God." But by the discrete process, God is, and Nature is from Him, and yet nothing of Nature is God, any more than a mineral is a vegetable, or a vegetable an animal. Yet, however, it is true, that "the created universe, viewed from a principle of order, is so full of wisdom grounded in love, that it may be said that all things in the complex are wisdom itself. The Universe in its greatest and smallest parts, as well as in its first and ultimate principles, is so full of divine love and divine wisdom, that it may be said to be divine love and divine wisdom in an image. For nothing whatever in the created universe is a substance and form in itself." (D. L. & W. 29, 52.)

If there be any who do not admit the conclusion which we draw from Swedenborg's writings, concerning matter and spirit, though we know not

how the real truth could be expressed any plainer; and if they fear this conclusion, lest it should, after all, confound God with Nature, and not present us with that distinct, full conception of an infinite Spirit which we should otherwise have, we observe, that these fears are entirely groundless, because *all* our ideas of God are necessarily finite. We cannot have a distinction, certainly, where there is none, for the sake of a theory; the confounding of God with Nature has been shown to be not possible, by the discretion of all things in the universe; and as to the infinity, this is not an idea of space, and there is as much of God, spiritually, in this conception, as there can possibly be in any. Yea, there is the absolute Divine Person, separated from all the works of the creation, as much as a man is separated from his houses, buildings, and all the works of his hands. We must not, we repeat, think of God, with regard to space and time. It is only this naturalism in our thinking, which causes the supposed difficulty to arise in our minds. But Substance, most primarily, must be one, to avoid the still greater difficulty of two eternal substances, or else of creating matter out of nothing. Matter is discreted from the Divine Being, who, still, is all in all. Or, as Swedenborg has it, "created in God from God."

Now then, we say, that those who really wish and love the stern, unitary, philosophical idea of Mr. Davis's theory, such as grows so inevitably out of the one eternal Substance, can find it in Swedenborg, without that pantheistic idea which so characterizes the former. It is there, but he does not so grossly state it, because, in treating so high a subject, the tendency of his mind was to a pure theology, rather than a mere philosophy. It is imbedded, firmly enough, in the pages of Swedenborg, and can be evolved from them as a purely intellectual conception. But what is the use of it? It is of use only to those who are so determinedly natural, that they can believe nothing unless it is demonstrated to them by the pure, unevanescent, intellectual process. It is of use to Atheists, and to those who have reasoned themselves into doubts by speculations on Matter and Spirit. To all such, Mr. Davis's theory of Matter and Motion, or of spirit differing from matter only by degrees of refinement, is indeed of essential service. His Great Positive Mind, then, is a true conception. True as far as it goes. He found it necessary to find, most particularly, a God in Nature, not separated from Nature, not one of two essential Substances, to gratify his own mind, on that plane, and he has doubtless been used as an instrument to supply the wants of thousands, who, without this bald, continuous theory of Matter and Motion, would have never ascended to any comforting idea of God at all. Let it not be said that Mr. Davis has wrought to no purpose, for here is a purpose, and a philosophy, and a consistent unity. But, failing to discriminate in the matter of discrete degrees, his is the highest, and best, and most spiritual system of Pantheism; and Swedenborg alone has given us a theology indeed. Although the strict, unitary germ is in it, yet, we say, he did not so grossly state it, for he did not find it necessary. He stood upon a higher plane. He dispensed with it for two reasons. His doctrine of discrete degrees, and his doctrine of the Divine Humanity, were both presented in a high and glorious system, which is as much of a theology as it is a philosophy, and as

much of a philosophy as it is a theology. Such cannot be said of "*Nature's Divine Revelations*"

Yes, even the Doctrine of the Lord, to those who *will* have it in a purely intellectual, philosophical form, and will not have it in any other form, may have it from Swedenborg in this form. And as we write for such as may, one day, pass from Davis to Swedenborg, we say these things more particularly. There is your one eternal Substance, there are your laws of the Universe, and there is no more miracle in the so-called miraculous conception of Christ, than in the production of the first man. As the first vegetable had no vegetable father, but in due course of time, the Divine Spirit, in the nature of unmanifested vegetable life, took form in the highest receptacle of the mineral kingdom, and a vegetable-mineral was born; and as the first animal had no animal father, but the Divine Spirit, in the nature of unmanifested animal life, took form in the highest receptacle of the vegetable kingdom, and an animal-vegetable was born; so, in due course of time, the eternal cycle came round, and, without a human father, the Divine unmanifested Spirit, Divine Love itself, took form in the highest of the human kingdom, the one properly-constituted Virgin Mother, and a God-Man was born.

Do you say that in the mineral, vegetable, and animal kingdoms, the one was developed from the other? We say it is no such thing. No mineral ever produced a vegetable; no vegetable ever produced an animal. Without the higher Divine Substance operating *with* the lower natural, creation never went on. To be sure, there is progress, and development; but no such thing as a mineral developing into a vegetable, or a vegetable into an animal. The forms improve, the species and the kingdoms ascend, but not without those spiritual causes, or that spiritual Cause, which is first and last, and Life and Being in itself.

So, at last, was Christ born. God was his Father, and Mary was his mother, and thus was God manifest in the flesh.

But this is only the visible beginning of this great mystery of godliness. Why philosophize? Why intellectualize? Alas! that there were not so much need for it. When the intellect becomes more spiritual, and the affections predominate with it—when Truth is seen from Good, and Good from Truth, then the world will not require this hard, severe, intellectual reasoning. Till then, we must have patience with fallen man.

Having said thus much of the most important principles of Mr. Davis's book, we may now pass, more briefly, to some remaining considerations.

And first, let us notice his grand mistake about the Bible. We allude to the *interior sense* of the Word. This, singularly enough, Mr. Davis both admits and denies. For instance, on pages 348, 349, he says,—

"The original description of the flood is, however, an *entire spiritual correspondence*—representing in an imperfect manner this great catastrophe, which was the basis of the whole illustration. The exact correspondence will be discovered and related hereafter; but it is well to mention that it was by this volcanic occurrence and this great inundation, that the correspondence was suggested, having an *internal meaning*; for it is impossible for the account to have a *literal signification*. I am impressed that the internal

meaning of *many* sayings that were apparently literal, has not as yet been properly and generally understood by mankind, notwithstanding their true meaning was understood by those who wrote them, and has since been unfolded to the world by an expanded and suitable intellect."

Here is a plain recognition of the interior sense of at least *many* passages of the Scriptures, and a credit to Swedenborg for unfolding it.

On pages 403, 404, he turns about and says — "It is not true that he (Swedenborg), with all his enlightenment, unfolded an interior truth as expressed in these primitive sayings. Instead of this, he unfolded a stupendous correspondence, not from their interior, but from their external suggestions. The external of the written word, when viewed by a purely *spiritually*-exalted intellect, shows not the least indication of a *spiritual* signification."

Again, on page 449, he says — "Swedenborg's writings do not unfold a germ of spiritual truth in those primitive pages, because it is impossible for them to contain such, inasmuch as they are only historical accounts, and not spiritual revelations."

Again, page 588 — "I am unable to discover any such interior meaning in *any portion* of the contents of the Word, as he represents."

What a mass of contradiction! Now how does Davis attempt to explain all these denials of Swedenborg's theory of the interior sense? Simply thus:—

"I am impressed to say that if, instead of conveying the idea that he unfolded the spiritual and interior teachings of the *Bible*, he had said that he unfolded the spiritual and interior teachings of *Nature*, the world would sooner have approached his sphere of reason and knowledge." (p. 588.)

There is a truth in this. But what is the truth? Of course it is true that Nature is full of interior meaning; and inasmuch as every object in Nature has been produced by a spiritual cause, it follows that there is not a single least thing in Nature, but has its correspondential interior meaning. Hence it is more than a mere figure of speech, to say of light, that it corresponds to truth; of heat, that it corresponds to love; of darkness, that it corresponds to error and falsity; of cold, that it corresponds to the absence of love; of birds in general, that they correspond to thoughts; of beasts, that they correspond to the affections; of doves, lambs, wolves, tigers, horses, snakes, fishes, &c., that they correspond to certain qualities of love, innocence, destructiveness, power, sensuality, &c. These material and external existences have been produced by those spiritual causes which in quality correspond to them. Material light is the effect of spiritual light; material heat the effect of spiritual heat, or love; and so the qualities of all animals and objects in Nature correspond to, because they are the effects of, those spiritual causes which have produced them. This method of correspondential speech, then, is not mere figure, but founded strictly in *Nature*.

Thus, Nature is full of interior, spiritual meaning. But who does not see that if a knowledge of these correspondences is imparted to the human mind, whether by ordinary or extraordinary inspiration, a book could be written perfectly in accordance with it, which should also be full of interior spiritual meaning? But Mr. Davis says, "If Swedenborg had said that he unfolded the

spiritual and interior teachings of *Nature*, instead of the *Bible*, the world would sooner have approached his sphere of reason and knowledge!" But what is all this? If Nature has an interior meaning, and a book is written in accordance with it, has not the book an interior meaning too? Grant that the *original* is in Nature, and that the book, or rather, the correspondences in the book, are only a copy or transcript from Nature. What then? Does this take out the interior meaning from the book? A dove in Nature corresponds to love, or a thought of love. This, Mr. Davis says, is the true interior teaching. But when we write dove, with that knowledge, and that meaning, is not the same interior teaching there?

Now, this is what Swedenborg did. He unfolded the interior teachings of the *Bible*, Mr. Davis to the contrary notwithstanding. And it is no wonder, with such a view of the matter, that Davis both affirms and denies the interior sense, but denies most impotently. For if there is a real, interior, spiritual signification in all and every least part of Nature, yea, and in every work of man's hands, and in all his history, then, by the knowledge thereof communicated to the human mind, a Book could be written like the *Bible*, containing on its surface quite a common appearance of natural events and images, yet within, as rich a treasure of spiritual teaching, and of the same nature, as that which is inmost in the mighty universe of creation and history.

What a blundering evasion is this of the interior sense of the Word! Quite worthy of clairvoyance, and of the state of the mind which is only elevated by it. Indeed, the Lord's history took place before it was recorded in the New Testament. Is the mighty truth of that interior, then, destroyed or any ways weakened, by being committed to a truly correspondential writing? Nay, could not the truth be proclaimed even before the event, by the wisdom of that *Word* which is a transcript of the Divine Mind?

But we are tired of these sophistries. We have exhibited the principle; it is not our design to speak particularly of the whole *Bible*; enough is shown to convict Davis both of contradiction and of blunder; and to vindicate Swedenborg's general claim to a true unfolding of the interior sense of the Word.

We should not, however, by any means, lose sight of that interior sense which is, equally, and of the same nature, in all objects of Nature, in all books, in all productions, all buildings, all the history and doings of man. When we say equally, we mean not equal in degree, but only in proportion to the importance of their nature. In other words, not equal in absolute, but in proportionate degree. For instance, there is as much interior meaning, and of a truly spiritual character, in a steam engine, or the electric telegraph, as there is in the ark and tabernacle of the Jews. They differ indeed in the importance of their natures, or in the subjects to which they apply, as that one applies to the secular convenience of men in civilized society, and the other to the eternal verities of heaven, the church, and the Lord. But yet, to those who know how to interpret and unfold the interior meaning of the former, how much do they contain! Fire and water, steam and iron, force and motion, the electric fluid, the annihilation of space and time — what a striking and correspondential representation of the union of goodness and truth, to accomplish

the changes of state, and unite us in truly spiritual communication, in these approaching millennial days! As much might be said, going into all the particulars, of the steam engine and electric telegraph, as of the ark and tabernacle. And what greater significancy is there in the gopher and shittim-wood, than in the branch mahogany, or curly maple? "What have I to do," (says Emerson), "with the shittim and the gopher-wood? give me the hickory and the sassafras." Yes, yes, let us take notice of all this, but let us never forget that while the Lord is in all and through all, He is, with a sense and power that no mere worldly thing can represent, in His especial Word, which treats almost exclusively of the Lord, the church, and things thereto pertaining.

We say, the *Lord* is in this all of things. He is there with a threefold sense, as in the Word of Scripture. So let it not be said merely, that the Scriptures were dictated by His Spirit, so that He is there, and no where else in Nature, in the doings, and universal history of men, in the *same proportionate* degree. Is not the Lord in all modern discoveries, as in the passage of the Israelites out of Egypt? But let the difference be made in the *subject*, the *mighty speciality*, and the *intentional* correspondential sense with which the authors and subjects of the sacred history wrote and spake of these eternal and infinite themes.

And yet it is true that these writers did not always know the full meaning of their utterance. But the Lord knew. So also, the enactors of human history, the conductors of armies, the governors of states, the writers of books, the inventors of arts, do not always know the deep interior meaning of their part in the great whole of the world. But the Lord knows. Here again, the comparison holds.

But we trust we have said enough. It is most manifest, that although the all of things is full of systematic, threefold, interior meaning, yet this does not in the least diminish the importance of that Word which is emphatically the Eternal Wisdom of the Lord, wherein *He* is, by the special influx of his Person, full of sacred and eternal verities.

To return, let us now notice how Davis further speaks of the general character of the Bible. Quite of a piece with his blundering denial, and yet assertion, of the interior sense, is his estimate of the Bible as a whole.

On page 559, he says, — "Thus the Primitive History is useful as a history of mythology, ancient theology, false and imaginary deities, as containing accounts of wars, pestilences, persecutions, desolations of cities, false prophesyings, long and tedious expeditions, most unjust assassinations, murders, adulteries, abominations, trials, afflictions, imagination, phantasm, rebellion; as presenting information concerning oriental customs, expressions, ordinances, prejudices, religious wars, martyrdoms, and all kinds of injustice, immorality, and unrighteousness. Viewed in the light of a *history*, I say, its writers should be respected, and its contents preserved. But as a *theological* book, it *should not be read*; for it contains no absolute doctrine, and all those doctrines which are supposed to be taught therein, are merely the false interpretations given it by various commentators in all ages, since the book was compiled for the exclusive use of the adherents of Catholicism."

Quite a clean sweep! The "abnormal predicament" of Mr. Davis could not find it even in the generality of things, to throw in a few such descriptive phrases as the Eternal God, the Everlasting Father, glory, beauty, wonder, devotion, piety, trust, purity, undying affection, immortal faith, unmatched commandments. But what is the use of arguing? A little before, his laudations of the beauties and glories of Isaiah, David, &c., are quite an offset to this miserably one-sided tirade against the Holy Scriptures. As a *history*, he says, it should be respected; but as a *theological* book, it should not be read. Perhaps if Mr. Davis had had the *spiritual degree* of his *mind* opened, instead of mere *clairvoyant* perception, he would have recognized something more significant even in those seeming worst parts of what he stigmatizes as mere history. He says himself, of "the original description of the flood," that it is "*an entire spiritual correspondence*." Also, of "*many sayings that are apparently literal*," that "*their internal meaning has been unfolded to the world, by an expanded and suitable intellect*." (pp. 348. 349.) Pity he had not profited by this intellect, before he set out on his clairvoyant excursion. He also says — "The terms 'image and likeness' have suggested to a most exalted intellect, a conception in which, after spiritual research and investigation, he became confirmed; and the general features of his impressions were correct. This will appear as I proceed to a comprehension of the spiritual spheres, from which, we are deeply impressed, flowed high and truthful impressions into the expanded internal of this Swedish philosopher." (p. 403.) Also, on pages 322, 329, 332, 333, 335, Davis himself attempts to give us the interior, correspondential meaning of the Garden of Eden, Adam and Eve, the fig-leaf apron, Cain and Abel, the land of Nod, the rivers, &c. Whether true or false, it matters not to the question of the interior sense. And yet he says — "Swedenborg's writings do not unfold a germ of spiritual truth in those primitive pages, because it is impossible for them to contain such, inasmuch as they are *only* historical accounts!" And again — "I am unable to discover any such interior meaning in *any portion* of the contents of the Word, as he represents!" (449, 588.)

Further, he says, "the Bible does not present one proper conception of the constitution, character, greatness, omnipotence, and majesty of the Divine Mind! — Nor does it teach that holy virtue, morality, and refinement, which should receive the name of religion!" (p. 558.)

