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THE TRUE GOD.

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Swedenborg says, "The idea of God enters into everything belonging to the church, religion, and worship; and theological matters have their residence above all others, in the human mind, and among these the idea of God is the principle or supreme; wherefore, if this be false, all beneath it, in consequence of the principle from whence this flows, must likewise be false or falsified; for that which is supreme being also the inmost, constitutes the very essence of all that is derived from it; and the essence, like a soul, forms them into a body, after its own image; and when, in its descent, it lights upon truths, it even affects them with its own blemish and error."—*Brief Expos.* 42.

This is so manifestly true, and so characteristic of the man who, himself, saw farther into the inmosts than any other man, that to gain assent, it needs only to be stated.

My idea has been this: That God is an Infinite Man, dwelling, as to his Centre or God-head, in the Centre of Infinity, as the sun, or the interior of the sun, is the centre of the solar system; and from thence extending into all parts, as the soul of man extends into and actuates all his body. Surely, this was not so great a heresy as might, on further consideration, seem. I affirm it is entirely true, what there is of it. It is far in advance of the general conceptions of the old church. I looked upon Christ as a man among other men, as born after the flesh, as having manifested the most love of all other men; and in this respect, with his high spiritual endowments, the most perfect man—the most Godlike man—the "one altogether lovely, and the chiefest" of all mankind. I had never come to consider him even as that "head of humanity," in the purely natural sense which some conceive of,—as being Head over all, and Governor, by which and through which all the spiritual affairs of men, on earth and in the heavens, are or-

dered and accomplished. I perceive, now, that this appeared too much to admit on the purely natural principle; and I had no spiritual theory which allowed so much to any one person but God.

I find, now, that I have a different question to ask, not myself, but you.—Not, *what* is God? but, *who* is God? I have answered it to myself. I shall now endeavor to answer it to you.

Every spirit is in the distinct form of a man; therefore God must be in the form of a man. But when we come to consider God as infinite, and to grasp the man briefly in the centre, although extending through all, who does not see that the mind is bewildered? And as the foundation of all religion is a distinct conception of a personal God, and man must see God distinctly as a man, there is not, in this conception, sufficient God for man?

No one, I venture to say, who has heard me in my most successful attempts to show forth God as a Man, has ever been able to see Him as such, but rather as a different Essence, in the centre of which, more particularly, or more intensely, was what we felt must be, and what we called a Pure Mind, whose sphere filled infinity! Or, as I have repeatedly stated it, "All is God, in one sense, but the centre is God proper." Now, however much a man may be comprehended in this—and I assure you I had an idea of inexpressible grandeur, beyond all that any system which has been called Pantheism, could convey—yet it is plain that the eye of the mind saw nothing distinctly—nothing answering to man's deep, central want. In fact, he saw not, he understood not, so much of a man as he is himself. It is true, the world of spirits lay open to our view; and I maintain that in no church in this city, except what is improperly called the Swedenborgian—more properly the Church of the New Jerusalem—has there been taught so much pure and distinct spiritualism pertaining to the unseen world, as has been taught in this humble place. And that is more of God, in the diffuse sense, in the distinct spiritual sense, than is comprehended in the whole theology of the old church. I say not this in boasting, but to show you how much I comprehended in that Great Centre of Infinity, and hence through the creation, of the eternal and all perfect Father.

But, my brethren, there was something wanting. We felt—or if you did not, I did—that we could not worship the spirits nor the angels, for they are "our fellow servants, and of our brethren, the prophets." And as to worshipping that Great Centre and its boundless sphere, mighty and deep, indeed, were the promptings it called forth, but rather of the head, I apprehend, than the heart; and I say we cannot sufficiently grasp it—it has not the distinctness of the Man-God that we need—it is too much allied to the universe and all other nature—it is like soaring to the sun—we cannot live in its rays—it is not appreciable, it touches not the affections—and besides, as we shall show, it offers no medium, allied to our own human nature, by which the human race can derive eternal conjunction with God, which is eternal life and salvation.

And now, like all other knowledge, the attainment of which has been invariably so hard, in the midst of so much to be unlearned, that has formerly received assent, and at last proved to be error—(such is the history of all science)—we find ourselves, at least I do, at the necessity of a laborious yet pleasurable re-investigation.

In one point, however, I feel great assurance. I think I have found out *who* is God.

I must confess, had it not been for the work of A. J. Davis I should not, so far as I see now, been sent to the works of Swedenborg, from whom I received this truth. And those followers of Swedenborg who have manifested so very much antipathy and sorrow for the aforementioned work, should stop and remember the *Providence of God*, of which these writings are so full. I now see the errors of that book, as much as they do; and I appreciate its truths. I now perceive that the mission of that book is, and I believe it was permitted for this purpose, to lead those minds who are sick of the old theology, and whose circumstances, as yet, will admit of nothing better, out of the Egypt of sectarianism and gross sensualism, into a purely natural and much rational theology and spiritualism, and eventually to higher and grander revelations. But I know that many a tall-minded and learned theologian does not yet comprehend the truths and beauties of that wonderful book. And it is no



marvel there is so little of pure reason and interior thought, and so much blind su render to mere outward authority.

Suffice it to say, that by a most singular occurrence of a purely spiritual nature, I was aroused to a fresh determination to find out, if possible, among all the "rubbish" of Swedenborg, what this "doctrine of the Lord" was. How is it—how in the name of consistency, could it be—that a man like Swedenborg, and a host of his most intelligent followers, could come to conceive of such a thing—say nothing about believing—as that Christ was not only God, but the *only* God?

But I had been deceived enough with theology before, to know that I had believed perhaps quite as great absurdities; and I was free enough, and willing enough, to cast down my own confidence once more, and *know*, if it *could* be known, what was meant by such a strange announcement from such a quarter.

I will say, then, without further particulars of the course of investigation which has brought me to this result, that I now receive—not all that is comprehended in much of the speech of the followers of Swedenborg—but so much as may be comprehended in what I have to offer. But let me say here, it was not the *Scriptural* argument that convinced me of this higher truth, for mere Scripture authority has had no influence upon me of late years—it was the pure and overwhelming reason. I thank God that I was first convinced by the operations of my own mind—by the presentation of the pure truth, in its rationality and beauty. But still, when I see that such a theory makes a consistent story of the Scriptures, reconciles all the chief difficulties between the Trinitarian and Unitarian theories, which, without it, must leave the Bible a contradictory book—I am inclined more and more to the theory of the internal sense of the Scriptures. And I make no doubt that it will ultimately prove true, that the more the *Word of God* is investigated the more it will be found in analogy to his *works*; that is, containing richer and richer stores, the more we penetrate to the interior depths.

But, says one, What do you mean? Do you suppose that Christ was God and the only God? I mean simply this—which I will endeavor gradually to unfold the truth of—that whereas, in my lectures, a year and a half ago, I commenced with what I called a "Philosophical Theism," because I saw that nothing could be done without it. I now commence with a *more* Philosophical Theism, for the same reason—because I see that nothing can be fully done without it. This thought of God, you will find, as Swedenborg says, "is the principle, or supreme; wherefore, if this be false, all beneath it, in consequence of the principle from whence they flow, must likewise be false or falsified; for that which is supreme, being also the inmost, constitutes the very essence of all that is desired from it." Again,— "Upon a just idea of God is founded the universal heaven; and upon earth, the universal church; and in general, all religion; inasmuch as by such idea, conjunction is effected; and by conjunction,

light, wisdom, and eternal felicity."— Again,— "The idea concerning God is the primary of all ideas; for according to the quality thereof with man, such are his communication with heaven and conjunction with the Lord; and hence, such are his illustration, affection of truth and good, perception, intelligence, and wisdom; for these things are not from man, but from the Lord, according to conjunction with Him."

Nobody, however, I can aver from experience, can see the full strength of truth there is in this, until he sees the truth in the premises—until he knows and understands the true God of heaven and earth.

If, now, I had *Trinitarians* to deal with, or those who believe in three *Persons* in one God, and especially those who rely much on the Scriptures, I should be called to a very different argument from that to which I now proceed. You—I speak to those who have usually attended my lectures, and believed with me—are of a Unitarian faith. You believe in one God in one Person, or at least not in three Persons; and you do not trouble yourselves at all about the Scriptural statement. I am now called, then, to go into the pure reason of the truth. This is all the more agreeable to me, as I myself have believed first from the reason, and the necessity, and the grandeur, and the beauty, and the inward conviction, of the truth. All I can do, then, at present, limited as I am, is to present, in brief, the pure philosophy of a strict and true unitarian theology. I no more believe in three Persons in one God, or that Christ is any second Person in the Trinity, than I believe that I am one of those Persons. I believe in one God in one Person, and that Jesus Christ is His Divine Humanity, is, *to the utmost of our comprehension*, that one God. Further, I believe that there is a *Trinity*, not of persons, but of principles, and that the whole Divine Trinity, Father, Son, and Holy Spirit, is *centralized in a manifested form*, in the one Person of the Lord Jesus Christ. This is a great mystery, and I find it, on the most interior reflection, "the sum of all mystery and simplicity." You may be amazed that I should be first convicted of such a thing, by my *reason*, but I was, and if this is not a doctrine of the reason—if it has not its pure philosophy, founded on the most interior depths of the Divine Nature, according as we can conceive of that nature by our best and most enlightened intellect, then I ask you not to give it any countenance, for I could not receive it myself. I am, however, as well aware as I am of my own faith, that all of you cannot, at the first, receive it. Yet, nevertheless, let us throw down, for once, all our pride of self-confidence, and conclude that we *may* have been wrong, and that here *may* be a truth, for that is a state of mind demanded even by the first presentation of a new fact in natural philosophy, or a new discovery in science, which claims, and at last proves in reality, to be sufficient for the overthrow of all our previous opinions.

I have already proved to you that our conceptions of God as a Man, are exceedingly imperfect, by any attempt at a cen-

tralization of the qualities of the Infinite in the natural and spiritual universe. And if any more were necessary on this point, you might find it in this—that if there *could* be a distinct Divinity in the form of a Man for us to look to, that would be more of a personal God than we could have without it. Well, then, here we make the first admission—that it *would* be better if it *could* be. For I have before shown that it is indispensably necessary to look upon God as a Person.

Now, I say, *to the utmost of our comprehension*, Christ is that Person. But you ask me, "How that can be? Was there no God before Christ was born? And if Jesus is God, when he took a human form, and was on earth, how was the universe going on then? Was the throne and Centre of the universe vacant at that time? And besides, how is Christ the Infinite? Do you not, in such a supposition, remove the idea of the Infinite for a finite? And although you get a more personal form and distinct conception of personality, is it not rather at the sacrifice of the idea of the Infinite, pervading all creation, which is so essential to the faith of man?"—And a hundred other questions growing out of this subject, but which cannot now be proposed or answered.

Of course I have considered these difficulties, and answered them all satisfactorily in my own mind. I have not changed: my views without a sufficient reason for the faith that is in me.

First, then, with regard to the Infinite. Do we not perceive, my brethren, that *any* idea we can possibly entertain of God, must be necessarily finite, because we are finite? It is *impossible* for any finite creature to entertain any other idea of God than a finite idea. God is, indeed, infinite, but we may expand our ideas and imagination, forever and forever, embracing a wider and wider circle at each effort of the mind; still our *idea* is ever infinitely short, necessarily finite, because we are finite. Therefore, "infinite" is a mere *word* with us. It embraces very much more than the word "finite," or any other word; but you see, after all, our idea of God, on any theory, is necessarily finite. The same objection, therefore, in respect to quantity, that lays against the Person of Christ, lays against any idea of God; whereas, you will observe that the same objection of non-personality, or indefinite personality, does *not* lay against the Person of Christ, which lays against the Centre of the natural and spiritual universe. The truth is, God is not to be looked upon as *to quantity*, but as *to quality*. The former is an idea of space; the latter more properly of spirit and person. And if Christ has "*all* spiritual power, in heaven and on earth," that is sufficient.

Again, you ask, Was there no God before Christ was born? Most assuredly there was; for my position is, that Christ *was* God, born of the Eternal Father, who took a human form to manifest himself to us, for purposes of infinite importance and eternal concern. But if, says the hearer, Christ was the *only* God, or *all* of God, when he took a human form on



earth, how was the universe going on then? Was the Throne of the universe vacant at that time?

This brings us to the only real difficulty in the case. And it is as simple as it is true, in the solution. He is, I say, *all of God that we can comprehend in the personality, and therefore true Divinity*. I do not intend to distract your minds with any useless metaphysics or absurd theories; nor have I the least desire or purpose to make this dissention prominent for a mere intellectual thesis to reason about, to no satisfaction. I find that this truth is eminently practical. I find that it is calculated to work in the affections. I find that without this theology we cannot have a God which we can look to distinctly, and intelligibly love, and which answered the deepest, most central want of man's personal, intellectual, and affectional nature. And I am sure that you, if you ever live in this world to see the same truth that I do, or in the eternal world, for I am certain we shall have to learn it there if we do not here—you will find it true, when you do receive it, that it is the *only* one, central, divine truth that can remove all obstructions, clear out all false philosophy, and work on the soul to the satisfaction, elevation, and improvement of the whole intellectual and affectional nature.

