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THE MEDIATION OF CHRIST.

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The first great question, I think, which we ought to propose concerning the mediation of Christ, is as to the *necessity* of any mediation at all. What is the need of it? What obstruction is there to prevent man from approaching God directly, knowing all about Him, so far as can be known, appreciating His love, perceiving His truth, saving himself from all corruption, and putting himself in immediate contact and conjunction with Him? If we can make out any necessity of this kind, then we know the *nature* of the mediation required, and the true meaning of the mediation of Christ.

And the first answer to this may be found in what has been already said.—We have no means of knowing God distinctly, as a Person, without this very mediation of a Divine Humanity. As the Scripture saith, "He shall take of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that He shall take of mine, and show it unto you." And again, "No man hath seen God, at any time"—that is, His unclothed Divinity; "the only begotten Son, which is in the bosom of the Father, he hath declared Him"—or brought Him forth to view. But I say, without his taking form and humanity, no man *could* see Him—that is, spiritually know Him; nor was it possible to convey to man any distinct and sufficient knowledge of God as a man, without this method of revealing Himself to the world. The Jewish people saw God in various representations, by "his angels," and there is at least Scriptural evidence that Jehovah himself appeared to some of that ancient people—that is, by an angel's appearance to their spiritual senses. Herein also was contained the *principle* of the Christ of the incarnation. Hence it is said, "the rock that followed them was Christ," and that in their wickedness they "tempted Christ." But to know God as a Man, possessing both Divine and human qualities—for humanity on earth, sensual and low as it is,

to appreciate Humanity in God, thus to *feel* God, in the inmosts, as such a Person, there was no other way than for Himself to unite to His own essential Divinity the human of man, to glorify it and make it a *Divine Humanity*, that man might most fully come to a knowledge of the Deity.

But this is no part of what is most properly called the *mediation* of Christ. I have only mentioned it to show at least *one* necessity for a mediator, to make known a personal God. In this respect, as, indeed, in all others, it may be said that God *mediated himself* to show us the glory of his Person.

It may be said, perhaps, that the *angels* were sufficient for that, as they are in human form and distinct personality. But I reply, in addition to what has been said of knowing God intimately, as a Man, no angel is God; Christ *was* God, manifest in the flesh, and is now God, for the whole earth to look upon, to concentrate their affections upon, as all they can possibly comprehend of God, in his Glorified, Divine Humanity. An angel, having form, may stand for a representation of God before the incarnation. Or as Swedenborg would say, God existing in first principles. But by the incarnation, God "passed from first principles to last principles," took a human body, descended to the lowest parts and ultimates of man, after which, by glorifying that body, so that the body itself became divine, (of which we shall soon speak.) He was, in *this* form and nature, neither wholly and essentially divine, nor wholly human, but God-Man, or Divine Humanity, such as man most appreciates, and such as man most needs.

Now, in this nature it is that we come to appreciate the proper and necessary work of mediation. What, particularly, is the mediation of Christ?

We may derive some analogies of this, in the first place, from Nature. We see how everything is brought to our perceptions through mediums. The *light* comes not in its full blaze of original intensity, but tempered and modified by the whole intervening space between us and the sun being filled with ethereal and atmospheric mediums. So also of the *heat*, which we could not bear, unless it came to us in a degree plainly modified by the same mediums through which it passes.

In fact, the whole creation is a system of mediums. Nothing proceeds from first to last, without the intervening degrees of necessary connection. From the seed to the plant, and so on to the seed again, all is by gradual, necessary process of mediation, connecting the parts which could not otherwise unite, and finally causing extremes to meet. We will take, however, the natural sun. What an intensity of heat and light must exist in that immense fiery centre! No man could approach it, no man could look upon it and live.—Therefore it is, that its heat and light come modified and adapted to our nature, by the interception of the ethereal and atmospheric mediums, by which they are conveyed to us. There is no other way, in fact, by which the heat and the light of the sun *could* be conveyed to us. For to suppose them capable of being given to us without any conductors, or any intermediate substance tempering their rays to our natures, would be to suppose the sun so powerful, or so near the earth, as to destroy it with the intensity of its power.

Now, what the sun is to the natural world, God is to the spiritual world. "No man can see his face, and live," saith the Scripture. "No man hath seen God," said Jesus—that is, the unclothed Divinity—"at any time." Man could no more live in His immediate presence—that is, in his nearest presence—than he could live in the sun itself. God, in fact, is the Sun of the spiritual creation. And as we have frequently had occasion to state, the chief of His providence comes through the spiritual world and the ministry of angels.

But the spiritual world, or the angelic heavens, in themselves, are not a *sufficient* medium for communication with man.—For man in the body is on the lowest plane of human nature. And it is the Deity *Himself*, in ultimates, or in last principles, who wishes to approach. In order, therefore, for the Deity Himself to put Himself in closest connection with man, it was necessary for Him to assume our humanity—to put His Divinity in unity with our humanity, and by glorifying it, making the human itself divine, thereby to establish a medium through which to approach man, by the Proceeding Sphere or Holy Spirit which emanated from this union.

Man had become so sensual, or was so sensual and low, that the unclothed Divinity could no more approach him than the sun itself could come to us, and we live in its flames. "Our God," saith the apostle, "is a consuming fire." The Divine Love, which corresponds to fire, is so ardent and powerful, as, instead of consuming our sins merely, would consume us, unless it came tempered by the Divine Wisdom; and it comes so, by the Proceeding Sphere, or Holy Spirit, which flows from the Divine Humanity. Here, then, is the true Mediator. Mediator is a word derived from a word which signifies the middle, or what is in the middle. It is, then, in respect to Christ, synonymous with *medium*. He is no second person standing between us and God, who, for any substituted or vicarious work he has done, or for any *mere* instruction he has given, mediates between us and the Father; but He is God Himself in union with our humanity, from which proceeds a sphere of divine influence attempted to our minds—thus a medium by which we can be brought in conjunction with the Divinity. This could not take place fully before the complete glorification of the Lord's Humanity, and therefore it is said, "The Holy Ghost was not yet given, because that Jesus was not yet glorified." And again, said Jesus, alluding to his death, "It is expedient for you that I go away; for if I go not away, the Comforter (or Holy Spirit) will not come unto you; but if I depart, I will send him unto you." Here, indeed, the Holy Spirit is spoken of as a separate person, but it is as a principle personified, which is a common mode of expression in the Scriptures. And the sending is evidently nothing more than the proceeding, and is a necessary result from the soul and body of the Divine Humanity. Thus it is that in the person of the Lord, Jehovah sent himself into the world, and in the sending of the Holy Spirit, the Divine Humanity sent itself.

Another illustration of the true mediation of Christ may be seen in the human body. As remarked before, there is a trinity in every man, corresponding to the trinity in the Divine Being. There is soul, body, and a proceeding sphere.—Now, the body serves as a medium through which the soul may convey its impressions, feelings, sentiments, thoughts, to other men in the body; and also to convey the impressions and thought of other men and the out-world, to itself. We know that by no possibility could the soul have such a power, except by the interposing medium of the body and its senses. Precisely in the same manner, and by the same necessity, does the Deity himself—that is, the essential Divinity—make use of the Divine Humanity, or glorified body of the Lord, to convey to His creatures influences which could not possibly reach them by any other means. Therefore it is that He clothed Himself with our nature—veiled over the excessive glory of His brightness, by the process of the incarnation, and now stands, in that glorified Divine Humanity, as the *Mediator* between the Essential Divinity and the human nature of man.

We have been accustomed to think and

say that God is the Soul of the Universe, and the Universe, or all Nature, his Body. And this conveys a great truth. But if we suppose, from this, that Nature itself, or the spiritual world, by any process of graduation of substance, becomes sufficient for a mediation between the inmost Deity and Man, the error may be instantly corrected by reflecting, first, that the theory which we now propose, is not supposed to be *contrary* to Nature. Far be it from me to suppose that there can be any system of mediation, or medium, between God and man, which is not consistent with the constitution of things. If this system has not as much of a philosophy as a theology in it, then, I say, Away with it. I have no more disposition to be insane upon this point, than you have. But let us reflect, in the second place, what the Divine Nature is, and what man is, and hence, what both require. We might go into a much deeper metaphysics here, than we shall, because, to the common mind, the subject is of more easy illustration.

The Divine Being, then, is life in himself—undervived, uncreated, self-subsisting life in himself. Now, it is a principle recognized in all Nature, that everything is sustained by the in-dwelling Deity.—Throughout all the mineral, vegetable, and animal kingdoms, it is no less than *influx* of the very Deity—into the mineral kingdom by motion, into the vegetable kingdom by life, into the animal kingdom by sensation. But this is all derived; nothing has motion or vitality in itself, self-subsisting, except Him who is alone self-subsistent. And it is plain, that no part of the natural creation could sustain itself for a moment, without this continual influx from the Deity. But now, how has He done this? How has He imparted this life to Nature? Has it not been by assuming a *Body*—the Body of Nature, as we call it? And what is this Body of Nature? Why, in the purely or lowest natural senses, it is the Body of God. According to Pope:

"All are but parts of one stupendous whole,
Whose Body Nature is, and God the Soul."

