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NO. 17.

NATURE.

HUMAN, SPIRITUAL, DIVINE.

[Original.]

"CONTRADICTIONS."

Mr. Editor,—It cannot have escaped your notice, I think, nor that of most of your readers, how very apt most sectarians are to object to what is assumed to be manifestations from the spiritual world, on the admitted fact that some of them are discordant and contradictory. And in using the term "sectarian," I include Infidels as well as Christians. Now, what I propose to show here, is, that each of these classes have "contradictions" enough of their own, to dispose of before they set themselves in battle array against the spiritual world, of which we all, as yet, know so very little. To make this matter plain: An able writer, "W. M. D." in the "Plainfield (N. J.) Gazette," of April 10th, 1851, sets forth "Nature" as man's only sure and sufficient guide. He says:

"Whatever we have demonstrable knowledge of—that which we can see, feel, hear, taste, and smell—that which we can measure, weigh, count, and thus mathematically demonstrate that we know, and can know it no more certainly, if we were coexistent with eternity.

"This kind of knowledge is implanted in us by and in accordance with the laws of nature; all things in nature with ourselves partaking thereof, being part and parcel therewith, it thus becomes our *unerring guide* and protector, and has ever led us aright when we *pay attention to its dictates*; but whenever men have forsaken this guide, they have been tossed about like a ship on the ocean, without compass, chart, or pilot; and in attempting to go counter to these laws, to the knowledge they impart, they have become shipwrecked upon the quicksands of superstition and error."

The "contradiction" in this writer consists in his affirming that "nature," or which is the same thing, man, who is a part of nature, never errs! while the drift of his entire article is to point out certain errors committed by men! Thus:

Nature never errs;
Man is nature;
Therefore, man never errs.

Do men forsake nature when they do certain things? Does not nature make all that we see, hear, feel, or know?

My solution of the difficulty would be this: That as a whole, there are no *real* contradictions in nature; hence, no *absolute* sins in men. His contradictions are apparent, incidental, and temporary.

But this same writer, "W. M. D." presents a most convincing chapter of "Contradictions" from the book so much worshipped and *deified* by sectarians.* We know, indeed, how the "commentators" have attempted to harmonize these discrepancies, and we know as well how signally they have all failed to do so. And while we admit that these errors in that book are not inconsistent with the great *whole* of nature, we do say that they are *fatal* to the views which many entertain of its *infallible inspiration*. Thus:

1. God saw everything that he had made, and behold it was very good.—Gen. 1: 31.

Contradicted in Gen. 6: 6. It repented the Lord that he had made man on the earth, and it grieved him at the heart.

2. Thou shalt not defraud thy neighbor; nor rob him.—Lev. 19: 13.

Contradicted in Exo. 3: 21, 22. When ye go, ye shall not go empty—borrow of your neighbors and guests, gold, silver, and raiment—ye shall *spoil* the Egyptians.

3. All the cattle of Egypt died, but of the cattle of the children of Israel died not one.—Ex. 9: 6.

Contradicted in Ex. 9: 20, 21. And Pharaoh had horses for an army.—Ch. 14: 7.

4. The son shall not bear the iniquity of the father.—Ezek. 18: 20.

Contradicted in Ex. 20: 5; and ch. 34: 7. I am a jealous God, visiting the iniquity of the fathers upon the children.

5. Thou canst not see my face—no man shall see me and live—my face shall not be seen.—Ex. 33: 20-23.

Contradicted Gen. 32: 30. I have seen God face to face. The Lord talked with Moses, and spake to him face to face, as

* In Tremont Temple, Boston, the Baptists have a *picture* of the Bible on the ceiling over head, as if they meant it for the preacher's eyes to rest upon when he "lifts them up" to God in prayer! If they designed that *picture* as an object of *worship*, they could not have placed it in a more appropriate position.

a man speaketh to a friend. Ex. 33 9-11.

6. Ye have neither heard his voice at any time, nor seen his shape.—John, 5: 37. God is a spirit.—John, 4: 24. A spirit hath not flesh and bones.—Luke, 24: 39.

Contradicted in Gen. 3: 9, 10. Adam heard his voice in the garden. Moses spake, and God answered him by a voice.—Ex. 19: 19. God has hands, face, and back.—Ex. 33: 22, 23.

7. God moved David to number Israel and Judah—they numbered 1,300,000—seven years' famine offered—David's will was absolute, the people could not help being numbered, yet 70,000 of them died for that they had no hand in—David admits the fault his, compares the people for their innocence therein to sheep, and asks, "What have they done?" David bought the place and oxen for fifty shekels of silver.—2 Sam. 24: 1, 9, 13, 24.

Contradicted in 1 Chron. 21: 1, 5, 25. Satan provoked David to number—they numbered 1,570,000—three years' famine offered—David gave for the place 600 shekels of gold by weight.

8. David took 1000 chariots, seven hundred horse, &c.—2 Sam. 8: 4.

Contradicted in 1 Chron. 18: 4. David took 1000 chariots, seven thousand horsemen, &c.

9. None can stay his hand, or say what doest thou?—Dan. 4: 35. He will not lie nor repent—he is not a man that he should repent.—1 Sam. 15: 29. It is impossible for God to lie.—Heb. 6: 18. Lying lips are an abomination to him.—Prov. 12: 22. He is good and doeth good.—Ps. 119: 68.

Contradicted in various passages. Moses besought the Lord, who repented of the evil which he had sought to do unto his people.—Ex. 32: 11-9. I will destroy thee; I am weary with repenting.—Jer. 15: 6. Ye shall not come into the land, concerning which I swear to make you dwell therein.—Num. 14: 30. He bade Samuel to practice deception.—1 Sam. 16: 2. The Lord hath put a lying spirit in the mouth of all these thy prophets, and hath spoken evil concerning thee.—1 Kings, 22: 20-23. He sent an evil spirit to aid treachery and murder.—Judges, 9: 23, 24.

12. He doth not afflict nor grieve the children of men, willingly.—Sam. 3: 33.

His mercy endureth forever.—1 Chron. 16: 41. The Lord has no pleasure in the death of him that dieth.—Ezek. 18: 32. He willeth that all men should come to the knowledge of the truth, and be saved.—1 Tim. 2: 4.

Contradicted in numerous passages.—Smite the nations and utterly destroy them, and show no mercy nor pity unto them.—Deut. 7: 2, 16. Their infants shall be dashed in pieces, and their women shall be ripped up.—Hosea. 13: 16. He smote them with emerods, with a very great destruction.—1 Sam. 5: 9. He cast great stones from heaven, and killed them.—Josh. 10: 11. He sent among the people fiery serpents which bit and killed them.—Num. 21: 6. The Lord hardened their hearts, that they might find no favor, and be utterly destroyed.—Josh. 11: 20. He shall send them strong delusion, that they may believe a lie and be damned.—2 Thes. 2: 11, 12.