Now again, on page 725, he says — "Nothing is contained in these manuscripts" (the Bible) "but what is of the *highest importance to the human race!*"

Does it not, now, become quite a question, whose revelations these are? Whether they are not, really, by and through Andrew Jackson Davis, as they purport to be? And what through him? Has not Swedenborg fully answered, by all he has said of the influx of false and deceptive spirits? Add to this, the natural state of the man, his magnetizer, and others surrounding, and what have we, but a massive volume of most important truth, some very truthful and beautiful revelations from the spiritual spheres, mixed with the falsity, error, and contradiction of spirits in the body and out of the body?

Nothing can be more significant, in such a

consideration, than Swedenborg's account of the influx and subtle insinuations of false and deceptive spirits. Take the following from the *Spiritual Diary*:—

"*How interior evil Spirits flow in.*—The deceitful spirits who are above the head have flowed in for a considerable time, and in some cases with so much subtlety that I knew not that it proceeded from them. For some time past a more manifest reflection has been given me, and today a clearer still, so that I could observe how they flow into the subtle thought of man, which influx is such that man could never perceive the source of it. From close observation granted me by the Lord, I perceived this so manifestly as to notice each one of their common influxes, and if that close observation had not been granted, I should by no means have perceived whence the influx flowed, still less that it was from those above the head, but should have taken it to be in myself and from myself, as other men think and even believe. But that it is from spirits I am now able to know more distinctly than ever before. When they perceived that I was reflecting upon their influx, they became highly indignant, and wished, as they said, to withdraw, but they knew not whither.

"The things which flowed from them were contrary to the Lord, and contrary to whatever was of faith. They were exceedingly complaisant to every cupidity that was given, and when they could hold men in any evil cupidity, they were then in their life and delight, as was also said to them. In such cases they suppose themselves to live as the man, for they then appropriate his life as their own, because in a similar life, consequently in society with the man. But where there is a repugnance, as with one who does not suffer himself to be perverted by them, but remains in faith, with him they cannot live, for he is not in the stream of their life." (S. D. 3842, 3843.)

It certainly becomes a grave question whether one whose whole external powers are subdued by the magnetic sleep, and who is thus represented as so *passive* an instrument as only to be able to receive "*impressions*," which is Mr. Davis's favorite word, could have that power necessary to repel and throw off this most subtle influx. Here we have the explanation how the greater part of Davis's revelations were made *through* him. Swedenborg did not receive *impressions* so much as he vigorously perceived and met the spirits, and with perfect command of himself, received or rejected what was presented to him, in accordance with an enlightened judgment and a most thorough spiritual and religious culture. Still, we are not going to set up a claim of god-like infallibility for Swedenborg. But none can fail to see the difference in the two cases. All revelations, or truths from the spiritual world, by the medium of a human instrument, are in one sense *through* the instrument, but in the one case, with understanding, discrimination and selection; in the other, as a channel through which to pour any thing which truth or falsity could devise. And we leave it to the reader to judge whether the manifest errors and contradictions of Davis do not show him to have fallen under the dominion of a most questionable influence.

We would gladly give other extracts, showing how exceedingly great is the influence of false, and evil, and lying spirits, especially of those

who hate the most interior things, and do not wish to be perplexed with things they cannot understand, particularly of the interior of the Word, but our limits forbid.

We would have it fairly understood that we do not receive every thing that Swedenborg has said, but that we do believe that he, above all men, is authority in these matters, and has best solved the problem of these clairvoyant revelations. Indeed, we cannot believe that this flood of half-spiritual, mesmeric, delusive matter, from a thousand sources, would at this day be *permitted* to the world, were not the writings of Swedenborg existing as the best possible antidote.

Let us now say a word of the nature of inspiration. Davis has a good deal to say of the inspirations, revelations, &c., from the higher spheres. "*Impressions*," however, is his word. And it were certainly worth while now to state, that there are plainly *two kinds* of inspiration; one which may more properly be called the man's own, depending altogether on his organization, education, circumstances, and state; and another which may be called exclusive divine inspiration, depending not entirely upon the character of the man, but upon his being held and governed by a higher power, when he himself could not originate, in any state, the thing written. Or to state the difference in brief, it is the difference between the inspiration of the writer, and the inspiration of the thing written.

Such a claim may perhaps be set up for Davis, by his friends, and grounded on the very thing which we have considered as an objection, viz., the comparatively subjective and passive state. But let it be observed that Davis had a knowledge of what he said, and its meaning, when he *did* say it, although in external sleep, and in a state altogether *more* passive than one in full possession of his external and internal, and fortified with true culture and sound faith. But there is such a thing as uttering *unconsciously* higher truths than the man alone could conceive or comprehend. Of course there will be a consciousness of framing ideas; the man will not write like an automaton; but there will not be a full consciousness of the whole meaning of the dictation. There is abundance of evidence that the ancient prophets were in such a state—it is indeed admitted by theologians of the common sects, that they frequently gave expression to truths which they did not comprehend the meaning of, and so also may be said of the Evangelists. Yea, there is such a thing as being held by the *Lord alone*, and being used by Him, with mediate or intermediate power, as an instrument through which to communicate the highest truths, all unconsciously, in a great measure, to the man who utters them. And in this state, all false and deceptive influences are of course averted by the same power that communicates the truth. Swedenborg professed generally to have this inspiration, and this security. Whether he did or not, it is for the reader to judge. And whether the kind of surrender of Davis's own mind to the higher influences he claimed, was sufficient to preserve him from error, the reader also will judge. But that such an inspiration and security can be granted, and that too in strict accordance with law, no one can doubt who believes in the Lord, and we should think no one could doubt who believes in the highest order of angels.

But this, we would observe, is a very different

inspiration from that which is the man's own, or the inspiration of the writer rather than the thing written. In the one case, may mingle all of a man's peculiar nature, education, and state; and in the other, nothing but that pure and inmost truth which is from the Lord. It would seem that Davis's own state might have suggested this difference, he not being able to remember, when restored to his normal condition, a word he had uttered, or how, or by whom, he had been used in his state of magnetic sleep. It is only to carry on the process of thus overcoming a man's proper *peculium*, to approach to a state wherein the sublimest truths may be communicated to the proper persons, (for propriety of persons must in all cases be consulted,) through whom to enlighten and bless the world. Such, we have no doubt, is the character of the highest or most interior portions of the Divine Word, and it is this distinction, in the matter of inspiration, which we are always to keep in mind when treating of this subject.

How very significant, then, are "Nature's Divine Revelations, by and through Andrew Jackson Davis," especially as interpreted, as to their quality, by what he says himself in a late work on Spiritual Intercourse. "Every mind sees, comprehends, and expresses truth in proportion to its degree of development, and on a plane with its intellectual and spiritual elevation. Every mind will see just that class of truths which his degree of spiritual exaltation will enable him to see; and nothing more."

True words; but this is a test which by no means applies to that highest character of inspiration which is from the Lord alone, through his chosen instruments.

Of late, and since the publication of the work we are here reviewing, Mr. Davis has been able to go into an interior state without the aid of magnetism. It is said that he now possesses the use of his external and internal senses at the same time. But it is well to observe that he has not grown up naturally into this state; whatever it is, it has been chiefly developed by artificial magnetism, and by the accident of his youth, with some degree of native susceptibility to the somnambulic state; and it must also be remarked that, notwithstanding several beauties and truths expressed in his later works, he has never given evidence of so high and deep an interior state as that from which the first large work appeared. His later works exhibit an improvement in literary taste, in style, rhetoric, &c., but there is a weakness throughout the whole of them which does not belong to "Nature's Divine Revelations." This, certainly, does not say much for the developments of the mere psychological state, in any of its manifestations, compared with that opening of the spiritual degree in the mind which has grown up naturally, by studious and careful culture, into a vision of angelic wonders.

We certainly have no motives to disparage Mr. Davis, in the utterance of these remarks, but, guided as we always have been, from the first appearance of the book, by impartial truth, so far as we understand it, we write still for the truth to all whom we may reach.

Shall we pass now, briefly, upon Mr. Davis's representations of the future life? We have already extended our remarks so far, that we can barely allude to the principle which runs throughout the whole. And that principle is, a principle of progression by the improvement of outward

circumstances, without due regard to a principle of good in the Will, and the formation of individual character. Without going, now, into metaphysical distinctions on the nature of the human will, surely it will be recognized and admitted by all, that however much there may be no free-will, philosophically considered, practically considered, there is free-will. That is, a man feels, wills, and acts, as of himself, and virtually, of himself, notwithstanding all of his hereditary organization, education, and uncontrollable circumstances. It is John, James, and Peter, that will and act, and with scarcely any self-discussion as to what made John, James, and Peter. And neither would be a man, or feel himself a man, without this consciousness of freedom.

Enough for this. Now, as Davis, on the borders of truth with regard to God, Matter, and Motion, still fell short of the reality, for the want of that penetrating distinction which is the gift of spiritual powers which he has not; so here, on the borders of truth with regard to the condition of men in the future life, he still falls short, nay, positively blunders, for the want of the same penetrating powers to distinguish the moral state, faculties, ability, necessary consequences of a life of disobedience. This, perhaps, is to be most lamented of all. Next to the overlooking of the Divine Humanity, is this mechanical character which is given to human virtue and moral condition. It is manifest, that Davis's mind is not for high theology, or keen moral philosophy, but for spiritualizing on the external of the material and spiritual universe.

There is indeed a principle of progression, which will eventually advance all men to purity and happiness. That we are as sure of as we are of our life. But it is more of the individual will than Davis has considered. It is through circumstances and conditions more dreadful and lasting than Davis has considered. Therefore, his *Second Sphere* is a paradise for all that enter it, when they enter it. Some dark shades, some comparative obscurity, from the "emanations of uncultivated intellects;" some disquietude in those who had not been good; but "all are engaged in loving their neighbor, and advancing their welfare; and here is good will without distinction. The whole is beautiful — surpassingly beautiful and sublime!" (pp. 648, 652.)

Well — it is doubtful, if Mr. Davis should go there, if he would find out his error, for a long time. But seriously, is this a correct account of the state of all men beyond death? We cannot, at this length of our article, go into an argument, and although we do not assent to the full strength and eternity of Swedenborg's hells, as usually interpreted by his expounders, yet we opine that Davis has either blundered here, or been imposed upon by the spirits, who were not willing to reveal the secrets of their prison house.

We can best expose this error by alluding to what he says of human society in the world. This part of his work we cannot go into, only by the briefest allusion. Suffice it to say, it is the Association theory. It is a brief compendium of the main principles of Charles Fourier. Now, here indeed is comprehended an immense truth. We do verily believe, that an order of society similar to what is sketched by the great French socialist, and here repeated by Davis, will eventually be realized in the world. But what will it then be? Simply the body, of which the church

will be the soul. In other words, the church and world will become one, as the soul and body of man are one. The New Church, founded on a true idea of God, the heavens, and the perfect marriage of good and truth, will be to the world, that is, to all its members, such a source of spiritual life and just ideas of equality, as that none shall be left to suffer for the want of a proper sphere of usefulness, and compensation for services rendered. But it must commence in individual regeneration, by the Holy Spirit of the Divine Humanity. This is the *only* radical and effectual hope for the salvation of the world.

Now, to deny this individualism would be insanity in any man. Therefore, Davis and all socialists do admit and declare the indispensableness of individual regeneration. The phrase is interpreted more or less loosely, according to the orthodoxy of those who use it. And indeed, in the first volume of the "Great Harmonia," Mr. Davis's second work, we find this sentence—"But individual harmony and spiritual illumination lie at the *foundation* of all human reformation." (p. 211.) We stop not here to question Mr. Davis's loose ideas of the causes of individual harmony, nor to explain how reformation is not regeneration; but we say, that although an occasional expression of this sort drops from him, and from other writers of the socialist school, yet this is not the pervading idea of reformers of this class. It is that outward reorganization of the social elements, a right adjustment of the material and human conditions, a change of circumstances, is the great panacea for human ills. *This* will cure sin; *this* will promote internal harmony, by promoting *external* harmony; this will banish poverty and ignorance, throw all things and persons into their proper places, induce proper marriages, better organizations, equality of fortune according to use and degree, &c., &c., and so root out the causes of moral evil. I say, this is the general idea. I convict not all, but nearly all, of this pervading faith.

I need not say how much I sympathize with the immense truth there *is* in all this. I am overwhelmed, at times, with its importance. What a paradise *would* there be on this earth, if only outward conditions and circumstances could be adjusted into any system of righteousness! What a torn and distracted state of the social world! How many hearts, bound in legal chains to those who are not theirs, sighing in loneliness for their proper partners, and begetting a most pitiful race of discordant humanity! Alas! alas! "how has the gold become dim, and the most fine gold changed!—O! that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people."

But, let us not only see and lament the evil, but find the *radical* cure. How will you *get* men organized into this outward harmony? Does not the outward proceed from the inward, in all cases, as the body is from the spirit? And to begin with the outward, is it not mistaking the effect for the cause? And why have almost all attempts failed, as yet, to preserve society on these principles, where the experiment has been tried on a small scale? Is it not owing to inward depravity and selfishness?

To be sure, when the outward adjustment is attempted, it springs from some internal principle of enlightened benevolence and humanity. There-

fore, it will succeed in so far as this spirit can organize itself in the proper materials. And much may be done, even now, much is done in partial institutions, mutual associations for the protection against particular evils, towards a realization of the grand ultimatum. Some fragmentary associations for living may succeed. But, taking humanity as it is, is not this most evident:—that a society started almost any where, and most *perfectly* organized, so far as individual place, fortune, equality of wealth, privilege, &c., is concerned, would inevitably fall to pieces, or gradually disintegrate, by the operation of that selfishness which would begin to grow jealous of peculiar favors, or covetous of superior possessions? In other words, individual depravity is yet too great for social harmony.

Now then, we say, there is no *radical* hope for the blessedness of this wretched world, but individual regeneration by the Holy Spirit of the Divine Humanity. No outward regulations can regenerate the heart; that is the work of God and the individual only. Is not this greatly overlooked by all social reformers? Again, why is society so wretched? Because there is no church. Because, I mean, there is no full and perfect medium connecting heaven with the world. When the living, vital truths of the Heavenly Jerusalem shall descend into men's hearts, and regenerate their lives, and they begin to attend to the wants of the world, as a true church should; in other words, when we have a *real* church instead of an *apology* for a church, then will the world not present to us that torn and suffering aspect which now sickens the heart, and sets a host of reformers to work upon its externals, hoping thereby to cure humanity of its evils. We repeat, the church and the world are destined to become one, as the soul and body of man are one. But the spirit is first: afterwards, the duly organized, external body. Society will inevitably be reorganized, but it will be done by the church of God only. And the true church must commence in every individual soul.

We are prepared now to appreciate Mr. Davis's theory of another life. What is it, in its commencement? Just a carrying out of these principles of the improvement of human character by a change in the external conditions. After what has been said, let none accuse us of overlooking this advantage. But is there not a great overlooking on the other side? Mr. Davis's *second sphere* of immortal existence, is an uplifting of the whole human race into blessedness and heaven, by an immeasurable leap, just by the exchange of outward circumstances. Let us not be misunderstood here. We do indeed hold, for the worst who die on earth that there is a blessing, a delight, a provision, by the Lord's love of them, in the veriest hells which they inhabit. Is it not so on earth? And I believe it would be difficult to find a worse hell out of the earth than in it. They are not cursed without mercy, nor are they in unmitigated misery. They enjoy more than they suffer. Evil is their good, and their delights are the delights of the wicked. They have all the liberty consistent with their welfare. Their discipline will ultimately reform and save them.