God has, therefore, incarnated Himself in Nature. He has clothed Himself with a material body—for what purpose?—Why, that He might make it a medium by which to impart of His own more interior qualities, such as motion, life, sensation, &c.; and to carry the argument up to man, that he might impart to man, from His own goodness, the spiritual nature He himself possesses. The purpose was, the diffusion of His own Good and Truth, in conscious enjoyment to man; the means were, the *incarnation* of Himself in the *body* of man; for without a body, these qualities cannot inhere in man.

"Well," says an objector, "you have now conducted us directly to your great conclusion by a process purely natural. What necessity, now, of another incarnation in the person of Jesus Christ, when you say that the spiritual qualities of the Deity come to man through his own natural organization?"

Why, I tell you that this last incarnation, in a very high sense, is as natural

as the former, and more necessary. Let us remember that though man is created, and in the enjoyment of much natural good and truth from the Deity, yet he is deformed with sensuality, sunk in materiality, and there are no means by which the Pure Divine Essence can reach him so as effectually to purify him and conjoin him, wholly and totally, with God; but these means of the Divinity putting himself completely at one with our humanity, so that, as before stated, there could operate a Proceeding Sphere, or Holy Spirit, suited to man's low estate, and effectual in his inmosts, to create in him a pure, divine image.

If this savors of "Orthodoxy," let none, I beseech, turn from it for that, for this old "Orthodoxy" never would have existed, and swayed mankind so much, unless there had been somewhere a terrible sprinkling of truth in it. But "Orthodoxy," so called, is all unhinged and out of joint. It is useless to repeat here what *its* Mediator is, and *its* Atonement, and *its* Trinity. There is no need for our coming into this secret.

But we shall see whether what I have proposed be *real* orthodoxy or not. I speak to reasonable men—judge ye what I say.

Now, do you not see, that so far as the purely natural, or, if you please, to accommodate the phrase, the *lowest* natural—do you not see that so far as this was concerned, the incarnation of the mineral, the vegetable, the animal, and man in his first estate, was enough? God truly clothed himself with His creation, for the purpose of imparting to it His own qualities, and to man, His own enjoyment.—Without this, He could not have done it. There must be some substratum, or substance, in which for these qualities to reside. Hence Nature is called the Body of God, and we are accustomed to say that God has incarnated Himself in every little leaf, in every tree, insect, and man. This is true. There is an influx of life from the Self-subsisting One, by which all things subsist. But now suppose, after all, that there is more of a Person, more of an absolute Man, in form, organism, will, understanding, love, wisdom, divine and splendid qualities—more of this than we can possibly get an idea of from all Nature. This I proved, I should think, to a demonstration, in my last two lectures. I say we get *no* clear and distinct idea of God, as a Person, unless we have that Person to look upon. The idea of a formless, boundless spirit, or of a centralization of the qualities of a Man in the infinite universe, making the *whole*, too, indiscriminately, the Infinite God, is not enough. The personality, by this method, fades away into the infinite. We may, in this way, *speak* of God as a Person, and that, in fact, is the most that it amounts to—the confession of the mouth, but not the faith of the understanding. No wonder Swedenborg says of this, that it is a faith that "does not conjoin." Hear his words: "The reason why this New Church" (and, by the way, I do not wish to be understood to countenance any particular church in all its peculiarities—no church but this new church of free thought and rationality. I am not

here expounding the doctrines of the "New Church." I do not assume that responsibility. I am giving you the truth, so far as I know it.) "The reason," says Swedenborg, "why this New Church is the crown of all churches that have heretofore existed on this earthly globe, is because it will worship *one* VISIBLE GOD, in whom is the INVISIBLE God, as the soul is in the body." Think of the wisdom there is in that. Again—"And the true ground and reason why the conjunction of God with man is thus, and in no other way possible, is because man is natural, and consequently thinks naturally, and conjunction is effected in thought, and thereby in the affection of love." Could you intelligibly love that great Centre of Nature's Infinity? "Such conjunction," continues he, "takes place when man thinks of God as a man. Conjunction with an invisible God is like the conjunction of ocular vision with the expanse of the universe, of which it sees no end; and it is also like vision in the midst of the ocean, which falls on air and water, and is lost in their immensity; but conjunction with a visible God, is like the sight of a man in the air or the sea, stretching forth his hands and inviting to his embraces; for all conjunction of God with man must be likewise reciprocal on the part of man with God, and this is not possible but with a visible God."—T. C. R. 787.

The idea of reciprocity is, I suppose, that man must, in proportion to his faculties, see God as plainly, in form and individuality, as God sees man, else there is no conjunction. And how reasonable and simple this is! Who can love his lover until he sees him? And therefore I assert that until with the eye of the mind, we look to heaven and recognize Jesus Christ, in his Divine Humanity, as the most of God we can comprehend, and God himself, to our understandings, we are without true and full faith—without the full means of conjunction—without the very first foundations of the true Christian religion, or, indeed, any true religion at all. But mark what I say. I do not say without any true religion, but without any true and full foundations for it.

Well now, then, as to this part of the mediation of Christ, surely there is no room left for argument against it. The mediation of Nature is not sufficient, for Nature does not put us in possession of the knowledge of the true personal God.

Now I say, further, the Body of all Nature is only an inferior *analogy* to this true Body of God in the Divine Humanity. For illustration, the *sun* is an image of God because it is the centre of our system. But it is not so much an image of God as man is, because it has not mental qualities. In like manner, the Great Centre of all Nature corresponds to the centre of our solar system. But though we conceive of the interior of this Great Centre, as of Mind, and as of Man, it is not to us, and cannot be, so much of a God as Jesus Christ in His Divine Humanity, for it is not so distinct and appreciable.

We say there was a necessity for an incarnation here. Why? Because, in

addition to what has been said, there is more of the Divine Human in God than *can* be incarnated in natural man. Let it be observed that a Divine Human always existed in God. By the Divine Human we simply mean the form of a man which the essential Divinity assumes; or, if you please, the manifested nature of a man. I do not mean mere shape, but the qualities which the immanifested Divine Grace puts forth in form. The Essential Divinity, the inmost, never *can* manifest itself only in the form, or manifested nature of a man. Hence, before the incarnation, the Divine Principle, in passing through the heavens, took the form of an *angel*, which was the form of a man. The Divine Being, then, from eternity, had a Humanity, was man in Himself and from Himself: in Himself by the pure, immanifested Divine Essence; and from Himself by the manifested form and nature of a man. This, then, is the Divine Humanity from eternity. But I say, there is more of this in God than *can* be incarnated in natural man. The object was to put God in conjunction with man in his lowest human nature. And is it not seen, then, that although man might derive much good and truth from God, by influx, through nature, or through the spiritual heavens, yet he could not be so thoroughly penetrated by the Divinity, through all his human nature, as he could by the Deity Himself clothing Himself with our humanity, and thereby sending forth a Sphere which could most thoroughly affect him? The Divine Human from eternity, the Divine Human of the angelic heavens, could not come to a level with our nature. The incarnation of God, then, in natural man, afforded no sufficient medium. It was the Deity Himself, in first and in last principles, who wished to affect us. This He could not do, only partially, by the mediums of the heavens. For, let it be observed, that all the *angels* themselves were once but men in the flesh. Although, then, the influence of which we speak may in some instances proceed *through* the angels, yet it is the Lord Himself who needs to approach, and by uniting His own Essential Divinity with our humanity, and glorifying it, so as to make it a *Divine* Humanity, He *can* approach, and in no other way. God could not incarnate His perfect Divine Human in natural man. This would have been to make man a God. This was not possible. But He could and did incarnate His Divine Human by a process purely spiritual—that is, He, the Divine Spirit, out of all the *ordinary* processes of nature, did take to Himself a human body, and thereby raise up a Medium, in a purely Divine Body, through which the pure Soul of the Essential Divinity could send forth a Sphere of spiritual properties sufficient to reach, with full effect, the very lowest and most sensual of mankind.

Natural man would have been sufficient for all necessary influx of the Divine Nature, had not God a nature more than all men conceive of, pure, holy, personal, divinely-human, ineffably transcendent and glorious, which could no more come into closest necessary contact with corrupted man, than man himself could live in the

flames of the unquenchable sun. The very *touch* of the unclothed Divinity would be sufficient to annihilate him.—But yet this was to be done. God must put himself in conjunction with His creatures, or there was no salvation for them. They would run lower and lower, and persist forever in pollution.

But to prevent this destruction, God, the Original, the First, has, by the eternal constitution of His nature, in connection with all other nature, *united* Himself to the last. He is, therefore, in this Divine Union, the "First and the Last" of a nature in this respect, both self-subsisting and *like* man's, from which flows a Sphere of properties, which is the Holy Spirit, by which alone man, the immortal, *can* be put in eternal conjunction with Himself.

Now, therefore, behold the difference. In the leaf, and tree, and insect, and in natural man, the natural incarnation was enough. But to "save man to the uttermost," a *higher* incarnation was necessary.