13. The genealogy of Jesus Christ is *contradictory*. Mat. 1: 2-16; Luke. 3: 34-23 reversed. From Abraham to David both give fourteen names or generations, in which they agree. From David to Jesus they disagree throughout. Matthew gives 27, Luke 42. Matthew says Jesus came through David's son Solomon, and is particular to add, "of her that had been the wife of Urias," and also that Joseph's father was Jacob. Luke says he came through David's son Nathan, and that Joseph's father was Heli.

14. *Historical* portions of the New Testament are *contradictory*. Thus:

(1.) Peter and Andrew were called from the sea side, where Jesus first saw them, while casting their nets.—Matt. 4: 18, 19, 20.

Andrew brought Peter to the dwelling of Jesus, and there he first saw him.—John 1: 38-42.

(2.) Judas repented, and brought again to the priests and elders the thirty pieces of silver, cast them down in the temple, and went and hanged himself; the priests took the silver pieces, and bought the potter's field.—Matt. 27: 3-7.

Judas purchased the field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and his bowels gushed out.—Acts, 1: 16, 18.

(3.) At the rising of the sun the two Marys, and other women with them, came to the sepulchre.—Mark, 16: 1, 2; Luke, 24: 1-10.

Mary Magdalene came *alone*, while it was yet dark; no woman being with her, nor was with her.—John. 20: 1-18.

And other similar contradictions might be noticed.

But it will be asked, what we shall do? Shall we cast away the book that contains these errors? I answer, No! You would not cast away "*nature*," of which you make so much; and that book is just as *really* a part of nature, as you are. If you say there are errors in it, so there are errors in your works. But a knowledge of the contradictions in that book should not prevent you from appreciating the *goodness* and *truth* developed in its precepts, no more than I should be prevented from loving a human being because he is not absolutely perfect. My doctrine, then, is this: Begin by contemplating

God aright: then we shall have correct views of nature, as a progressive result. The idea of progression involves the fact of temporary *imperfection*, not in man only, but in all his works: or, if you please, all the Deity does through man. Hence, *contradictions* may always be found in mere *fragmentary* parts of nature, or God's works. But when contemplated as a whole, God's work, or system, is perfect. So that we find that *all* the contradictions are not comprised in the Bible, nor in Infidelity, nor yet in the manifestations from the spiritual world. And it is the part of wisdom to see these apparent discrepancies, wherever they occur, and to account for them without impeaching either the goodness, power, or knowledge of the Infinite God.

CLERICS.

April 12, 1851.

(Original.)

SECTARIANISM.

BY JOHN ELLIS, M. D.

It was with feelings of sadness and unmitigated surprise, that I read the short retort of A. J. Davis to Mr. W. M. Fernald's recommendation of Barrett & Noble's Lectures; and I was half inclined to blame the editor of the "Spirit World" for giving publicity to such a petty manifestation from a sphere where, to say the least, all is not peace and harmony, especially for those who are not willing to surrender their freedom in spiritual things, and bow down in abject submission to those who are, to all appearances, in the love of rule, and where, it would seem, the spirit of intolerance holds undisputed sway. For in few, if in any, now living, has the progress of regeneration so far progressed as to enable them to withstand, without wavering, the strong excitement of evil spirits when their self-love is wounded at a tender point.

But all in whom these heavenly loves of the Lord and the neighbor predominate, when they come from under the influence of such spirits, and reason regains her sway, if they have yielded in temptation, they must and will regret it, and do all they can to make retribution; therefore, I could but hope that Mr. Davis would regret his strange onslaught upon Mr. F.; and although I am not slow to protest against sectarian intolerance, and most heartily abhor it, yet I was disposed to pass over this instance in silence, until I read in the Spirit Messenger, the remarks of the editor in reply to an earnest letter from Mr. Fernald, in reference to the doctrines taught in Swedenborg's writings, from which it would seem that a *concerted effort* is being made to meet his recommendation of doctrines, differing from theirs, not by showing their falsity when brought to the bar of reason, nor by showing the superior truth and beauty of the doctrines they believed, but by assailing the man and representing him as little better than crazy, and that his mental perceptions are obscured because he has examined and become satisfied of the truth of doctrines which they do not believe, and which they have, probably, never carefully examined. A very convenient method, this, for *silencing* the

appeal of all reformers, or those who may have dared to step from the narrow precincts of our own sect, to the investigation of doctrines with which we are unacquainted, or which we do not ourselves admit to be true. But the cry of insanity and mental obscurity is no new weapon with which the earnest appeals of independent minds have been met by bigoted sectarians; it is one which was raised against the Lord himself while on earth, by the Jewish priesthood, and had much to do with nailing him to the cross. It is a cry which has been raised by a Babylonish and dragonish priesthood against all reformers and free thinkers in all ages of the first Christian church, and has been an excuse for sharpening the knife, and kindling the fagot, and deluging the fairest portions of our world with the blood of martyrs. It is a cry which has been and is still being raised against Swedenborg and those who believe his revelations, by the bigoted portion of the various sects of the present consummated church; and although the stake and the rack, through the dawning light of a new dispensation, have ceased to be its engines, still its proscriptive influence is being felt, with iron sway, through all the walks of life; and if I mistake not, even Mr. Davis and his writings have not unfrequently been met by the same cry.

Had the instances of intolerance which are the occasion of this article, been the offspring of the dark forms of sectarianism, which are rapidly passing away, I should have regarded them as unworthy almost of notice, and as being what I had a right to expect from such a quarter. But when such a spirit is manifested by the leaders of a *sect* (for such I am unwillingly compelled to regard them,) which had its origin in the middle of the nineteenth century, and receives revelations from the spirit world, and professes liberality and intelligence, even in advance of the rest of mankind, I, for one, feel compelled to protest against such manifestations, and call upon all liberal-minded men to stand up against such attempts to destroy men's freedom and rationality, by compelling them to receive, as oracular, whatever is taught by those who *assume* to be their spiritual leaders, without further investigation; for a man's "good name" is almost as important as his life, and the spirit which would assail another's reputation on account of a difference in religious opinions, could hardly be safely trusted with power over liberty and life.