The exchange of circumstances, the deliverance from the body, from its clogs, from hard material conditions, from a pressure of unfavorable circumstances, will promote the advance of

many who in this world could not freely expand into the moral and intellectual sphere of their own interior love. But will *all* be thus disposed to improve? Will *all* be "engaged in loving their neighbor, and advancing their welfare" — in "good will without distinction" — in the "surpassingly beautiful and sublime"? Believe it not. This is also an error of external philosophy. This is from overlooking the individual Will, and merging human character into a mass of mechanical laws and fatal circumstances. Why should we be surprised, now, to hear Mr. Davis use language like this? "Sin, in the common acceptance of that term, does not really exist. Regeneration is a term containing no interior meaning."⁽¹⁾ and is absurd because it is "founded in the assumption of degeneration," which is a mistake! — The terms "hell, reward, punishment, &c., are terms which express as near the shadow of no substance as it is possible for the mind to conceive." (pp. 517, 521, 528.)

Certainly, we do appreciate the truth intended to be conveyed by some of this language, but can a man as quick at morals as at intellectuals, delight in such expressions? We repeat, Mr. Davis's philosophy throughout, is vitiated by the absence of a keen sense of the magnitude and reality of our individual moral responsibilities, and the want of insight into the universe of these momentous verities. And it is no wonder at all, that a genius of this order, even with the advantage of an artificial spiritual enfranchisement from the body, should, as he does, extol the character and office of Charles Fourier, almost to a level with Jesus Christ, the Savior!

But it is time to bring this article to a close. Let it not be thought, for a moment, that we do not perceive the manifest excellence and use of such a work as this we are reviewing. On the whole, it is a most useful and important production. It contains many truths of a refined, philosophical, and psychological character; it is another manifest proof of a connection of the natural with the spiritual world; it exhibits to us, in a strong light, the wonderful powers of the human soul when freed from the bodily organism, and by consequence, what we shall all be when death does its final work upon us; and, on the whole, aside from its errors and contradictions, it is a work of wonderful unity and harmony. It has been the means of convincing thousands of spiritual realities of which they had no conception before, and of elevating them into a vastly higher plane of thought. It will continue to do so. To a mind who is unfamiliar with Swedenborg, and much disposed to spiritual thought and philosophy, this book carries an influence which is incalculable. It makes an impression which is perfectly overwhelming. The reader is carried along with a strange and enchanting power which he never felt before, and the effect is to raise the mind, almost before it is aware, into a higher region of more than earth-born thought. Spiritual existences become appreciable realities, and doubts of immortality are scattered as chaff forever. The forms of departed friends, and the heavens of innumerable angels, are present and felt as they never were supposed to be before, and a new and glorious era is created in the soul.

But the effect is *natural-spiritual*. It is the spirituality of the intellect, rather than of the moral and religious being, though there is a practical end proposed, which is the reorganization of

human society, the emancipation of minds and bodies from the slavery of sects, aristocracies, and monopolies, and the promotion of distributive justice, universal plenty, prosperity, and virtue. The morality of this work is social and political, as its spirituality is intellectual. Certainly it is not of that religiousness, depth, sanctifying and regenerating power, which *God's* revelations, rather than Nature's, would cause to be felt in the soul. Nobody can read Davis with that feeling of moral and religious conviction which follows from Swedenborg. And the conceit, presumption, vanity, and swelling style of the former, are sometimes absolutely sickening. The effect of Davis's theory, notwithstanding all that is said of the inevitable renderings of the laws of Nature, is rather to lighten individual responsibility, than to increase it. Alas! until God is seen, in his person and in his glory, in vain do we look for a regenerating influence from Him who is our Savior.

But still, the effect of this work is, as before described, to beget a high faith in the minds of thousands, who, though they may have thought they had it, never knew what faith was before. They feel the precincts of the immortal world. And hence it is, that one who has so manifestly been admitted within the veil, is at first credited for all that is claimed. A sad mistake it is! Let the *state* of the clairvoyant, on which we have so particularly remarked, awaken the mind from this error. No question, the author of this book was, at the time, in a sphere of causes much beyond the material, but so shall we all be the moment we die, and with an ability and fitness in this respect, only increased by emancipation from the body.

Davis, however, is put to a good use. Providence is wisely working in this matter. Nothing is so gross as that utter immersion in sense and in the world, which causes an entire insensibility to the finer, spiritual spheres above and around us. Davis's works are a dead blow to this. They are a preparation of the mind for the reception of more spiritual truths, of a deeper and more fundamental character, such as pertain to the New Church, in its doctrines, and in what should be its life. They are a step above that naturalism which is confined to the known laws of the material and spiritual universe, and which is too prone to treat *all* miracles as a mistake and an impossibility. There is much of this in the fashionable walks of Christian, intellectual philosophy. There is a misty, moonshine transcendentalism, which needs the application of some distinct spiritual touchstone, much. Would that it had more faith. Would that it could be sent to Swedenborg, or sent any where, where it should find that it only transcended some of the lower depths of sense and materiality, but *was entirely transcended* by one ray of light direct from the visible heavens. It is now living in a pretty glimmer of mysticism. Let it be known, that we are not required by *any* theory of theology, to believe in miracles. In the beautiful language of another, "it is agreeable to the laws of moral and intellectual progression, that all phenomena, whether of matter or mind, should become gradually classified; till at length all things, wherever they are found; all events, whether of history or experience, of mind or matter; shall at once conspire to form one stupendous miracle, and cease to be such. They will form a miracle, in that they are seen to depend

constantly and equally on the power of the Lord ; and they will cease to be a miracle, in that the power which pervades them, is so constant, so uniform, and so mild in its operation, that it produces nothing of fear, nothing of surprise." (*Read on the Growth of the Mind*, p. 15.)

These works of Davis are a help to all German Rationalism, all mere naturalism such as just mentioned, and are in fact a plain and providential introduction to the New Church. Let us not be understood to countenance all the teachings of the New Church, commonly so known, but *that* New Church, of which, notwithstanding, Emanuel Swedenborg is the best representative and interpreter. And indeed, how clear and manifest it is, that all this philosophizing, commonly known as German Rationalism, Transcendentalism, Absolute Religion, &c., is only a preparatory process for the Lord's New Church! The New Church, whatever it be, is preëminently a *rational* dispensation. It cannot be engrafted on old mythologies or theologies. How perfectly proper, then, that the fogs of the old theology should all be dispersed, that a plane may be prepared in the mind for the insemination of the new truths of the heavenly Jerusalem. Hence it is, that those Christians who are so frequently branded as infidels, for their rationalizing teachings, are fulfilling the designs of a very wide Providence in reference to the new dispensation which is now opening upon us. Their mission is to inculcate a theology and religion of law ; and it is for the New Church, while not departing from any fundamental principle of human, spiritual, or material nature, to show how much and how splendid a miracle may be included in them.

So also of the author on whom we have bestowed this notice. He is leading thousands from gross sensualism and naturalism, and from unbelief and misty transcendentalism, to a distinct natural spiritualism, and ultimately to the New Church. He is the *bridge*, to carry them over. New Churchmen should rather rejoice in his existence. Let him remain where he is. If he were higher, we would not reach so many minds. To have him converted now, would be to take the bridge up. Several have gone over ; more will continue to go. And in the words of a devoted friend and advocate of the New Church, in his review of this remarkable book, "while its friends and favorers are dreaming of entirely another issue, and look upon it as a fresh apocalypse of celestial verities, which are destined to demolish the old, crazy citadel of Biblical Christianity, the result will doubtless be that the weapon will be quietly taken out of their hands, and the whole demonstration made to tell in the establishment of the grand truths of the New Jerusalem." (*Davis's Revelations Revealed*, p. 19.)

What that New Jerusalem shall be, let time reveal. Sure we are, we are on the verge of a more important revolution than has ever taken place since Christ was glorified. It behooves us to be patient, watchful, studious, observant of all important signs of the times, and doubtless God will bring on in His own way, the glory of the nations, and declare His truth to all men.

It is one thing for a man to fill his understanding and memory with truths ; it is another to nourish his heart with them. Be not solicitous to read any thing which has no relation to virtue, piety, and being useful in your generation.

MINISTRY OF ANGELS. — BRUCE.

ANGELS are our constant attendants and intimate associates ; they enter into and foster all our good affections, and labor to repress or to moderate our evil propensities ; there is not a holy feeling, or an upright thought, in the human mind, which they do not inspire : they are, in short, the channels, through which the Divine mercy and grace are conveyed to mankind, who, in their fallen state, could not, without their means, be kept in connection with the fountain of infinite purity and inaccessible light. Indeed, the life of man is supported by spiritual association, for he could neither think nor will, without the agency of congenial spirits. Man is, therefore, not only attended by angels from heaven, but also by spirits from hell ; and as those from above give the power of thinking and willing what is true and good, so those from beneath give the power of thinking and willing what is evil and false. As man of himself, is mere evil, in his unregenerate state, he draws into connection with himself, such spirits only as are of a similar nature ; and were these allowed to obtain entire possession of the human faculties, their unhappy subject must inevitably perish. It is only, therefore, to the providence of the Lord, that we are indebted for that angelic protection and influence which we enjoy, which raises us, as it were, out of hell into the midst between the kingdom of light and the kingdom of darkness, and preserves us in the perfect liberty of turning to the one or to the other. The vision, which was made to pass before the mental eyes of Jacob, when reposing on his stony pillow, is at once a clear proof and beautiful representation of angelic ministration. A ladder is presented, that reaches from earth to heaven, by which the Word is to be understood ; and while God is above and man below it, the intermediate steps are occupied by angels, not in a state of rest, but of activity, ascending and descending, raising the thoughts and affections of man to God, and bringing down the gifts of God to man.

LOVE IS OUR LIFE. — SWEDENBORG.

It is in every one's power to see most clearly that life never exists without love, and that there is no kind of joy but what flows from love. Such however as the love is, such is the life, and such the joy ; if you remove loves, or what is the same thing, desires, which have relation to love, thought would instantly cease, and you would become like a dead person. Self-love and the love of the world have in them some resemblance to life and to joy ; but as they are altogether contrary to true love, which consists in a man loving the Lord above all things, and his neighbor as himself, it must be evident that they are not loves, but hatreds ; for in proportion as any one loves himself and the world, in the same proportion he hates his neighbor, and thereby the Lord ; wherefore true love is love towards the Lord, and true life is the life of love from him, and true joy is the joy of that life. There cannot possibly exist more than one single *true* love, nor more than one single *true* life, whence flow all true *joys* and *true happinesses*, such as are tasted by the angels in the heavens.

THE mind, in proportion as it is expanded, exposes a larger surface to impression.

REVIEW OF THE "SPIRITUAL RAPPINGS.—W. M. FERNALD.

"DESPISE not the day of small things." A correct view of these modern phenomena may be of essential service to truth. In the midst of much ridicule and much imposition, here is still something for the wise to reflect on. Let us devote a brief space to the consideration of this wonder.

First, there is nothing new nor repulsive in the thought that the immortal spiritual world is connected with this world. That is the doctrine of the Bible, and has been the faith of heathen philosophers, Mahometans, and men of all ages.

Second, absolute vision has been claimed, and much communication, by many of the most eminent of men. Perhaps even now, by the majority of the whole church, this fact would be admitted in different degrees.

Third, this fact is proved by many psychological experiences. *Prophetic dreaming* proves it. We do not mean that all dreams which are apparently fulfilled, are spiritual communications, but that many are, and that the people in general have no idea of the multiplicity, distinctness, impressiveness, minuteness, and correct fulfilment of this sort of spiritual experience. This is a very prominent truth of the Bible, and the inference is that the Divine Being, through the spirits in the spiritual world which surrounds ours, has not ceased from this method of communication. The philosophy is, that in sleep, when all the external senses are closed, and external objects cannot intrude themselves, the spirit is more quiet, calm, and disposed to interior thought, and thus more readily susceptible to the approach of spirits from the interior world, and to spiritual influx. Some of the old prophets derived their highest inspirations in moments of bodily sleep. It was then that Jacob saw the heavens opened, and a ladder set up from earth to heaven, and the angels of God ascending and descending upon it. This vision of the ladder is a beautiful representation of the whole subject of the *connection* between earth and heaven. Whoever would see more of this truth of prophetic dreaming, is referred to Mrs. Crowe's "Night Side of Nature." Magnetic sleep, in its higher stages, is only a profounder closing up of the external senses, and a proportionate elevation of the spiritual ones. The sleep of death takes off the *whole* external, and opens the spirit's senses entirely.

Again, *Somnambulism* proves this connection of the spirit world with ours, and communication between them. In the higher states of somnambulism the sight of spiritual beings is frequently claimed. The higher order of somnambules frequently assert the presence of "protecting spirits." The principle is the same—the closing up of the external senses, and the proportionate elevation of the internal.

Again, *Trance* proves it. When the body has been sometimes so profoundly entranced as to be thought dead, many cases of which are on record, and preparations have been made for the funeral, the person has suddenly revived, and made declarations of heavenly sights, and announced facts which have occurred at a distance, unknown by the company present, till the ordinary transmission of the news confirmed it. The case of the little girl at Bangor, in 1849, who was thought to be dead of the cholera, may be fresh in the remembrance. She proclaimed the sight of her mother

and three of her uncle Casey's children in heaven, when it was thought to be a mistake by the family, for there were but two of uncle Casey's children dead. Yet the news came in a few days from Carmel, that the third child had died, and inviting them to attend the funeral.

Again, *Presentiments, Premonitions, Warnings, Impressions*, and a variety of psychological experience, are frequently so distinct, vivid, and unaccountable on any other principles, as to leave no doubt on many minds, of spiritual communication with the world of spirits. I know that the interior powers of the soul itself are frequently sufficient for these things, by going forth in natural clairvoyance, and seeing the future, and spiritual objects and beings. But in many other cases, the individual soul is *not* sufficient—it requires the approach of a second person, from the spiritual world, to impress the senses and mind of the spirit in the body, and thus to communicate. We might present an endless array of facts and arguments, if we had room.

Now, all this proves the certain fact of immortality, and the close proximity and connection of the two worlds in which we are now living. And these are the *higher* evidences and manifestations. We mean, the higher in common experience.

Granting, then, that the truth is so natural, let us now ask, What is there in the recent manifestations, which is either absurd or ridiculous?

First, it is said they are low and insignificant. To this we answer, they are comparatively low. They are the lowest kind of spiritual communications and manifestations. But if true, they surely demonstrate a very high truth—no less than immortality and communication with the departed. They seem evidently designed to convince those who cannot be convinced in any other way. We do not mean, to convince them of immortality alone, but of the *nearness* and *connection* of that world with this,—a truth so much neglected and so little thought of. Once convince men of a spirit world, not ten thousand millions of miles above the stars, but *interdiffused* among the inhabitants of this world, and you revolutionize the thoughts and habits of mankind.

Again, these manifestations are *external*. They are addressed to the external senses. Have the miracles of the New Testament—turning water into wine, for instance; stilling the tempest; been called *low* and *insignificant*? Has not the church always pointed to them as designed, among other things, to convince the external senses of men, that they might believe, who could not believe, or perhaps receive, purely spiritual testimony? What if the recent manifestations appear lower still than these? The same principle is involved. Why ridicule the movements of articles of furniture by unseen power? If they are spirits, they take the nearest and most convenient thing at hand, and thereby demonstrate a great fact, namely, the existence of a spiritual power above all this gross materialism. As to their communications by the alphabet, what if they are generally simple and brief? They are not always so; and their object appears to be now, not to startle the world with any new and wonderful revelations, but to startle it gently, as human nature requires, out of this deep sleep of materialism and unbelief. To awaken it to the stupendous truth, that we are immortal as God—that death is not the conscious separation of relatives and friends, but simply a continuation of

life; and that a myriad eyes are upon us, watching our progress and anxious for our good. Therefore the sentences they spell out by this comparatively slow and tedious process, are generally very brief, professing to come from the relatives or friends of the departed, and are, for the most part, simple messages of love, recognition, and encouragement.

But the communications are sometimes erroneous and false. Yes, but there seems to be no mistake about one thing; they are from spirits out of the body. Now we insist, if we get nothing *but* error, *that* were a truth mighty enough to silence all our laughter, and make us even more serious than, perhaps, if they were all correct. Are we under deceptive influences from the spirit-world? That is what the greatest of seers, Swedenborg, always said. And to his works we refer, for the fullest exposition of all these deceptions. We say, then, let every man take the greater heed to his ways.