God Himself, as first in Nature, so now in *higher* Nature, (for I insist that this is not miraculous in any sense, contrary to law, though much beyond the ordinary law,) clothes Himself with the very lowest of our humanity—passes from first principles to last—becomes the "Alpha and Omega," absolutely and literally, the "First and the Last," as the Scriptures say; and so, "by a new and living way," can send the Sphere of His otherwise incommunicable properties over the whole extent of His human and angelic dominions, through all worlds, and draw all His children to himself.

I know not how, at first blush, this appears to you, but to me there is inconceivable profundity of truth, beauty, and joy in the reflection. If this is not theology, then there is no theology. Here is an all-sufficient and necessary Mediator between God and Man. And we have nothing of the idea of three Persons—no Holy Ghost as a separate Person, any more than the spiritual sphere of man is a person separated from himself. God Himself is the Mediator, in His Divine Humanity, between His Essential Divinity and man afar off in the flesh.

There is one consideration which may arise in some minds, which we have not attended to, and which may exist as an objection to these views of Christianity. It is with respect to Christ being born on this planet. If the inmost soul of Jesus was no other than the eternal Divine Spirit, why, it may be asked, was Christ born on this planet, or rather, why not on some or all others?

And in answer I say, if it took place at all, it must take place on some planet, and it is no mark of peculiar approbation or dignity, for the inhabitants of this world, that they should be thus distinguished. The whole universe exists in the form of a Grand Man. Some parts of it correspond to the head, some to the feet, some to the heart, lungs, stomach—indeed, some to every particular organ and part of an individual man. Now, Swedenborg gives the inhabitants of this world their place in the *cuticle* or *skin* of the Grand Man. That is, they are among

the most superficial and external of all the human inhabitants of the universe.

Have we any reason to doubt this? Let us descend from this immense generalization to one system only of the unbounded universe. Let us take our solar system. Now, look on an orrery. See what a diminutive ball we are, in comparison with the mighty globes of Saturn, Jupiter, and Herschell! Not, indeed, the smallest, nor is it pretended that the mental capacity of the inhabitants is to be invariably measured by the size of the globe they live on. Yet no reflecting mind can fail to be struck with thoughts of its own littleness, when gazing at the splendid orbs of Saturn and Jupiter.—And what do the seers say? Swedenborg tells us—and his story is wonderfully confirmed by the other remarkable seer before alluded to, who has spoken on the subject, for I have carefully compared the two—that the inhabitants of Saturn and Jupiter are to the inhabitants of Earth, as giants to grasshoppers.—This is not the language, but the idea is, that we are a dwarfed and inferior race—that there are men upon the planet Saturn, who, with one glance of their mighty intellects, can sweep the whole extent of their mighty dominions, can send their penetrating glance far beneath the exterior surface of things, and whose interior capabilities are wonderful and astonishing. So of Mercury, Mars, Venus, in respect to a *subordinate* mental power. But we of Earth—alas! we need not go to the seers to estimate our *real* condition, whatever may be said of the comparative condition. No one will doubt, however, I think, the comparative condition, when the whole boundless universe is taken into consideration. There are, doubtless, beings in the distant parts of God's dominions, of a humanity so splendid and far-reaching, that we are, in comparison, a miserably degraded and debauched humanity.

But look about over the world. See what the lowest and highest of us are. See the Bushman of South Africa, the Esquimaux of America, the degraded Hottentot, the poorly organized, sensual, animal-human creature, of the lowest places of Boston. And look to the highest. What are they? How much of interior thought—grasp of divine principles—central, all-exploring, depth of spiritual intellect and reason? What an utter *aversion* to first principles, and close, protracted, profound thought! How little intuition! Hence, all that presumes—all that starts up, now and then, out of the common abyss of sensuality, of the real path and marrow of a profoundly spiritual philosophy, is rejected as an insanity of the brain! Men flee from it as they would from a yawning, bottomless chasm. Give us common sense, they say; give us reason. Alas, my friends, there is in them so little of the pure Divine Essence, that they know not what reason is.

Now, I say, without going any further into an unpleasant subject, that here *may* be the proper place for the Divine Spirit to incarnate itself in the flesh. It is no compliment, no mark of superior distinction to us, but the reverse. Here was the great need. Here it was that

God passed from first principles to the last. Here it was that the lowest was sought out—that the most sensual had being—that, for all we know, the Omega of humanity existed. We may be, truly, only living and breathing with a little life, in the outer skin of the Grand Universal Man. "The human race inhabiting our earth," says Swedenborg, "corresponds for the most part to corporeal things." If, then, the great transaction has taken place here, because it *should* take place here—of the Divine Humanity of the Lord is thus adapted to the very lowest of all rational creatures, then the Holy Sphere which proceeds from this is equally suited, by variations of degree and application, to the highest and the lowest, throughout the boundless universe. So much for the *astronomical* objection. And it may follow, from this consideration, that the very earth where the great transaction was most needed, should, for that very reason, least comprehend it. But it is said, "the *angels* desired to look into it."

But let it ever be remembered, finally, that this source of life and personification has not been secured to us by the incarnation alone. It was but a corrupt body, and something more than the mere outermost corporeal body, which the Divine Spirit derived from the Virgin. There was an external man answering to what we sometimes call the spiritual body, or psychical man, as well as to the outermost corporeal body, derived from the mother. The *inmost* only was pure—that was the Essential Divinity. Hence it was, that throughout the whole life of the Lord upon the earth, there was a constant process of purification and glorification going on. His whole external man derived from the mother, underwent a continual change from the time of His birth to the time of His crucifixion. Every particle of the corrupt human nature had to be purged away by combats and temptations, and other processes, so that the whole body—the whole external man—should become divine, and wholly united to the underived Deity. But this was only completed at the crucifixion and resurrection. This is what is called the Lord's glorification. Hence he says, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee," and many other passages to this import. Also, on the cross, where all the bonds of earthly or merely human relationship were about to be severed, he no longer recognizes Mary as his mother. He does not call her mother. He says, "*Woman*, behold thy son," pointing to the beloved disciple. And to that disciple he says, "Behold thy mother." This was because he was then no longer son of Mary, in any sense, but the Son of God. His whole nature was made entirely divine, one with the Deity, God Himself, in the Divine Humanity. Therefore it is a truth that His incarnation took place only that His glorification might take place.

There is something similar to this change going on in every human body through all life. There is a constant efflux of particles, and a constant supply to replace those which have gone, by which the whole body is changed in a very few

years. But it is to be observed that this change in us takes place, not of ourselves, but by those laws of the Deity which we do not control. In the Lord it was effected by His own proper divinity continually acting on and assimilating His human to His divine.

"Our conception of this divine operation," says a writer on this subject, "may perhaps be somewhat aided, if we reflect upon how the case is in that natural phenomenon which is called petrification—a process by which wood or any other organic substance is changed to stone. As often as a particle of the organic substance which undergoes this operation, is removed, a particle of mineral or silicious matter comes in and takes its place. And thus, when the process is completed, the substance of the wood has all been removed and replaced by mineral matter; yet so gradually has this process been, that the form and organic structure of the wood has been completely preserved.—And so perfectly is this the case, that it appears as if the wood had been *changed* to stone. Particles are constantly passing off, and their place is supplied by new ones; yet the form and organic structure of our bodies is still preserved."—*Barrett's Lectures*, p. 307.

However faint an analogy this may be, or beneath the dignity of the subject, no one can fail to observe an analogy; and it was this glorified Humanity which was complete and perfect at the resurrection. "When all that belongs to man," says Swedenborg, "beyond or above the mere shell of clay, had been submitted to this wonderful process, the crucifixion took place; and then the merely human life being altogether extinct, the divine life descended to the extremes of the bodily frame, renewing the whole by its descent. This fully accomplished He rose again, with His human form complete, nothing being lost or left behind—a truly Divine Man, having in His glorious Person every thing and every principle which is found in the constitution of man, but all perfectly assimilated in nature to the pure Divinity itself. In this Divine Humanity, therefore, he is truly the Alpha and Omega, the First and the Last—the very immediate *Esse* or Source of being to every thing that exists, the immediate Upholder and Supporter of all things, both in heaven and in earth. Thus the child once born, the Son once given, is of a truth the Mighty God, the Everlasting Father, upon whose shoulders, of right, the government rests, and to whom belong glory and dominion forever."

I know not how much of this you will be able to receive, nor have I had time to put it in anything like the strong rationality which belongs to it. How innumerable are its bearings and its illustrations! What can I do here in an hour, with such a subject, to make a sufficient impression on minds which have never considered it before? If it impresses *at all*—if it sets you to *thinking*—if it gives you any higher idea of Christianity than you have hitherto imagined, the truth may not be spoken in vain. To me, it is unconceivably grand and glorious. There is, too, a volume of purely *practical* philosophy growing out of this, concerning a

the most superficial and external of all the human inhabitants of the universe.