O, this spirit of *sectarianism*, the natural outbirth of the infernal love of self and the world, when shall it come to an end? When shall puny man cease his efforts to destroy the free exercise of the noblest faculties which our Creator has given us, by striving to compel his fellow man to confine his attention to the narrow precincts of his own dogmas, and to deter him from investigating and recommending ought else, in direct violation of the Word of the Lord, which requires of us to "prove all things, and hold fast that which is good," and to seek that we may find.

The Lord has created man a free agent, possessing rational faculties, and requires of him, in his freedom, to use these faculties; and for his encouragement He

declares, "Seek and ye shall find; knock and it shall be opened unto you." While vain man is striving to exercise an arbitrary sway over the minds of his fellow man, the angels of heaven rejoice in his freedom, and the Lord guards it by His providence, and not only permits him to enlarge the boundaries of his knowledge in freedom, but also providentially brings him in contact, and places before him, just so much truth as he earnestly desires for the sake of living in accordance with it. The fact that there are thousands of individuals, in all parts of our country, earnestly desiring to know the state of man after the death of the body, is, to me, an earnest that this knowledge will not be much longer withheld from our race; but that all men who desire truth, that they may lead a good life in accordance with it, will receive satisfactory evidence upon this subject; and just so fast as we lay aside prejudice, and desire the knowledge for the sake of use, shall we, individually, receive correct ideas as to the relation which this life and its deeds have to the next.

If I possess knowledge which appears to me as truth, it is my duty, and should be my pleasure, to place the same before my fellow-man, if I have reason to believe it will be of use to him; and if, in return, he has aught to communicate to me, arrogant, indeed, must I be to refuse to hear him; for how am I to judge of his views until I have heard them; and to refuse to hear is to shut down the gate against all progress and all improvement; for it is only by free inquiry and exchange of views that we can arrive at truth. Having freely spread the knowledge I possess, before others, as I have freely received it, not with self-conceit, but with humility, acknowledging myself as but the recipient of truth—the Lord alone its author—why should I trouble myself about the result, and feel annoyed and vexed because others do not see as I see? Are we not all children of the same Heavenly Father, who suffers his rain to descend upon the just and the unjust, and without whose notice not a sparrow falls to the ground, and whose tender mercies are over all his works? Then let us lay aside all our narrow sectarian prejudices and love of rule, and cultivate a spirit of true charity, that "thinketh no evil," and alloweth all men to think and act upon spiritual subjects in the freedom in which the Lord has placed them, according to the light they may have. Let us surrender our freedom neither to men nor to spirits, nor allow any man to dictate to us what we shall think, read, or do, so long as we violate no principle of charity.

"Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."

If we find arising within our own breasts, a spirit of dissatisfaction with others, because they do not think and act in strict harmony with us, we may well inquire from whence it is—whether it be from heaven, or love of the Lord and neighbor, or from hell, or the love of self and the world.

Variety is the very order of all things on earth and in heaven; and the minds of men, and their ways of thinking and

acting, are just as various as their faces; and if charity was the bond of unison, instead of faith, all would constitute one Grand Man, which is really the form of Heaven.

April 9, 1851.

[Original.]

MR. SUNDERLAND CRITICISED.

Mr. Editor,—It was with mingled feelings of surprise and regret that I read your review of the late work of Mr. A. J. Davis, entitled "The Philosophy of Spiritual Intercourse." I have not only read your article, but have re-read it, and with an increased conviction that it is a most unjust, ungenerous, and captious criticism!

That honest differences of opinion, with respect to the philosophy of the strange developments of our day, should obtain among those who make the subject a matter of investigation, is not to be wondered at. But that any professed friend of "Harmonial Truth" should DESCEND TO PERVERT and MISREPRESENT a brother's views, is what I was altogether unprepared for.

You commence your ATTACK by accusing the book of not answering its "avowed design," because its author has seen fit to include in it what you are pleased to call "desultory" remarks on various subjects, including "The True Religion," "God's Universal Providence," and "The Resurrection of the Dead." Now, the reader who peruses that book with the sincere desire to be enlightened upon the important subject of "Spiritual Intercourse," cannot fail to perceive that the remarks of Mr. Davis upon those subjects, (with the exception, perhaps, of the one on "The True Religion,") so far from being "desultory," are intimately connected with, and have a VERY important bearing upon a clear and philosophical understanding of the whole question.

Again, you say "Mr. Davis attempts to account for the manifestations at Stratford, Ct., by the 'positive' and 'negative' condition of 'Henry' and his sister, who were the mediums." To any one who has thoroughly read that portion of Mr. Davis's book devoted to the "Stratford Mystery," it seems hardly necessary to say that your statement is a MOST PALPABLE PERVERSION. True, Mr. Davis says "that the *direction* in which articles of furniture, &c., subsequently glided along, which were *first* moved from their proper location by the *instigation of attending spirits*, was almost invariably determined by the electrical or magnetical condition of the sister or brother at that particular time. And he adds, "I have heard instances of mischief cited as occurring in that house, in evidence of Satanic agency, which I now discover to have been sometimes accomplished by the youth in his sport—sometimes by electrical discharges and magnetic attractions—and sometimes by the almost unpardonable mischievousness of persons unknown to the family." But he as distinctly sets it down as an "established point," that "the phenomena which have occurred at the residence of the gentleman in Stratford, have been, in the ma-

ajority of instances, primarily produced by spiritual beings."

Mr. Davis, in speaking of "spiritual communications" which are being enjoyed through the electrical vibrations upon the planets Mars, Jupiter, and Saturn, says, "the spirits that have passed from our earth have not, until very recently, known that any such electrical methods [of communication] could be adopted in the order of nature." In your review, by substituting the word "sounds" for "communications," you have entirely misrepresented Mr. Davis's idea, and represented him as saying what he does not say—a fact which any one can be assured of by comparing what you say under your sixth head, with what Mr. Davis says on page 74 of his book. What "spirit" could have prompted you to thus distort the views of another? It is hardly possible that you could confound the idea of the simple sounds, which you say were made centuries since, with that of the intelligent communications which are received through these "electrical vibrations," and which are confessedly of very recent origin upon our earth.

The attempt which you make to show a discrepancy between the message which Mr. Davis received from the spirit of Benjamin Franklin, with reference to the place where the first spiritual communications, through the "sounds," were opened, and the "History of the Mysterious Noises," by Messrs. Capron & Barron, seems almost too much like a quibble, to be worthy of a single remark; for the candid reader will see that although it is undoubtedly true, as stated by Messrs. Capron & Barron, that the "first actual communications" were received at the village of Hydesville, in the town of Arcadia, Wayne Co., N. Y., yet, (and it is no contradiction of Messrs. Capron & Barron's statement,) it is equally true, as every one knows, who knows anything about the matter, and as Mr. Davis represents the spirit of Dr. Franklin as saying, that the first communications which have to any extent engaged the world's attention and interested the skeptical intellect, were opened at Auburn and Rochester. Thus, it will be seen, that all the "mistake" about the matter did indeed occur (as you suggest,) in a sphere much below the one filled by the philanthropic Franklin; yea, (let me add,) even as low as the brain of an individual in this "rudimentary sphere."