But, as this is a very low and imperfect method of communication, doubtless the difficulty is frequently as much on our part, as on the part of the spirits who communicate. This is an *external*, comparatively *material*, method of communication. Who knows what thick darkness and obstructions they have to pierce through to the external world? How little do the masses who consult these spirits, know of the disposition and manner in which to approach them? How much is this system of communication abused and perverted to low purposes? Surely, if men and women tamper and trifle with this thing, God will judge them accordingly; for every thing is governed according to the law of *END, CAUSE, and EFFECT!* On the principle that like attracts like, what a fearful and overwhelming source of evil is here opened! Again, what fault may be in the medium? Not only in the person who is commonly called the medium, but in this whole method and medium of communication. How imperfect are our thoughts, and indefinite our ideas! With all this imperfection in the method, the wonder *may* be, that they are as correct as they are.

But the evidence is all too glaring, that we are here introduced to a host of evil and deceptive spirits, as well as good and true ones. This is just what we ought to expect from all we know or may reason, or have revealed to us, of the world of spirits. Take care, then, we say, take care! The great seer has told us how dangerous it is to talk with spirits, unless we are fortified in true faith and virtue; and we shall do well to heed his admonitions.

We have no doubt that there are many *ignorant* and *unprogressed* spirits, hovering close to earth, so gross, and yet unable to ascend; and also many *sympathizing* spirits, who are not absolutely evil; who unite in producing the false and contradictory communications. Spirits, as Swedenborg says, "who think they know every thing;" and, very much as people in this world, go when they are not called, and where they are not wanted. A great error of the world is, to consider a spirit, when out of the body, as knowing every thing. But they are "our fellow-servants, and of our brethren." We are frequently more capable of instructing them, than they are of instructing us. They are there in all degrees of perfection and imperfection, knowledge and ignorance, wisdom and folly, good and evil, infancy, youthfulness, and maturity. We have no

means of identifying them, or of testing the truth of their disclosures, only as we judge of the word of men in the world. The only positive truth they make known, is that they are spirits and in communication with us. *And that*, to those who have no other means of information or faith, is a mighty and momentous reality. And there are millions just in that sensual and unbelieving sphere. It is for them, especially, that these sensuous demonstrations are made. But the collateral good is, to direct the attention of all, hitherto unacquainted, to the proper sources of instruction.

But why a *human medium* for these manifestations? We answer, the communication is external. When spirit comes directly to spirit, as in the case of dream, somnambulism, trance, premonition, presentiment, impression, &c., there is no need of a medium. Spirit to spirit is enough. But when we are to be addressed by a spirit through our external senses, then a link is wanted a little finer than the gross external, but not immostly spiritual, to connect the two extremes. The substance of the media is undoubtedly that spiritual *sphere* which surrounds all persons, but which, in some persons, is peculiarly adapted for external phenomena. It is by the mingling of *this* sphere with the sphere of the spirits, or rather, by their *use* of this sphere, that they are enabled to produce the sounds and phenomena in question. By this *gradational* union of substance, it seems that they are able, by the exertion of their will, to produce a concussion, vibration, or sound, which we call *knocking*, and is sensible to the external ear. They may do it even more simply than this. We profess to no minute knowledge of the *modus operandi*; but this is undoubtedly an *approach* to the real philosophy of this matter. We doubt whether any theory of *electrical fluid* is so fitting an explanation. Certainly not the common electricity of matter. No doubt, *animal* or *human* electricity, which may be another name for spiritual substance, may accord with the above suggestions.

There is not occasion for the least fear of the worst conclusions of materialism. For, if there is an immortal world, and inspiration and communication from that world to this, then, be the *words* what they may, the *ideas* and *truths* are grand, glorious, magnificent, and enough for the highest saint, who would live in the pure spiritual alone.

Let it be remarked that these sounds, and the moving of these material objects by unseen hands, is not a new thing under the sun. They can be traced back through many centuries. Superstition and truth have mingled here, as every where else. The author of the narrative of the "Seeress of Prevorst," makes special mention of the fact, that when the spirits appeared to her interior senses, and could not so to others, they would manifest their presence to them by various *sounds*, as of knocking, rolling, pattering of feet, &c. The only new thing about the present phenomena, is the *questioning* of these spirits, and the *application of the alphabet*. And this, surely, is a discovery worthy of this age of telegraphing and communication, and annihilation of space and time. Let us appreciate it as the forerunner of greater and more magnificent demonstrations.

Thus, we have merely attempted to redeem from insignificance, a subject which is worthy of

better treatment than it receives from most editors. As for New Churchmen, who believe in the teachings of Swedenborg, they have no more need of such manifestations, than those persons have to learn their letters, who can already read with ease and accuracy. The most they can do, for such a one, is to confirm, by a new evidence, the teachings of their great Revelator, and furnish an occasional satisfaction of the truth of spiritual communication, in a direct and outward manner. They *can*, however, hail them as contributory, in an indirect manner, to the spread of their own doctrines, and undoubtedly providential, in these last times, to the further increase and establishment of the New Church.

We repudiate at once, any attempt to account for these phenomena by magnetism, clairvoyance, or the nonsensical term of "biology." Clairvoyance is *sight*, not hearing. And can magnetism move a heavy material object? And how can a company produce, wide awake, an intelligent connection of thoughts, of which they are not conscious? And, too, in such an open and unsophisticated way! A, B, C, D, — and the sounds are put in at the right letters. What though they had thought some on the subject of the communication before? what though they get nothing which they did not know? and what though they should happen to be thinking of the same matter at the same time? Still, here is the strange fact that the mere *thought* of A produces an explosion, or something equal to it! — and the thought of B, and the thought or *guess* of each letter, has its corresponding intonation in the invisible regions! But the fact is not accounted for even on *such* a transparent theory. For it is when we are *not* thinking of the letters — not of one any more particularly than of another, that the mere *calling* of them produces the explosion in the right places! — "Dear child, I am with you." "Tell Samuel to be of good cheer, for his troubles shall soon be ended." "This is a beautiful world; follow truth, I will direct you." "I died in my childhood." And so this calling of the letters of the alphabet, without any thought of what is coming on our part, is the producing cause of a succession of sounds, which discourse to us of another world, and for the most part, of love, guidance, and spiritual presence. And further, these sounds have a most knowing way of correcting our errors. If we get a letter wrong, as we are very apt to do in calling the alphabet a little too fast for them, we get nothing but a quick succession of sounds, which will not proceed another letter till we correct the error.

Well — we might as well stop here. It may be that we are thus the subjects of a new method of unconscious, self-generating address to ourselves, and all about the dead and their connections with us. But one thing seems more probable, — that the invisibles of another world have found out a new method of communication with us. Those who talk of magnetism, "biology," &c., do not get the first distinct thought of how these could be connected with such phenomena. It is much easier to talk words than thoughts; and that is the general character of the talk of those, who speak so loosely and unthinkingly of such causes to produce such effects. It is true, that we are each surrounded with a magnetic or spiritual sphere, and that these spheres frequently mingle and affect us in a thousand ways, producing thoughts and feelings of a very decid-

ed character. But it does not seem possible, that the unconscious quaking of the spheres of any number of individuals, could marshal unthought-of ideas into such intelligent arrangement.

And then, again, what moves the tables and chairs? This is a new work for magnetism. Here we use no alphabet, and do not *will* the table to a locomotive performance, but are simply standing round it, watching, to see if invisibles can do it. And lo! it yields obedience to the "higher law;" it is lifted up, or moved across the floor, spite of gravitation, and to the bewilderment of all present.

But suppose our wills, or the will of the "medium," *did* move the table. Then what? A human spirit's *will* moves a heavy, eighty-pound table! Here is a fact for a new theory of spirit and matter.

Now we say, all these facts together, and we have not begun to mention the particulars, we may choose either horn of a dilemma — either that the spirits present in the body, produce these things unconsciously to themselves; or, that they are what they profess to be — spiritual manifestations by spirits out of the body. And we say, it is *harder* to believe the first than the second. And we may as well let *Dr. Young* conclude for us —

"If weak thy faith, *why choose the harder side?*
We nothing know, but what is marvellous;
Yet what is marvellous, we can't believe,
So weak our reason and so great our God."

We would merely add, that it is probable that these manifestations are the ushering in of a new era of theological, spiritual, and other truth, and that they will soon be succeeded by higher and more convincing demonstrations.

To bear no ill will, to be kindly affectioned, to be in friendship and at peace with the world and with ourselves, is the most desirable condition, the pleasantest situation, the easiest attribute of the soul. Happy the man, — happy in himself and amiable in the eye of the world, — who thus conducts himself; whose habitual object it is to contribute to the tranquillity, the satisfaction, the happiness of all with whom he has connection or intercourse; who regards others with the same eye of tenderness with which he wishes to be regarded by them; is humble, humane, and peaceful; grants no indulgence to unfriendly passions, but is always disposed to cherish and exert kind affections, and to extend them to his friends, his neighbors, and all mankind.

So many estimable qualities must unite in the mind and heart to produce the gem of true friendship as do not often meet together; the person capable of it must possess stability, firmness, sincerity, pity, generosity, charity, and forbearance, intended by the Author of our being to be implanted and cherished in our minds for the most gratifying and consolatory purposes to ourselves and others, to sweeten life, to alleviate its cares, and to increase its pleasures. It is impossible for a man to be too cautious in the choice of his friends. Friendship, established on true principles, will last as long as life, but it can only live among the good, can only be the companion of virtue.

DARE to be true. Nothing can need a lie:
A fault which needs it most, grows two thereby.

GENIUS: ITS ORIGIN AND OBJECTS.

SAMPSON REED.

THE world was always busy; the human heart has always had love of some kind; there has always been fire on the earth. There is something in the inmost principles of an individual, when he begins to exist, which urges him onward; there is something in the centre of the character of a nation, to which the people aspire; there is something, which gives activity to the mind in all ages, countries, and worlds. This principle of activity is love: it may be the love of good, or of evil; it may manifest itself in saving life, or in killing; but it is love.

The difference in the strength and direction of the affections, creates the distinctions in society. Every man has a form of mind peculiar to himself. The mind of the infant contains within itself the first rudiments of all that will be hereafter, and needs nothing but expansion; as the leaves and branches and fruit of a tree are said to exist in the seed, from which it springs. He is bent in a particular direction; and, as some objects are of more value than others, distinctions must exist. What it is that makes a man great, depends upon the state of society: with the savage, it is physical strength; with the civilized, the arts and sciences; in heaven, the perception that love and wisdom are from the Divine.

There prevails an idea in the world, that its great men are more like God than others. This sentiment carries in its bosom sufficient evil to bar the gates of heaven. So far as a person possesses it, either with respect to himself or others, he has no connection with his Maker, no love for his neighbor, no truth in his understanding. This was at the root of heathen idolatry: it was this that made men worship saints and images. It contains within itself the seeds of atheism, and will ultimately make every man insane, by whom it is cherished. The life which circulates in the body, is found to commence in the head; but unless it be traced through the soul up to God, it is merely corporeal, like that of the brutes.

Man has often ascribed to his own power, the effects of the secret operations of divine truth. When the world is immersed in darkness, this is a judgment of the Most High; but the light is the effect of the innate strength of the human intellect.

When the powers of man begin to decay, and approach an apparent dissolution, who cannot see the Divinity? But what foreign aid wants the man, who is full of his own strength? God sends the lightning that blasts the tree; but what credulity would ascribe to him the sap, that feeds its branches? The sight of idiotism leads to a train of religious reflections; but the face that is marked with lines of intelligence, is admired for its own inherent beauty. The hand of the Almighty is visible to all in the stroke of death; but few see his face in the smiles of the new-born babe.

The intellectual eye of man is formed to see the light, not to make it; and it is time that, when the causes that cloud the spiritual world are removed, man should rejoice in the truth itself, and not that he has found it. More than once, when nothing was required but for a person to stand on this world with his eyes open, has the truth been seized upon as a thing of his own making. When the power of divine truth begins to dispel the darkness, the objects that are first disclosed to our view — whether men of strong

understanding, or of exquisite taste, or of deep learning — are called geniuses. Luther, Shakspeare, Milton, Newton, stand with the bright side towards us.

There is something which is called genius, that carries in itself the seeds of its own destruction. There is an ambition, which hurries a man after truth, and takes away the power of attaining it. There is a desire which is null, a lust which is impotence. There is no understanding so powerful, that ambition may not in time bereave it of its last truth, even that two and two are four. Know, then, that genius is divine, not when the man thinks that he is God, but when he acknowledges that his powers are from God. Here is the link of the finite with the infinite, of the divine with the human: this is the humility which exalts.

The arts have been taken from nature by human invention; and, as the mind returns to its God, they are in a measure swallowed up in the source from which they came. We see, as they vanish, the standard to which we should refer them. They are not arbitrary, having no foundation except in taste: they are only modified by taste, which varies according to the state of the human mind. Had we a history of music, from the war-song of the savage to the song of angels, it would be a history of the affections, that have held dominion over the human heart. Had we a history of architecture, from the first building erected by man, to the house not made with hands, we might trace the variations of the beautiful and the grand, alloyed by human contrivance, to where they are lost in beauty and grandeur. Had we a history of poetry, from the first rude effusions to where words make one with things, and language is lost in nature, we should see the state of man in the language of licentious passion, in the songs of chivalry, in the descriptions of heroic valor, in the mysterious wildness of Ossian, till the beauties of nature fall on the heart, as softly as the clouds on the summer's water. The mind, as it wanders from heaven, moulds the arts into its own form, and covers its nakedness. Feelings of all kinds will discover themselves in music, in painting, in poetry; but it is only when the heart is purified from every selfish and worldly passion, that they are created in real beauty; for in their origin they are divine.

Science is more fixed. It consists of the laws according to which natural things exist; and these must be either true or false. It is the natural world in the abstract, not in the concrete. But the laws according to which things exist, are from the things themselves, not the opposite. Matter has solidity: solidity makes no part of matter. If, then, the natural world is from God, the abstract properties, as dissected and combined, are from him also. If, then, science be from Him who gave the ten commandments, must not a life according to the latter facilitate the acquirement of the former? Can he love the works of God who does not love his commandments? It is only necessary that the heart be purified to have science like poetry, its spontaneous growth. Self-love has given rise to many false theories, because a selfish man is disposed to make things differently from what God has made them. Because God is love, nature exists; because God is love, the Bible is poetry. If, then, the love of God creates the scenery of nature, must not he, whose mind is most open to this love, be most

sensible of natural beauties? But in nature, both the sciences and the arts exist embodied.

Science may be learned from ambition; but it must be by the sweat of the brow. The filthy and polluted mind *may* carve beauties from nature, with which it has no allegiance: the rose is blasted in the gathering. The olive and the vine had rather live with God, than crown the head of him whose love for them is a lust for glory. The man is cursed, who would rob nature of her graces, that he may use them to allure the innocent virgin to destruction.

Men say there is an inspiration in genius. The genius of the ancients was the good or evil spirit, that attended the man. The moderns speak of the magic touch of the pencil, and of the inspiration of poetry. But this inspiration has been esteemed so unlike religion, that the existence of the one almost supposes the absence of the other. The spirit of God is thought to be a very different thing, when poetry is written, from what it is when the heart is sanctified. What has the inspiration of genius in common with that of the cloister? The one courts the zephyrs; the other flies them. The one is cheerful; the other, sad. The one, dies; the other, writes the epitaph. Would the Muses take the veil? Would they exchange Parnassus for a nunnery? Yet there has been learning, and even poetry, under ground. The yew loves the graveyard; but other trees have grown there.

It needs no uncommon eye to see, that the finger of death has rested on the church. Religion and death have, in the human mind, been connected with the same train of associations. The churchyard is the graveyard. The bell, which calls men to worship, is to toll at their funerals, and the garments of the priests are of the color of the hearse and the coffin. Whether we view her in the strange melancholy that sits on her face, in her mad reasonings about truth, or in the occasional convulsions that agitate her limbs, there are symptoms, not of life, but of disease and death. It is not strange, then, that genius, such as could exist on the earth, should take its flight to the mountains. It may be said, that great men are good men. But what I mean is, that, in the human mind, greatness is one thing, and goodness, another; that philosophy is divorced from religion; that truth is separated from its source; that that, which is called goodness, is sad, and that, which is called genius, is proud.