Have we any reason to doubt this? Let us descend from this immense generalization to one system only of the unbounded universe. Let us take our solar system. Now, look on an orrery. See what a diminutive ball we are, in comparison with the mighty globes of Saturn, Jupiter, and Herschell! Not, indeed, the smallest, nor is it pretended that the mental capacity of the inhabitants is to be invariably measured by the size of the globe they live on. Yet no reflecting mind can fail to be struck with thoughts of its own littleness, when gazing at the splendid orbs of Saturn and Jupiter.—And what do the seers say? Swedenborg tells us—and his story is wonderfully confirmed by the other remarkable seer before alluded to, who has spoken on the subject, for I have carefully compared the two—that the inhabitants of Saturn and Jupiter are to the inhabitants of Earth, as giants to grasshoppers.—This is not the language, but the idea is, that we are a dwarfed and inferior race—that there are men upon the planet Saturn, who, with one glance of their mighty intellects, can sweep the whole extent of their mighty dominions, can send their penetrating glance far beneath the exterior surface of things, and whose interior capabilities are wonderful and astonishing. So of Mercury, Mars, Venus, in respect to a *subordinate* mental power. But we of Earth—alas! we need not go to the seers to estimate our *real* condition, whatever may be said of the comparative condition. No one will doubt, however, I think, the comparative condition, when the whole boundless universe is taken into consideration. There are, doubtless, beings in the distant parts of God's dominions, of a humanity so splendid and far-reaching, that we are, in comparison, a miserably degraded and debauched humanity.

But look about over the world. See what the lowest and highest of us are. See the Bushman of South Africa, the Esquimaux of America, the degraded Hottentot, the poorly organized, sensual, animal-human creature, of the lowest places of Boston. And look to the highest. What are they? How much of interior thought—grasp of divine principles—central, all-exploring, depth of spiritual intellect and reason? What an utter *aversion* to first principles, and close, protracted, profound thought! How little intuition! Hence, all that presumes—all that starts up, now and then, out of the common abyss of sensuality, of the real path and marrow of a profoundly spiritual philosophy, is rejected as an insanity of the brain! Men flee from it as they would from a yawning, bottomless chasm. Give us common sense, they say; give us reason. Alas, my friends, there is in them so little of the pure Divine Essence, that they know not what reason is.

Now, I say, without going any further into an unpleasant subject, that here *may* be the proper place for the Divine Spirit to incarnate itself in the flesh. It is no compliment, no mark of superior distinction to us, but the reverse. Here was the great need. Here it was that

God passed from first principles to the last. Here it was that the lowest was sought out—that the most sensual had being—that, for all we know, the Omega of humanity existed. We may be, truly, only living and breathing with a little life, in the outer skin of the Grand Universal Man. “The human race inhabiting our earth,” says Swedenborg, “corresponds for the most part to corporeal things.” If, then, the great transaction has taken place here, because it *should* take place here—if the Divine Humanity of the Lord is thus adapted to the very lowest of all rational creatures, then the Holy Sphere which proceeds from this is equally suited, by variations of degree and application, to the highest and the lowest, throughout the boundless universe. So much for the *astronomical* objection. And it may follow, from this consideration, that the very earth where the great transaction was most needed, should, for that very reason, least comprehend it. But it is said, “the *angels* desired to look into it.”

But let it ever be remembered, finally, that this source of life and personification has not been secured to us by the incarnation alone. It was but a corrupt body, and something more than the mere outermost corporeal body, which the Divine Spirit derived from the Virgin. There was an external man answering to what we sometimes call the spiritual body, or psychical man, as well as to the outermost corporeal body, derived from the mother. The *inmost* only was pure—that was the Essential Divinity. Hence it was, that throughout the whole life of the Lord upon the earth, there was a constant process of purification and glorification going on. His whole external man derived from the mother, underwent a continual change from the time of His birth to the time of His crucifixion. Every particle of the corrupt human nature had to be purged away by combats and temptations, and other processes, so that the whole body—the whole external man—should become divine, and wholly united to the underived Deity. But this was only completed at the crucifixion and resurrection. This is what is called the Lord's glorification. Hence he says, “Father, the hour is come; glorify thy Son, that thy Son also may glorify thee,” and many other passages to this import. Also, on the cross, where all the bonds of earthly or merely human relationship were about to be severed, he no longer recognizes Mary as his mother. He does not call her mother. He says, “*Woman*, behold thy son,” pointing to the beloved disciple. And to that disciple he says, “Behold thy mother.” This was because he was then no longer son of Mary, in any sense, but the Son of God. His whole nature was made entirely divine, one with the Deity, God Himself, in the Divine Humanity. Therefore it is a truth that His incarnation took place only that His glorification might take place.

There is something similar to this change going on in every human body through all life. There is a constant efflux of particles, and a constant supply to replace those which have gone, by which the whole body is changed in a very few

years. But it is to be observed that this change in us takes place, not of ourselves, but by those laws of the Deity which we do not control. In the Lord it was effected by His own proper divinity continually acting on and assimilating His human to His divine.

“Our conception of this divine operation,” says a writer on this subject, “may perhaps be somewhat aided, if we reflect upon how the case is in that natural phenomenon which is called petrification—a process by which wood or any other organic substance is changed to stone. As often as a particle of the organic substance which undergoes this operation, is removed, a particle of mineral or silicious matter comes in and takes its place. And thus, when the process is completed, the substance of the wood has all been removed and replaced by mineral matter; yet so gradually has this process been, that the form and organic structure of the wood has been completely preserved.—And so perfectly is this the case, that it appears as if the wood had been *changed* to stone. Particles are constantly pissing off, and their place is supplied by new ones; yet the form and organic structure of our bodies is still preserved.”—*Barrell's Lectures*, p. 307.

However faint an analogy this may be, or beneath the dignity of the subject, no one can fail to observe an analogy; and it was this glorified Humanity which was complete and perfect at the resurrection. “When all that belongs to man,” says Swedenborg, “beyond or above the mere shell of clay, had been submitted to this wonderful process, the crucifixion took place; and then the merely human life being altogether extinct, the divine life descended to the extremes of the bodily frame, renewing the whole by its descent. This fully accomplished He rose again, with His human form complete, nothing being lost or left behind—a truly Divine Man, having in His glorious Person every thing and every principle which is found in the constitution of man, but all perfectly assimilated in nature to the pure Divinity itself. In this Divine Humanity, therefore, he is truly the Alpha and Omega, the First and the Last—the very immediate *Esse* or Source of being to every thing that exists, the immediate Upholder and Supporter of all things, both in heaven and in earth. Thus the child once born, the Son once given, is of a truth the Mighty God, the Everlasting Father, upon whose shoulders, of right, the government rests, and to whom belong glory and dominion forever.”

I know not how much of this you will be able to receive, nor have I had time to put it in anything like the strong rationality which belongs to it. How innumerable are its bearings and its illustrations! What can I do here in an hour, with such a subject, to make a sufficient impression on minds which have never considered it before? If it impresses *at all*—if it sets you to *thinking*—if it gives you any higher idea of Christianity than you have hitherto imagined, the truth may not be spoken in vain. To me, it is unconceivably grand and glorious. There is, too, a volume of purely *practical* philosophy growing out of this, concerning a

precisely analogous process which every man has to undergo in his regeneration. The uniting of the divine and the human in the Lord, is the foundation of the true *at-one-ment* (atonement) of the Christian system. As the divine and human were put at one, so by influences flowing directly from this accomplishment, does the internal and external of every human being become at one—that is, perfectly harmonized and re-created in the divine image. I cannot speak particularly of it here. You will find, in fact, that this great fundamental Truth of the Lord's Divine Humanity, puts *everything* at one—that it operates not in our world alone, but through all the heavens; and there is and can be no salvation without it. It leads to a revolution in all our life. And we may say of it also, as we say sometimes of the Divine Spirit through all Nature—that it operates not only unseen but when we are not aware of it; for this Spirit of the Lord's Humanity passes through the whole universe, touching all souls who may never yet have heard of the mystery by any sound of history to their external ears; and it does, by the very constitution and connection of things, operate unknown wherever humanity is groping in darkness for its God. But how great a thing it is to know it! I will make bold to say that with every one, when first the truth penetrates to the startled consciousness of the understanding, that the man Jesus, who went about Judea, was no other than God incarnate,—incarnate, too, by a Divine process which, when appreciated, is thoroughly at one with the deepest philosophy and the loftiest faith; and that he thus becomes the only God, or most of God, that human creatures can rationally love and adore; and the Mediator Himself, (*pure Medium*) of eternal blessings and eternal union—when this great truth is first received, I *know* that it must come with the awakening, glory, and power, of a new revelation, sending a current, a new joy, through all the channels of the soul. And when we find that the Bible is consistent with this, which it certainly is not with anything else, (of which, however, we could not here largely speak) what have we to do, but, in the thankfulness of our rational nature, make a new determination and a new study, peradventure we may all rejoice in more than we had ever dreamed lay hid in God and His Word for us!

WATER IN THE HUMAN BODY.—A man weighing 140 pounds, if squeezed under a hydraulic press, 105 pounds of water would run out of him, and only 35 pounds of solid dry matter would remain. A beef steak pressed between blotting paper, under a press, gives out four-fifths of its weight in water. Water, therefore, is the first necessary of life. And this accounts for the healthiness of those districts where good water is supplied to the inhabitants. The water of the ocean absorbs two per cent. of air.—*Scientific American.*

All volcanoes appear to exist near the sea, and by the matter they eject, to have some communication with it.