How far, scouting as "whims" the very rational ideas that there are "new discoveries," even "in heaven," and that it is a part of the employment of spirits, who have an attraction for such employment, "to open free spiritual commerce between the second sphere and the inhabitants of the various orbs in the sidereal heavens;" how far, I say, the scouting of these ideas, as whims, will entitle any one to be considered a spiritual philosopher, time will probably disclose.

But enough. I am aware that in this communication I have used "great plainness of speech;" but I have deemed it called for by the peculiar character of your review, which seems to me more like the efforts of a sectarian, struggling to support a favorite dogma, at all haz-

ards, than like the production of a calm, philosophic mind, open to conviction, and willing to receive the inflowings of truth, through whatever channels it may come, upon a subject which is, at present, involved in much obscurity. And I trust I shall not be considered your enemy because I have told you the truth.

And now, having "conquered my prejudices" against arousing the organ of combativeness upon this subject, and having "performed the disagreeable duty" of exposing some of your unfair representations of the book, I now leave it for you to dispose of this communication as in your opinion the cause of "Truth," "Justice," and "Goodness," shall demand.

Yours, for the Truth,

N. H. COLSON.

Abington, Mass., April 13, 1851.

"For mad words, deaf ears." It will be noticed that Mr. Colson, instead of meeting the real issue, as stated in my article, pounces with his "criticism" upon one "Mr. Sunderland," of whom, to say the least, we have not any very exalted opinion. At any rate, he is not an ORACLE, and does not desire to be so considered.

I expressed nothing but *kindness* for Mr. Davis; nay, more, an ardent attachment, which I now declare shall not be diminished by his professed admirers, even when they attempt to defend him in terms as unkind, harsh, and uncalled for as the above.

But it has come to this, I perceive, that an honest difference of *opinion*, in regard to clairvoyance, may not be kindly and respectfully stated, without subjecting myself to an unmerciful beating with a *war cudgel*, in this manner!—*Ed. Spirit World.*

[Original.]

SPIRIT MESSENGER AND SWEDENBORG.

Mr. Editor,—In the last number of the "Spirit Messenger," is a professed communication from Swedenborg, through a clairvoyant. The editor of that paper has the most undoubted confidence in it. The communication itself is not worth attending to, as it bears upon its very face the marks of deception and falsehood. The *poetry* is distressing. Such *measure* as that *may* have emanated from the high and harmonious sphere which it professes to come from; but we should rather think it proved the culture of the clairvoyant. Seriously, has it come to this? It is, indeed, painful to contemplate the easy and overwhelming delusion which is now emanating from various clairvoyants and "rapping" spirits. Do these clairvoyants know—have they any means of knowing—that the spirit professing to be Swedenborg is not just as likely to be some deceptive spirit, who could assume all that language from the clairvoyant's mind, for the very purpose of deluding simple

and confident people? And such are all the more likely to be deceived, because the poor creatures do not believe in evil spirits, and therefore are not on their guard. It is astonishing that men of common abilities should so suffer themselves to palm upon a credulous people what it is *known* has no sufficient evidence for its authenticity and correctness. The editor must *know* that so far as the authenticity and correctness of such a message is concerned, *it is altogether in the dark*. It may have come from Swedenborg—but not *at all* likely—or it may have come from one of the lowest and most deceptive spirits in the spirit world. We speak plainly, for we feel the case demands it. We should not abuse our own confidence, or the confidence of simple readers, so much. We do not cite the following for authority, for it is perfectly ridiculous to suppose any authority in such contradictory reports. But a spirit professing to be a spirit from Swedenborg, came to Boston, through as good a medium, probably, as any in the country, and said that "neither Swedenborg, nor any spirit sent from him, ever went to Springfield to tell the circle there that I was in the dark, but that it was a false spirit, who went for the very purpose of deceiving." Now, who is to be believed? Oh! folly of deceived men, to trust with such implicitness these indiscriminate teachings of the spirits.

I conclude with a paragraph from that excellent man, Jung Stilling:

"Experience teaches that persons far advanced in piety may fall into this state of natural magnetic sleep, and also enter into connection with good spirits, and even angels. Vain and false spirits frequently interfere on these occasions, and seek to deceive and mislead the seer. These study his inclinations and wishes, and then arrange the communications, imagery, and ideas, in such a manner as to gratify his favorite inclinations. Now if he regards all this as a divine revelation, he will be satisfied that his wishes are agreeable to God, and thus he may fall into the most dangerous errors. The truth and importance of this observation *cannot be too pressingly urged*; for if a man, or even a child, fall into a trance, or into any other state of supernatural elevation, and then begin to preach repentance, predict future things, and speak in a style to which he is naturally incompetent, the common spectator, especially if he is religiously inclined, regards it all as divine influence and revelation; and the poor somnambulist himself believes it also, rejoices at it, is deeply affected by it, thanks God for it, and now the thought secretly rises in his mind, that he is something particular, and that God has some great object in view with him; he comes into connection with false spirits of light, who strengthen him in such ideas by a variety of delusive imagery, and then the arch-enthusiast is completed."

W. M. F.

Cambridge, Mass., April 4, 1851.

Afflictions scour us of our rust. Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish.

[Original.]

MYSTERIOUS NOISES TWENTY YEARS AGO.

About two miles west of the village of Glenn's Falls, Warren Co., N. Y., lived a man by the name of Ezekiel Potter, in a house which stood alone, having no barns or out-buildings. One winter evening, upwards of twenty years ago, when Mr. Potter and family were in the house, they heard three distinct raps on the door. Mr. Potter (as is the custom in country places,) said, "Walk in." No one entered, but three more raps were heard, as before. Mr. P. then went to the door, but found no person. He then closed the door, and returned to his seat, thinking that some roguish boy had done it. But soon, rap, rap, rap, came again; then a pause, then the raps, and so on. At length Mr. P. opened the door suddenly, and stepped out, looked around the house, examined closely, but found nothing that could produce the sounds.

The family were somewhat alarmed. However, the rappings ceased about half past nine, and the family retired to rest. All was still until the next evening, when the rappings began again. Other means were used to solve the mystery, but all to no effect.