Since things are so, let men take care, that the life which is received, be genuine. Let the glow on the cheek spring from the warmth of the heart, and the brightness of the eyes beam from the light of heaven. Let ambition, and the love of the world, be plucked up by their roots. How can he love his neighbor, who desires to be above him? He may love him for a slave; but that is all. Let not the shrouds of death be removed, till the living principle has entered. It was not till Lazarus was raised from the dead, and had received the breath of life, that the Lord said, "Loose him, and let him go."

When the heart is purified from all selfish and worldly affections, then, may genius find its seat in the church. As the human mind is cleansed of its lusts, truth will permit, and invoke its approach, as the coyness of the virgin subsides into the tender love of the wife. The arts will spring, in full-grown beauty, from Him who is the source of beauty. The harps which have hung on the

willows, will sound as sweetly as the first breath of heaven, that moved the leaves in the garden of Eden. Cannot a man paint better, when he knows that the picture ought not to be worshipped?

Here is no sickly aspiring after fame, — no filthy lust after philosophy, whose very origin is an eternal barrier to the truth. But sentiments will flow from the heart warm as its blood, and speak eloquently; for eloquence is the language of love. There is a union of spirit and nature. The genius of the mind will descend, and unite with the genius of the rivers, the lakes, and the woods. Thoughts fall to the earth with power, and make a language out of nature.

Adam and Eve knew no language but their garden. They had nothing to communicate by words; for they had not the power of concealment. The sun of the spiritual world shone bright on their hearts, and their senses were open with delight, to natural objects. In the eye, were the beauties of paradise; in the ear, was the music of birds; in the nose, was the fragrance of the freshness of nature; in the taste, was the fruit of the garden; in the touch, the seal of their eternal union. What had they to *say*?

The people of the golden age have left us no monuments of genius, no splendid columns, no paintings, no poetry. They possessed nothing, which evil passions might not obliterate; and, when their "heavens were rolled together as a scroll," the curtain dropped between the world and their existence.

Science will be full of life, as nature is full of God. She will wring from her locks the dew, which was gathered in the wilderness. By science, I mean natural science. The science of the human mind must change with its subject. Locke's mind will not always be the standard of metaphysics. Had we a description of it, in its present state, it would make a very different book from "Locke on the Human Understanding."

The time is not far distant. The cock has crowed. I hear the distant lowing of the cattle, which are grazing on the mountains. "Watchman, what of the night? Watchman, what of the night?" The watchman saith, "The morning cometh."

[NOTE. The above article was written as a college exercise, and printed in the "Æsthetic Papers," a work published in Boston, by Miss Peabody, 13 West Street, on a plan that should most certainly have succeeded, as its object was to collect and concentrate the "RADIATIONS" of MANY MINDS.]

CELESTIAL love, with the affections of good and truth and the perceptions thence derived, and at the same time with the delights of these affections and the thoughts thence derived, may be compared to a tree with beautiful branches, leaves, and fruits; the life's love is that tree, the branches with the leaves are the affections of good and truth with their perceptions, and the fruits are the delights of the affections with their thoughts. — *Swedenborg*.

MAN is a social being, and so desirous of fellowship, that he pines and grows sick of life when destitute of companions to share his joys. Cicero carries his social desire so far as to say, "A man would have no pleasure in discovering all the beauties of the universe, even in heaven itself, unless he had a partner to whom he might communicate his joys."

MARRIAGE ON EARTH.

BY HENRY WELLER.

[NOTE.—Wherever the Heavenly Doctrines of the New Jerusalem strike root, they encounter persecution, which is directed not so much against the Doctrines themselves, (which are felt to be impregnable,) as against the instruments and writings employed for their dissemination. One of the works of E. Swedenborg is entitled, “The Delights of Wisdom concerning Conjugal Love; after which, follow, Pleasures of Insanity concerning Scortatory Love.” Garbled extracts from, and marked passages in this work, have been extensively circulated; and this circumstance gave rise to these Articles on Marriage. The object of these Discourses is, to give a general, popular view of the subject, for the information of those who might not be induced to read so large and elaborate a treatise as that of Swedenborg’s; yet it is hoped that the effect will be to lead many to read, and prepare them to understand the sublime truths taught in that work. The well-informed New Churchman will perceive that only general ideas are given, such as may be popularly understood, without going into those accurate distinctions which mark the writings of Swedenborg. The other discourse, “MARRIAGE IN HEAVEN,” will appear in the next number.]

MARK X. 6-9. “But from the beginning of the creation, God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh; so then they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder.”

THE importance of this subject can be equalled only by its sanctity; for as it is the most important, so it is the holiest of all subjects. Important to man in every condition of life; for all the conditions of life take their hue and quality from the state of the marriage relation. Let no one, therefore, come here with a disposition to trifle, or think lightly on the subject.

“From the beginning of the creation, God made them male and female.” Thus, that the existence and relation of the sexes is the fundamental principle of creation; and that it is so, is plain from the universality of the sexes. Not an atom exists in the natural world, but has the male or female principle, and no condition of life exists but in the union of the two. In the mineral kingdom, it exists in a rudimental form, undeveloped, unorganized; yet every particle of matter is drawn together by the law of affinity, and enters into combinations that form conditions of life, and result in organic forms. But among vegetables, the sexes exist in organized forms, yet but imperfectly developed; existing rarely in separate individuals, but mostly on the same flower, plant, or tree. All naturalists know that vivification, fructification, and growth, proceed from the union of these two principles; and that were it not for this union, instead of the glories of the floral kingdom, the rich treasures of the field and garden, and the majestic grandeur of the forest; the whole earth would be a dreary waste — nay, the earth itself would become disintegrated, and fall into chaos and destruction.

Ascending to the animal kingdom, we find a yet more perfect development of the sexes, existing in separate individuals of the same class; yet, serving only the natural uses of the preservation and multiplication of the species. As the brutes have no inner life, so they have no interior attachments; and the brute mother casts off and forgets her offspring, as soon as they can shift for themselves. In the feathered tribe, we approach nearer to human conjugal attachments; and as there is a type of the higher in the lower forms of nature, so the dove furnishes a type of human marriage. I use the expression, *human*

marriage, to denote that union of the sexes which is based upon a truly rational foundation, and which looks to truly rational ends; for it is rationality which distinguishes man from all other tribes of animals. And because the rational principle enables man to receive and appropriate the Divine life; therefore, marriage assumes a Divine type, and approximates to the original Divine principles, from which the sexes and their union originate.

Here, my friends, we enter the precincts of the temple, and must consult the oracle; for natural science gives no response to the inquisitive aspirations of the spiritual mind. But the sacred oracle will give forth its free, and full, and living responses, if approached with unsandaled feet. Remember the command to Moses: “Put off thy shoes from thy feet, for the place whereon thou standest is holy ground.” As the feet correspond to the lowest natural principle, so the shoes correspond to that which clothes, or invests the natural principle, which is the body — the corporeal. Put off, then, all sensual, corporeal thoughts and feelings, as we now enter the sanctuary of God. Alas! that men should look at this subject of marriage, and read the teachings of the New Church in relation thereto, under the dominion of corporeal and sensual lusts; thus defiling whatever they touch, and distorting and perverting every truth which comes before their polluted vision.

Inquire we then of the sacred oracles: the first response is, “From the beginning of creation, God made them male and female.” Not that woman was an afterthought of the Divine Creator. From the literal reading of the account of making woman from the rib taken from man, in the book of Genesis, it might appear that man was first created and placed in the garden of Eden, and then it occurred to the Creator that it was not good for him to be alone, but that it would be much better for him to have some other being to help him; to be a suitable help, or helpmeet. Thus, that woman is a mere appendage, not an integral part of the rational creation. But every one who thinks rationally upon the subject, will see at once, that this cannot be a literal account of the first formation of woman; and from the light of the New Church, we see that it is, in the internal historical sense, a symbolic representation of the state of the men of the first Church, when they were no longer desirous of being led by the Lord alone, but desired a self-hood, or will of their own; this will-principle corresponding to the female.

Many persons may think, also, that because the collective name of the human race is MAN, that all of humanity centres in the male, and the female is a mere derivation from him. Hence the constant talk about the position, duties and education of women; their elevation in society; their admission into certain professions — just as if one portion of the human family were the almoners, the possessors, and givers of all the gifts and graces of humanity; and the other portion were to be the humble recipients of just what the lords of the creation were pleased to concede to them. All this has ever appeared to me gratuitous insult; for the one sex possess, inherent in their natures, capacities and powers, involving responsibilities and ends, equal in importance and honor to the other.

Recurring to the word *man*, as the general

name for the race, we find that in the original language of the Bible, the word *Adam*, by which the man of the first Church was designated, had no specific reference to either, but included both sexes. Thus, in the 5th chapter of Genesis: "Male and female created he them and blessed them, and called *their* name Adam," (or man.) But when sex is specified, the original word is *ish* for the man, and *isha* for the woman. Both sexes have, therefore, a claim to an equal origin, and if the one boasts of being the representative of the race, the other may claim to be the representative of the Church; for throughout the sacred Scriptures, the Lord's Church, (which, of course, includes members of both sexes,) is spoken of in the feminine character, as mother, virgin daughter, bride, and wife of the Lamb.

In speaking of the equality of the sexes, we by no means intend to say they are alike in their capacities and powers, any more than they are alike in person. It has, we know, become fashionable for a certain class of reformers, to contend that their capabilities were alike, and hence that their course of training and education should be alike, also. But nature will ever vindicate her own order, and render fruitless and abortive all such vain theories. By equality, we mean that each possesses all the gifts of humanity; but the one possessing some, and the other possessing other gifts, in higher and varying developments; yet each contributing as much as the other towards the common end of human life and human happiness. Thus striking the balance between their respective endowments, we shall find the beam so nicely poised that it will be difficult to see on which side lies the preponderance.

You will, of course, see that we are speaking of the original constitution of the sexes; not of their actual condition, in this, or other countries. We know that ignorance, vice, fashion and caprice have swayed the relative destinies of these human hemispheres; now elevating and now depressing; this moment the one crouching, an abject slave at the shrine of the other; and the next playing the tyrant, and reducing its equal half to servile drudgery.

From such insane follies, and such crying evils, our only hope of deliverance is from the light of Divine Truth, now flowing into the human mind, as the New Jerusalem descends on earth. And a just appreciation of the various forms and conditions of our being, can only be gained by going to the Fountain of all Being, and learning the Divine Order of creation.

It has been so often stated and argued in this place, that the Divine Creator produced all things from Himself, or, in other words, that all creation is an outbirth from Him, that we may fairly take the position for granted. Now, if throughout all creation, these two, the male and female principles, lie at the foundation of all life, who does not see that they must bear relation to the two essential Divine principles, Love and Wisdom. And as all created forms are produced by, and adapted as recipient vessels of the Divine Love and Wisdom, therefore, those forms must be homogeneous to the producing cause, and exist in correspondence to the end of their creation. Thus in man, considered in his constituent principles, we behold an image of his Maker; and if from the beginning of creation, he was male and female, these initial principles must have flowed spontaneously from the original Divine substances,

which gave birth and form to all things. All the various multitudinous forms, which people air, earth, and ocean, are but so many varied combinations, reflecting the Love and Wisdom of the Creator; but in man the reflection is perfect — he is a whole — a world in miniature — combining within himself all of the lower creation, with capacity to receive, in a finite degree, all of the Infinite.

In order to form a perfect image of God, it became necessary that beings should come into existence, each possessing the essential endowments of love and wisdom; yet, in so varied a form, that the one should be preëminently the type of wisdom, and the other the type of love. We say, indeed, in popular language, that man is the intellectual, or understanding principle, and woman the affectionate, or will principle; because the intellect is more developed, and becomes the leading and ruling principle in the one, and the affections in the other. Yet, as the good and the true ever exist in combination, and neither can exist separate from the other, therefore, both sexes are recipient forms of love and wisdom; yet so arranged that the one should be the wisdom of love, and the other, the love of wisdom. Or, in other words, that the male principle is wisdom — the inmost of which is love, and the female principle is love — the inmost of which is wisdom. Thus, the Divine life exists in each, and in a different form of arrangement, and we may see that it is so, from the way in which each is affected by external impressions.

In woman, the feelings, affections, or love principle, take the lead, and the intellect is reached through this medium. In vain would you try to lead her to think on a subject, unless her affections were first enlisted. She must see some good in it; some practical bearing upon the welfare and happiness of those around her, before it would occupy her thoughts. Men, on the contrary, are reached through the intellect. They take delight in reasoning and arguing, and their feelings come up sluggishly to the work. Their understanding must first be convinced, before the will stirs up the dormant faculties to action. But when their will is strongly excited it is powerful. The violence of passion, the burst of grief, the high-strung ecstasies of joy, and the reckless deeds of daring, attest that, in the manly heart, intense affections may lie slumbering, although covered over with the frostwork of cool reason. Just so, when the inmost principle of woman's nature — which is wisdom — is aroused, she assumes an intellectual attitude, that surpasses, in keenness of perception and unerring intuition, the efforts of man's more staid and sober judgment. Yet, in both of these cases, the effect is produced by the inmost principle of each being brought into a state of abnormal action; in their normal state, intellect governs the one, and affection governs the other; and thus the intelligence of each is of a different order. The intelligence of man is justly characterized by Swedenborg, as being, in itself, "grave, harsh, hard, high-spirited, inclined to licentiousness;" and the intelligence of woman, in itself, as "modest, elegant, pacific, yielding, soft, and tender;" thus, their every thought mellowed with the glow of affection, and suffused with the warm atmosphere of love.

This difference we recognize in the use of the words *masculine* and *feminine*; invariably applying

the one to that which is predominantly intellectual, and the other, to that which is predominantly affectionate. In this difference, lies the foundation of human marriage. True love seeks something out of itself, upon which to rest. Hence the wife relies on the intellect of the husband, as her defender, protector — the *house-band* — binding the whole house together with the strong bands of intelligence and truth; and the husband reposes on the affections of the wife, drawing together, and cementing, and consecrating, around the family hearth and domestic altar, all the ties that bind human hearts together.

We are speaking of human marriage; of the conjunction of souls, and thence of minds, into one. "For this cause, shall a man leave his father and mother, and cleave to his wife." For what cause? Something more than the mere fact of the creation of the sexes, naturally viewed. As all the Lord's words are spiritual, so the cause of conjunction must be a spiritual cause. The principles of good and truth, or love and wisdom, as they flowed spontaneously from the Divine Creator, and became ultimated in sexual forms, and as they can live only in combination, so there is, in their nature, a constant effort towards union. Love ever seeks her companion, wisdom; and wisdom seeks his bosom friend, love. Thus, what men admire and love in woman, is her constant, undying affection; and this gives a charm to female society, which men of cultivated minds can feel and appreciate; while, on the other hand, the bold mental development and towering intellect of man, excites the love and admiration of woman. Thus, utterly irrespective of animal feelings, men and women of cultivated minds, will ever find pleasure and delight in each other's society.

Here, then, the very dissimilarity between the two, is the cause that brings them together. True love seeks something out of itself, which, although dissimilar, can yet be conjoined. For to love that which is precisely like one's self, is to love one's own qualities, and would be mere self-love. Hence, that man may not be a purely selfish being, he leaves "father and mother," (his inherited self-hood,) "and cleaves to his wife," that being who, to him, is an embodiment of affection, suited to his intellect. The exciting cause, then, of marriage is the constant effort of the good and true to come together; and this, from the Divine life, flowing into all created forms. Every created form is a vessel receptive of the Divine life, but receiving that life, according to its *quality* and *capacity*; and thus it is, that in all things below man, there is a constant tendency to union, from the smallest atom of earth, to the noblest animal that roams the forest, or ministers to human wants.