[Original.]

SACREDNESS OF THE BIBLE.

BY JOHN HARDY.

Brother Sunderland,—With your permission, I will ask a few questions to the candid of all sectarian Christians: Whether it has ever occurred to them that they might not possibly entertain, themselves, and expect from others, a more implicit faith in the sacredness of the Bible, as a whole, than that book itself claims?—Where can the claim be found in that book, that *all* the writings of even *one* of the writers, proceed from the Divine Mind, as an infallible guide for all ages? Certainly you should not claim more for the Bible than it claims for itself. How can we believe, for a moment, that all the writings composing that book were collected, preserved, translated, printed, altered, and amended, under the immediate direction of God? May it not be possible—nay, even probable—that many of the writers of that book wrote their ideas, impressions, and views, just as eminent and good men have done in all time, without ever having the remotest idea that they would one day be gathered and set up as an infallible standard for all ages?

We object to the view of the Church of Rome in claiming the writings of "the fathers" as sacred, and revelations from God; but if many of them were Godly men, as undoubtedly they were, why is it not just as consistent for them to make that claim for the "fathers" of a later date, who never claimed it for themselves, as for us to make the claim for the "fathers" of an earlier date, who never claimed it for themselves? I must confess I cannot see but one is as consistent as the other.

Now, what number of the Christian world will claim that the visions of Swedenborg are all sacred, all revelations from God?—standards for all future time? And, pray, why not, as much as the visions of Ezekiel, Daniel, or John?

Instead of taking this course, clinging to the sacredness of the whole Bible, would it not be more wise to receive, as sacred, all that the light of God within us tells us is sacred?

When did the Divine Mind cease to give revelations? Who closed the gates of heaven? Who shut the mouth of God? Who stole Jacob's ladder? Who is the man that first raised his puny arm and declared to all future ages, "You have got the Bible as the Word; and it is all you ever will have. Man must, henceforth grope his way as best he can. There will be no more revelation; you may be starving for the Word of God, but there is none for you. The best you can do is to 'look back,' with longing eyes and watering mouths, to the plentiful 'feast of fat things' the apostles and prophets sat down to in ages past, and fill your haggard and empty stomachs on imagination." And what an inviting picture this, to hold up to a skeptical world, as the result of two thousand years of Christianity! What wonderful progression!

Thousands of years ago, congenial spirits of both spheres could sympathisingly meet and minister to the wants of those hungering and thirsting after righteous-

ness; but we, with the advantage of two thousand years of bright Christianity, have managed to suspend these operations entirely! No inspiration! No revelations from God!

Brethren! let us look at this one question! May it not, possibly, be in consequence of the above erroneous views, that this sphere has been placed in an antagonistical position with the second sphere, in regard to the many efforts that may have been made by the latter, and are making now, to open a more free channel for communion between the spheres, that "the hearts of the fathers (in the upper sphere,) may be tuned toward their children (here,) and the hearts of the children to the fathers," which is fulfilled this day, in our sight, to the joy of thousands.

One fact we do know, whether it has had this effect on us or not, that the Jews held just such notions in regard to the sacredness of their Bible, "We have Moses and the Prophets." They were to have no more! They also closed the mouth of inspiration; and what was the result? "Behold, your house is left unto you desolate." They rejected Christianity, and crucified Jesus. And where are they now? How much nearer to the Infinite Mind, at this day, than their fathers were two thousand years ago?—May we not profit by their example?

Again: Take, for instance, the once-believed but now exploded doctrine of the damnation of infants if they died without having their foreheads touched with a drop of water from the hands of some priest. Now, there has been much written in defence of that theology, by good, honest, Godly men, undoubtedly; but how supremely ridiculous a man would now appear, to undertake to jump over its literal interpretation, and tinker upon it until he finally drew forth a beautiful, spiritual, highly-wrought, figurative, consoling doctrine, showing, after all, that the *true spiritual* meaning was that all infants would be saved, whether baptised or not? May it not, possibly, be just as ridiculous for us to undertake to tinker much that is in the Bible, merely because good men wrote it, and we cannot give up our idea of the sacredness of it as a whole? May we not, like the Jews, who "made void the law of God," (revealed in Christ's time,) in consequence of their veneration for the sacredness of "Moses and the Prophets," make void the law of God revealed to us, in this, our day, in consequence of our veneration for the sacredness of the Bible? At least it will not injure us to ponder on it a moment.

Let us receive everything in the Bible that is good, that is true, that is wise, is Godlike; and allow the remainder to tinker for itself. And when we need more, let us have the Word of God to us. "Seek and ye shall find," is as applicable to us as to any, in any time. Then let us practice it, as well as talk about it in our pulpits. Let us mean it, as well as speak it. Let us remember that if "without vision the people perished," anciently, without vision the people will perish now. Daniel's visions will not do; John's visions will not do; but *we* must have visions. Noah's ark might save him—it

will not save us. And instead of trying to "see through the glass darkly," of Paul's time, let us endeavor to look through a glass CLEARLY of our own time; and thereby prove to the skeptic in the church, as well as out, that two thousand years of Christianity has not been lost on the world altogether.

Then may the wished-for time arrive when the spirit of God will be "poured upon all flesh," and our sons and daughters, old men and young, servants and handmaids, will see vision and prophecy. Let us leave the dingy mouldering ruins of the past, taking with us all that is truthful and good, and press on to a bright and glorious future, which shall break in upon our gladdened vision like the day-star of Hope to the weary traveler. This being satisfied with the past, was the curse of the Jews. It has been a withering mildew to the church, and a moral and political leprosy upon all nations. If we remain on that ground, we die; if we go forward, we shall live, and assist in ushering in that era which shall gladden the hearts of all people. Then shall "thy kingdom come, and thy will be done on earth as in heaven."

Boston, May 26, 1851.

[Original.]

DR. J. A. GRIDLEY.

To the Editor of the Spirit World,—A writer (J. A. GRIDLEY, M. D.) has occupied considerable space in your paper several times with criticisms on the writings of A. J. Davis. A late number contains an article of five columns, written, as the Dr. says, "for his health." It is, without doubt, salutary to the health of the physical system, to be relieved of the morbid matter which often accumulates in it. But we fear the doctor has made a sad mistake in his own case, for, it is what *goeth out* of the mouth that corrupts the *mind*, instead of that which goeth in. This remark is made, however, with all due respect to the Dr.'s therapeutic skill. He commences his article with enthusiastic protestations of admiration and astonishment at the unparalleled *truthfulness* and sublimity of Mr. Davis's works, and of feelings of friendship and gratitude for the benefit he himself has derived from them. Yet with wonderful consistency, he attempts to show that he is nevertheless contradictory in his reasoning, even to simplicity, and thoroughly inconsistent with himself in regard to first principles. He thinks it "important that Mr. Davis should mingle no error in his teachings." Does the Dr.'s philosophy, or even his *want* of it, lead him to expect so much of any human work? He, in our opinion, comes far short of setting such an example, and also fails to show wherein Mr. D. does not. The quotations which the Dr. *pretends* to make from Mr. D.'s writings, seem to us intentionally short and indefinite. The following we are unable to find, and it is thought they are not to be found in any of the works to which he refers. "I must lay the charge to bigotry, superstition, and ignorance." "When their language became more perfect they began to deceive." We do not believe that Mr. D. ever argued that

"bigotry, superstition, and ignorance," are the "first causes of evil" in the world, as the writer asserts. On the other hand he denies the existence of absolute evil in all of his writings. What is termed evil he says is the natural and necessary out-birth of the unprogressed state of the moral and intellectual development of the race. If a state of absolute perfection of all the natural attributes of the race existed, there could be no such thing as growth, development or progress. If we admit the existence of the law of eternal progress, we admit that eternal IMPERFECTION, *eternal comparative ignorance*, and *evil* must exist. But it is true that Mr. D. does say that "sectarian usurpation must bear the charge" of contributing to *perpetuate* the existence of this "bigotry," &c. Instead of teaching that, as the language of the race became more perfect, men began to deceive, he says they began to deceive in consequence of the *imperfection* of their mode of communicating ideas. This, he says, was not the case with the inhabitants of Mercury, for "they used no false or deceptive expressions." We deem the Dr.'s remarks upon the "Philosophy of Spiritual Intercourse" too "puerile" for serious comment, and shall pass them by.

In trying to prove that Mr. D. met with a great change, in the interval between the writing of "Revelation" and the "Great Harmonia," the Dr. introduces the following extracts, which, he says, are from those two works. In his "Revelation," page 504, he says—"It is supposed that Christ was designed as a medium by and through whom man might escape eternal condemnation." "This is believed and flourishes to the greatest extent where folly, superstition and ignorance exist in abundance." "It is no less notorious that, as the human mind discards preconceived opinions, and becomes intelligent, this horrible and unrighteous dogma recedes." "It originated in darkness, was conceived in darkness, and is itself so exceedingly dark that it cannot approach the serene and brilliant light that surrounds the throne of enlightened reason." And yet, says the Dr., (mark! no page is named) in the Great Harmonia he says, "that all the hope of the redemption of the world" is in this very dogma; "that this Christ is co-essential and co-eternal with the Father," and through him alone it is possible for men to escape from the prevailing evils of the world." The extracts here attributed to the Revelation are correctly quoted, but those purporting to be from the Great Harmonia, to speak plain English, are forgeries. They are false in *letter* and *spirit*, and the triumph and exultation which follow are based upon no other foundation. Let them, together with their author's reputation for honesty, meet their deserts.