At length, Mr. Potter became alarmed, and went to a place called the Bend, on the North River, where a son of his was then living, and told him what had taken place, requesting him to go home and assist, if possible, in finding the cause. The young man told me that he went home with his father, and the first evening they all heard the rappings, not only on the door, but on other places along the front of the house. At length, while the noises were going on briskly, both father and son sprang out, one taking the right and the other the left, ran around and met at the end of the house, but found no one! A small pig-pen being the only place where a person could anywise secrete himself, the young Mr. Potter told me that he examined that, inside and out, with like result. He said that it was a bright moonlight night, with about four feet of snow on the ground, and naught but a foot path from the house to the road, rendering it almost impossible for a human being to escape from the house, in any direction, without being detected. However, they went into the house, and the rappings began, as before. Mr. Potter then said, "Rap faster," and he was answered with a quick succession of raps. He then said, "Rap louder," and was answered with many very loud raps. Other similar experiments were tried with like results. Finally, Mr. P. said with much emphasis, "Rap all night;" then three very heavy blows came on the door, as though it would shatter it to pieces, and no more was heard. The sounds were heard each night for two weeks.

There was intelligence manifested by the power that produced the sounds, and that so long ago.

For a number of weeks past there have been what is believed (by some, at least.) to be spiritual communications in a number of places in this village. It is not done by rappings or sounds, but by writing, and also somewhat like the deaf and

dumb alphabet, each medium having a different alphabet, showing, plainly, that one medium does not learn of another. The writing is believed to be done by the medium's hand being moved by some spirit out of the body, to take a pencil and write answers to questions, mental and verbal; also, communications on different subjects. The communications by the alphabet are made by the spirit moving the fingers, hand, and arm of the medium into different shapes, so as to represent the letters of the alphabet.

Glenn's Falls, N. Y., April 7, 1851. E.

EDITORIAL.

BOSTON, SATURDAY, APRIL 26, 1851.

SPIRITUAL MANIFESTATIONS.

We have reports from a very large number of places where spiritual manifestations have been commenced within a short time past. They are increasing all over the country, East, West, North, and South.

Our friends in the different localities where these manifestations are made should remember that they may be assisted by the experience of those who have gone before them in these things. Let them read the *Spiritual Philosopher* and the *Spirit World*. It will facilitate your inquiries, and may save you from much trouble. Bear in mind two cautions, relating to the *external* and *internal* worlds:

1. Your circles may be approached by silly persons, who will attempt to deceive you. They will themselves try to imitate the sounds; and should they succeed, they will giggle, and imagine themselves much gratified, in thus *acting* the false and hypocritical. Or, should they be *detected* and exposed, as one was, in our family, not long ago, why, they will become angry, and tell the medium, she or he "ought to be *indicted* and sent to the State prison, for procuring money under false pretences!" Another, whom Mrs. Cooper *detected* in making the sounds (at one of her sittings in a strange family, where she had been invited,) published an account in one of our city papers, in which he charged *fraud* and *collusion* upon Mrs. Cooper, based upon the fact of her *having detected him* in his contemptible conduct! The spirit exposed the man, on the spot; but he reported that Mrs. C. herself made the "sounds," else the spirits or she could not have suspected that he did it! Such is the want of candor, and the cruel injustice which are often inflicted upon those who consent to act as mediums for spiritual manifestations.

Nor is this all. Mortals come to the sitting with a *lie* in their hearts; they design to deceive, and thus bring with them spirits who are on a level with themselves. Nor do we know of any earthly precautions

that could wholly guard against the intrusion of such persons. We live in a world of discord. This should always be borne in mind; and when we find ourselves approached by deceivers, we should possess our own souls, in patience. Give way as little as possible, to combativeness. You may sometimes "rebuke them sharply," if need be; but the better way is to do as the spirits always do, when they are repelled—cease, at once, from further communications with them. Leave them to themselves. Have nothing more to do with them, till they repent.

As you love gentleness, goodness, and truth, you may hope to attract around you only the pure and upright. And you may always rest assured that you only can injure yourself. Whatever falsehoods are reported about you, cannot really injure you.

"Truth, crushed to earth, shall rise again,
The immortal years of God are hers;
While Error writhes in pain,
And dies amid her worshippers."

2. And then, as to the communications which come from the spirits. The liability to be deceived by them arises from the circumstances and necessities of the case, just as you become liable to miss your way when journeying over a new and unexplored country. The fault may not be in the country, but in your want of a knowledge of its geography. Or you may not understand the language of its inhabitants. If so, you are constantly liable to misapprehend them, even though they do all in their power to make themselves understood. We should therefore be careful how we accuse spirits with a *design* to deceive.

MORE TESTIMONY.

Among the many who have witnessed the wonderful manifestations from the spiritual world, in our family, during the past eight months, have been numbers of the different "learned professions," including clergymen, doctors, and gentlemen connected with the legal profession; editors, teachers, men and women of acknowledged abilities in all the departments of learning and science. But very few of these different classes have been sufficiently attracted from the force of external associations, to give a "plain, unvarnished" statement of what they have witnessed. We can easily see, nay, we can feel the *force* of those considerations which so peremptorily forbid distinguished men from permitting themselves to be identified with this much-abused cause. It is not so agreeable to be scouted as a "humbug," a "deceiver," a "knave," or a "dupe," from day to day, in all or most of the newspapers throughout the country. Scarcely a day passes, but I

see my humble name thus associated; and all this, too, while gentlemen connected with the newspaper press, in this city and out of it, know the *truth* of the things whereof I affirm. I blame them not. But there is some inspiration for hope, in that old proverb,—

"The times change, and we change with them."

By-and-by it will be *safe* for clergymen, editors, and others, not only to *admit* what they have witnessed, but they will feel attracted to describe it themselves.

The following account of what took place with our daughter, at our house, was published in the *Evening Transcript* of the 7th inst. The wonders we have witnessed, from time to time, similar to those referred to below, it would require a volume to describe:

"I proceed to state very briefly and plainly, what occurred under my own careful observation, on Friday, the 4th inst.

"If our natural senses are ever to be relied on—if human nature has not been entirely revolutionized—if ordinary beings have not the power to wither fig-trees or remove mountains—then do I feel authorized to say that no human agency was concerned in the production of the wonders I have witnessed.

A common centre table was moved over almost the entire length of two connected parlors, and back, making a distance of *more than fifty feet*. The same table was *poised on two of its castors*, while the elevated side *swayed or danced in the air, in perfect time with music*. This scene continued some minutes, during several repetitions of the tune, and ceased only when that ceased. The table was *three distinct times overturned*. Sounds in good imitation of mechanical labors were heard, and a small music book was *removed from the hand* of a person present; and all these things were done without the slightest visible instrumentality.