I say, Jesus Christ, in the sense I shall endeavor to set him before you, is all the God—or, if you please, the most of God, that we can comprehend. And, pray, what better, or more, is a God that we cannot comprehend? I know very well, that a thousand speculations and questions can be indulged in as to Nature and its all-pervading laws.—Hav'n't I been all over that ground myself? Have I not been schooled in it, and made, I will assume to say, more of a divinity, more of a personal god, in nature, than any one else in this vicinity, for I know how men's minds are bewildered here; and yet the fruit of my reflection, and knowledge, and experience, turns out, at last, to be this simple truth, that Jesus Christ, or rather, God, in His Divine Humanity, which is yet to be explained, is all the God, and the most of God, that man can intelligibly comprehend, and, indeed, the only God which we have spiritually to deal with.

But lest even this language should seem too much for you who have never before considered it, (for I have an infinitely higher idea of this truth, myself, than I could hope to make plain to all of you,) I will now state it somewhat more particularly. *It is not right to say, without qualification, that Christ is all the God there is; nor is it true to those minds who are continually thinking of space and nature; and therefore, though it may still remain a truth that He is all the God, or the most of God, that man can comprehend, yet this truth is susceptible of various modifications, accommodated to all minds who can receive it at all. Just the same as the idea of God derived from ordinary nature, is never received by two minds alike, because of the difference in their receptivity. I could even allow to many minds, as I do to my own, when in the more external thought, the*

view of Christ as a separate *Person* from the Infinite Father.

This glorified and Divine Being, Jesus Christ, is truly but a new development of God. He is God, as no other being is, being conceived of the Eternal Spirit, without a human father, therefore *God in Himself*. He is our *only* manifested God. But I confess I am not alarmed, in the least, at what a high Swedenborgian would term a perfect heresy, in the thought of the Great Centre of Infinity as the Father in Person, of this manifested God. Is one, then, subordinate to the other? Yes, in the external sense, which, at the same time, contains an internal sense of strict and indivisible unity. But if there is *any* truth in such a conception, why call the lesser apparent Person God at all? Can there be but one God? Call him, then, a *DEIFIC MAN*. Call him an *accommodated* God. We want ideas, and not words. The fact is, the pure, real, internal thought of Swedenborg, although true, as Tulk has most successfully shown, is so metaphysical that common people, if they think, cannot understand it. And what I say here is to accommodate the truth to such minds—I say, to have them redeemed from the mere *humanitary* theory—to have them look to Christ as God himself, *manifested*, which surely no mere man, born of a human father, could be—thus a *Medium* through which only the Infinite Divine Essence comes to our minds. This is truth of a high and saving character. God has developed *himself* here, as a new and eternal Medium of communication with his creatures. And although externally, we cannot, without surrendering reason to faith, think clearly of but two Persons, yet, in proportion as we become more interiorly comprehensive, will it be felt and seen that the Divine Humanity is even one in *Person* with the Infinite Father. To me, there is no greater truth. For according to the most interior thought God does not change, nor is He divided, only in new developments of Himself, and appearances to our minds.

I think, then, it is a waste of labor to pursue into such unfathomable metaphysics, this discussion of the nature of Christ, when all that is essential for faith in a personal God, and our conjunction with Him, is to acknowledge the *manifested* God, Christ Jesus. What a labor Tulk has gone through, in his "Spiritual Christianity!" And I think I appreciate his truth. But it is better, certainly, to err on the other extreme, such as I am in here, than to suppose that Christianity requires, for any purposes of life, such an etherial plunge. Call me heretic, or dangerous liberalist, if you will; it is enough for me to recognise the Divine Form and Being of Jesus Christ in the heavens, as my God and Savior, all beyond which is unapproachable brightness. It is his glorious Person which most attracts my attention, to whom I would most devoutly pray; and the most of God that I can comprehend, I acknowledge, most interiorly, the unity of Person; but it is rather of faith and interior reason, than of such metaphysical reasoning as I can hope to make plain to most of the readers of this paper, I see the God Jesus Christ.

The Eternal Father always was, in unity, in indivisibility, in one Person, infinite and perfect. But in Him there are *three Principles* which comprehend all the perfections of the Deity—Love, Wisdom, and Operation; or, as we sometimes say, Love, Wisdom, and Power. The three principles here alluded to, may be seen in their connection, in a low form, by the very obvious trinity in man. There is, in every man, soul, body, and operation or *proceeding sphere*. And this is manifestly a result of the three analogous principles in the Deity. These principles, of course, have an order in their existence. Although it is impossible to separate one from the other, even in time, yet, in the order of our ideas, we must speak of one as before the other. Love, we know, is the ground of all being. There is no wisdom or thought but which proceeds from Love. As in man, he would never think or do anything but from some love or inclination towards the object of his thoughts and attention, as the prompting cause, so, in God, Love is the prompting cause of his creation. Wisdom, then, is simply a form of His affection—the body, as it were, which Love assumes in devising ways and means for the good of the creation. Although, then, they are both united, and cannot be separated even as to time, (for we cannot contemplate the Deity as to space and time,) yet we can see plainly that one is the *foundation* of the other. Just as it is with regard to the heat and light of the sun. Heat is first in order, and corresponds to love; and light corresponds to truth, is in it and from it, as its ground and essence of being.

Now, these two attributes, Love and Wisdom, do, of their own essential nature, operate and send forth a sphere, just as the soul and body of man send forth a sphere of the perceptible qualities of himself. There is, then, *from eternity*, a Trinity in God—Love, Wisdom, and a Proceeding Sphere of Energy. These constitute the original Divine Trinity. And they are no more three *persons* than the soul, body, and operative sphere of man are three persons.

But we maintain, that, without some *manifestation* of this whole Divine Trinity in a distinct Person, we cannot only form no possible, suitable conception of God as a Man, but, as will be shown, we are without any means of conjunction with God and elevation to eternal life.

What do we mean, therefore, when we say that Christ is God? We mean simply this—that Jehovah himself, or the pure Divine Essence did, by the Proceeding Sphere of His own nature, which is as much a substance as anything else, and by *law*, also, although a higher law than any which came into action before, and which we cannot fully comprehend, though it is not *opposed* to reason; we mean that the pure Divine Essence Himself, did, in the fullness of time, take to Himself a human form, in the person of humanity, just as, for a faint and low analogy, the animal and vegetable kingdoms sprang, at first, not from any previous animals or vegetables, but from a nature entirely different, by the Divine Spirit itself taking form in the highest re-



ceptacles of the lower and previous creation. For illustration: this earth was once but a mass of liquid fire. First the mineral kingdom appeared, then the vegetable, then the animal. But what, let us ask, did the first vegetable spring from? Not from a previous vegetable, for there was none. I say, then, it was born of the Divine Spirit, or Proceeding Sphere, in the nature of vegetable life, by law of course, taking to itself form in the highest of the mineral creation. We call it, sometimes, the progression of Nature. And so it is; but it is the progression or procedure of God in Nature. Again, what did the first animal spring from? Not from a previous animal, for there was none. It was born, then, from the Divine Spirit, taking to itself form in the highest of the vegetable creation.

These are, indeed, very low analogies, and there is an immense remove from the incarnation of God in natural objects, to the incarnation of God in Christ; but I insist that they are analogies to illustrate even the Divine Procedure, or Holy Spirit, taking to itself form in the Virgin Mother.

To those who would satisfy their rational faculty, and thereby confirm their faith in this most amazing of all transactions which ever took place in this our world, I would, without sacrificing the dignity of the subject, commend the accounts of the creation of animal and organic life, by purely artificial processes, in the *Acarus Crossii*, a species of insect claimed as the result of a new, and at first, accidental, combinations of substances, under the requisite conditions, the details of which are given in the "Vestiges of Creation," and particularly in the "Sequel" to that notable work. By the continued repetition of the process, it bears all the marks of a strict, unobtrusive, successful scientific experiment. I have always believed it, and do now believe it. Though I did not reflect, when I first received that account, to what extent it might have rebuked me for the disbelief of what I then accounted an impossibility in the divine performance. Nevertheless, it is not the rationale of this mighty occurrence in itself, singly, which I am at all anxious to establish, for it is the grandeur, glory, and necessity of the whole system of the Lord's incarnation, glorification, and mighty works thereby, which is so rational, and so entirely worthy of my credence and admiration, that any seeming difficulty in this part of the process is entirely overborne by the overwhelming reason and faith of the whole. The whole, then, makes such an impression upon me, that I cannot stop to doubt what occupies comparatively a small place in the real subject of my wondering contemplations. But I confess I find no real difficulty, except in degree, more than what lays against the processes of Nature already alluded to. I recognise it not as an exception to law, but only as an exception in fact and in production, and perhaps to all known law, in the accomplishment, as it were, of a mighty cycle in the eternal goings forth of the Infinite. And to an angel's eye, or to the eye of the most superior created being in the universe, it may present,

perhaps, no greater wonder than, to our eye, the creation of a new sun in the planetary heavens.

Nor have I any disposition to give to this the character of a mechanical performance, by laws such as reign in ordinary nature. Surely, there is no need of degrading it to the level of a mere mechanical nature, just because we would recognize some law or laws by which to elevate it out of confusion. For is it not the admission of many Christians, that all so-called miracles must have been wrought by some law or laws of which we are ignorant? Why not this one, then? And while it is acknowledged to be an exception in fact, and in production, and to all well known law, and still in a high sense, not an exception to law, why may it not be, at the same time, the most signal act of Will, Condescension, and Voluntary Purpose of the Deity, conspiring with laws already existing, which to Him was no more miraculous than the growth of a tree, or the orbital motion of a planet! And, as at the right time, after the lapse of myriads of myriads of ages, a mighty system of planetary life was created, so, in the consummation of time, the eternal cycle came round, and the energies of Omnipotence were focalized in the mighty miracle of the incarnation.

To return, then, from those considerations, Christ, we should say, had no human father, any more than the first animal had a father of its own animal nature. The Divine Spirit was his Father, and Mary was his mother, and thus Christ was God manifest in the flesh. But of course, the Throne of the Universe was not vacant at the time of this occurrence, or when Christ was on the earth, for it was the Proceeding Sphere, which is the Holy Spirit, which thus, by law of its own nature, energized itself from the Centre of Infinity. All our difficulty, on this point, comes from our thinking of God with regard to space.

Now, here, I apprehend, is a Philosophy which is a Theology, and a Theology which is a Philosophy. It is not right, as before said—and it is not even true, for those who are continually thinking of God with regard to space, to say that Christ is all of God, for I am well aware of the difficulty in the thoughts at such a conception. But I do say, and it is all I say, that Christ becomes thus, in person and in spirit, all of God that we can comprehend, though, at this point, something further is to be seen in reference to his Divine Humanity.

We get, by this truth, a distinct conception of a personal Deity; and further, we see how the whole Trinity, or, at least, all again that we can distinctly comprehend, centres in the Person of the Lord Jesus Christ. He had in himself the Father, because as to his inmosts, He was the Father, He was undervived Love. He was the Son, simply because as to his manifestation in the flesh. He proceeded forth and came from the Father, in the form of the Divine Wisdom or Truth. He is now, more particularly, in his Divine Humanity in the heavens, the Holy Spirit, because of the Proceeding Sphere of operation, which emanates continually from His Divine Love and Wis-

dom united in a Human Form, and thus penetrates and affects the human race. But these three, I say again, are not three Persons, any more than the soul, body, and proceeding sphere of man are three persons. But they are three Principles in one Person; and as we look to the heavens, and there behold the Glorified Form of this Divine Humanity, which is, peculiarly, our God, we have everything that answers to the whole Scriptural account of the Trinity, and yet, most interiorly, but one God, indissolubly united in one Divine and Glorious Person.

Here, however, is the whole of Nature besides—boundless infinity—sphere within sphere of material and spiritual creation—all penetrated and upheld by the Divine Spirit; but in the Divine Person of Jesus Christ we recognize this same Spirit manifested personally to us—the centralization of these ineffable qualities of infinity, and therefore the only distinct Personal Deity that can be brought to our minds. To look to Him, then, is to look to God; to pray to Him is to pray to God; to worship Him is, in the highest sense, to worship God. Let us not, we say, confuse ourselves with a boundless talk about infinity, although God is indeed there, when in this Divine and manifested Person is the very God most clearly and fully revealed to us. Besides, think of the amazing infinity of the Sphere which extends from this centralized Body of the Divine Humanity, through all worlds and all dominions! Of course, it is not to be expected that we can comprehend it fully any more than we can comprehend ourselves; but the principle of this theology is distinctly comprehensible as no other is, and throughout eternity, it will doubtless be the theme of increasing comprehension, admiration, and wonder.