There is not the most distant allusion to Christ as the Saviour of the world, in any "ten pages" of the Harmonia, and we challenge the Dr. to prove to the contrary! And we also challenge him to produce the first sentence from any of Mr. D.'s works inconsistent with the ideas expressed in the extracts, which he has cited from the "Divine Revelation!" The following are evidently the passages

which Dr. Gridley tries, by his own additions, to extort into an admittance of the Divinity of Christ.

Page 452 of the Harmonia, Mr. D. says "Heretofore men have reposed confidence in the saving power of individual men, like themselves, and in images of men which *misguided minds* have deified and afterward worshipped; but *it is not so with the spiritually enlightened*; that is, with those who turn within to find the righteous and beautiful, for these *intuitively know* who *can* and *will save* the people from ignorance, error, and discord." "The true Savior—he who is *co-essential* and *co-eternal* with the Creator (not "Father,") of all things, and who is *incarnated* and *represented* more or less in every correct movement that has been made *since the world began*, is WISDOM, (not Christ, as the Doctor has it,) the embodiment and image of universal harmony and the ever-blooming flower of the Divine Mind."

We might multiply extracts like the above, to any extent; but let the readers of the Spirit World read the work and judge for themselves, that such gross misrepresentations and forgeries may not be palmed upon them for truth.

A. J. GROVER.

East Abington, May 20, 1851.

[Original.]

ANGEL VISITS.

Editor and Readers,—Dear friends! I write this letter, not merely to state the fact that we, occasionally, enjoy the "angel visits" in this part of Ohio, but to add some things touching the *mission*, which our heavenly visitors seem to have in view, in making themselves thus *known* to us dwellers in the earthly temples. During the past winter, and about the middle of the month of February, we received a visit from Betsy Y. Bushnell, (the celebrated clairvoyant). The apparent mission of friend Bushnell in making this visit was to give lectures, make examinations, and furnish health prescriptions for the public. Yet, the result proved that she had been *directed* by spiritual influence to make the visit, in order that an opportunity might be furnished the angels, to communicate with a few of their friends in this village and the adjacent neighborhoods; for, be it known that, although she has hitherto shrunk from the idea of letting her name go publicly abroad, in such connection, she is, nevertheless, perhaps as *efficient* and *reliable* a medium for spiritual communications as any other person in the United States. At the time to which I refer, we received messages from spirit friends, both by having them spelled out, by use of the alphabet, and, also, by another mode which is much more *speedy*, and I believe none the less *reliable*, *viz.*: the spirit wishing to speak to us would magnetize our friend "Betsy," by striking her as completely paralytic as though the same had been done by the lightning from the clouds! This would be done in the twinkling of an eye, and, perhaps, when she was engaged in lively, social conversation with some friends, and having an *unfinished sentence* at the time upon her lips. After being thus struck

she would, in the space of a few moments, partially revive, and immediately assume the *countenance*, the *gestures*, and even the *tone of voice* which the angel then speaking, through her, had worn and used when in the body. Many things of thrilling interest were unfolded to us from the spiritual world in this manner. We were at *that time not authorized* to make these things public.

In one very interesting discourse, thus delivered to us by our spirit friend and brother, Hiram Gilmore, we were given to know that an offer had been previously made, and a proposition submitted by the angels, to a few chosen friends in the city of Cincinnati. These friends had been furnished with regulations, advice, and instruction, sufficient, if they would all prove faithful to manifest duty, to enable them to form a harmonious Brotherhood, or great central Circle, for the West; and, that eventually numerous other circles would be formed in connection with this central movement. We had some things told us relative to the formation of a circle for our own village and neighborhood. And yet, we were informed, at the same time, that we should require *patience* and *fortitude* to endure some apparent disappointments, and were exhorted to abide in patience, because some of the friends in Cincinnati, we were then told, had already done *wrong* in relation to this great movement, and *time* would be required for these wrongs to become manifest, and for the doers thereof to be excluded, and their places filled by others, who would prove more faithful.

Let me now *leave* the events of February last, and pass over three months of time. This will bring us up to the middle of the present month (May). Our friend "Betsy," (this is the name by which the spirits speak of her) being about to leave Ohio, and return to spend some time in the State of New York, and her time in Cincinnati being closely occupied, a request was sent by her to a few of her friends in Harveysburgh, that, if possible, they should *meet her* half way between the two points, (Cincinnati and Harveysburgh) at the house of Henry T. Butterworth.

Accordingly, at the time appointed, several friends from this neighborhood met her at brother Butterworth's, and in addition to the pleasure afforded by meeting such an intelligent and interesting friend, as we find "Betsy" to be, we were most happy to find ourselves greeted, and made welcome, by a "convoy of angels," who there manifested themselves unto us. On the first evening after our arrival, whilst seated at the supper table, Carlos Murray (deceased son of Orson S. and Mariah) appeared and announced himself, requesting us to send for his father and mother! This was done immediately, (it being only a short distance from friend Butterworth's to Orson S. Murray's residence). Brother Orson and wife soon arrived, and the evening was consumed mostly by the interview between the father and son. I shall pass over this, as brother Murray will most likely give the account to the public himself. On the following morning, after breakfast, three tables were placed in the

parlor, arranged together, so as to admit an oval circle of the friends to form around them. Very faint and low sounds were heard upon the tables as soon as all were seated. It was inquired if we could know the name? The alphabet was called, and the following spelled: "It is no less than your friend and brother, Hiram Gilmore." We asked, can we know why the sounds are so faint? Answer, "Yes, the great amount of gas in the atmosphere. Do not waste time for useless purposes, let me talk, if it is low. Sit near the table, place your hands on the table." We did so, and the sounds were immediately much louder. Brother Gilmore then spelled—"The time is at hand, when you will converse with us in a more satisfactory way. We shall be able to talk with language that will be more satisfactory."

At one time during the day, my friend Gilmore (of the spirit land,) requested me to retire with him to a private room, having no one present, save the medium and one of my little daughters. This being done, we immediately heard very loud sounds upon the floor under our feet.—We sat near a small table, and asked if we could have the sounds upon the table. They were made upon the table immediately. The alphabet was then repeated, and the following alphabet spelled out:

"You have been told to wait until a proper time arrived to communicate.—Facts developed by me should be brought before the world. Dear brother Valentine, you must disclose all my secrets, publish all my sayings; the world can receive it now. No more withhold; commit every good word to print for it is now time to spread light. The friends in Cincinnati have done the cause great injustice, and you, with others, must use your influence to repair the breach. Write all that is of spiritual interest, and proclaim it upon the housetops. Betsy must let her name go before the world, for the cause's sake. This is the only way to advance the truth or cause. I will be with you in all your undertakings. You will do justice to the subject and myself to furnish the Spirit World with the full account. Now, God bless you."

I was told, at the same time, by brother Hiram, that the inhabitants of the spirit land were required to use all diligence and watchfulness, and had to use their utmost power of perception and caution, just as we do on earth, to avoid the liability of being sometimes *mistaken*. I had been told by him, in an interview had during the past winter, that A. J. Davis was more correct in his views than Swedenborg. I now enquired whether he saw any *errors* or *mistakes* in Davis's writings. He said there were some. I enquired what was the *fact* in the case of spirits having the ability to pass through or penetrate what we term *solid substances*—enter a house, for instance, without the door being open. He said "it was *true* that *newly* organized spirits, and all spirits of a gross and unrefined condition, could *not* pass through the wall of a building—could not enter a *house* unless the doors were opened, &c. Yet he said that spirits of an advanced state of progress became so refined that the *brick*,

stone, or *wooden walls* of a building did not present any barrier to their passage into a house or out of it." He said they could pass through a solid wall (such as I placed my hand on, when I asked the question, that being of stone,) and experience no *inconvenience*—no separation of the *particles* which composed their organization—any more than they experienced when passing through the common atmosphere of the earth," &c.

I enquired regarding the relative *merits* of the "Spirit Messenger" and the "Spirit World," and asked *which* had better be *sustained*. He gave a slight *preference* to the "Spirit World;" but said *both* must be sustained, and both would be. I enquired whether we could get up a list for Brother Sunderland, which would enable him to *continue* the Spirit World. He said, Yes; we *could* do it and we *would* do it. [Now, brothers and sisters, go to work. I will try to do my part.—V. N.]