I declare them to be positive facts, occurring in the presence of several persons, who, like myself, believe them the productions of intelligent spiritual beings, or of those who call themselves spirits.

It is known that I have offered \$1000 for a satisfactory explanation of these mysteries, on natural principles. That offer was made in good faith, and is still in full force; and I will give half of that sum to any one who will imitate them by means which I cannot readily detect.

DANIEL DAVIS,
428 Washington Street.

W. M. FERNALD having discontinued his lectures in this city, holds himself in readiness to lecture in any town where an interest is felt in spiritual subjects. He has, in particular, one course of four lectures, on the "Laws and Facts of Spiritual Nature."

Mr. Fernald's discourses on spiritual subjects, have given great satisfaction to the friends of "The Harmonial Philosophy," in this city; and we doubt not but they would be found equally interesting in other localities.—Ed.

PHYSICO-PHYSIOLOGICAL RESEARCHES, ON the Dynamics of Magnetism, Electricity, Heat, Light, Crystalization, and Chemism, in their Relations to Vital Force. By Baron Charles Von Reichenbach. The complete work from the German. Second edition, with the addition of a Preface and Critical Notes, by John Ashburner, M. D. Boston: Bela Marsh, 25 Cornhill. 1851. pp. 456, 12mo.

Perhaps no work on the thing signified by "Animal Magnetism," (but put forth under another term,) ever had a more extensive circulation. Certainly no work was ever put forth, connected with this subject, under a more imposing name, or with more encouraging prospects of popularity. The author is a chemist, celebrated for his learning and skill in that department of science, which has so much distinguished him as among the learned and wise.

The work contains any amount of detail, many of which are certainly new and interesting. But that his experiments do not, by any means, support some of the conclusions at which he seems to have arrived, is certain. He has evidently erred in deducing "LAWs" in regard to "Magnetism," "Crystals," "Heat," "Light," &c., instead of the laws appertaining, not to external bodies so much as to the ever-varying susceptibilities of the human nervous system. The Baron admits (page 112,) that he "never could detect, in animals, anything which indicated the least dependence upon terrestrial magnetism." Hence, the numerous results he induced depended, chiefly, upon the peculiar and diversified susceptibilities of the human mind. And for the want of this knowledge, how many, like the Baron and his translator, have been egregiously deceived!

The nervous system of human beings is an instrument on which any tune may be played, accidentally or by design; and by the patient himself, or the operator. You may use "coin," or "copper and zinc," and call it "Biology," or "Electrical Psychology;" you may use a "magnet," and call the tune "Magnetism;" you may use your hand, or your eye, or your voice, or you may use the rays of the sun or the moon, or whatever else you please, or dispense with any or all of these external substances, as we did, years ago, and still you will find the nervous system of certain persons, ready to yield to suggestions, real or imaginary; or it will yield to associations, real or fictitious; and thus most marvelous results will follow, of course. The patient will see, hear, feel, taste, or smell, anything or every thing. About the only uniformity in the results may be traced to the laws of association and the methods of operating adopted by different persons. And this very susceptibility to which we now refer, will be the principal reason for the belief that many

will entertain in the Baron's deductions. The difficulty consists in confounding mineral laws with the laws that appertain to the spiritual world, or the human mind. The mineral and mental worlds are distinct, however much they may seem to approximate, or extend into one another.—We may refer to this subject hereafter.

A TEST.—Mr. E. Hooper, of Fitchburg, has become a medium for a peculiar kind of spiritual manifestation. He was, at first, very much convulsed, but less of this recently. He is moved to write, and excited to play on his violin, and thus he makes good music, without premeditation.

His father was an Episcopal clergyman, in England, and till recently was supposed to be living and well, as Edward (this son,) received a letter from him, only a few weeks since. But soon after, Mr. Hooper was moved, as he supposes, by spirits, to write the following: "Your father, Robert Hooper, is dead. He died March 13th, 1851."

However, the son could not believe this, and did not, till a week or so after, when he and his brother received a letter from England, announcing the death of their father, which took place on the 13th of March, 1851.

Mr. Hooper attended my lectures on Pathetism, in Cambridge, Mass., some three years since, when he was considerably impressed and thrown into a state of trance. He has a wife in the spirit world. She was sister to Miss Martha K. Rugg, who was killed by falling some two hundred feet from the rocks at Niagara Falls, seven or eight years ago. At the time of that sad catastrophe, we suggested (in the Magnet, we believe, or Pathetism, 1843,) that her fall was occasioned by fascination—that she was fascinated by a sense of danger. In this way, we suppose, persons of a peculiar temperament have been involuntarily impelled to leap from high places, like the "Monument," in London.

JEANNIE REYNOLDSON.—There would seem to be manifest propriety in designating this young lady as "The Scottish Vocalist." She is, in her music, what Burns was in his poetry; and more than this could not be said, perhaps, in her praise.

That Miss Reynoldson should be preferred, by those who have heard her, to Jenny Lind, may, indeed, seem unaccountable to such as have given their tens to hear the Swedish Nightingale. But the fact is susceptible of a satisfactory solution. To describe the effects of their music, as those effects appear in their respective audiences, would explain this mystery.

When Jenny Lind sings, you will see

the multitude struck with awe and excited with wonder. No tears are shed. She has more light than heat.

Not so with the Scottish Jeannie. Her music comes up from the deep recesses of the affections. It speaks in her smiles, and penetrates to the innermost fountains of life. It excites emotions, not of wonder, but of love, in the indulgence of which all are, and necessarily must be, most happy. Hearing her music, you do not stare with amazement, but you become conscious of loving, more and more, all that is most lovely in heaven and on earth. Hence, we say, to our friends, if you wish to be astonished, hear the Swedish Jenny. But if you would have the deep fountains of emotion within you, broken up, listen to the music of the Scottish Jeannie, once, and you shall admit that you have not only heard some of the sweetest melodies ever chanted by mortals, but you will feel it a pleasure to testify as we do, that they were executed by musical powers that should immortalize the lady who has been gifted with their possession.

BREWER'S PANORAMA.—Having, with our family been so often delighted with this stupendous work, now on exhibition at Amory Hall, we cannot resist the inclination to speak of its merits once more.

It comprises large and life-like paintings of Fairmount Water-Works, Philadelphia, scenes on the Western prairies, the prairie on fire, (a most sublime and beautiful representation,) three different views of Niagara Falls, in summer and winter and by moonlight, closing with a series of splendid views of the far-famed Mammoth Cave in Kentucky, where the artist lived, shut out from day-light, more than two months, for the purpose of executing the drawings for this Herculean work.