What, now, of all those passages which say, "Whoso hath seen me hath seen the Father,"—"I and the Father are one,"—"In the beginning was the Word, (or Songs, or Divine Wisdom,) and the Word was with God, and the Word was God,"—"And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father),"—"No man hath seen God at any time, (that is, the unclothed Divinity,) the only-begotten Son, which is in the bosom of the Father, he hath declared (or manifested) him,"—"All things were made by him, and without him was not anything made that was made,"—"I am the First and the Last,"—"As the Father hath life in himself, (that is, life undervived,) so hath he given to the Son to have life in himself,"—"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; even his Son Jesus Christ. This is the true God and eternal life,"—"Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever"—"Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace"—"Which is, and which was, and which is to come, the Almighty,"—and scores of other passages which we cannot here repeat.

I know, very well, how the common Unitarian and humanitarian theories would



explain away the full force of these passages. Alas, have I not served a pretty good apprenticeship at that? And what a distressing work, too, it is! But in the light of this great truth they stand, of themselves, in their own strength and grandeur, so that the *simple* can understand them *without* an explanation.

I know, too, there are many passages which seem to admit of a different distinction from that which we have recognized between the Father and the Son; but I have seen that they are all most easily explained by this view of the nature of Christ, especially if we allow, for the accommodation of the most external thought, such an *apparent* distinction of Person as was alluded to, and as is plainly taught in the external sense of many passages. And I know, further—I am most positive—that all this controversy between Trinitarians and Unitarians, grows out of the distinction of Persons, instead of Principles, which exist in the one God. I concede so much even as this—that there *are* passages, which, if *persons* are most interiorly in the mind, especially if the Holy Spirit be considered a person, favor both the Trinitarian and Unitarian theory. With persons so in mind, the Bible is plainly a contradictory Book, and there is no help for it. But with *principles*, or persons only *apparently*, as we have explained, it is both a Trinitarian and a Unitarian Book; and yet, most interiorly, there is but one God, in one Person, and this most conspicuously manifested to us in the Divine Humanity.

As before said, it was not the Scripture argument that took me, but when I see how, what was before a contradiction, becomes a consistency, I am convinced that herein the Bible evinces the deepest and truest inspiration. But as Swedenborg has shown, not on the exterior, but in the interior and spiritual meaning, where the whole Christian world has stumbled in darkness, and Trinitarians and Unitarians have had a curious warfare indeed. For with the idea of persons, most interiorly, there is, perhaps, about as many texts for one party as the other; and the controversy will never be settled till they see the true Trinity, and the true Unity, as revealed by Swedenborg most clearly.

I am aware there are many objections, and some of a purely *natural* and *philosophical* character, which may be urged against the theory. We have not here time to attend to them. Suffice it to say, we have considered them.

I am aware, too, not only that what I have said may sound strange upon your ears, for the first time, but that my position is somewhat singular. These are very different doctrines from what I have been in the habit of proclaiming. Let us observe, however, that all of the spiritual truths, which I have before taught, still remain as true as ever. But here are new foundations. We now have a *Head* and *Director* of all this spiritual agency. From Christ, and through Christ, I believe, all the spirits and angels of heaven, order below order, have their commission and their influence. He is emphatically Head over all. But as to my position on the new foundations—my

changed views of Christianity, if you know me as you might know me, from the careless independence with which I have from the beginning proclaimed the most unpopular theological opinions which have ever been uttered in Boston, and almost without money and without price, then you must conclude that if I ever did get any new light, I should not be backward in proclaiming it. I know nothing of a tempering policy, only in tempering the whole truth, or all which I have, to the minds of those who hear me. What I have, you shall have; and I will not keep my light under a bushel. I will, I must speak what I think, or else not speak at all. And as for the singularity, or the inconsistency, of my present with my former position, there is something in this, perhaps, which may not at first appear. As to consistency, I will close here with Emerson, who, after mentioning non-conformity as one great obstruction to free speech, or self-reliance, goes on in this way:

"The other terror (says Emerson,) that scares us from self-trust, is our consistency; a reverence for our past act or word, because the eyes of others have no other data for computing our orbit than our past acts, and we are loathe to disappoint them.

"But why should you keep your head over your shoulders? Why drag about this corpse of your memory, lest you contradict somewhat you have stated in this or that public place? Suppose you should contradict yourself, what then? It seems to be a rule of wisdom, never to rely on your memory alone, scarcely even in acts or pure memory, but to bring the past for judgment into the thousand-eyed presents, and live ever in a new day. In your metaphysics, you have denied personality to the Deity: yet when the devout motions of the soul come, yield to them heart and life, though they should clothe God with shape and color. Leave your theory, as Joseph did his coat in the house of the harlot, and flee.

"A foolish consistency is the hobgoblin of little minds, adored by little statesmen, and philosophers, and divines. With consistency, a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now, in hard words, and to-morrow speak what to-morrow thinks, in hard words again, though it contradict everything you said to-day. Ah! so you shall be sure to be misunderstood. Is it so bad, then, to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood."

I do not apply the latter to myself, but all the rest I do. I know no other consistency than the necessary change of human progress, back and forth, through a multitudinous experience; and as in science, so in theology, I know that many an error is obliged to be dropped, though at the cost of much toil in the getting, and some little confusion in the letting it go. But all this is as necessary as life. It is a long and circuitous process to the

temple of all Truth, but with God for the director, we shall surely find it, and if He has given any light from on high by any other than mere mortal wisdom, sure I am that it shines most brightly through the vast soul of the Swedish Philosopher and Seer. Nevertheless, I do not accept him as perfect and without fault; but if there is any one man, more than another, that has claim, at this day, on the attention of Christians, sure I am, it is the founder of the New Church. We will have a New Church, at any rate, though it accord with no other institution on God's earth; for it is plain as day, that the old heavens and the old earth are passing away, and there shall be no place for them; and there shall be a new heaven and a new earth, wherein shall dwell righteousness.

Cambridge, Mass., April, 1851.

[Original.]

#### EQUILIBRIUM:

Or Spiritual Freedom, as taught in the Writings of Emanuel Swedenborg.

BY JOHN ELLIS, M. D.

"The Lord places man in an equilibrium between Evils and Goods, and between Falses and Truths, by evil spirits on one part, and by angels on the other, *that man may be in freedom*; for man ought to be in freedom, that he may be saved, and he ought, in freedom, to be drawn away from evil, and led to good; *whatsoever is not done in freedom, does not remain, because it is not appropriated*: this freedom is a consequence of the equilibrium in which he is held."—A. C. 5982.

I have made the above quotation as containing a general statement as to the character of the equilibrium in which man is, at *present*, placed; and also as to the necessity of his being so placed. I shall now make one which gives us a more interior view of what constitutes this equilibrium.

"Spiritual equilibrium, therefore, or freedom, exists and subsists between good acting on one part and evil re-acting on the other part, or between evil acting on one part and good re-acting on the other part. The equilibrium between good acting and evil re-acting is such as exists with the good, but the equilibrium between evil acting and good re-acting is such as exists with the evil. That spiritual equilibrium is between good and evil, is because all of the life of man has reference to good and to evil, and the will is the receptacle of both."—H. & H. 589.

The Lord, in creating man, that he might be *man*, and not a machine, endowed him with rational faculties; and that he might be capable of reciprocating the love of his Creator, placed him in freedom to think and to will good or evil, to love the Lord and his neighbor or himself and the world. The very moment this freedom was given to man, and the ability to think and will, hell or evil existed in potency, but not in act; for it was only when man, in the abuse of this freedom, began to think, will, and do evil, that evil had an actual existence. It will be seen, then, that this self-hood, or proprium, preserved the first men in equilibrium, and this is the case now with



every child born into the world, for a man's loves constitute his very life; therefore every child inherits a disposition to the evils which his ancestors have made their own by bringing into act. But the child, like the first man, is guilty of no evil himself until he arrives to a knowledge of good and evil, and in the exercise of his freedom, brings evil into act, and thereby makes it his own. He is kept constantly in equilibrium between good and truth on the one hand, and proprium on the other. Now, were he to be tempted by evil spirits to will and to do an evil before he had voluntarily made it his own, by willing, and as far as external circumstances would permit doing it, his equilibrium would be destroyed; therefore evil spirits are not permitted to excite a man's hereditary evils any faster than he has made them his own in the exercise of his free will. If this is true, it will be seen that evil spirits and hell are *not necessary* that man may be in equilibrium, but that the first man, and every child, are in this state, without either evil spirits or hell, in actuality, acting upon them. Let us see how this harmonizes with the teachings of Swedenborg. He says:

"For it is not allowed evil spirits and genii to operate, except on those things which man has actually procured to himself, not upon those which he receives hereditarily; wherefore, before man procures to himself such spheres, the evil spirits are in servitude; but as soon as he does this, the evil spirits infuse themselves into him, and endeavor to rule; for they are in his own sphere, and there find a kind of delight, or their own very life."—*A. C. 1667.*

"But evil spirits cannot come near to infants, because they have not as yet any thing in the memory to put on; wherefore good spirits and angels are attendant on them."—*A. C. 5857.*

Again, we are told that evil spirits do not attempt to do anything, or to induce any evil "in the case of infants, well-disposed children, and simple-hearted persons; with whom, although evil spirits, or the very worst of the diabolical crew were present, still they could not effect anything, but are kept in subjection."—*A. C. 1667.*

If then, as seen in the above passages, according to the teachings of Swedenborg, neither evil spirits nor hell are necessary, or even act upon man until he opens, as it were, a communication with them, by knowingly being guilty of voluntary evils of life, and then only so far as he is actually guilty, it follows that even the redemption or annihilation of evil spirits, and thereby hell, would not disturb heaven, nor even the equilibrium of children, and all who have not made evils their own by willing and doing them; but it would disturb such as have, by depriving them of their very life.

Men have knowingly and wilfully done evil, for ages past; therefore evil spirits and hell do exist; and as we are told, "the Lord maketh the wrath of man to praise Him, and the remainder he will restrain." If we enquire of what use evil spirits are to men on earth, we shall find that they are of great use to evil men and

to those who have been evil; for it is through them alone that the evil after they love, voluntarily separated themselves from angels and good spirits, by an evil life, can receive so much of their inflowing life as is in harmony with the evils they have made their own. They are of use to those who have been in evil, and are in the effort to overcome their evils, by exciting their evils, when the Lord permits, and thereby bringing them forth to view, that they may be enabled to see and overcome them.

In my last communication, on the "Reliability of Spirits," I stated that according to the teachings found in Swedenborg's writings, good spirits and angels were not permitted to teach man doctrines which were not in harmony with his life's love; from the foregoing it will be seen that evil spirits are not permitted to excite in man evils which he has not first made his own by willing them himself; for if they were permitted to do this, man's freedom, or the equilibrium in which he is placed, would be destroyed. But good spirits and angels have no desire to destroy man's freedom; and therefore they do not require to be restrained that man may be in equilibrium; nor do they ever assault the evil, for Swedenborg says "the heavens, on the other hand, never assault the hells, for the divine sphere proceeding from the Lord is a perpetual effort to save all."—*H. & H. 595.*

But not so with the hells, for they "are continually assaulting heaven, and endeavoring to 'destroy it.'" And in order that not only men, but also heaven and hell itself should not be destroyed, it is necessary that they should be restrained by the Lord, for it is as necessary that the angels of heaven and evil spirits should be in equilibrium, as that man should be.

"The equilibrium of the angels in the heavens, is the measure in which they have been willing to be in good, or the measure of the good in which they have lived in the world, thus likewise the measure in which they have held evil in aversion; but the equilibrium of the spirits in hell is the measure in which they have been willing to be in evil, or the measure of the evil in which they have lived in this world, thus likewise the measure in which, in heart and spirit, they have been opposed to good."—*H. & H. 591.*

"The spiritual world must perish, if good did not re-act against evil, and continually restrain its insurrections; and thus heaven and hell would perish, and with them the whole human race, unless the Divine alone affected such restraint. It is said, unless the Divine alone effected this restraint, because the proprium of every one, angel, spirit, and man, is nothing but evil; wherefore no angels and spirits are able in anywise to resist the evils continually exhaling from the hells, since, by virtue of their proprium they all have a tendency towards hell. From these considerations it is evident that unless the Lord alone ruled both the heavens and the hells, no one could be saved. Moreover, all the hells act as one, for evils in the hells are connected, like goods in the heavens; and the Divine alone, which proceeds solely from the

Lord, can resist all the hells, which are innumerable, and which act together against heaven, and against all who are in heaven."—*H. & H. 592.*

Nor is it necessary that evil spirits should be restrained for the good of man and heaven alone, but also for their own good, to prevent them from destroying each other; "therefore," says Swedenborg, "as far as is possible, outrages in the hells are subdued, and cruelties are restrained, to prevent their breaking out beyond measure, one against another; this is also effected by innumerable means of divine power."—*Ib. 595.*

Evil being the opposite of good, and every particular evil the opposite of some particular good, and *as opposites repel each other, therefore, now that hell does exist*, it is arranged opposite and beneath heaven, "and beneath every society of heaven there is a corresponding society of hell opposed to it, from which correspondence equilibrium results. Wherefore it is continually provided of the Lord that no infernal society beneath a heavenly society shall prevail."—*Ib. 594.*

As the addition of numbers makes every heavenly society more perfect, the same is also true of the hells, therefore "the equilibrium between the heavens and the hells is diminished and increased according to the number of those who enter heaven and who enter hell, which entrance takes place to the amount of several thousands daily. But to know and perceive this, and to moderate the balance and make it equal, is not in the power of any angel, but of the Lord alone."—*Ib. 593.*

The heavens are kept in order by love to the Lord and neighborly love, and require no restraining from other motives, from the fact that there is no disposition to interfere with the freedom of each other and of men; but the hells are kept in order by fear, and as the selfish loves, which constitute the hells, are in the constant effort to destroy the freedom of others, they require to be constantly restrained, that man may be in equilibrium.