During this interview which I had with the spirit of my good brother Gilmore, there were two very dear friends of mine in another room of the house, both of whom had heretofore strongly doubted the reality and the truth of these spiritual revelations; yet they had both been favored on this occasion with very interesting interviews with friends from beyond the grave. I enquired of Hiram if he could see how their minds now stood affected with regard to these things. He said "Yes." They were both inclined to believe; and that henceforth we should have their help and influence in spreading these glorious truths. I asked if Jane J. Swizhelm was any more favorably inclined than formerly. He said "No;" and gave me to understand that any attempt to reason with her was labor thrown away. The description which he gave me of her, did her about as much credit, I should think, as she has been doing herself for the last few weeks. There was not much "spiritual interest" contained in the account; and I will try to never speak of her again, unless I hear of some *good thing* to tell of her.

It was told us, at this interview, also, that the time had now arrived for us to take up the matter in public meetings; that we should hold our meetings regularly on the first day of the week; that in these meetings we should seek to have our minds tranquil, clear, and calm, and then follow our own judgment and highest intuitions, and we would receive help from the angels to guard and guide us usefully.

I have, perhaps, said sufficient for one communication, and will close by adding, the angels will bear me witness, when I say that verily I do know that these things are "through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." VALENTINE NICHOLSON.

Harveysburg, Warren Co., May 20, 1851.

Men often act lies without speaking them. All false appearances are lies. All shuffling and prevarications are lies.

EDITORIAL.

BOSTON, SATURDAY, MAY 31, 1851.

QUERIES.

By searching we find the truth. The editor of the Spirit World has taught his readers to take nothing for granted, whether uttered by clairvoyant, spirit, angel, or apostle. Without investigation, error might become immortal.

Men are often apt, we know, to receive error for truth, whenever truth is mixed with error, in those to whom they look for information. There are many good things taught by a certain man, on one subject, with which he seems to be familiar. And perceiving these good things, we are apt to take it for granted that all that that man says, on all other subjects, must be true also. But this does not follow. There are many truths in the Bible. And the love which many have for those truths, induces them to receive other things affirmed in the Bible, which are not true. If that book was written by human beings, it must, of course, partake of some of the characteristics of *finite* mediums, through which the truths flowed which are contained in it.—We naturally infer, when we find men yielding to the Bible that worship which belongs alone to God, that they are not in perfect harmony with the Infinite. They are unwilling to have that book criticised. They become excited with a combative spirit whenever an attempt is made to distinguish between the truths which it contains and the mistakes committed by the mortals through whom those truths were communicated.

The more truth any one is the medium of communicating, the more willing he and his friends should be to have that truth examined and sifted from all error. The greater the assumptions put forth in respect to *clairvoyance*, or to infallible or plenary *inspiration*, the greater the liability to criticism. And who does not see that the preconceived views which have generally prevailed about the spiritual world, forms the greatest difficulty in the way of receiving the recent manifestations from that world? And being so wonderful, so far above what has been understood by the terms extraordinary and supernatural, even, what could now embarrass this subject more than for the receivers of these manifestations to attempt to make out that these communications are *always* reliable, in every sense of this word? That spirits could "extend their vision throughout all space, and see things past, present, and to come?" That spirits living in another world had absolute and perfect knowledge of *time* and *space*,

and all things pertaining to this external world?

Now, it is bad enough when sectarians attribute to the Bible what its writers never thought of claiming for themselves. They never said that they were infallibly inspired. Why do we say it of them? They never said they were not *human*, that they committed *no* errors. Why should we say this of them? And why should the "Harmonial Philosophers" attempt to make out a case for the next sphere, which that sphere, taken as a whole, does not claim for itself? True, there is harmony in all the human testimonies about the spiritual world, when examined together. They all go to show that no one mortal knows *all* about it.—And the same may be said of many spirits who have made communications by audible sounds, about that world. They may have told the truth, or all they know about it.—But they did not know much, certainly not all that was to be known.

In publishing so liberally as we have done, from the writings of A. J. Davis and Emanuel Swedenborg, we have gratified the love we feel for their teachings. Our opinion is, that Swedenborg and Davis have reciprocally assisted each other. Mr. Davis acknowledges assistance he thinks he received from the Swedish Seer; and that the writings of Mr. Davis have led multitudes to a more favorable acquaintance with the writings of Swedenborg, no one at all familiar with this subject will for one moment deny.

Perhaps New Churchmen would not admit the editor of this paper to be a competent witness or judge on this question, but we may express an opinion, nevertheless. It is this: That the New Church, as a sect, has been very much benefitted by the writings of A. J. Davis; more, far more, than by the writings of any other man not of that sect. Many of them know this, and have not hesitated in acknowledging it. It is pleasant and gratifying, indeed, to us who are not of the New Church, to see its members evincing a love for the truth, even when uttered by a clairvoyant who has erred in some things, like Mr. Davis. Surely, they ought to love him, as they must see the tendency of his writings is to make mortals more familiar with the spiritual world.—And is not this desirable? What if Mr. Davis may have erred, as we think he has, in some things? The same remark is true of Swedenborg. He was a human being. Nor do we see any *use* to the great whole of humanity, in assuming *infallibility* for Swedenborg, any more than for Mr. Davis, or any other man. Hence, it seems to us an unsafe view to indulge, of any mortal who ever lived, or, indeed, of any spirit or angel, however high. There is but one in-

fallible. He, being Infinite in Goodness, Power, and Intelligence, can never err.—And language like this can be applied to none but Him.

We freely admit that Swedenborg was far above most, if not all other men, in his intellectual capacities for science in general, and especially in the development of his spiritual senses. When he commenced writing he had advanced to that age which gives to the intellectual faculties their greatest power, so that, in every point of view, he may be considered as superior to all other men who have attempted to bring the philosophy of the spiritual within the comprehension of mortals.

And yet Swedenborg was a human being. In many things he erred. He was not infallible. No mortal can be assisted or made to comprehend everything.—Hence, to claim for him more than the facts in his case will warrant, will hinder the good that he himself designed in his writings. We should estimate every man, not merely as he estimates himself, but as he is estimated in the universal heavens. No matter what Swedenborg or A. J. Davis may have said *about themselves*. That both of them may have put too high an estimate on their non-liability to error, is now, we think, made quite too manifest to be doubted by the candid of any party.—The following is the testimony which Swedenborg has borne of himself:

"That the things I learned in representations, visions, and from discourses with spirits and angels, ARE FROM THE LORD ALONE. Whenever there was any representation, vision, and discourse, I was kept interiorly, and most interiorly, in reflection upon it, as to what thence was useful and good; thus what I might learn therefrom, which reflection was not thus attended by those who presented the representations and visions, and who were speaking, yea, sometimes they were indignant when they perceived that I was reflecting. Thus have I been instructed, consequently *by no spirit nor by any angel, but by THE LORD ALONE*, from whom is all truth and good; yea, when spirits wished to instruct me concerning various things, there was scarcely any thing but what was false: Wherefore I was PROHIBITED from believing anything that they spoke, nor was I permitted to infer any such thing as was proper to them.—Besides, when they wished to persuade me, I perceived an interior, or most interior, persuasion, that the thing was such, and not as they wished, which also they wondered at; the perception was manifest, but cannot be easily described to the apprehension of men."—*Spiritual Diary*, 1647.

"I have had speech with spirits and angels, now for many years, neither has any spirit *dared*, nor any angel *wished*, to tell me anything, still less to *instruct* me, concerning things in the Word, or concerning any doctrine from the Word, but THE LORD ALONE HAS TAUGHT ME."—*D. P.* 135.

Now, was Swedenborg *illuminated, taught, kept, and prohibited* from all error, "by the

Lord alone," in the sense he himself believed, and as is now affirmed by many (not all, we are happy to say,) New Churchmen? Let us see:

1. We know that spirits or angels write letters and sentences. They not only do this by moving human hands, but they do it without human hands. *This we know to be a fact.* It has been done in our family many, very many, times.

But Swedenborg says writing "is not permitted" to spirits. These are his words:

"I have shown that spirits, who are the souls of those who are dead as to the body, whilst they are with man, stand at his back, thinking that they are altogether man; and if they were permitted, they could, through the man who speaks with them, but not through others, be as though they were entirely in the world, and, indeed, in a manner so manifest, that they could communicate their thoughts by words, through another man, and even by letters, for they have sometimes, and indeed often, directed my hand when writing, as though it were entirely their own, so that they thought that it was they themselves that were writing—which is so true that I can declare it with certainty; and if they were permitted, they could write in their own peculiar style, which I know from some little experience,—but this is not permitted."—*Swedenborg's Diary, 557—1748, Jun. 26.*

2. Swedenborg says that spirits cannot, by speech, address man's external ear.—These are his words:

"Human speech flows in through the ear, by an external way, by medium of the air; whereas the speech of the spirits does not enter in through the ear, nor by the medium of the air, but by an internal way, into the same organs of the head or brain."—*A. C. 1635.*

"It is impossible for the angels to utter one word of human language; this has been tried, but they could not, for they cannot utter anything but what is altogether in agreement with their affection."

That it is possible for the angels to make articulate sounds, so as to evolve words to the external ear, is certain, as it has been done in our family, and elsewhere.

That we may have erred in not perfectly comprehending the sense in which the language we have quoted is possible. If so, we hope to be set right in due time.