Mr. Brewer is from Louisville, Ky., and it affords us great pleasure to see a deserving tribute yielded to his labors, in Boston. We once visited his place of residence, and long shall bear the recollection of the generous kindness manifested there towards us and our daughter. Dr. Caldwell, Sen., and Dr. Caldwell, Jr., Dr. Campbell, and Mr. Prentice, of the Louisville Journal, are among the number to whom we feel it a pleasure to acknowledge obligations of lasting gratitude.

Mr. Brewer has now added an imposing representation of the destruction of the Light House, by the late terrific storm, on Minot's Ledge.

Altogether, his exhibition is one of the most attracting in the city. The music of Mr. F. Howard, who presides at the piano, with that of the charming Scottish vocalist, make a rich feast indeed.

DEATH OF APOLLOS MUNN.—We have seen Mr. Munn's death announced in the papers, but have received no account of any particulars. The Spirit Messenger of last week, we have not seen, as it does not reach us, generally, till the middle of the week after its publication. We anticipate some interesting communications from Mr. Munn, about the state of existence upon which he is now entered.

GRATIS.—More than five hundred copies of the Advent Herald, published by Rev. J. V. Himes, of this city, are sent out weekly, without pay! The object of this paper is to advocate the belief in the immediate re-appearing of Christ in a human body, and the destruction of this earth by fire!

MARRIED, in this city, on the evening of the 22d inst., by REV. W. M. FERNALD, MR. WILLIAM J. STUART and MISS SARAH MERCENA SUNDERLAND, (second daughter of the editor of this paper,) both of Boston. During the marriage ceremony, the angels made sensible demonstrations of their joyful presence!

CORRESPONDENCE.

Pittsburg, Pa., April 4, 1851.

My Dear Brother Sunderland,—My faith has long been a compromise between Swedenborg and Davis, and no man can say I have not studied them both, thoroughly. Though at first I was an ardent Davisite, yet, in the course of a few months after his Revelations were published, I became an orthodox Swedenborgian, and continued in that faith and study for nearly three years; insomuch that now I do not think there is a single doctrine taught, or thing said by him, in any of his philosophical, scientific, or theological works, but that I can point you to the book and page. But, upon mature reflection and study, I saw that the doctrine of eternal hell, (even the mitigated ones of Swedenborg,) is altogether inconsistent with the Divine Love and Wisdom, or with God and his attributes, as taught by Swedenborg; and that it does not mend the matter, to say that they (the hells) are the Devil's and Satan's "delights." It is, still, contrary to the Divine Love and Wisdom, and not what God intended; and can He belie and defeat himself?

Again, Swedenborg teaches that "all things that exist must be in equilibrium," (*vide* Heaven and Hell.) That for every heaven there is a hell—for every angelic society, a hellish society—for every angel or good spirit, a devil or evil spirit—and for every good thought and affection, an evil thought and affection; and without this equilibrium, nothing could exist.—This makes the hells and all evils and falsities, absolute necessities, for nothing could exist without them; and to say that the Divine Love and Wisdom intended hell as an eternal end, is the same as saying that He is half God and half devil.

Moreover, the doctrine of the freedom of the human will, as taught by him, is full of contradictions and absurdities.—

For instance, it is all made to depend upon the same equilibrium. Every man has at least four associate spirits—two evil and two good; that the former are constantly flowing in and prompting his evil affections and thoughts, and the latter constantly flowing in and prompting his good affections and thoughts, and from this antagonism or equilibrium, results his freedom! (What a *petitio principii*!) And to keep up this equilibrium and freedom, for every spirit that is saved and made an angel, another spirit must be made a devil and be damned—the one the other's antipodes, and standing thus on each other to all eternity! God in heaven forbid that my everlasting felicity should depend upon the eternal evil, perhaps, of my own grandfather. Yet this freedom (which is no freedom) is directly contradicted by his doctrine of *influx*—of God being the *only life* and the *only will*, (for he [S.] deems, Will, Life, and Love, all the same thing,) and by his doctrine of plenary Providence. He teaches that man's life, love, will, thought, &c., are all derivative; and yet he teaches an independent power of *willing*, or a self-determining power in the *will*.

But I must forego any further detail of these contradictions, at present, and advert briefly to his "Doctrine of the Lord." The divine humanity of Christ, as taught by him, presents, among others, the following apparently *insuperable* objections, viz.: Self-conception, self-gestation, and self-impregnation, &c. It teaches a speciality in the divine economy; whereas, all the divine operations are not only general, but particular, without *any exceptions*. Exceptions to a law of God, at once prove *it* and its author *imperfect*.

How can that which is finite, ever, by approximation, become infinite? If Swedenborg is to be taken as authority, the Man Christ is not known on the other planets. They (the inhabitants of the other planets,) look upon God as a Divine Man; but as to "glorification," &c. of Christ, they know nothing? Is he the God of this atom globe only? If God was a Divine Human before the conception and birth of Christ, and operated by the same general laws then that he does now, to what purpose did he become born on earth and be glorified again? I can easily account for all that has happened since the birth, life, and death of Christ, upon the general and immutable ordinances of the divine economy, without supposing anything special, miraculous, supernatural, or extraordinary, about the birth of Christ. He was, certainly, the highest type or Form of divinity, and in him the Godhead shone the fullest, but not entire. The great God Man of the universe is seen and felt only in his forms and types *throughout* creation. As we advance to the higher spheres, we see him in more life-like types and forms. But the creature can never comprehend the Creator in any other way than in his finite forms and images. Hence, God is seen in *all things*—more obscurely in this sphere, but more brightly in the spheres above. Thus, "*the all of things* is God." It does not belong to the human intellect to circumscribe the Divine Love and Wisdom; but the divinity of Christ, as

taught by Swedenborg, does do so, and makes our highest and best types of God, God himself. Thus, I think, is he [S.] deluded; and following the best light I can get, I must think so until I see reason to change my views.

There is a great error, in my opinion, very prevalent among the spiritualists of these times, with regard to the character of the next, or second sphere. There is a disposition to believe that when a man dies, and goes into the next sphere, that being then a spirit, freed from the weaknesses, restraints, and imperfections of material life, he becomes, all at once, an all-seeing intelligence, and perfectly pure in heart, &c.—in other words, that by dying, the man becomes *somebody else*; that he then, of course, sees what is true in all theology, philosophy, or science! This is a great mistake. The man is but little altered. True, he has enlarged capacities, and a more comprehensive range; but the character, both religious and moral, remains *nearly* the same; he possesses the same theological, religious, or philosophical views and theories, and, of course, attaches himself to those *sects* or persuasions in *that* sphere, and influences the minds of his like in *this* sphere. Hence, in the next sphere, there are all the various sects and schools in religion, theology, philosophy, politics, &c. we find here, differing only in the degree of development, and all tending to one great *homocentrical* unity—universal love—which, one in the inmost, diverges into an indefinite variety of love in the external.—This being the case, the Swedenborgians in the *next* sphere are conjoined to and associated with the Swedenborgians in *this*—and so of other sects. Hence, from congenial spirits, any sectarian can have confirmation of his views from the spirit land.