Detroit, Mich., May 6, 1851.

[Original.]

#### RELIGION NOT MOROSE.

Morose and callous recluses have persuaded men that religion is a prude, and have forced her to lengthen her face, and contract her brows to suit the character. They have laid out a gloomy turnpike to the spirit land, upon which they and "their heirs and assigns" are privileged to levy tolls, and have set up "guide posts" to make us believe that all other roads lead in quite an opposite direction. The pleasanter they are, the more dangerous.

I am satisfied that I am upon the right faith, so long as I can see nothing to make me happier, nothing to make me love man, and therefore God, the more. I would stamp God's name, not Satan's, upon every innocent pleasure, upon every legitimate gratification of sense, and God would be better served for it. In what has Satan deserved so well of us, that we should set aside such first fruits for him?

J. H.

Bangor, Me., May 9, 1851.



[Original.]

## REPLY TO MR. FERNALD.

To the Editor of the Spirit World: Dear Sir,—In last week's number of your valuable paper I noticed a sort of discourse upon "Clairvoyance," by W. M. Fernald, of Cambridge, Mass., to which discourse I am spiritually impressed to add. With kindness, I would say to Mr. Fernald, that at present he does not sufficiently understand the subject of Clairvoyance, to appear as a teacher. And I must confess that I feel exceedingly sorrowful that he has thus appeared. Would that he had taken up with A. J. Davis's advice to him, and retired to a farm, ere the appearance of this discourse. We ought to be very confident of our position when we appear before the public; particularly so when we address so great a number—leading proportionable influence—as the subscribers to the Spirit World. Pause, and consider the effect, if we labor in error. If we presume to hold forth a truth, it should be encircled, as it were, by philosophy; then it cannot deceive or be gainsayed.

Mr. Fernald should first understand that *Clairvoyance* is not a supernatural state, in the full signification of the word supernatural—but that it is a *magnetic* state, under the grand law of progression, and represents a seer or seeress; which state, I am pleased to esteem, as has been rightly denominated by A. J. Davis, "a superior condition."

Also, Mr. Fernald should understand that there is not an *independent* clairvoyant state, in the full signification of the word independent. But that where an individual becomes sufficiently developed to receive *higher* magnetic attractions than human can convey, then they receive spiritual attractions. Thus they pass into "a superior condition," and they do not stop here, but, with care, they go on, becoming more and more developed, receiving higher and higher attractions.

Here I felt impressed to add—that the *physical* and *spiritual organisms* should be proportionably developed to form a perfect *media*. I esteem all clairvoyants truthful, yet, as A. J. Davis says, "Every mind will see just that class of truths which his degree of spiritual exaltation will enable him to see, and *nothing more*."

Hence, when a clairvoyant is laboring under disease, or when mechanically pressed into the clairvoyant state, and are questioned higher than their spiritual attainments, then, (if the clairvoyant answer at all,) their spiritual attractions must necessarily receive their knowledge from still higher spiritual attracters, subjected to all of the difficulties attending the obtainance of such knowledge; thus such clairvoyants appear to undeveloped minds, *untruthful* upon some points. However, you can readily see that it is owing to the limited degree of the spiritual exaltation of the clairvoyant. Here you see the beauty of the philosophy of the law of the affinity or association of spirits in spiritual attractions, which is "as water to find its level."

Mr. Fernald speaks of the "goodness"

of Mr. Davis's "heart," ascribing the same of error. O, I would that Mr. Fernald sufficiently understood the great fundamental principles of the grand law of progression, to know that a natural inclination to love and wisdom or goodness, bespeaks of a clairvoyant, thin susceptibility or advancement in the "superior condition."

And before Mr. Fernald charges Mr. Davis of being "*confirmed in error*," I would beg of him, in kindness, to wait until he, himself, becomes more fully developed.

Thus I cease—wishing to refer your readers to articles in the Spirit World. First, in No. 3, of the present volume, by A. J. Davis, upon the subject of "The Spirit's Destiny." Mr. Davis here represents a truth that cannot be too deeply impressed upon the human mind.

Second—I would refer you to articles from W. S. Courtney, of Pittsburg, Pa., upon the subject of "Man: A Representative of God and the Universe," found in Nos. 6, 7, 8, and 9, of the present volume. Also an article from the same, upon "Universal Progression," found in No. 10 of the present volume.

Mr. Courtney's articles are to the effect of Mr. Davis's, yet they are worthy of our consideration.

Yours, fraternally,

L. E. BARNARD.

East Bloomfield, N. Y., May 1, 1851.

[Original.]

## CLAIRVOYANT REVELATIONS.

BY JOHN HARDY.

Brother Sunderland,—The spiritual vision of a young man residing in this city, was opened on Wednesday, the 16th inst., by which he was enabled to see and hear, as he thinks, a portion of the residents of the second sphere, while holding what they called a "Pre-animation Meeting." The person that acted as President of the meeting, (we are informed,) stood in the same relation to the second sphere as our President does to us, and was likewise elected by the people.

This personage was engaged in giving a lecture on Pre-animation. The language he used was not intelligible to us, consequently the information gained was by asking questions of some of the audience. After he closed, two others, (one of them well known by us,) arose and made remarks after which the exercises closed by singing, accompanied by a band of music.

A book was used on the occasion, which, we were informed, was "John Frieder, the Fourth," treating on "what we would call deliverance from any ism." The spoken and the written language, we were informed, was the ancient Greek, refined. We were permitted to look in the book, but could not read the language.

We were informed that about one third of that sphere deny their pre-existence, and consequently deny the reality of the communication now going on between the first and second spheres, and this meeting was on that subject.

We enquired respecting getting false information, sometimes, at sittings, and was assured that there was a class of per-

sons among them, called "suffer heads," who were very ignorant, but who considered themselves very wise. These were allowed to respond at sittings, when and where they pleased, *when attracted*, while others, who have power to respond, are limited by the laws of their sphere, in relation to communicating to us. Consequently, while the latter class will not answer many questions put them, for reasons well known to themselves, the former ones will answer (when attracted) any and all questions put to them. But there was no need of any apprehension on our part, of any harm from them; they can be understood and repelled without difficulty.

We also saw a child there, who died when four years old. It had been in the second sphere, and yet seemed very little advanced. His sole occupation seemed to be to play sportive tricks. He visited my sleeping room, this week, and in the night threw a large glass lamp from the centre of the table to the floor, and broke it. He came with another, who was on more important business. In fact, he cannot come to this sphere, alone.

Another fact elicited by a question, may be of great importance to us in this sphere. I was acquainted with a family in Bangor, who had *lost* a child (as they thought—not lost but found,) some two years ago. The mother was inconsolable, and still "refuses to be comforted," it being her only child, and that a lovely little girl. Well, we enquired for the child, supposing it would comfort the mother if we could get a message from the child; but I was informed that the child was not yet strong enough to communicate or to respond—and all in consequence of the strong sympathy and long-protracted and inconsolable grief of the mother. If that sympathetic grief could be assuaged for seven days in succession, the child would then overpower it and progress rapidly.

We were also informed that the language used by them is used by babes in their first prattling in this world, the first word being, Mother.

We were told that there were some things in Davis's last work, incorrect; one, especially, that the residents of the second sphere cannot or do not present themselves in person, in our apartments, except through open doors or windows. They say it makes no difference—bolts or bars, iron or stone, they are no barriers to them.

We are promised more for the next number of your paper, if acceptable; if not, please re-mail immediately, to my address.

Boston, April 26, 1851.

Brother H. pleasantly remarks that as we publish communications purporting to come from "devils," we may not, perhaps, refuse the above. We can give "a taste" of each, so as to enable our readers to judge which they like best. Our own opinion is, that the less we have of "*thir-tininum*" "*suffer heads*," and "*pre-animation*," the better.—Ed.



## EDITORIAL.

BOSTON, SATURDAY, MAY 24, 1851.

## JEWELS.

"O, Consistency! thou art a jewel."

It has seemed to the writer that no man should ever be censured except when he acts *inconsistently* with himself, or with the party with whom he is associated. Professing one thing, and doing another, has always been thought inconsistent and blameworthy. And hence, if those who profess to be "Harmonial Philosophers," condemn in others, what they allow in themselves, what shall we infer?


An editorial writer ("C.") in the Spirit Messenger of May 10th, gives us a good article on "The Tendency of the Spiritual Manifestations to Fanaticism." I say it is a good article, and it affords me pleasure to see an effort made, in that paper, in harmony with the "cautions" I have noticed in the Spirit World, from time to time, against the tendencies to fanaticism, in respect to matters connected with the spiritual manifestations. I have long believed there was danger of this, and have marvelled that the Spirit Messenger should be so slow to perceive it.

But though I suppose I agree with "C." in the main, I am compelled, by a sense of justice, to point out to him what I can but consider an inconsistency in his position. "C." sets out with the assumption that certain persons, who have been sectarians, or under sectarian *influences*, should not be considered as reliable "advocates" of the spiritual manifestations. It is not sufficient for "C." that the name of the sect had been thrown off; persons having been "schooled in sectarianism, and bred its preachers," are not to be trusted; the "slumbering embers of old religious excitement within them," render them too ready for an explosion. What, then, becomes of the Rev. W. Fishbough, Dr. S. S. Lyon, Rev. Gibson Smith, Rev. S. B. Britton, or Mr. "C." himself? Nay, what becomes of Andrew J. Davis, than whom no human being was ever more "schooled in sectarianism and bred its preacher?" What "school," pray, can be compared to that of Animal Magnetism, in which Mr. Davis was trained for the space of five or six years? Each of Mr. Davis's magnetisers, during this time, and I may say, each of his most intimate associates then, and since, were *sectarians!* They were sectarian *Universalists!* And am I to believe that a man like Mr. Davis, one of the most susceptible Mesmeric subjects in the world, could be magnetized every day, for five years, and not be "schooled" into the *peculiar views* of those who operated upon

him? And hence, am I to be surprised that Mr. Davis should, in what he has uttered about the spiritual world, re-echo the "sectarian" views of Universalists? And what does he teach? Why, precisely what Rev. Gibson Smith, Dr. Lyon, Mr. Fishbough, and Mr. Britton, his associates, believed about the future world.

"No hypocrisy—no envy—no jealousy—no hatred—no animosity—no prejudice—no retaliation—no discord—no dispute—no untruths—no unkindness—no unheavenly things," there!

And this is the doctrine of the Spirit Messenger and of "C." And thus the Spirit Messenger and its correspondent re-echo the views of their ORACLE, their "fanatical advocate," who has been so thoroughly "schooled in sectarianism," and "bred its preacher." For I affirm that the "schooling" of a Popish monastery, nor the excitement of a Methodist revival, bear no comparison to the "sectarian schooling" of Animal Magnetism, as practiced for five years, by Universalist clergymen, on Andrew Jackson Davis! And if ever a mortal was imbued with a "sectarian" theology about another world, Mr. Davis is that man. Did not Rev. G. Smith infuse his own mind into him? and did not Dr. S. S. Lyon do the same, while Mr. Davis was uttering what he called "Nature's Divine Revelations?" And has he not, first and last, been surrounded by Universalists? And is not "C." himself one of that number?

Or if he be not a sectarian Universalist, is he not a sectarian Quaker? Was not his parents Quakers, before him? Nay, more; has he not set himself up as an ORACLE, on this very subject? an "official" teacher, having published what he has called  "The only AUTHORIZED edition" of a book on the spiritual manifestations? Yes, "the ONLY authorized edition!" "Having been thrown in the way of observing these phenomena, under almost every variety of circumstances which have yet attended them," he can speak with "authority" to all the "recent converts." He is the ORACLE to set up an exclusive claim of "AUTHORITY," in relation to what purports to be from the spiritual world! He is the man to object to mediums receiving compensation for their time when giving sittings; and yet he can demand and receive pay for his writings about the spirits, because he, forsooth, publishes the "only authorized edition!" Nor is it to be wondered at, that such an oracle should now undertake to dictate about "recent converts," seeing that he knows *all* that is to be known on this subject. He has published the "only authorized" account of these spiritual manifestations. What busi-

ness, then, have any of the "recent converts" to meddle with what belongs exclusively to Mr. "C."? Presumptuous mortals! To have "mediums," and call the spirits "angels!" They should know better than ever to take the spirits for what they purport to be, or ever to presume to speak, or write on this subject, without the permission of Mr. "C." And yet he is no *exclusive*; no "embers" of *sectarian* prescription "slumber" in his heart! But the *true* state of "C.'s" mind may be inferred from his *sneers* at the use of the term "angels." It is a doctrine which both he and most of us fully admit, that "like attracts like." "C." called for a sister, and got a response from a *liar!* Well, and what shall those call the spirits whom they believe to be *good and true*? Suppose mortals *believe* they are communicating with a beloved sister, child, or mother! Will a perfectly candid man who believes, as "C." does, that all spirits are good, *sneer* at the use of the term "dear angel?" What would he have them called, "liars" and "devils?" So we will call them when we prove them such.