As is the *quality* and *capacity* of the vessel, so is the *kind* and *measure* of life which flows in. Hence the animal is prompted and guided by the Divine Love and Wisdom, to just such union as serves the purposes of animal life, and here the union ends. No lasting attachments spring up from the amours of the lower denizens of earth; they are of the earth, earthy; and the same is true of the human family, in their merely natural state. Man is nothing but an animal until the spiritual degree of his mind is opened; and hence he views the Divine subject of marriage, only in relation to the uses of natural life. Yet the natural life of man is a higher order of life than that

of the brute. He is a reasoning animal, he can look at ends, and act from his own will. Thus he becomes surrounded with natural and civil responsibilities, involving duties and obligations, and perpetually creating new relations of life, new wants and new enjoyments, which expand his *capacity* of reception; and consequently a *larger* measure of Divine Life flows in. Now, he regards marriage in relation to society; yet the ends he looks at are essentially animal, and the problem is, to secure the largest amount of the pleasures and enjoyments of life. Thus marriage becomes a civil relation, and comes under the cognizance of civil law. The conditions of suitability are determined by civil and natural qualities. Good standing in society, possession of this world's goods, or the ability to acquire them, good natural temper and disposition, with an agreeable person and pleasing manners, form the *beau ideal* of a suitable partner for life. And truly none need to find fault with such qualifications. It is true the phrenologists are superadding a great many other considerations. Temperament must be taken into the account, but this is merely with a view to the physical improvement of the race. Cerebral developments are to be studied, to induce a better organization of brain, in the next generation. All this we may admit to be good, to have an upward tendency; but still keeping within the range of natural ideas. The standard idea of marriage, is *union for life* — beyond this the natural vision reaches not. The great end of human existence is lost sight of, in the most important relation of human life. What *living* man or woman, whose heart has been touched with the glowing fire, from the altar of Jehovah, will rest contented with the thought, that the strongest and holiest affections that human beings can cherish — affections which lie at the foundation of all other loves — that give birth to all the poetry of life, and elevation to all the purposes of humanity, are to be extinguished forever, with the flickering light of this feeble, transient existence.

Far different is the teaching of the Lord: "And they twain shall be one flesh; what therefore God hath joined together, let not man put asunder." To become "one flesh," certainly does not mean to become one in person, but to become one in spirit. In the spiritual sense, the term flesh has relation to the will, as the term blood has relation to the understanding; therefore, to be "one flesh" is to become *one will*; that is, so perfect a union of soul, that the will of the one becomes the will of the other. Then they have but one life; for the will — the affections — the love — is the very life of man; and if they have but one common life between them, they can never be separated to all eternity. What God joins together, is joined forever.

This is the only real human marriage. For man becomes really human, or really a man, only so far as he receives spiritual life from the Lord. This Divine Life — the influx of Love and Wisdom into the souls of spiritually-minded partners, brings them continually, more and more, into closer union.

All other marriages are mere unions for life, conducive to good natural and civil states and uses; but not conducive to the higher ends of our being. So far as the Divine Law of marriage of one man with one woman is recognized in civil law, and acted upon in natural life; so far

man is in Divine Order, and in a good natural state. To preserve this order in society, laws are instituted, necessarily varying according to the condition and circumstances of the people. The common law of England, based upon Christian precept, allows no entire divorce, but for the crime of adultery; while the crime itself is treated as a civil offence, and punished by pecuniary damages. The Jewish law punished adultery with death, yet permitted divorces for various causes. The reason of this law to the Jews was, that as the Jewish Church was a representative Church, representing spiritual things, the marriage relation was held most sacred; and its violation visited with natural death, as the violation of spiritual marriage brings spiritual death. But the Jews, as a nation, were a mere natural, sensual people, and, therefore, could not be held in the sacred bonds of wedlock. Divorces, therefore, were legalized, so that by putting away one wife, and marrying another, they could still keep up the external representation of the Heavenly marriage. Hence the Lord said: "Moses, from the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." Here is a clear recognition of civil, as distinct from spiritual or Christian law. Civil law looks only to the ends of civil order and natural uses; whereas Christian or Divine law, looks to the ends of eternal life. Many things, therefore, may be allowed in civil law, for the purpose of keeping society in as good order as possible, which, to the true Christian, would be actual and destructive sins. For if marriage be regarded only in relation to its individual and social, natural and civil uses, it is clear that many causes may exist, which, by preventing those uses, become just and legitimate causes of separation. And as the great end of such law should be to preserve inviolate the marriage covenant, when entered into, therefore many things may be lawfully allowed that are contrary to the true Divine Order, for the sake of preventing greater evils, into which the natural man would inevitably rush.

This is the doctrine of Swedenborg, in reference to *civil law*, in the work on Conjugal and Scortatory Love. He continually guards the subject with the declaration, that those things, which may be lawful in a civil capacity, are unlawful to those who *can* come into true conjugal relations, and will close Heaven to them; yet without noticing this invariable qualification, the Scribes and Pharisees of our day, by taking one part of his writings away from the other, have trumped up the charge of his sanctioning concubinage, pellicacy, and illicit amours. And this is done under pretence of religion, and by men who profess to be religious teachers! Truth violated—decency outraged, and slanders propagated, and all for the sake of religion! Mourful is the fact. We will pity their state, and say: "Father, forgive them, for they know not what they do."

We have seen that the Lord expressly recognizes the necessity of the law of divorce among the Jews. He further recognizes most fully, the fact, that all men *cannot* receive the Divine precept of marriage: "All men cannot receive this saying," (the unlawfulness of divorce except for fornication,) "save they to whom it is given." He then specifies those who can receive it, who are called "Eunuchs from the womb, eunuchs of men, and eunuchs who have made themselves

such, for the Kingdom of Heaven's sake." By eunuchs, in the internal sense of the word, are understood those who are in natural good and truth, and by the three kinds here mentioned, are signified those who are capable of coming into the Heavenly marriage, in three degrees of celestial, spiritual, and spiritual-natural. "He that is able to receive it, let him receive it." None but those who have the spiritual degree opened, who come into the Love of the Lord and the neighbor, can receive these precepts; and, therefore, to men in the lower degree of life, various aberrations from the strict laws of order are necessarily allowed. The degree of guilt and condemnation, every one must see, depends on the degree of light to which men have attained. The untutored savage cannot sin in the degree of the civilized man; and in the same way certain disorders may be pardonable in the external, natural man, which to the spiritual man would bring guilt and condemnation.

Many of the receivers of the doctrines of the New Church, have thought that it would have been better if Swedenborg had not written upon these degrees of guilt, because it may furnish apparent excuses for crime. For myself, I have no such feeling. It is becoming known, that wholesale, indiscriminate denunciations avail nothing to check the progress of vice. Natural philosophers are tearing up the secret recesses of crime, and exposing to public gaze the hidden vices, which are lurking beneath the mask of outward decorum, eating up the heart's core and polluting the blood that flows through the arteries and veins, not only of the civil, but of the religious world. Too well is it known, that full many a whitened sepulchre, which flaunts its glittering surface in the face of day, is, within, full of dead men's bones, and of all uncleanness. Disease and death, moral and physical, are perpetually flowing from these polluted sources.

If these heart-sickening evils are to be removed, it must be by searching truths. External applications may cover up the wound, but the festering disease only gains internal strength, to break out in more direful and destructive forms. What then can reach the evil but a faithful exposition of its causes, and a just discrimination of its various manifestations, as we find them set forth in the writings of Swedenborg; and many generations will not come and go, before the civil laws of enlightened nations will be founded on the principles which he develops. The infected humors of the body social must be permitted to flow off before regeneration can become general: for a radical cure must begin at the fountain. And we are assured that the times are now upon us, when the Lord, in His second glorious coming, will thoroughly purge his floor, and gather the wheat into the garner, but He will burn up the chaff with unquenchable fire.

The question of iterated marriages, or marrying again after the death of a consort, may be summarily disposed of. So far as the covenant into which the parties enter is a civil one, extending only to the term of natural life, no impediment can stand in the way of repeatedly contracting matrimony, seeing that the term for which the covenant was made is expired. But when the true marriage takes place—when consorts become one flesh, one will, one life—thus, when God has joined them together, it would appear impossible that a surviving partner could break

the spiritual bonds that hold them together. For in such a case, the presence of the departed one would be frequently perceived, felt, and enjoyed, by the surviving one on earth. Yet such internal marriages are so rare at the present day, that no restrictions, as to remarrying, exist in the New Church, as many persons erroneously suppose. It is not for us to judge what marriages are real, and what are not. Even where the parties appear to live in peace, harmony, and comfort, we cannot determine the state of their interior thoughts and affections. These are known to the Lord alone, to whom we must commit the issues of all things.

Turn we now to the pure, spiritual truths which belong to the Holy City, the New Jerusalem, now descending from God out of Heaven. Here the subject of marriage assumes an importance and a sanctity which can only be appreciated by looking to the Lord, and learning from His Word the laws of Divine Order. These, with reference to marriage, are enunciated in the words chosen for our text. Yet the full import of these words can only be seen in spiritual light. It will be seen that this institution was from the beginning; thus lying at the foundation of all things; for the beginning has no reference to time, but to state; and that the end of this institution is the making of twain one flesh, and that this union is of and from the Lord. Hence it results that real marriage can only be between one man and one woman; and that this is the order of creation, may appear from the natural fact of the near equality of numbers of the sexes. If the human race were in order, no doubt the number of each would be precisely equal. As it is, we are taught that the continual Providence of the Lord causes that conjugal pairs should be born, who, if they come not together in this life, will unite in the spiritual world. Real marriage can only exist between two, for it is of twain only that this union is predicated. Every truth has its kindred good, and every good has its kindred truth, between which alone union can be effected; what, therefore, is true of principles, is also true of the recipient forms of those principles. Thus, every man and woman have in existence their kindred partners, between whom alone real union can exist. This truth is embodied in an old proverb, signifying that for every man there is a suitable woman in the world. I have some respect for the current sayings of the world, most of which spring from common perception, and common influx. That "marriages are made in Heaven," is also another proverb, embodying the truth that they are of and from the Lord.

But that real conjugal union can only exist with those who are in the love of the Lord and the neighbor, is because such unions look to eternal ends. We use the term *conjugal* to distinguish that union which is based upon the love of what is good and true in each other, and which regards good uses for the sake of being useful—to distinguish this union of souls from the merely natural marriages in the world, which are *conjugal*; a mere yoking together, as the word implies; whereas, the term *conjugal* relates more strictly to marriage, and implies a more interior union of congenial spirits.

We are informed in the writings of the New Church, that such were the marriages of the first men of the most ancient Church, described in the book of Genesis as the Garden of Eden. Mar-

riage was regarded by them as the most sacred institution, because they saw in it an image of the union of the Lord and his Church, and also an image of the universal union of goodness and truth, "when mercy and truth met together, righteousness and peace kissed each other." They also regarded the natural uses of marriage as subservient to the spiritual, and hence eternal ends; regarding Earth as the Seminary of Heaven, and hence cultivating affections in themselves, and their children here, which should bloom and flourish in perpetual youth, in the eternal Paradise of their Father.

But as men fell, and lost their spiritual perceptions, so their ideas of marriage sunk lower and lower, till every horrid form of illicit indulgence supplanted the sacred bonds of wedlock, and men became like the wild beasts of the forest. Yet again, as from the ashes of a consuming world, we behold rising, phoenix like, beautiful forms of love and truth, which shall again walk, hand in hand, and heart in heart, in this lower world. But this may not be till the New Jerusalem appears, as a bride adorned for her husband; not till the Divine Truth takes possession of the affections, and thence comes out into life. We make some advance towards that state when we come into a just appreciation of the marriage relation. All the order, happiness, and prosperity of human society depend on this foundation principle. As is the relation between husband and wife, so is the relation between the members of the household; and as is the order of the household, such is the order of townships, counties, states, and kingdoms. Governments owe their stability to the love of order, which is engendered in the family relations of the people. The causes that shook the formidable power of Rome into fragments, lay more in the private profligacy of her citizens, than in her errors of government; and in our own day, a scrutiny of the condition of nations will show how much depends on the sacredness of the marriage tie, and the consequent order of families. Thus, the reformation of the world must begin at home. Men must learn to appreciate their wives according to the Divine standard of goodness and truth; to love and cherish in each other the good affections within the house, and to let those affections go forth, in acts of kindness and good uses, to others. Thus, they may daily grow together in love and wisdom, commencing a union here, which will continually increase in perfection and blessedness hereafter.

The light which the New Church sheds on the relative position of man and woman, will be a powerful agent in bringing about a just appreciation of each other. Men have borne the sway, and usurped the sovereignty, because intellect has been regarded as every thing, and affections as nothing. All-enduring woman has been neglected, her meek submissive nature has shrunk from the tumults of war and ambition; or only appeared as an angel of mercy to mitigate the horrors inflicted by man on his fellow man. Garnering her sorrows within her own bosom, and burying her griefs and sorrows deep in the silent recesses of the heart, patiently has she lived on, and suffered and died, with but little sympathy from the sterner and rougher sex. Tears and sighs—griefs and sorrows were her patrimony; but times are changing—men have learnt that there is a power, a purity, an elevation in woman, before which they may bow their heads in shame

and confusion. The Savior of the world has borne testimony to the dignity of woman, by the love he manifested to them. "Now Jesus loved Martha and her sister;" nor was he ashamed to mingle his tears with theirs. The sacred Gospels have not failed to record the fact, that woman was the last at the cross, and the first at the tomb of the Lord. And now as the Divine Life flows into human souls, the Savior's love will operate to bring man and woman together, and marriages on earth will be types of Heavenly unions.

The golden age was no fable, neither is the coming more glorious age, a delusion. Already is beginning to be realized the blessedness of wedded love, among those who have received the truths of the New Dispensation. Believe me, my friends, the knowledge of the spiritual natures of men and women, does induce new states of thought and affection towards each other. Each sees at once, and feels their proper sphere of action; each feels the one to be the equal partner of the other; the woman is willing to be guided by the more staid and deliberative judgment of the man, and the man is willing to be influenced by the more heavenly affections of the woman. Her keen perceptions sharpen his reasoning faculties, and the cool deliberation of the one, checks and guides the impetuous will of the other. Thus a reciprocal influence is constantly exercised over each other, coming more and more into union; of twin becoming one flesh. They also know the peculiar liabilities of their own constitutional natures to error, and can readily excuse, and be charitable towards each other; but above all, they learn this great truth, that, of themselves, they are nothing but evil, and if they would be really happy in the marriage, and in all other relations of life, their united minds must turn to the Lord, the Bridegroom and Husband of his Church, who will hold them together in love here, and perfect their union, with ever increasing blessedness hereafter. Thus, however the vain and thoughtless may view the subject, they can say,

"Though fools spurn Hymen's gentle powers,
We, that improve his golden hours,
By sweet experience know,
That marriage, rightly understood,
Gives to the pious and the good,
A paradise below."

FRIENDSHIP: OR MUTUAL AFFECTION.

THERE is something very beautiful and sublime, when we consider the universality of Christianity; how it enters into every relation of life; and wherever it operates it is always for good, and invariably leaves a blessing. But in order to this it must be enthroned in the centre of our being, since whatever is in the centre governs the entire system of man.

The subject of friendship, or the mutual association, into which we enter one with another, is immensely important. The heart of man, created for the reception of divine love, is such as to require objects to love, on which it can exercise its sympathies and its affections. The eye might as well be supposed to have no objects for its vision, as the heart no objects for its love; and according to the moral worth and dignity of the object loved, will be the elevation of the heart, and the nature of genuine friendship. If a man be placed in a distant isle, alone, and out of "humanity's reach," isolated from his species, his heart will nevertheless seek for objects which it will love.

He will survey the mountains, which will awake in his soul emotions and sentiments of love; he will inscribe his name on the rocks and the trees as mementoes of his affection; and he will seek to win the regard, and to soften the wild nature, of the animals around him, rather than be without objects on which to exercise the affections of his heart. In short, man is created for love and friendship.