Now, the vast number of spirits from the Christian world that have passed into the next sphere, within the last nineteen hundred years almost, all believing in the miraculous conception, &c. of Christ, and coming into the world of spirits with this belief, and feeling then impressed that God is a Man, they say that it is none other than Christ himself. In this way you can get any other confirmation.

The next leisure hour I have, I will write you an account of the most intimate communion now subsisting between myself and the spirit of Brother Austin. He is here with me now, in my office. I can feel his presence. W. S. COURTNEY.

Chillicothe, O., April 11, 1851.

Dear Sir,—The night before last, I witnessed, for the first time, the musical spiritual sounds. They were, indeed, the most welcome sounds that ever fell on my ears. It was the first time that we ever formed a complete circle around a table, and it was immediately successful.

The medium was entranced, and became very much alarmed at the first signal, although she had previously seen spirits. She was anxious to be brought into the normal condition, when not the least fear was shown. The sounds continued, displaying some signs of intelligence during the normal state of the medium, for two hours or upwards.

Yours, truly, CLEMENT PINE.

UNITY.

ATTRACTION, HARMONY, HEAVEN.

THEOLOGY.

Christians of the New Jerusalem Church believe in a Trinity in the Lord and Saviour Jesus Christ, and not out of him; as St. Paul expresses it, "In him dwelleth the fulness of the Godhead bodily;" or as the Lord himself said to Philip, "He that hath seen me hath seen the Father." This Trinity consists of a Divine Essence, Manifestation, and Proceeding; of the Father as the Divine Essence; of the Son as the Divine Manifestation, and of the Holy Spirit as the Divine Operative Energy, or Proceeding, like the soul, body, and action in one man. And all the doctrines relating to human redemption and regeneration, are seen by this church as perfectly harmonious with, and as springing from, this fundamental doctrine of the sole, supreme, and exclusive Divinity of Jesus Christ, as the Eternal Jehovah in a human form. They are all in perfect harmony with his unchangeable attributes of love and wisdom. They are in agreement with his Divine Word, spiritually understood; and they are also in accordance with sound philosophy and reason, and not an incomprehensible mystery, to be believed without being understood.

CHARITY, FAITH, GOOD WORKS.

Charity, which is but another name for the love of goodness, and thence the love of God and our neighbor, exists in the will, and Faith exists in the understanding; and as faith in the Divine Truth constitutes the form of the Christian understanding, so the love of the Divine Good is the essence of Christian life, with which two principles, good works, the united effect of both are conjoined in the truly good man.

Since the time of the reformation by Luther and Calvin, these three, Charity, Faith, and Goodness, have been by the church disjoined, and much contention has been carried on as to which is primary. There is but little difficulty in deciding these points, if we consider the ruling love to be, as it is, the very life of man—his understanding, the form of his life—and his actions or works the manifestation of both. Some would say, Does not faith in the Gospel produce the life of charity, and as such, is it not primary? No; it is but a fallacy of the senses, for faith does not produce the love to good; but the love to good in the will receives that degree of truth which is in accordance with it; for no faith in the divine truth becomes alive but what is received by love; and in proportion as the love of the Lord is received in the will, so the divine truth with man becomes alive.

Works are good according to the quality of the charity and faith which bring them into action. To illustrate this fact, suppose three persons were to relieve another in extreme distress; the first gives relief for the sake of benefiting the distressed, and in the spirit of love to God and his creatures; the second from a sense that it is his duty, and because God requires it; and the third to be thought charitable by his neighbors, and to be

honored by men. Now in the first case, the work may be said to be done from a celestial principle, and to be good from its innermost ground, and as such, it may be said to be from the love of God. All the real good done by man is not his own, but he is the medium through which good flows. In the second case, the deed may be said to be done from a spiritual motive, and is of a lower kind of good than the first. In the last case, the deed may be said to be that of the natural mind, seeking only a temporal reward, and not an eternal one. When the soul leaves the material or natural body, such external acts of charity will, as it were, be left behind, but those which are spiritual will continue with the substantial and spiritual body. (Rev. xiv: 13.)

Justification by faith is by most persons thought to consist in the justice and righteousness of Christ, being imputed to us through faith in him; but those of the New Church believe that man is made just in the same degree as he looks to the Lord Jesus Christ, and renounces evil and error, receiving from him good in the will and the truth of faith in the understanding, and so becomes holy in life. No man ever had a wilderness one day, and the next found it to be a garden; so no man was ever in a very depraved state of affection and dark state of understanding, one instant, and the next in the love of goodness and the understanding of truth; but as a man, by a diligent use of natural means, would progressively change his wilderness to a garden, so the Christian warfare consists of progressive repentance or removal from sin, and in the progressive reception of goodness or justice from the Lord. So when we turn from evil to the Lord, he implants in us his goodness, and our justification with him is according to our reception of his goodness and truth.

It is a truth that man is saved according to his faith, and which, to be saving, must be a living faith, and conjoined to the will or love as its life, for if it is only in the understanding as mere knowledge, it is then a dead faith.

The wicked, from their understanding allow that justice, mercy, and truth, are best; but from the will, which is the same as a man's love or life, they do not regard them as such. We may then clearly see that so much of divine truth as is loved is with man alive, and no more, for what he willeth, that he will do.

When the truth is received in the will, it is like so much seed in good ground; but when it is in the understanding alone, it is like so much seed thrown into the water. How easy, then, is it for any one to enter into the innermost ground of his soul, and discern as plainly his state of life, by the light of the divine truth, as a husbandman would do when he goes out into his grounds, and sees by the light of the sun whether weeds or corn are growing there. The truths of the Divine Word are as so much heavenly seed, which will produce so many heavenly graces to adorn the life when received in the will, but if they abide alone in the understanding without the will, no fruit is produced. Our Lord declares, "If any man will lose his life for my sake and the Gospel, he

shall find it." Now, what must be meant by life, here? Man's love, which is by nature evil, and such the love of Christ can never dwell with it, but as man's love dies, so the love of Christ becomes alive in the soul.—*The Medium.*

THE

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