Or, are we *now* to be told that Andrew Jackson Davis (one of the most susceptible Mesmeric subjects that was ever known,) was, or could be, magnetized daily, for a series of years, by *sectarian* Universalists, and yet that he was not thus "schooled in sectarianism?" Who, I should like to know, is *influenced* by the mind of another, if a Mesmeric subject is not? And hence, I affirm, if Mr. Davis has uttered the *sectarian* views of Universalism about man's future state, he has, in doing so, merely shown that he is a human being, and influenced precisely as other human beings are.

I make these remarks, not because I am a believer in the old theological notions about future punishment, which Mr. D. denies, for I do not receive those views at all; but I make them for the purpose of showing Mr. "C." that he hails from a "glass house." Let him be careful how he throws stones.

Again: From "C.'s" article on "The Tendency to Fanaticism," it seems that some persons, like John R. Grieve and Hannah Banks, have been *weak* enough to be deluded by what Mr. Davis has taught about the spiritual world; they were foolish enough to believe the representations of Mr. Davis and the Spirit Messenger, about the condition of all spirits after death—*no deception, no discord, all love, all purity*; and so they took it for granted that all spirits were just what Mr. Davis *said* they were! And this they might have believed to this day, (as to anything ever uttered to the contrary by Mr. Davis or any of his followers,) but the spirits themselves



being permitted to speak, they put the lie upon what Mr. Davis had taught! And now comes Mr. "C." and gives the unkindest cut of all; he turns upon those who thus received Mr. Davis's account of the purity and truthfulness of all spirits, and denounces them as "fanatical advocates," who have been "schooled in sectarianism," who have "too little philosophy to give rational and common sense explanations of the matter, and too little penetration to avoid being imposed upon" (by such clairvoyants as A. J. Davis,) or "designing and dishonest skeptics."

Well, now, this is funny enough! "C." is a wisacre, and no mistake.

No, indeed, it is not the "contemplation of an imaginary hell, or the fear of evil spirits," that makes people "fanatical," of which complaint is made; not at all; but a *good* opinion of spirits, according to the teachings of A. J. Davis, an opinion which "rendered every creak of the table a dear angel," this, *this* is "fanaticism and wild excess." And now, because some of Mr. Davis's "all harmonious" spirits have proved to be "Phebe Newells" in disguise, or "Sam Slicks," thus putting the stamp of *falsehood from the spiritual world* upon the teachings of Mr. Davis, lo! down comes Mr. "C." upon the poor "fanatics" who have been fools enough to believe what Dr. Davis had taught!

"O, Consistency, thou art a jewel." And, when seen dangling from the lips or the pen of those who pin their faith upon the sleeve of one who possesses the power for "extending his vision throughout all space," one who is "the chief among ten thousands, and altogether lovely," it sparkles and dazzles with its brilliancy, beyond the power of language to describe. Such are the oracles to whom we, poor fanatics, must approach, in order to be taught lessons of consistency!

A writer in the Spirit World of May 10, made out, as I thought, a charge of *sectarianism* against the Spirit Messenger. It was not based upon what its editor and coadjutors *had* been, not upon "slumbering embers of *old* religious excitement within them," but upon their actions of the present day. And now, while I see and deplore what I am compelled to admit are the *remains* of sectarianism, which I see connected with many of the so-called spiritual manifestations, yet it does seem to me that the friends of the Harmonial Philosophy should be very careful how they dogmatize upon this subject. At any rate, if Mr. Davis is to be the ORACLE of Harmonial Philosophers, let us be consistent, and not condemn any who may have confided too much to his "no discord" notions about a future state. Let us remember that there

are those in this class of philosophers, who believe that Mr. Davis himself, and the most of his immediate admirers, have more of the "slumbering embers of old religious religious excitement within them" than Mr. Davis or his friends seem to be aware of. And while acting from the impulses of that sectarian spirit, they utter the views which have called forth these remarks. The sectarian spirit may be compared to leaven; the smallest particle will sooner or later "bewray itself." But like the small pox, when one has once been thoroughly purged of the infection, it can never be taken the second time. F.

May 17, 1851.

#### NOMENCLATORY.

It may have been noticed by some of our readers, that we have never once mentioned the *names* of any of the angels or spirits by whom we have been visited, and with whom we have held intercourse, direct and personal, now for about one year. Others use "names" with great freedom. Mr. A. J. Davis speaks of his conversations with "St. Paul," "St. John," "Solon," "Swedenborg," "Dr. Franklin," and others.—Rev. T. L. Harris also speaks of the "Circle of Apostles and Prophets," in which are "Daniel," "St. Paul," "St. Luke," "St. John;" and he writes poetry "dictated" by "Schiller" and "Samuel Wordsworth."—And in the same circle, at Auburn, we are told that conversations had been held with "Lorenzo Dow," "President Madison," "The Cayuga Chief," and other dignitaries, ancient and modern, who have passed away from this earth. Indeed, it would seem to be quite common for any and all classes of mortals, high or low, in respect to intelligence, to call on spirits, and who get answers with the "name" of "George Washington," "Lady Guion," "Zac. Taylor," "Tom Paine," "Old Scratch," "Sam Slick," "Beelzebub," and even "Jesus Christ!"

Now, after all, what does the "name" amount to? Mortals cannot *know* whether the name be the appropriate one or not. How can they know? At any rate, when we do know, or feel perfectly satisfied in regard to the name, it is not because it is spelled out by the spirit. This may assist relatives, often, in determining on the personality of their friends in the spiritual world. But the process by which we obtain *knowledge* of personal *identity*, is high up in the spiritual, and far above the sounds which designate certain letters of the alphabet. To attain to that knowledge is the privilege of all, but its actual attainment is realized by a few only. It is not the work of a moment, nor of an hour, nor a day, nor a year.

We have noticed, at times, what seemed to be an unwillingness for giving external names, by spirits. They have often said, "Judge us by our works." And thus we have been reminded of what is said by Swedenborg:

"Inasmuch as the name signifies the quality of any person it comprehends, in one complex whatever is in him; for, in heaven no attention is paid to the name of any one, but when the term 'name' is mentioned, there is presented the idea of the person's quality, or of all things which are his, which are with him, and which are in him; hence a *name* in the word signifies quality."—*A. C.* 2009. See, also, 5614, 5648, 10,215, 5225, and 1434.

JUSTICE.—We are assured that the theological and kneecological opponents of spiritualism utterly refuse the *testimony* of any and all the tens of thousands who have witnessed spiritual manifestations, under circumstances that make it positively *certain* that the phenomena were not, and could not have been produced by any human beings.

All right. Let them do so. We also refuse their testimony against spiritual manifestations. The story of the Buffalo doctors is not to be received as reliable, at all; and especially since Mrs. Ann L. Fish, one of the parties implicated, has given an account of the experiments with the "ladies' knees," which varies somewhat from the account of Dr. Lee.

The case stands thus:

1. Mortals may approach spirits in such a state of mind as to *wholly REPEL* them, so that no responses will be given in their presence. This is in perfect consistency with what all may know to be the laws of *spiritual affinity*. Spirits are attracted by *love*, and *REPELLED* by cold *skepticism* and *doubt*, more, far more, than human beings can be.

Now, let a "Dr." approach any sensitive medium, saying "You are a *liar*, a *deceiver*, a humbug. I have no confidence in you! You ought to be indicted for procuring money under false pretences. You ought to be ashamed of your conduct!" Is there a spirit, in the body or out, that would not be *repelled* by such a state of feeling?

2. The Buffalo doctors went to Mrs. Fish and Miss Fox, in this state of mind, and thus *repelled* the spirits, who manifested a willingness to respond. If we are asked why they did not respond, the answer is given above, because they were repelled by the *mental* states of the doctors. This we know, not only from the laws of the spiritual world, but we have seen it demonstrated by experiment. We have heard the "sounds" when Mrs. Cooper's feet and knees were held; and in such cases we have seen the table moved and turned over upon



the floor, hundreds of times, when no human body did or could touch it all.

3. But, says Dr. Lee and his associates, we cannot admit testimony on this subject. Very well, gentlemen, nor can we admit *your* testimony against it.

The testimony of no man can be *valuable* on this subject, who either does not believe in a *spiritual world*, or who violates the conditions on which spiritual manifestations are made to mortals. *Spiritual laws* are a lesson for mortals to *learn*, not one for them to teach and *dictate* to angels. Hence we anticipate good results from the experiments made by Dr. Lee and others; they will show us all how high one may be in the external, who is, at the same time, extremely low in the spiritual. Between Pathology and Pneumatology, there is a difference, heaven wide.

**NOBLE MEN.**—It must not be supposed that when we speak of that class of people whom we denominate "sectarians," we suppose all who are nominally connected with churches are *sectarians*, to whom this term can be justly applied. Far from this. We have an acquaintance with many who are called "Quakers," "Shakers," "Mormons," "New Churchmen," and others, who are not bound by sectarian cords at all. They are free, and think and act independently of all party lines. They are Nature's noblemen.

There may be a *sectarian* spirit where there is no sectarian church. We deprecate, not merely the form, the outward organization, but the *spirit* of exclusiveness; that spirit which sets up *tests*, and requires the pronouncement of a party Shibboleth, which says, "Stand aside! I am holier than thou."

Surely it is desirable that those who condemn sectarianism, should not, themselves, become *exclusive* in spirit. They, above all others, should cultivate an enlarged charity, should indulge no spirit of proscription.

Nor should we *twit* our brethren with their former sectarian associations. Are not the laws of eternal progression to bring all out of the Egypt of sectarianism? And suppose some of us may imagine we have escaped from the "bondage of corruption," shall we look back upon those brothers who are struggling to follow us, and upbraid them because they have not yet progressed so far as we think we have? Nay, how is it, that we do not perceive that it is *sectarianism* which causes us to see the "slumbering embers of sectarianism," in others who do not "follow" quite "with us." Rather let us indulge an enlarged benevolence, a noble, generous, fraternal fellowship with all. Let our object be to *attract*

all, with goodness, justice, and truth. A generous, liberal spirit is always attractive, and often the more so, when we see it manifested in despite of a sectarian education and party lines. The man who has outgrown his sectarian coat and thrown it aside as useless, has more to be grateful for than one who never passed through Egypt to gain the promised land.

**ANTI-PROGRESSION.**—A writer in the Spirit Messenger of May 17, attempts the details of some facts which he says he witnessed, and which, he thinks, tend very much to "the disadvantage of progress in spiritual development." If the representations he makes be true, then we agree with him in the inference he derives from them. But suppose they are not *true*, what then?

Now suppose we remind "C." of a few other things that "retard progression" in "goodness and truth," full as much, and perhaps more, than anything to which he has referred, admitting it to be all true:

1. Self-esteem, envy, and a dogmatical spirit in one who claims attention as a writer on spiritual subjects. Such a *state of mind* as imagines that another must be put down in order for you, yourself, to go up.

2. When such a writer lacks the ability to distinguish between his *real* friends and foes. He aims a blow, professedly, at error; but wanting in candor and discernment, he wounds his best friends, who have loved him and defended him, publicly and privately!

3. When such a writer mis-states facts, and utters ten falsehoods in the space of thirty lines! A poor example, this, for "the spirits," unless "C." would have us suppose he has merely imitated the "deceiving," "lying," spirit, who, he says, came to him when he asked for his "sister." Like attracts like, we know.

4. Such a state of mind as does not allow him to see any *good*, anything to be commended, in one whom he attempts to expose as "disagreeably dictatorial." We ourselves should not become so wise, so "dictatorial," and "sectarian," that we can see nothing but faults in our neighbors. Such a *state of mind*, in mortals, is not very *attractive*, and we need not marvel that "angels," good and true, should refuse to respond to it.

**WANTED.**—Any of our subscribers or friends who may have copies of Nos. 2, 3, 4, 5, or 6, of the Spirit World, which they do not wish to bind in a volume, would much oblige us by mailing one or all of them to this office.

## CORRESPONDENCE.

Crawfordsville, Montgomery Co., Ia., }  
March 3, 1851. }

Mr. LaRoy Sunderland: Dear Sir,—Although personally a stranger to you, I trust that I am not altogether so in spirit. And as I feel a very deep interest in the cause in which you are engaged, and have felt for a number of years back, sometimes accompanied with something of an assurance that there was approaching a time in which the moral condition of the human family would be very much changed for the better; and that man would be taught to know himself, and hence know and love God his Creator—I procured, and read with much interest, the works of Mr. A. J. Davis; and have taken the same pains to extend a knowledge of them and their doctrines, among others. And I have set a very high estimate upon "The Spirit World," from my first acquaintance with it, and have recommended it wherever I have travelled, as I believe it to be invaluable to the honest seeker after truth.