All true friendship, like every other good thing, comes from heaven, and its sole origin is the Lord. We must first be friends *with Him* before we can be friends one with another. This must ever be considered the basis of true and genuine friendship. "Ye are *my friends* if ye do whatever I command you;" these are the Lord's words, and it is plain that the covenant of friendship and love, between him and us, is the covenant of salvation. What does the Lord command us? He commands us to love one another, to do to others as we would they should do to us, to love our enemies, to bless them that curse us, to pray for them who spitefully treat us and persecute us, to forgive even to seventy times seven, to learn meekness and lowliness of heart from Him, and universally keep his commandments, that we may enter into the life of his love and peace. This *pure* love is the essence of all friendship. It consequently follows, that friendship is of the *nature of the love from which it springs.*

THE desire to bless is Godlike. By imparting happiness we increase our own store; by withholding blessings we impoverish our own souls. To love another more than one's self, and for the loved one to reciprocate our affections, is the highest and the noblest happiness. To stand alone, without the capability of loving disinterestedly, is *misery* indeed. Yet, the selfish man inflicts this misery on himself. *He* seeks happiness in receiving; it is only to be found in giving. *He* seeks it in his own gratification, but, until he loves something out of himself, he does not possess the capability of being happy. To love another selfishly, — to love for gain, — to expect reward rather than to rejoice in imparting good, is to trade on the purest feelings of humanity, it is to offer them in a mart for sale, it is to forget, and practically to deny, that "*it is more blessed to give than to receive.*"

BE true to the world. Benevolence, like music, is a universal language. It cannot freely utter itself in dialects that belong to a nation or a clan. In its large significance, the human race is to be its brother and a friend. Posterity needs much at thy hands, and will receive much, whether thou art aware of it or not. Thou mayest deem thyself without influence, and altogether unimportant. Believe it not. Thy simplest act, thy most casual word, is cast into "the great seed-field of human thought," and will reappear as a poisonous weed, or herb medicinal, after a thousand years.

THE mind sheds its own hue on every thing around it, and, as it were, with the wand of a magician, converts a paradise into a desert and a desert into a paradise.

AFFLICTION falls upon some as the genial showers upon the earth's bosom, to call forth fair flowers from seeds long sterile.

HEAT AND LIGHT.

BOSTON, SEPTEMBER, 1851.

IN issuing our first number, it is proper to make a few remarks; and first, with regard to our title, in which is contained a spiritual idea. All *natural* heat and light are from *spiritual* heat and light. There are two suns, says the profoundest of all philosophers, the spiritual sun and the natural sun. The spiritual sun is pure love, the natural sun is pure fire. The natural sun is created from the spiritual sun; and its natural heat and light, being the effects of, are the perfect correspondents to, the spiritual heat and light which are their causes.

To carry the idea farther back, the spiritual sun is the first proceeding of the Divine Love and the Divine Wisdom. The spiritual sun, therefore, is the first representative of God, the Creator, who is the Source of all Good and all Truth. From this pure and infinite Fountain, we mean, as far as possible, with every intermediate human help, to draw the truths presented in this periodical. What we mean, therefore, by "*Heat and Light*," is simply *Good and Truth*. Heat corresponds to Good, and Light to Truth. And the perfect marriage of these, in all their endless variety and form, is that which is needed to bless and save the world in all its relations. They are married in the Divine Being, they should be ultimately in all humanity.

We could have chosen a simpler, or rather, a more common title, but our aim was to have an attractive and a comprehensive one. As above explained, we feel that we could not have made a better selection.

And now, good friends, our first number is before you. Read, judge, ponder, and inwardly digest. Sure we are that we could not embark in a more important enterprise, and with the blessing of God, we hope for success.

We need no elaborate detail of the subjects to be treated of. Its title page is a general and true index to the character of the work. Our aim is to make it a popular, truthful, valuable, and critical *exposé* of the great subjects of which it treats. It is not sectarian; it will endeavor to embody, as far as possible, the truth in all sects; though, of course, its editors and conductors have principles of their own, which they consider sacred and eternal. These will not be suppressed, and may be expected to preponderate. But it is open to different phases of truth, if well conceived, and written in clear and respectful style. Its spirit must comport with its title. It must be good and true. Human failings and imperfections are of course incidental to all.

It will contain such original and selected matter, as appears best adapted to accomplish the objects which we have in view. Contributions are solicited from all who are looking for a New Dispensation of Good and Truth, from God to man.

With these remarks, we send forth our first

Sun. May it shine brightly in the high firmament of Truth and Liberty, and shed its warming and enlightening rays on many thousands.

As the numbers are stereotyped, so that copies can be produced to order, it is not our design to admit any other than articles of standard value. The style and size are inviting and economical, and will enable us to give a large quantity of useful and interesting reading, for a small consideration, and when it is considered, that we have the best of materials from which to select, and intend to expend for appropriate contributions, all the receipts above the actual cost of publication, it is believed that our efforts to do good will be approved by God and man.

Our terms are very favorable; only 12½ cents for one number; \$1 for *ten*; and \$8 for one hundred. Persons who desire the work to be continued, will please to send their orders, accompanied with remittances, and the number of copies required will be forwarded without delay. When the cost of this number is paid, or guaranteed, another will be issued; and so on, from time to time, according to patronage: and those who wish to continue their subscriptions, for subsequent numbers, will please to inform the Publishers, when they order the present one. Will not every well-wisher to Humanity, on hearing of our grand object, send at least \$1, and receive therefor *ten copies*, of this first number, and distribute them among ten of his friends, who may become permanent subscribers, and forward us a similar amount, for ten copies more? We can do almost *any thing*, if we only *think* so, and TRY. Succeeding numbers can be furnished either quarterly, monthly, semimonthly, or in double numbers, as they may be desired; but no subsequent number will be forwarded till the preceding one is paid for. Postage stamps can be remitted for any amount.

LET it be distinctly understood, that while we are essentially agreed in principle, so as to form a unanimous and hearty coöperation for the accomplishment of our great objects, yet it cannot but happen, among those who think for themselves, that some differences of opinion should exist on comparatively unimportant matters. Such is the case even in this first number of our periodical. Mr. Fernald, for instance, announces, in his review of Davis, an opinion on the ultimate destiny of all mankind, which the editors do not *fully* concur in: but as our design is to promote all Good and Truth, we cannot be so intolerant as to object to his expression of that opinion. Moreover, a thorough presentation of the *pro* and *con* of that question may be seen in Prof. Bush's Repository, of August or September. Let us here say, then, once for all, that each writer is responsible only for that which appears over his own signature.

TERMS. "THE ~~PRINCIPLES~~ ^{PRINCIPLES} of Science, Philosophy and Theology"—embrace every subject or object that can be developed to our Knowing and Reasoning faculties, and to our affections; hence it involves all ENDS or purposes, all CAUSES and all Effects, in every thing Natural, HUMAN and DIVINE: and nothing can exist without *Essence, Form, and Use.*

"THE HUMAN BODY, AND ITS CONNECTIONS WITH MAN, illustrated by the principal Organs." By I. I. G. Williams, London. Published by Otis Clapp, 23 School Street. This is a most admirable work, full of great truths, sparkling with life. The Preface shows that all knowledge belongs to the people, and that an increase of the facilities for acquiring it, enhances the obligations of the FEW to diffuse it among the MANY. The Divinity of Christ and the truth of Christianity constitute the vitality of the work; hence it is a *living* and not a *dead* book.

The fundamental subjects are, 1. The Human Brain; 2. The Human Lungs; 3. Assimilation and its Organs; 4. The Human Heart; 5. The Human Spine; 6. The Human Form; 7. Health. In our next, we hope to give an extended review of this most valuable contribution to Human Science.

THE ANTE-DILUVIAN HISTORY, AND NARRATIVE OF THE FLOOD, as set forth in Genesis, critically examined and explained." By the Rev. E. D. Rendell, England. Otis Clapp, Publisher. This is a work of great merit, addressing both the head and the heart. It treats its subject in a Scientific, Philosophic, and Religious manner, and omits nothing to be desired either by the Christian or Sceptic; it meets all the objections of Geologists, and honors God's Works and Word, and does good to man. The principle on which it is written is the following: *The letter of the Bible contains within it a SPIRITUAL SENSE, which is its life and soul.* The work is stereotyped, and published in a beautiful style, by Mr. Clapp, at 75 cents, which is one dollar less than the English price, with a large deduction by the dozen. The following topics are adduced from the table of contents:—

"General Structure of the Narrative;—Original State of Man;—Successive Development of his Mental and Spiritual Powers;—His Duty and Prerogative as an Image of God;—Excellency of Every Thing that was made;—The Seventh Day, a Celestial State of Man;—Adam, a Religious Community;—Eden, with its Garden,—how to be kept;—The Trees of the Garden: specifically the Tree of Life, and the Tree of Knowledge of Good and Evil;—The River of Eden,—its being parted into Four Heads;—Adam naming the Living Creatures;—Its not being Good that Adam should be Alone;—His Deep Sleep;—The Taking of a Rib from Him and Building it into a Woman;—The Serpent and its Deception;—The Eating of the Forbidden Fruit and Expulsion from Eden;—The Curse upon the Serpent;—The Sorrows of the Woman;—The Curse upon the Ground for Man's sake;—Cain and Abel, with their Occupations;—The Offerings of Cain and Abel;—Why the Offering of Abel was Respected, and that of Cain Rejected;—The Death of Abel;—The Curse on Cain;—His Fugitive and Vagabond Condition;—Cain's Complaint and Apprehen-

sions;—The Mark set upon him for his Preservation," &c. &c.

SCIENCES AND PHILOSOPHY. The reader may see the CONTENTS of two useful works of Swedenborg, on the second and third pages of the cover; one on the BODY AND SOUL, &c., and the other on the PHILOSOPHY OF THE INFINITE, and the Final Cause of Creations, &c. It is to be hoped that all his works on subjects of this character will be sold on as reasonable terms as these, so that all who desire, may possess them. The mail now affords great facilities for sending packages. Our publishers will cheerfully attend to orders, which it is expected will be always *post paid.*

UNIVERSALITY OF THE DIVINE LOVE.—T. PARSONS. The Lord condemns no one. He who occupies a place in hell seeks that place, because it is suited to his life, and is permitted to occupy it, by the mercy which provides for him all the means of happiness he may enjoy, and protects him as far as possible from suffering. No one goes to hell whom the Lord can preserve from it, consistently with the man's own freedom. No one goes there, who has not so resisted the divine influence as to have confirmed himself in the evils which that influence resists. Hence we may understand one delightful doctrine of this church—(the New Jerusalem.) It assures us that all who die in infancy and childhood become angels. At their tender age, and before the full development of reason, they could not extinguish its light, or seal their hearts against the entrance of mercy. They arise from the dead body, still infants or children; and grow to maturity in that world as in this; and during that growth, are nursed and educated, and prepared for heaven. Yes, the babe who dies upon his mother's breast, wakes in the arms of an angel-mother, and never learns the sad lessons which, in the world he has left, so soon soil the opening blossoms of life. The beloved child that leaves the circle his innocent happiness filled with gladness, forgets not in his new home his sweet smile; all beautiful things cluster around him, and his soft bright eye reflects their beauty; and the lovely brow where joy and hope sat together, expands into the fullness of manhood, unruined and unstained.

FAITH alone, or faith without charity, is a powerless nothing.

Can any one be so weak as to imagine that mere faith alone, abiding in the memory, and the thought thence derived, can be of any avail? since all know by personal experience that no expressions and declarations of assent are held in any estimation which are not supposed to be grounded in the will or intention, for it is the manifestation of the will which delights, and enables one man to conjoin himself to another. The will constitutes the real man, and not the thought or expression which he does not will. For every one derives his particular nature and disposition from the will-principle, because that communicates its character to the whole man. If, however, any one *thinks* what is good, the essence of faith which is charity, is also within that thought, since it includes the *will* of good; but if he *says* that he *thinks* what is good and yet leads an evil life, it is impossible he can *will* any thing but evil, and he is consequently destitute of real faith.

REMARK: The last paragraph on this, 50th page, should read—"The TRINE of Science, Philosophy and Theology,—embraces every subject and object that can be addressed," &c. Instead of I. I. G. Williams, in the second paragraph, read J. J. G. Wilkinson.

A GAME AT DEFINITIONS.

THIS trial for the "wits" of three, four, or half a dozen persons, consists of various definitions of some word fixed upon by general consent of the company, each of whom is provided with a slip of paper and a pencil. A few words are written by each person on his or her paper, and the definitions given according to the conceptions of each; then they are handed to one to read aloud for their mutual edification, and being *anonymous*, there is an excellent opportunity for opinions, or jokes, or any thing else, without a chance of being convicted of the matter written. The following are specimens of this kind of useful amusement:—

LANGUAGE. Thought's christening. A chain to unite men, and keep mankind disunited. The brain's livery servant. A large issue of notes which has often a small basis of gold.

THEATRE. The world within four walls. An homœopathic hospital where small doses of Society are given to cure Society. Nature in the "House of Correction." The chamber wherein bachelors receive curtain lectures.

MIRROR. The only popular truth-teller. A journal in which Time records his travels. A smooth acquaintance, but no flatterer. The material on which all the most satisfactory portraits are painted.

CHILD. The ever-renewed hope of the world. A conscript for the wars. The future in the present. God's problem, waiting Man's solution.

MISER. An amateur pauper. An oyster with a pearl in its shell. A lover who is contented with a look. A man who makes bricks that his heirs may build houses.

IGNORANCE. The leaden sword with which the mass of mankind are compelled to fight the social battle. The barren country of which all are natives, and from which all are emigrants. A serpent which many foster because they suppose it to be harmless. A dark place where poor people are allowed to grope about till they hurt themselves or somebody else.

BACHELOR. An oak free from ivy. A mule who shirks his regular load. A wild goose in the air, much abused by tame geese in the farm-yard. A child who wont buy sugar candy by the hundred weight.

CHINA. A hermit among nations. A child four thousand years old. A living toad embedded in stone. A Grand Eastern Burlesque, acted in earnest.

SUN. The lighted altar in the Temple of Nature. God's Minister of Bounty. The gentle nurse who watches over the children of Nature. The most ancient of Earth's Monarchs, who rules with a rod of fire upon a throne of beneficence.

POLITICS. The quarrels of the workmen whilst they lay the foundation of Sociology. The Alchemy of the moderns, which can effect the transmutation of principles in the place of metals. Imagination and Passion attempting the work of Reason. A national humming-top, which spins the least when it hums the most.

PRISON. The grave where State Doctors bury their murdered patients. A mural immersion, which deadens the senses and renders it difficult to regain the surface. An oven where Society puts newly made crime to harden. A school where immoral training is administered to those who are going into the world, and moral training to those who are going out of it.

PAPER. Building ground for Genius. A receiver of stolen goods. The product, the cause, and the preventive of rags. A poor flat much put upon.

NAPOLEON. A human comet, whose tail was extinguished before his head disappeared. The European grave-digger. A naughty boy who was put in a corner because he wanted the world to play with. A heartless gambler, who ruined himself and all his friends, and died in the King's Bench prison.

CANDLE. A mild domestic sun, which rises and sets to order. A martyr to the darkness existing around him. A quiet friend in the evening. One whose fate is to die of consumption, but who constantly makes light of his misfortune.

CIVILIZATION. The bridge from savage to philosophic society. The pilgrimage to the Temple. Mankind's struggle upwards, in which millions are trampled to death that thousands may mount on their bodies. The monster train on the World's railroad, pushed on behind by the Past, and pulled on in front by the Future.

METAPHYSICS. Words to stay the appetite till facts are ready. The art of stirring a fire so as to increase its smoke and diminish its brightness. Mists thrown up by ignorance under the heat of curiosity. Feeling for a science in the dark.

DEATH. The birth of the soul. A notice served on Society for your trial. The traveller's return. The ticking of the clock which marks the end of one moment in the eternal life of Humanity.

TAXES. The axle on which the wheels of the state coach turn. Periodical bleeding, as prescribed by Government. Feathers plucked from all birds to line the nests of a few. The Nation's "little account" for board and lodging.

MONK. A living mummy swathed in faith. A moral gladiator who wrestles with his passions, and either stifles them or is devoured by them. A seaworthy vessel moored in a stagnant dock. A coward who wont fight.

AMERICA. A great historical picture on the easel. A champion whose gauge has never been taken up. The safety valve of European monarchy. Young John Bull working with his coat off.

SLEEP. Easy lessons in death to the living. The swift vehicle in which we visit our distant friends. The only thief who benefits you by robbing you. Life's railway stations.

FIRE. One of the Titans, still capable of hurling rocks at heaven. The only hard-working servant who is cheerfully admitted as a friend in the drawing-room. The school in which Iron and Water are trained to labor in the cause of Civilization. A powerful giant who condescends to help good children to do their work.

INK. The colored slave who waits upon Thought. Bane for malice, and balm for benevolence. A liquid manure, which, spread upon paper, makes it fertile in consequences. The Black Sea on which thought rides at anchor.

WAR. Congregational worship of the Devil. Evidence for man's origin from beasts. Death's harvest-home. Murder to music.

BYRON. A short-sighted eagle. The philosopher of boys, and the poet of men. A blood-horse, who won the race from being flogged at starting. A spoiled child, who played with the world till he hurt himself, and then beat his toy.

MAN.—By GEORGE HERBERT.

"MAN is all symmetry;
 Full of proportions, one limb to another,
 And to all the world besides.
 Each part may call the farthest brother,
 For head with foot hath private amity,
 And both with moons and tides.
 Nothing hath got so far
 But man hath caught and kept it as his prey;
 His eyes dismount the highest star,
 He is, in little, all the sphere.
 Herbs gladly cure our flesh, because that they
 Find their acquaintance there.
 For us the winds do blow,
 The earth doth rest, heaven move, and fountains
 flow.
 Nothing we see but means our good,
 As our delight was our treasure;
 The whole is either our cupboard of food
 Or cabinet of pleasure.
 The stars have us to bed;
 Night draws the curtain, which the sun withdraws;
 Music and light attend our head.
 All things unto our flesh are kind
 In their descent and being; to our mind
 In their ascent and cause.
 More servants wait on man
 Than he'll take notice of. In every path
 He treads down that which doth befriend him
 When sickness makes him pale and wan.
 O! mighty love! Man is one world, and hath
 Another to attend him."

BLESSINGS on all unselfishness! on all that leads us in love to prefer one another. Here lies the secret of universal harmony; this is the diapason which would bring us all into tune. Only by losing ourselves can we find ourselves. How clearly does the divine voice within us proclaim this, by the hymn of joy it sings whenever we witness an unselfish deed, or hear an unselfish thought.

O, how easy the practice of virtue appears to those who love! He who knows how to love is strong, is just, is chaste, can undertake every thing, and suffer every thing. The soul of true lovers is like a holy temple, in which incense incessantly burns; in which every voice speaks of God, and every hope is of immortality.

UNCONSTRAINED worship, when it is genuine, is spiritual, living, lucid, and joyful worship; spiritual, because there is in it spirit from the Lord; living, because there is in it life from the Lord; lucid, because there is in it wisdom from the Lord; and joyful, because there is in it heaven from the Lord.

PEOPLE who are always innocently cheerful and good humored, are very useful in the world; they maintain peace and happiness, and spread a thankful temper among all that live around them.

WHAT comforts me is, that souls know no distance; for, by the ties of religion and of the heart, we are always neighbors to one another.

WHEN you shall contemplate necessity struggling with modesty, endeavor to oblige in a way that shall meet the wish half way, and save the blush of request.

THE HUMAN FORM.—By WILLIAM BLAKE.

"To mercy, pity, peace, and love,
 All pray in their distress;
 And to these virtues of delight,
 Return their thankfulness.
 For mercy, pity, peace, and love,
 Is God, our Father, dear;
 And mercy, pity, peace, and love,
 Is man, his child and care.
 For mercy has a human heart,
 Pity, a human face,
 And love, the human form divine,
 And peace, the human dress.
 Then every man, of every clime,
 That prays in his distress,
 Prays to the Human Form Divine,—
 Love, Mercy, Pity, Peace.
 And all must love the Human Form,
 In heathen, Turk, or Jew:
 Where Mercy, Love, and Pity dwell,
 There God is dwelling too."

WHAT is philosophy, if it impart
 Irreverence for the Deity, or teach
 A mortal man to set his judgment up
 Against his Maker's will? The Polygar
 Who kneels to sun and moon, compared with him
 Who thus perverts the talents he enjoys,
 Is the most blessed of men! O! I would walk
 A weary journey to the farthest verge
 Of the big world, to kiss that good man's hand
 Who in the blaze of wisdom and of art
 Preserves a lowly mind, and to his God,
 Feeling the sense of his own littleness,
 Is as a child in meek simplicity.

VIRTUE, the strength and beauty of the soul,
 Is the best gift of heaven: a happiness
 That e'en above the smiles and frowns of fate
 Exalts great nature's favorites: a wealth
 That ne'er encumbers, nor to baser hands
 Can be transferred.

WHAT a dignity is annexed to every human being, if the estimate be taken from the number and dignity of the attendants who do him service! The sun, the moon, the earth, and all the elements, with every thing therein, are all ministers of man, ever waiting on and at work for him; yea, what is more, God himself is ever watchful over him, and the angels of heaven are his companions and assistants.

By fearing God, is meant to fear to offend him, and to offend him is sin; and this is not of fear but of love: who that loveth any one, doth not fear to do him harm, and the more he loveth him the more he feareth it? Without this fear, love is lifeless and superficial, appertaining to the thought only, and not to the will.

THE angel of hope is ever present with the prisoner of hope, and the prisoner of hope cannot remain long in his prison; whilst he presents the face of his angel to the view of the demon of despondency, the latter cannot bear to look upon the bright and benign countenance of the former.

BE charitable; religion has humanity for a basis, and they who are not charitable cannot be Christians.

“PHILOSOPHY OF THE INFINITE;”

OR, OUTLINES OF A PHILOSOPHICAL ARGUMENT ON THE INFINITE, and the Final Cause of Creation; and on the Intercourse between the Soul and the Body;” written in Latin before his *Illumination*, by EMANUEL SWEDENBORG, and translated by J. J. G. Wilkinson. This is printed in the form of Prof. Bush's Reasons, &c., and sold, one copy for 25 cents; five for \$1; and one hundred for \$15; while the English copy is sold at \$1 75 each. Some idea of the work may be obtained from the following

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EMANUEL SWEDENBORG AND HIS WORKS, SCIENTIFIC, PHILOSOPHIC, AND RELIGIOUS.

He was born at Stockholm, Sweden, Jan. 29, 1683. His early life was very remarkable for piety and learning. In 1709, at 23, he took his degree of Doctor of Philosophy: in 1710, he began his travels through Europe, and continued them about five years: he spent one year in England, and three in France and Holland, studying Mathematics, Philosophy, Astronomy, and Mechanics. In 1716, at the age of 29, Charles the XII, King of Sweden, appointed him General Assessor over all the mines and metallic works of the nation. Up to this time, he had published his work on *Stanzas and Hymns*, a volume of *Poems*, *Dealing Hyperboreus*, and a small work on *Numbers*. In 1718, at 30, he issued two works, 1. *An Introduction to Algebra, or the Art of Rules*; 2. *Attempts to find the Longitude of Places by Lunar Observation*. In 1719, he was ennobled, and took his seat; but was not a Count, or Baron. This year he published four works: 1. *A Proposal for a Decimal System of Money and Measures*; 2. *A Treatise on the Motion and Position of the Earth and Planets*; 3. *Proofs derived from Appearances in Sweden, of the Depths of the Sea, and the greater Force of the Tides in the Ancient World*; and 4. *On Dokeys, Stanzas, and Salt Works*. These ten smaller works constitute the Author's Prelude in Life, and placed him at the head of Scientific Men, with a spotless name and character.

In 1721, at 33, he travelled again, and published five works: 1. *Some Specimens of a Work on the Principles of Natural Philosophy, comprising New Attempts to explain the Phenomena of Chemistry and Physics by Geometry*. 2. *New Observations and Discoveries respecting Iron and Fire, and particularly respecting the Elemental Nature of Fire, together with a New Construction of Stones*. 3. *A New Method of finding the Longitudes of Places, on Land or at Sea, by Lunar Observations*. 4. *A New Mechanical Plan of constructing Docks and Harbours, together with Discovering the Powers of Vessels, by the Application of Alchemical Principles*. M. Dumas, the great French chemist, ascribes to him the origin of *Crystallography*. In 1723, at 34, he published his *Miscellaneous Observations connected with the Physical Sciences, in Three Parts*; also, *Part Fourth*, principally on *Amerals, Iron, and the Salustatics in Bauman's Cavern*. Thus, he began his travels into *Future Ages*, from Mineral Architecture into Chemistry itself, embracing the *Earths, Waters, and Atmospheres of Creation*. In the same year he issued a work, *On the Depreciation and Rise of the Swedish Currency*.

We now enter upon another era of Swedenborg's life, when his tentative youth and manhood were past, and he entered a region all his own, and inhaled his intellectual estates unquestioned, unlimited, uncontradicted, and alone. In 1723, at 44, he commenced printing his *PRINCIPIA, or the First Principles of Natural Things, being New Attempts toward a Philosophical Explanation of the Elementary World*. (Price \$7.25.) This is translated, and makes two large octavo volumes, illustrated with numerous Engravings; but the two folio volumes, of 396 and 546 pages, entitled *Philosophical and Mineral Works*, are not yet rendered into English. This year he also published his *Discussions of the Infinites, or Outlines of a Philosophical Argument on the Infinite, and the Final Cause of Creation; and on the Intercourse between the Soul and the Body*. (Price 25 cents.) The publication of these works gave him a European reputation, and his correspondence was eagerly sought by the learned of several nations.

In 1740-1, he published his *Economy of the Animal Kingdom*, which is translated in two large octavo volumes. (Price \$7.25.) Here the courageous Miner sunk a shaft into the deep veins of the organic sciences, "determining to penetrate," as he says, "from the very cradle to the maturity of nature." In 1744-5, he published his *Animal Kingdom*, making two large octavo volumes in English; but the 4th and following Parts are not translated. Both these works are considered *Anatomically, Physically, and Philosophically*, and are far in advance of the present age, as the Medical world is beginning to know and acknowledge. It is to be hoped that the Parts on the *Nervous Fibre and the Nervous Fluid, the Five Senses, on Generation*, and his great work of 1400 pages on the *Brain*, may be translated speedily. It is impossible to give here even a glimpse of the above works, beyond their titles.

In 1745, he published a work in two parts, *The Workship and Love of God, Part I. On the Origin of the Earth, on the State of Paradise in the Vegetable and Animal Kingdoms, and on the Birth, Infancy, and Love of Adam, or the First-born Man. Part II. On the Marriage of the First-born; and on the Soul, the Intellectual Mind, the State of Integrity, and the Image of God*. This is a centring of all he had previously elicited from his studies, and an attempt to carry them into another field; it is an end of his scientific and philosophic march, and serves as a connecting link between this world and the next. He began from God, as the fountain of the Sciences; of the wisdom of creation with the desire and wisdom of his labors; and here he ended with his beginning, carrying God's harvest to God. Apparently, he did not know, that his literary life was closed; but he stood amidst the sheaves, contemplating the tillage of future years in the old domain; although trembling, nevertheless, in the presence of an undisclosed event. As a *Natural Theologian*, Swedenborg, thus far, stands unrivalled: he "looked through Nature, up to Nature's God." We now pass on to another man and author, to the SEER, and THEOLOGIAN.

In 1745, at 56 years of age, he says, "he was called to a holy office by the Lord himself, who opened his sight to view the spiritual world, and granted him the privilege of conversing with

spirits and angels." He now resigned his office of Assessor, and girded himself to works of his New Commission; which was, to develop truths, of which the religious world had never dreamed; and his unfoldings of God's Word, of Heaven and Hell, are as far in advance of the commonly received opinions of professed Christians, as theirs are in advance of *Judaism*; of which his Religious works contain abundance of internal and external evidence.

From 1749 to 1756, appeared his great work, the *ARCANA CÆLESTIA; the Heavenly Arcana which are contained in the Holy Scriptures, or Word of the Lord, Unfolded, beginning with the Book of Genesis: Together with Wonderful Things seen in the World of Spirits, and in the Heaven of Angels*. This work is printed in thirteen octavo volumes, (\$1.25 each,) and contains an exposition of Genesis and Exodus, and many other parts of the Bible; but no man, according to Swedenborg, is bound to receive it, on his *ipse dixit*, or say so; but he is to examine it, and decide according to intrinsic evidence.

In 1758, he published the five following works: 1. *An Account of the Last Judgment and the Destruction of Babylon; showing that all the Predictions in the Apocalypse are at this day fulfilled; being a Relation of Things heard and seen*. (Price 44 cents.) 2. *Concerning Hæcæa and its Wonders, and concerning Hell, being a Relation of Things heard and seen*. (Price 75 cents.) 3. *On the White Horse, mentioned in the Apocalypse*. (Price 6 cents.) 4. *On the Planets in our Solar System, and on those in the Starry Heavens; with an account of their Inhabitants and of their Spirits and Angels*. (Price 44 cents.) 5. *On the New Jerusalem and its Heavenly Doctrines, as revealed from Heaven*. (Price 10 cents.) After this, he furnished evidence of his opened sight to many distinguished persons, which the celebrated Kant pronounced poetically satisfactory.

In 1763, he published the six following works: 1. *The Doctrine of the New Jerusalem respecting the Lord*. (Price 12 cents.) 2. *The Doctrine of the New Jerusalem respecting the Sacred Scriptures*. (Price 12 cents.) 3. *The Doctrine of the New Jerusalem respecting Faith*. (Price 6 cents.) 4. *The Doctrine of Life for the New Jerusalem*. (Price 10 cents.) 5. *Continuation respecting the Last Judgment and the Destruction of Babylon*. 6. *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*. (Price 62 cents.) The following are the Rules of Life, which he laid down for his own guidance: "1. Often to read and meditate on the Word of the Lord. 2. To submit every thing to the will of Divine Providence. 3. To observe, in every thing, a propriety and behavior, and always to keep the conscience clear. 4. To discharge, with fidelity, the functions of his employment and the duties of his office, and to render himself in all things useful to society."

In 1764, he published a continuation of his work on the Divine Attributes, entitled *Angelic Wisdom concerning Divine Providence*. (Price 62 cents.) He kept a *Diary, or Day-Book*, from 1747 to 1764, a period of seventeen years, and a most extraordinary work; several volumes of which are in English. His *Apocalypse Explained* (\$9.25) consists of five octavo volumes, and his *Apocalypse Revealed*, (\$2.) of a very large one: both are the Books of Revelation: the first was not published till after his death; the latter appeared in 1765-66.

His works on—"The Delights of Wisdom concerning Conjugal Love, and the Pleasures of Insanity concerning Sarcotory Love," appeared in 1767. (Price \$1.37.) This was followed with his *Brief Exposition of the Doctrine of the New Church, and the Intercourse between the Soul and the Body*. (Price 61 cents.) In 1771, in his 84th year, he published his large work, *The True Christian Religion; containing the Entire Theology of the New Church, foretold by the Lord in Daniel vii. 13, 14, and in the Apocalypse xxi. 1, 2*, (Price \$2.) on the title page of which he passed himself as—"Servant of the Lord Jesus Christ." This closed his career as an Author, and he died the 29th of March, 1772, according to his own prediction.

His Scientific and Philosophical works are equal to thirty common octavo volumes; and his Theological works to as many more; making in all sixty octavo volumes, embracing every subject of thought and feeling, of which it is possible for any one to conceive. Probably about three fourths of his works are published in English, and can be had in this country. It is a remarkable fact, that in his Theological works, he never so much as mentions one of his previously written works. New Church Books of all kinds can be obtained where this is sold.

Extract from Swedenborg.

"There are five classes of those who read my writings. The first reject them entirely, because they are in another persuasion, or because they are in no faith. The second receive them as scientifics, or as objects of mere curiosity. The third receive them intellectually, and are in some measure pleased with them, but whenever they require an application to regulate their lives, they remain where they were before. The fourth receive them in a persuasive manner, and are thereby led, in a certain degree, to amend their lives and perform uses. The fifth receive them with delight, and confirm them in their lives."