I presume you have already heard much from our worthy friend and brother, F. Doherty, of this place, respecting the progress of the dawning Millennium among us, (if we may be allowed to use the term.) But there was one, to us, extremely interesting interview with the spirits, which took place at the house of James More, some ten miles distant, about the 26th of February, and witnessed by Mr. Doherty and myself, and also several of their neighbors.

But first it may be proper to refer to an interview, the previous evening, at the house of another worthy brother, viz: John Speed, of this place. This was an appointment made more particularly to accommodate our friends from Tippecanoe county, viz: John O. Wattles, Dr. Welch, A. Taylor, and Gabriel Shidler. We had a considerable crowd that evening, and our first effort, while all around one table, or in one room, was, to some extent, unsuccessful.

Mr. Doherty invited me to accompany him, the next day, to Mr. More's, where some singular demonstrations were going on. We arrived there about sunset, and found the family, and also the neighbors, still very much excited on the subject. We had some hour and a half's conversation with the family, before the sounds commenced, by whom we learned that it invariably seemed to commence near their son, Widdows P. More, a lad about fifteen years of age; that he always first heard it; and that he first detected its approach by a peculiar rumbling, roaring, distant sort of noise.

About half past seven o'clock P. M., we were told that the lad heard it coming, (he having retired to bed a short time previous, but in the same room, as it was a cabin building); and after the space of some fifteen minutes his mother said, "I hear it;" and then very soon Mr. Doherty and myself could distinguish a muffled, drumming sort of sound, not very distinct at first, yet it appeared to all present to proceed from the wall of the house, near the corner of the room, and back of the bed occupied by the lad, which sound



soon became very distinct, yet differing, in some respects, from any other sound that I ever heard. It seemed to be about between the sound of a pheasant drumming and that of a bass drum, a sound within a sound.

Some one then commenced a hymn, and the sounds soon joined in, beating or playing the tune correctly, keeping time to the end, and making most beautiful music.

Mr. Doherty soon commenced a conversation with the spirit making those demonstrations of its presence, by propounding many questions. To all of which, when put in a form unfavorable to any individual, race or sect; or even going to show that there would be distinctions, unalterable, shown between spirits hereafter, or the happiness of spirits hereafter; or even when put in favor of the present existing organization of society; in general, or in favor of certain points of existing doctrine, tending to anything bad, to the abridging of the privileges, or happiness of one another, in any sense whatever—there was no response. But to all questions, when propounded in the opposite form—"Are all spirits happy in the spirit world?"—"Do they visit us for our good?"—"Is the present general organization of society wrong?"—"Ought we to recognize all men as our brothers?" &c.—there were prompt, loud, and very energetic responses. He asked, "Is slavery right?" No response. "Does the institution of slavery tend to the good of the colored race?" No response. "Is it not better for them to be held as slaves, and provided for, and taken care of, as they are at the present time, than to be free, and to have to take care of themselves?" Still no response. In short, Mr. Doherty first put all his questions on this subject, in every possible form favorable to the institution of slavery, and waited some time between the questions, and there was not the least response whatever to any one question, while put in that form, at which I thought some persons present seemed disappointed or surprised. But as soon as he changed the questions to the opposite form—"Is slavery wrong?" &c.—every question was promptly and loudly responded to. Then, to the question, "Do the spirits sympathize with all mankind?"—there was a prompt and remarkable response, and repeated two or three times. "Do the spirits sympathize with the slave?" A response. "Do they sympathize more with the slave than they do with the master?" Here, again, there was no response whatever, even when the question was repeated.

I then asked with reference to the presence of all my own deceased family connections, individually, and received prompt and very plain responses from each name I called.

One of the neighbors present called Mr. Doherty outside of the house, and I wishing to test the truth of these astonishing phenomena still further, again asked, "Is it really the spirit of my father who is responding to me?" Then followed three responses, still from the same spot, but considerably louder. I then put several other test questions, and received

prompt and similar responses to each one. I then again, and the third time, repeated the former question, "Am I to understand that he will converse with me at my own house, through my daughter?" &c. and there then followed four very loud responses, still from the same spot, and the fourth seemed sensibly to jar the whole building, and accompanied by a much louder noise, so as to be heard, (as decided by those outside of the house, at the time,) at least three hundred yards from the house.

Mr. Doherty coming in, resumed his conversation with Widdows P. More, as before, and received very prompt responses. He then asked if friend More would move a hat for us, so that all present might see it move, as a further proof of his real presence; and it was not only moved, so that all could see it move, as requested, but it was thrown up, clear of the bed, so that any one might have put his arm between the hat and the bed cover; and it was thrown some eighteen or twenty inches towards the owner; and this was done as many as three or four different times, and from as many different places over the bed. Doherty then asked if Friend More would wish to hear singing, and the spirit commenced the tune itself, and went through with the first verse, by itself, perfectly correct, and in perfect order, and making the most beautiful music that I ever heard.

The parents of this lad informed us that he had always been remarkable for a truthful, kind disposition; hence easy to be controlled or managed; honest and obliging to his associates; and that he has always been much respected by those who knew him best. And indeed I think that the character of the whole More family will favorably compare with many, if not all, of those who may profess much higher; but who seem to have lately discovered an inexhaustible mine of slander and abuse, which they are heaping upon the devoted heads of this family, particularly since the spirits saw fit to visit them, and to communicate to them in a way not approved of by these modern Christians, who alone (as they think,) are qualified to decide what is right, safe, and proper to be communicated to those weak and inexperienced brothers and sisters; and also of the way or mode of doing it, as well as of the means made use of. Verily, those good spirits ought to have known their duty better than to have passed by these benevolent, these charity loving, these true and faithful watchmen, without consulting them, if they did happen to be asleep, or engaged at the tables of the money changers.

The demonstrations continued until near eleven o'clock in the evening, when the family as well as all the neighbors present, expressed themselves well satisfied with what they had heard and saw.

Yours truly,

J. W. GRIEST, M. D.

We exceedingly regret that our limits do not permit us to publish the whole of the above letter. And it is thus we are compelled to do to many of our esteemed friends who write for our columns. Ar-

ticles are often sent us that would more than fill one entire number of this paper. And it is not our fault that our columns are not large enough to contain twice as much more.—Ed.

Yatesville, N. Y., May 10, 1851.

Mr. Sunderland,—Allow me to give to the readers of the Spirit World, a brief statement of various manifestations which I have witnessed. This is a subject which requires candid and honest treatment. However varified opinions may be—however prejudiced some may appear, in regard to the matter, we, who have a faint idea of the source from whence these "sounds" come, are not able to give the slightest explanation.

It cannot be possible that so many hundreds of intelligent people can be so basely duped, and grossly deceived, by persons of such various positions. Many who act as *mediums* cannot read or write the first word; in fact, they have no knowledge which would serve them to spell out the first word by the alphabet, did they produce the sounds as many suppose, especially the *clergy*.

And farther, I know of children not possessed of more than ordinary capacities, and who are not more than six or seven years of age, who are *mediums*. You may take a child of this age, and go to a room where no other person is, and converse as freely as with a grown person, possessed of knowledge.

I have visited the place of these manifestations, a great many times, and am perfectly satisfied, in my own mind, that the sounds are not, and cannot be, produced by any person, as they come to our view and hearing.

I will give a few sentences which were spelled out by the spirits, by means of the alphabet:

"Doubt not the mission of kindred spirits to earth." "The Lord is good. Believe his works. All you see around is the work of God, and we his worshippers and workers." "Yield not to the opinions of the world, but trust in the Lord, and all shall be right."

The above communications were spelled out at various times, when numbers were present. The following was spelled out to a brother of a departed spirit: "Brother, I am fulfilling God's will, and the time is not far off when you all can converse more readily."

We quite often receive communications from St. Luke. In one instance he referred us to the tenth chapter of Romans. Also, Luke, v: 26, 31, 32; do. i: 37; also, Revelations, sixth and third chapters, &c.; and we have read certain chapters of the New Testament which he would refer us to, and explain it as we read it, entirely satisfactorily to all present.

At a future time I will give you the contrast between a good and evil spirit. I witnessed some manifestations of an evil spirit, a day or so since, which were really curious and strange to the wonder of man, but no more or less than true.

CHAS. W. HOBART.



U. S. Sloop of War "Dale,"  
 Porto Praya, Cape De Verde Islands,  
 April 3, 1851.

My Dear Sir,—Your kind note, together with the numbers of the "Spiritual Philosopher," came safe to hand. I have derived a great deal of pleasure from the perusal of the paper, and I am glad to find that it is so ably conducted. I have long felt a great interest in what purports to be spiritual manifestations. I hope you may not find yourself deceived in regard to the matter, for it gives one something to hang a hope upon, in regard to a future state, where before, despite the so-called Divine Revelations, all was mist and darkness. Have you ever met with the following Poem, which I wrote for Graham's Magazine, some three or four years ago, and before these manifestations had attracted any attention? It embodies my belief in regard to the matter:

They are ever hovering round us,  
 A mysterious, shadowy band,  
 Singing songs, low, soft, and plaintive,  
 They have learned in Spirit Land!  
 Bright their wings as hues Elysian,  
 Blended on the sunset sky,  
 By unseen, but angel artists,  
 That concealed behind it lie!

True, our eyes may not behold them,  
 Nor the glittering robes they wear;  
 True, our arms may not unfold them,  
 Radiant phantoms formed of air,  
 But I often hear them round me,  
 And each gentle voice is known,  
 When some dreamy spell has bound me,  
 As I sit at eve alone!

Playmates of my joyous childhood,  
 Wont to laugh the hours away,  
 As we roved the tangled wildwood,  
 In life's beauteous break of day,  
 They are spirits now, but hover,  
 On bright pinions round me still,  
 Gentle as some doting lover,  
 Warning me of every ill.

Deem not the cold grave closes  
 On the palid dead for aye;  
 On the lingering summer roses,  
 Sunset beams may faintly play;  
 But they whisper "Banish sorrow,  
 And from bitter tears refrain,  
 On the bright and glorious morrow,  
 We will gild your lives again."

Yours, truly,

E. CURTISS HINE, U. S. N.

Craiesfordsville, Ia., April 27, 1851.

Brother Sunderland,—You will rejoice to be informed that we have had some most delightful interviews with the spirits, in this place and vicinity. And the manifestations are spreading in all directions, as they are now made in some twenty different families in this section of country.

Among the families besides my own, they are witnessed in that of Rev. Mr. Davis, Rev. Mr. Boyed, a Methodist presiding elder, Mr. Borgal. Mr. John Burk has had a table in his house upset, and turned back, a number of times. The manifestations have been made in the family of Esquire Applegate. Hundreds of test questions have been put and answered correctly; while some have received wrong answers, as in cases where the questioner starts with a lie. One

such asked how many children he had in the spiritual world, when he had none, and the answer was "Thirty."

You may rely on every word stated in the letter of Dr. Griest, only I think he is far too modest. Some of the sounds to which he refers, I would say, could have been heard a quarter of a mile. As you know, we take forty-four copies of "The Spirit World," here; and you may depend on our doing as much another year. Our paper must be continued.

Yours, in Love,

FISHER DOHERTY.

## UNITY.

ATTRACTION, HARMONY, HEAVEN.

[Original.]

GONE.

I know thou hast gone to the home of thy rest,

Then why should my soul be so sad?

I know thou hast gone where the weary are blessed,

And the mourner looks up and is glad!

Where Love has put off, in the land of its birth,

The stains it had gathered in this:

And Hope, the sweet singer that gladdened the earth,

Lies asleep in the bosom of Peace!

I know thou hast gone where thy forehead is starred,

With the beauty that dwelt in thy soul,

Where the light of thy loveliness will not be marred.

Nor the heart be drawn back from its goal;

I know thou hast drank from the "Lethe"\* that flows

Through the land where they do not forget,

That sheds over memory only repose,

And takes from it only regret.

\* A river of the ancients, situated in the Spirit Land, whose waters, when drank, had a power of making persons forget whatever they had seen, heard, or done before. The word signifies "oblivion."

J. H.

Bangor, Me., May 12, 1851.

## CHRISTIAN SOCIALISM.

BY DR. W. H. MULLER.

Socialism is the combination of all for the welfare of each. That is, its essence, when stripped of everything adventitious, foreign and intrinsic to it, and viewed apart from all such accompaniments as arise solely from the peculiarities, character, customs, religions, &c., of the people by whom it is adopted. Socialism is that system of philosophy which endeavors to increase the energy, virtue, and happiness of every community, by so banding its members together in their interests and labors, that whatever there is of goodness and power in each may be reflected upon all; and the combined life and influence of all concentrated and converged upon each, so that every individual may command for his own development and happiness, the entire resources,

wisdom, and power of the whole community. Socialism seeks to bring men together in such a way that they may be of the greatest use to each other. It aims to bring into play all the instrumentalities, the means, and influences that are required to draw out the fullest efficiency, talent, and virtue of every man, woman, and child, and turn them in full tide to augment the general welfare; and on the other hand, it seeks to concentrate impartially and without stint, the general resources, to provide for the ample education and healthy human development of each individual. It recognizes the great fact that the members of the social body, like the members of the human body, are all mutually dependant; that each individual character has also a distinct function which cannot be discharged properly, except in concert with the reciprocal and varied functions of the other members—and that for this purpose this community must be a united one.

Socialism is nothing new. It is an eternal truth and fact in human life, now brought, in God's providence, more prominently before men's attention, only that it may be more thoroughly understood and fittingly applied. All in our present civilization that is promotive of human happiness, is owing to the socialism it contains, which is potent for good only so far as it coincides with the outward manifestation of a collective and practical Christianity; all its vice and misery are the results of its anti-social and anti-Christian features.

Wherever cities, States, nations combine their energies for the common welfare, there you find Socialism; and the greater the number of objects for which such combination is entered upon, and the more perfect and free the organization and gradation of functions for its accomplishment, the purer is the Socialism. Thus, when the people of any city combine their means to erect public water works, so that by a small contribution of his time or money, each citizen, by the united effort of all, is saved the great cost and trouble of digging his well or hauling his own water; this is Socialism, as far as it goes. And the same, also, when they combine to give themselves gas light—when they build and endow a free school for every ward—or a university for an entire city—or when they unitedly erect a public hospital—a public library, public baths, public reading rooms—asylums for their poor, the blind, or insane—a house of refuge for their young offenders—or when they elect, and support from a common fund, their public officers, religious teachers, &c. All this is Socialism—the "combination of all for the welfare of each."

It is Socialism, too, when the people of a whole State, instead of a city, through their representatives, construct public works, as canals, railroads—State free schools—State colleges—State charitable, scientific, or other institutions—or make provision and appropriation of the State funds for the support of its various courts, its State and county officers. Thus every kind of united action among many individuals, whether directed to the establishment of a government, or supply-



ing a city with common facilities for health or business, is Socialism, since the combined energies of all employ the common resources and means for the common welfare. In fact, the opponents of Socialism are pretty much in the predicament of the man who found, to his surprise, that he had been speaking prose all his life without knowing it, for they will find that they have unconsciously been born and raised in the very midst of the dreadful thing itself, and owe to it whatever education, refinement, or happiness they possess.

But why this great stir and fuss about Socialism now-a-days, if we have been all along under its influence? Answer—Because those who recognize the great principle of Socialism, viz.: combination of all for the welfare of each, and who see what great results it has effected, and is yet capable of effecting, are not content with its piecemeal, fragmentary, here a little and there a little, application, but wish to push it as far as it will go; to apply it to every thing to which it can be applied—to all the wants, interests of men that can be embraced by it.

To illustrate our meaning: Suppose the people of Pittsburg, or Allegheny, or any of our cities, to become deeply impressed with the truth of Socialism, and convinced that by intelligent combination and direction of their united powers to all possible objects of common interest, they would effectually, or in great measure, secure themselves from disease, vice, ignorance, and poverty, and were therefore met to deliberate upon their course of action, this would shape itself somewhat as follows:

1. It would be voted unanimously that the City Water Works, the City Gas Works, the City Free Schools, &c., were not a hundredth part of what they still required; and first and foremost they would consider the matter of their common health, as far as this was influenced by the dense packing together of their dwellings and shops; and forthwith their compact squares, narrow streets, sloppy alleys, compressed court yards, encircled by houses of all shapes and sizes; some towering skyward, excluding air and sun shine from others rising but a few feet above the ground, though sunk, perhaps, deeper below it—all this jumble and crowding would be voted an unreasonable nuisance. The cry would be, "More air, more room, more light." The dingy blocks of motley houses would come down, and in their place would arise a series of magnificent unitary dwellings or lodging hotels, with suits of private rooms for families and single persons, together with private and public parlors, dancing halls, festal saloons for social gatherings, &c. &c., all lighted, warmed and ventilated on the most approved and economical scientific principles; while the domestic labors of cooking, washing, ironing, &c., being performed for all at once, on a large scale, would admit of a thousand applications of labor-saving machinery, any one of which is now out of the question. All this is already done in our mammoth hotels, where several hundred persons are daily fed from a single kitchen, warmed by a single furnace, and kept

in clean linen by a single well-contrived laundry. Why permanent lodgers should not be provided for in like manner as transient ones, no better reason can be given, except that it is difficult for people to deviate from established routine, no matter how fraught with worry, expense, and discomforts of every kind, such as is our present system of housekeeping, with its incessant trials of patience and temper between mistress and servants—or between imprisoned children and quiet-loving old folks—or with its yearly moving, the heavy rents, the ill-constructed houses, the eternal marketing for each separate family, and a thousand other et ceteras, not to speak of the great waste of productive labor, and absence of economy of space and means, when there must be two or three hundred servants for each hundred families, a hundred little kitchens, a hundred separate tables laid thrice a day, &c., when a few of each would suffice for a combined population. These newly-constructed dwellings would of course, not be contiguous—they would stretch far away from each other. The city would expand—would occupy the country, and find itself, at last, embosomed in parks, gardens, pleasure grounds, and extensive farms, which would afford every facility for the new modes of industry introduced by Socialism.—*Pittsburg Post.*

## MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

### TENDENCY TO FANATICISM.

Assuming the actual existence of spiritual communication as a fixed fact, it may be well to examine its tendency and the effects it will probably have on those who actually believe in it. These effects are, and will continue to be, as various as the different minds with which the demonstrative come in contact. It was well, perhaps, that the first men and women who undertook the investigation in Western New York, had outlived, outgrown, or had never been subjects of the false theology, or religious fanaticism of the times. It was this very absence of all feeling of wonder and superstitious awe, that allowed them to investigate with calmness, and with enough of doubting and skepticism to see facts, and state them without that color or cant which is sure to pervade the statements of those whose minds are warped and cramped by religious dogmas and creeds.

A thing of this kind could not, and should not, be confined to any class or sect; and as every other discovery that savored at all of the marvellous always has, this had its fanatical advocates. So educated and prone are the present generation to manifest some superstition under the name of religion, that this was seized upon as a convenient theme on which to found the dogmatism of a new sect, or to get the peculiar views of some particular circle endorsed, and then declare it to be true, because the spirits had said so. This spirit of fanaticism is not confined wholly to those already professing the religion of some sect. There

are not wanting men who, having been schooled in sectarianism and bred its preachers, had thrown off the name of sect, but who were impulsive in their organizations, and had the slumbering embers of old religious excitement within them, ready to be fanned into a blaze at the first breath of anything new and marvellous. Such have too little philosophy to give rational and common-sense explanations of the matter, and too little penetration to avoid being imposed upon by designing and dishonest skeptics.—They have therefore run into a wild excess of fanaticism at their first introduction to the new phenomena—every creak of the table was a "dear angel," although they could give no rational account of the angelship—every real spirit was sure to be the "guardian" called for, although no signal could be obtained, and no proofs could be had, that the spirit was not mistaken, either in regard to the person called for, or its own identity, or was—which is possible—intentionally deceiving. Such enthusiasts are sensitive in the extreme, when the right "to try the spirits" is insisted upon; and they will declare everything to be direct from the "angels," and all true and correct, until some "Phebe Newel" dispels the illusion, and proves that it is sheer fanaticism to count our present mode of communicating with spirits perfect, and that we find deceiving spirits in the flesh, as well as ignorant and unreliable ones out of it.—Although we should make all due allowances for these unfortunate organizations, we should equally pity the cause which they may attempt to publicly advocate.

A few instances of this tendency to run a rational thing into fanaticism, has come to the personal knowledge of the writer, and it may not be unprofitable to allude to one or two in the present connection. One was a case where a little girl was the medium, and for a long time no demonstrations could be had until all the spectators had knelt down and repeated the Lord's prayer. It would hardly be necessary to state that most of the manifestations here were discordant and boisterous, and much on the Doctor Phelps order. Lately, the writer, for the first and only time, visited the same place, and although they had dispensed with the formality of lip prayer, there was an evident feeling of superstitious awe pervading all who were of the family or that particular "circle." In a very short time after forming the circle, the sounds commenced and directed the darkening of the room, in order that some unusual demonstrations might be made. It was accordingly done, and in a few seconds very loud and boisterous raps commenced, which were, no doubt, independent of the human beings present (in the flesh), but manifested very little intelligence. One young lady had her chair moved back entirely away from the table, while her feet were on the rounds of her own chair. She was considerably agitated, although she was familiar with the manifestations. She soon fell from her chair, and was raised up apparently swooned and senseless. The friends thought she was magnetized, but there was not the slightest appearance of magnetism or trance, and



she did not appear to be faint. She soon revived so as to speak, and exclaimed that she saw "heavenly things," but on being particularly questioned, she could give no definite answer and appeared quite as much in the dark as the firmest believer in the popular theology. She finally said she saw Franklin, Swedenborg, and Paul, and a little child. It was a matter of surprise to many that no "every-day," common spirits could be seen; but it should be remembered that these people of large wonder have a great veneration for great men and great names. This subject continued ranting and exclaiming very much after the manner of persons having "the power," in a camp meeting, for some time. She ceased gradually, and with no seeming change of condition, save that of ceasing to make a noise. All that could be made of this by a candid observer, was a case of excited wonder and marvelousness, and a disposition to magnify mole-hills into mountains.

This is one of the lower, and perhaps the least injurious phases of fanaticism, as called forth by the new manifestations; lower, because manifested without much intellect, and all the less dangerous for the same reason. There are abundant instances of this kind of ranting fanaticism in connection with this matter, and what is to be peculiarly lamented, but what always accompanies ignorance and fanaticism, is that such persons always imagine that they are the *ne plus ultra* of spiritual philosophers; hence, the only way seems to be to let them, by dear experience, find out their errors. These persons, who rushed with wild fanaticism into the belief and beauty of this mode of communication, are the first, when they find there are real or seeming contradictions, to fly to the other extreme, condemning all as a cheat, or as an emanation from the devil.

The more dangerous kind of fanaticism is that which arises from a strong sectarian bias, and a determination to get certain creeds or dogmas endorsed by the spirits, which, under certain circumstances, is no very difficult task. The writer was once present when an individual called for the purpose of hearing the "rapping," while it was yet a new thing in Western New York. He was satisfied that such communication could be held, and he was decidedly bent on having an endorsement of certain things he had concluded to be true. Among the first questions was, whether the questioner was right in his construction of certain portions of the book of Daniel, in regard to the final destruction of the world. No answer was given at all. It was suggested that he (the querist) might be wrong, and the spirits saw that he was not ready to receive a contradiction of his theory. "I know I am right," said he; "and if they answer otherwise, I shall know they are evil, lying spirits." He spoke with a warmth that plainly showed that he was not seeking for truth, but for confirmation of a cherished theory—the endorsement of a creed—the building up of a sect. For such these communications are, and will probably continue to be, a stumbling block; and all men and spirits who do

not agree with them, will be for and of the devil. This friend of truth, as he *knew* it was, soon found a medium, formed a congenial circle, which gradually widened, and from which have emanated some very curious publications in the shape of "Scripture interpretations," and later (with the addition of finer, but fully as impulsive intellects,) something equally curious, purporting to emanate straight from the apostles and eminent poets.

—*Spirit Messenger.*

C.

#### DEGRADING PUNISHMENT.

The idea that corporal punishment is necessary to enforce obedience to proper authority in public and private institutions of learning, has prevailed in all past ages in which such institutions have existed.

Though the present is an age in which strong efforts are made to show that the vicious propensities of mankind can be better corrected by the exertion of a proper moral power, than by corporal chastisement of any kind, yet no general movement of society has been made, calculated to impress the public mind of the importance of dispensing with the rod in our schools, and substituting in its stead, the government of love, persuasion, and reason.

The public mind has been agitated on the question of capital punishment, on that of flogging in the navy, and on other kindred subjects; but the millions of youth, who attend our schools, and who are soon to occupy our places in the varied transactions of human affairs, are educated where the rod is deemed necessary to enforce them to be obedient, attentive, and just; corporal chastisement is the only punishment they are taught to fear. It may, at least, be affirmed that it is a proper subject of investigation, to ascertain whether the youthful mind cannot be better controlled by moral power than by corporal punishment.

Many entertain the opinion that the use of the rod in our schools is about as strong an evidence of the barbarity of this age, as the pillory, the stocks, and the whipping post, were of a past age. If there is a necessity of flogging the youth in our schools, it is certainly a melancholy proof of the feeble operation that reason, and the proper exercise of a moral power have on the human mind. Corporal chastisement debases and degrades the intellect, lessens the love and respect which children should have for their instructors, and dampens their energies in the prosecution of their studies. It creates in the minds of children a belief that force and punishment are necessary to make them kind, diligent, obedient, and just. They hold to this belief in after life, and corporal punishment becomes the law by which they enforce obedience from their own children. We affirm it to be a general rule, that in those families where we find the most obedient children, the rod is seldom, if ever used. The minds of the children are appealed to. They are taught to believe that there is a happiness in doing right, and a mental punishment that cannot be avoided when the wrong is persist-

ed in. Chastisement, or the application of physical force, in nine cases out of every ten, is inflicted when the anger of the teacher or parent is aroused. Very generally, the flogged child affirms that vengeance will be his at some future day. He carries the idea of physical superiority to the play-ground, and manifests it by the exercise of his power in flogging some of his junior or less athletic playmates. It is thus that he acquires a disposition to display his physical superiority, and loses the moral power resulting from reason, love, and persuasion.

An enlarged knowledge of the laws of the human mind is an indispensable qualification in a good teacher. If he or she possesses such knowledge, the various dispositions of the pupils are soon understood. A short lecture of five minutes, to a disobedient, inattentive, or refractory child, will have a more salutary or reformatory effect, than a dozen chastisements with the rod or any number of blows with the hand on the side of the head, confusing the intellect, and exciting anger, or any amount of punishment inflicted in any of the absurd forms, tending to debase and degrade the intellect and moral propensities of the child.

**AN ALLEOPATHIC DOSE.**—We have a pamphlet before us, purporting to be an exposure of the Rochester Knockings. The spirit in which the whole was written, may be judged of by the following paragraph:

"The chicaneries of Mesmerism, the faith inspired by revelations like those of Davis, etc., sufficiently test the truth of the remark just made. We might also quote, as illustrations, *transient success of Homeopathy, and other kindred medical delusions.*"

This is what we should call a regular Alleopathic dose, for our readers must understand that it emanates from the learned M. D.'s of the Buffalo University.

The learned doctors did not discover the source of the sounds until they found a woman who could make a noise with her knee joints. From that they concluded that the Fox family did it in the same way. They called the matter proved, before ever they examined it with them!

All this is quoted in the pamphlet from the Buffalo Medical Journal for March. The editor of that Journal says, in a note:

"In transferring that communication (the expose) to our columns, we have corrected an error in the account of the displacement of the joint which produces the sound. *The exposition was hastily drawn up.*"

"We will thank editors of Medical Journals, who may notice this matter, to copy the anatomical explanation from *this article*, and not from the newspapers."

This is what we should call making (pretending to) a discovery of an actual fact, and then going away, and changing it at leisure. They either made a discovery, or they did not. If they did, they knew it, and should not have changed it. If they did not, they were dishonest, (which has been pretty well proved.)—



The doctors confess that they will leave to others the task of explaining the other occurrences connected with the rapping.

What will astonish many is, that the real source of the sounds in the famous Cock Lane Ghost story, is now, for the first time, accounted for by these learned doctors! They say of it, "although proved to be a deception, and the parties severely punished, it has remained unexplained for nearly a century." Wise doctors! and yet people were imprisoned for that which is only now proved by witness an hundred years afterwards. Curious proof, most certainly.

As we have alluded to the most sensible part of the book, we leave it. It is decidedly rich.—*Providence Mirror*.

#### OLD FACT---NEW DRESS.

It is said that certain clock-makers, at Bristol, Connecticut, in making some chronometers, lately, found it impossible for the workmen to keep awake when they were setting the instruments agoing. It is necessary, in regulating them, to count the beats in a minute by a regulator, and change the hair spring until both go nearly in time; then the screw in the balance is turned until the greatest maximum is obtained, when they are rated and rate-registered. The workmen find no difficulty with the parts, but when the whole movement is going, any person who sits down and counts the beats, or watches the motion of the balance, invariably becomes drowsy. Attempts have been made with other clocks, but they do not produce the same sensation. The clocks are of polished work, and gilded by a peculiar galvanic process, which, if the facts be as here stated, may have something to do with the effect. What is curious is, that the person who is put asleep continues to count the beatings of the time with his hand or foot. A writer in the Boston Post, who gives an account count of the matter, adds:

"It affords some amusement to visitors to see a company of men at work, and half of them asleep, yet laboring to keep themselves awake. Experiments have been made with strangers, and it invariably produces the same effect. On Saturday last a collier came to the factory with a load of coals, and was admitted into the finishing room to see the clocks. One of the workmen desired to make the experiment. Accordingly the old man was put to count, striking on the bench with his hand, to keep time with the clock. He fell asleep in three minutes, and was kept under the influence for nearly an hour. His dog, that had followed him into the room, upon discovering his situation, exhibited alarm, and ran about, howling in a most dismal manner. All this did not disturb the sleeper, but the moment the clock was stopped he awoke, and was surprised that so much time had passed. There is some great principle hidden in these phenomena, that is truly mysterious."—*Exchange*.

Monotony has always been known to have a tendency to induce sleep. And yet it is, above, a new discovery, and "very mysterious."—*Ed. Spirit World*.

**ADVENTURE IN A STEAMBOAT.**—A tall awkward looking chap, just from the Green Mountains of Vermont, came on board of one of the splendid North River boats at Albany. His curiosity was amazingly excited at once, and he commenced "peeking," as he called it, into every nook and corner on the boat. The captain's office, the engine room, the water closets, the barber's shop, all underwent his inspection; and then he went on deck and stood in amazement at the lever beam, the chimneys and the various "fixins," till at last he caught sight of the bell. This was the crowning wonder, and he viewed it from every position, walked around it, got down on his knees and looked up into it, and exclaimed, "Wall, uly, this beats the bell on our meetin' house a darned sight." By this time the attention of the captain and several of the passengers were attracted to this genius. "How much would you ask to let a feller ring this bell?" "You may ring it for a dollar, sir," said the captain. "Wall, it's a bargain, all fair and agreed, and no backing eout." "It's a bargain, sir," said the captain. Our hero went deliberately and brought a seat and took hold of the bell rope, and having arranged everything to his satisfaction, commenced ringing slowly at first, and gradually faster and faster, till everybody on board thought the boat was on fire, and rushed on deck, screaming with alarm. There stood the captain, and there sat the "Vairmounter," ringing away, first slow and then fast, and then two or three taps at a time. The passengers began to expostulate; the captain said it was a bargain.

But the passengers became urgent that the eternal clangor should be stopped. All the while there sat our hero undisturbed, ringing away more ways than a cockney chime-ringer ever dreamt of. At last the captain began to think it time to stop the simpleton; but his answer was "a fair bargain and no backing eout," and he rang away for dear life. "Well," says the captain, "what will you take to stop?" "Wall, capt'n, I guess I sheant loose nuthing if I take five dollars and a free passage to New York, but not a darned cent less." "Well, walk down to the office and get your money and passage ticket," said the captain.

At the trial of the Abbe Gothland and Madame Dusablon for poisoning the house-keeper of the former, which took place the first week in December, 1850, at the assizes of La Charente, in Angouleme, a professional argument occurred between M. Lesueur, the celebrated chemist, and another medical witness, whether the poison had been administered in successive doses or otherwise; and during the discussion, an allusion was made to a former victim, named Soufflard, by Dr. Gigon, the antagonist of Lesueur, who advanced some erroneous statement with regard to the results of the *post mortem* examination, which was immediately refuted by Lesueur, who in his scientific enthusiasm exclaimed vehemently, "I ought to be able to decide the question, for I myself cooked him from head to foot!"

This melancholy facetiousness recalls irresistibly to memory an anecdote of Gall, the phrenologist, who was one day lecturing upon the organ of Tune. "Gentlemen," said the veteran professor, exhibiting at the same time a superbly-formed skull; "here is the head of my excellent friend Colonel Hartman, one of the finest musicians in the Austrian empire."

"Give us its history!—give us its history!" cried a score of his listeners.

"It is a very simple one," said the German, with a smile of grave self-gratulation I lately received intelligence of the death of my excellent friend which had just taken place at Vienna; and you may imagine my delight on learning that the musical development was most extraordinary. I hastened to possess myself of so valuable a testimony to the truth of the immortal science of phrenology—and here it is. Gentlemen, pass round the head of Colonel Hartmann!"

**HUMBUG vs. HUMBUG.**—We had the pleasure of hearing C. C. Burr, in Rochester, upon the rappings. Burr is a much smaller light than we took him to be.—After giving him ample room for his intolerable egotism, palpable coarseness and ill-breeding stand broadly out. A pigmy could wield the axe against the "rappers," but Burr stooped to coarse and ill-bred attempts at wit. He talked of the "foundations of our religion," "our moral code," and "our sacred domestic relations," with as much assurance as though he were a respecter of that religion, a man of morals, and a jealous guardian of those sacred domestic relations. "I swear," said he, not long since, "I don't want to preach any more." From facts in our possession we esteem him a moral leper, and the last man in the world to talk about religion or morals. While pleased with his demonstrations upon the rappings, we could not but utterly despise the mercenary and hollow-hearted demonstrator. It was humbug vs. humbug.—*Cayuga Chief*.

**STILL THEY COME.**—I. S. Hyatt, of the Cortland Democrat, publishes his valedictory in the last number of that paper.—He has become a devoted convert to the spiritual rappings, and "henceforth and forever," devotes himself to a work which is to redeem "the world from the bondage of corruption and sin." Hope that day will come right away.

Mr. Hyatt has purchased an office and is to commence the publication of the "Spiritual and Moral Instructor," in this city, at \$1.00 per year, semi-monthly.

So the spirits are to have another "organ." This makes the third faction of these rappers, in our midst. The question now is, Which is the orthodox?—The old line—those who honestly pioneered these things—look with utter disgust upon the wild infatuation of the second and third "tickets." We are in a fair way to get all the news from the world of rappers. Some local items would not come amiss.—*Cayuga Chief*.

The human body, in a healthy state, is generally at 98 degrees, Farenheit.



## TO YOUNG WOMEN.

Some one hath said, that "matrimony is with women the great business of life, whereas with men it is only an incident," an important one, to be sure, but only one among many to which their attention is directed, and often kept entirely out of view. Now, this difference gives the other sex a great advantage over you; and the best way to equalize your lot, and become as wise as they are, is to think as little about it as they do.

The less your mind dwells upon lovers and matrimony, the more agreeable and profitable will be your intercourse with gentlemen. If you regard men as intellectual beings, who have access to certain sources of knowledge of which you are deprived, and seek to derive all the benefits you can from their peculiar attainments and experience—if you talk to them as one rational being should talk to another, and never remind them that you are candidates for matrimony—you will enjoy far more than you can by regarding them under that one aspect of possible future admirers and lovers. When that is the only absorbing thought, you have not the proper use of your faculties; your manners are constrained and awkward, you are easily embarrassed and made to say what is ill-judged, silly and out of place; and you defeat your own views of appearing to a great disadvantage.

However secret you may be in these speculations, if you are continually thinking of them, and attaching undue importance to the acquaintance of gentlemen, it will most certainly show itself in your manners and conversation, and will betray a weakness that is held in especial contempt by the stronger sex.

Since the customs of society have awarded to man the privilege of making the first advance towards matrimony, it is the safest and happiest way, for women to leave the matter entirely in his hands. She should be so educated as to consider that the great end of existence—preparation for eternity—may be equally attained in married or single life, which if it come at all must come without any contrivance of yours; and therefore you may safely put aside all thoughts of it till some one forces it upon your notice by professions of a particular interest in you.

Lively, ingenious, conversable, and charming little girls, are often spoiled into dull, bashful, silent young ladies, and all because their heads are full of nonsense about their beaux and lovers. They have a thousand thoughts and feelings which they would be ashamed to entertain; and their pre-occupation with a subject which they had better let alone, prevents their being the agreeable companions of the gentlemen of their acquaintance, which they were destined to be.

Girls get into all sorts of scrapes by undue pre-occupation of mind: they misconstrue the commonest attention into marks of particular regard, and thus nourish a fancy for a person who has never once thought of them but as an agreeable acquaintance. They lose the enjoyments of a party, if certain beaux are not there whom they expected to meet; they become jealous of their best friends if the

beaux are there and do not talk to them as much as they wish; every trifle is magnified into something of importance—a fruitful source of misery—and things of real importance are neglected for chimeras. And all this gratuitous painstaking defeats its own end. The labor is all in vain; such girls are not the most popular; and those who seem never to have thought about matrimony at all, are sought and preferred before them. We may add the advice that young women should not consider it a serious misfortune even if never married; there is nothing disreputable, while there may be much happiness in the condition of an old maid.—*Matthew Carey.*

Oblivion must be the ultimate doom of all who have set at defiance the maxims of decency, morality and religion, however bright their genius, and however vast their powers. As the world grows older, and, we trust better; as it approximates to that state of religious and moral elevation which Christianity warrants us to anticipate, many a production which a licentious age has pardoned for its genius, will be thrown aside in spite of it. In that day, if genius rebelliously refuse, as it assuredly will not, to consecrate itself to goodness, the world will rather turn to the humblest productions which are instinct with virtue, than to the fairest works of genius when polluted by vice. In a word, the long idolatry of intellect which has enslaved the world will be broken; and the world will see that bright as genius may be, virtue is brighter still.

Happy the writers who, if destined to live so long, have, with souls prophetic of the great change, and true to the dictates of morality and religion, never written a line but what after ages may gratefully turn to for solid instruction or innocent delight; and happy also, all who, though not destined to see those distant times, have in any measure contributed to form and hasten them!—*Edinburgh Review.*

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