RELATION OF THE SPIRITUAL TO THE NATURAL.—As friend Courtney expressed a wish to have all he had written on this interesting subject published in one number of the Spirit World, we have delayed the whole for our next paper, in which it will appear. His articles heretofore have given us and our readers great satisfaction, and we promise a rich repast in the one we have reserved for the last number of our present volume.

The subject is a most important one, and it affords us great pleasure to find ourselves assisted by so intelligent a co-worker as W. S. Courtney has proved himself to be.

APPEAL

To the Friends of Mental and Universal Liberty.

To those who believe in the eternal progression of the human race—and in the ultimate meeting of the spheres; those who are willing to receive all truth, let it be revealed through the "Bible," through the "Koran," the "Age of Reason," the "Talmud," "Swedenborg," "Davis," or Nature, animate or inanimate; who, like one anciently, would "prove all things," or like the bee, would cull sweets from every flower:

To you, dear brethren, I appeal for the continuance of the "spirit's paper." Will you allow it to stop at the end of the present volume, for the want of support?

I know, and so does every candid reader of the "Spirit World," that it is pre-eminently and emphatically a FREE paper! Its columns are open to receive views from all people who write in candor, and whose objects are Goodness and Truth. Devoted to no sect, open to the truths of all sects, it has set up no idol; and while it acknowledges no "greatest man," it loves all men, fears none.

Brethren, is this not the kind of paper that it is our duty to support? And where is the second that we can say the same of, save it may be the "Investigator" (Infidel?) Where is the other that stands on this glorious platform? Echo answers, *Where?* And should we not support it?

It is well known that its editor has given, freely given, his faithful services, for one year, as both editor and publisher of this paper, from his love of the cause; and, while it has deprived him of his other ample means of support to his family, he has actually lost money in the undertaking.

He was the first to raise the standard, when all hearts were timid, and all hands feeble—when nearly all believed that spiritual communications were "humbug," and quite all feared as much. And now, when the "morning star" of HOPE seems ready to break forth with effulgent beauty, and the hearts of thousands are cheered and consoled by emanations of love and wisdom from the "spirit world" above, shall we forget the old pioneer that has comforted our hearts during the hour of darkness and the "day of small things," in guiding, directing, and sustaining the "Spirit World" below? Indeed, we will not, brethren. Then, to the rescue! There is not a moment to be lost. The present volume closes in one week from this number.

Let some one or two brethren in every place, take it upon themselves (for what is everybody's business is nobody's,) to collect a list of subscribers who will pledge themselves to take the next volume, remitting the money on the announcement of the

continuance of the paper, and send this list of names to the editor, immediately.

Our friends in the heavenly spheres are doing their best to ultimate the opening of these communications, but cannot succeed without our aid, any more than Jesus could "do the many mighty works" he wished to, in consequence of want of sympathy and co-operation among the people.

Brethren in Bangor, you have done nobly. Will you not treble your list of pledges? The spirits promise good things for you. Let your faith fail not. Let the friends in other places do likewise, and even better, and this paper will not stop with the close of the present volume. But what is done must be done quickly!

JOHN HARDY.

Boston, May 31, 1851.

"HIGH-MINDED."—Perhaps no other term expresses so aptly that state of mind against which certain "clairvoyants" need to be cautioned. From the time we first became familiar with the exercise of this power, we noticed a tendency in all who seemed to possess it, to dogmatize and become "high-minded."

This tendency is always increased where the relatives and personal friends of the clairvoyant exercise much veneration toward them and place implicit confidence in their teachings. This is not the fault of the clairvoyants, but arises from the want of information on the part of those who consult them. Clairvoyants are highly susceptible, always both to spiritual and external influences. Hence, if you make an ORACLE or a god of one, you need not marvel if he or she acts accordingly.

When a clairvoyant, or one so esteemed, undertakes to dogmatize about the spiritual world, and to disparage the "sounds" made for external ears, we must conclude they have become "high-minded."

The external communications made from the spiritual world have proved clairvoyants to have been in error in what they have uttered about that world, when in what they have called "a superior condition" of clairvoyance. Such clairvoyants will, of course, be slow to admit the reality of these spiritual manifestations, or they will effect to disparage them below what they themselves utter in a "superior condition." Well, all right; only let us perfectly understand one another. When any one speaks disparagingly of the external "noises," we want to know the reasons, all of them, which make it desirable for him to have his friends think less of them?

Again. Knowing, as we all do, that clairvoyants are not only more susceptible to spiritual influences, than others, but that spiritual influences, may and do often come

from the lower societies, which, when followed, lead astray, we are put upon our guard against the mischiefs of what may be uttered by clairvoyants, when under such perverting influences. We can admit that clairvoyants have access to the spiritual world, but the admission, in many respects, renders them more liable to be misled, than others, as facts abundantly prove that they often are.

CLOSE OF THE VOLUME.—One more double number closes our present volume. What are our friends doing for the continuance of their paper? As yet, we have not received one-sixth part of those pledges which are necessary, before we can determine what we will do for another volume. A very little exertion on the part of each of our present subscribers, would settle this question at once! And if this exertion be not made, we shall, of course, take it for granted that there is not a sufficient want of this paper to secure for it an adequate support, and with the next number shall close our labors accordingly. The time will come, we doubt not, when there will be one free and anti-sectarian paper fully supported in this city. Were this periodical really *exclusive*, were it edited by one a little more sectarian, a little more in the interest of some clique or party, were he a worshipper of some one human or spiritual oracle, it would make all the difference there is between this and the purely party papers, which are supported so liberally. This is all right. We do not complain. People usually buy that kind of food they *love* the best. And so they patronize the papers which they love the most, whether sectarian or independent and free.

CLUBS—The plan we propose, to send six papers to one Post Office address, for five dollars, is recommended by two manifest advantages:

1. It enables the agent to get his own paper free.
2. It saves much trouble in the office where the paper is mailed. The Post Office regulations do not allow a number of papers to be mailed in separate wrappers to the same place.

MR. FERNALD'S DISCOURSE.—In our absence, several important errors escaped detection in the proof-reading of this Discourse, last week, some of which are here pointed out:

26th line from top, for "different Essence" read "diffused Essence;" 33d line, for "a man," read "of a man;" 3d column, 17th line from bottom, for "these" read "their;" 4th column, 6th line from bottom, for "desired," read "derived;" 5th column, 44th

line from top, for "Jesus Christ is His Divine Humanity," read "Jesus Christ in His Divine Humanity;" 7th column, 7th line, for "the personality," read "true personality;" 12th line, for "dissension," read "discussion;" 31st line, for "on the soul," read "in the soul;" a little below, for "god," read "God;" 12th column, 31st line from bottom, for "Songs," read "Logos."

MR. FERNALD.—The articles of Mr. Fernald are concluded in our present number. It must be remembered that he writes on his own responsibility, and speaks for himself, not for us. We give *all* an opportunity of being heard through our columns. Hence, we have published liberally from the writings of Mr. A. J. Davis, and less so from Swedenborg.

"THE TRUTH SEEKER"—Published monthly, at Kenosha, Wisconsin. C. L. Sholes, editor. There is another paper of the same name, published in Philadelphia. We extend to Mr. Sholes the right hand of fellowship, and bid him welcome to the labors and pleasures of the vast field upon which he has entered.

CORRESPONDENCE.

Woonsocket, R. I., March 1, 1851.

To J. W. Greene: My Dear Son—Your brother tells me you have had a communication from the spirit of your departed mother. Be not afraid, my son; she will not hurt you. I am informed that she said, by means of gentle raps upon the table, to you and your brother, "*My children, your path is straight before you.*"

So far as relates to all you can say in favor of the spiritual world, I think she spoke the truth. I say, then, to you both, Fear God, and there stop fearing, for nothing else is worth being afraid of. For myself, though I am now in my sixty-seventh year, I have never seen or heard anything which seemed strange or unaccountable. I have never happened to hear the spirit rappings, nor to see tables moved by spirits. But this does not prevent me from believing that such things have been heard and seen, any more than my not having seen and heard Jenny Lind, prevents me from believing there is such a person, and that she is rightly deemed the nightingale of the age.

It is, perhaps, too much for me to say that *I have been expecting these spirits for the last forty years.* But it is not saying too much when I affirm that I have, during that period, *been expecting the commencement of an entirely new order of things.* Nor is it too much for me to believe that the spirit rappings are intimately connected with, if they do not constitute, the new order of things to which I allude.

This, you will say, may all sound very well. But where is the *proof*? What made you think, forty years ago, that we were on the verge of a New Dispensa-

tion? What have you seen? What have you heard? What have you read? These are fair questions; and if you will have patience, I will bring forward such proof as was, and is, satisfactory to me, though it may not be to you or any one else.

But before answering the above questions, I desire to say a few words in regard to skeptics. I understand they attribute the rappings to all sorts of causes except the right one. This is natural; it is precisely what they have done on many other occasions. The rappings are produced by electrical agency, they say.—Exactly so. But what had electrical agency to do with the various operations in Dr. Phelps's family? How did electricity throw a silver dollar at the feet of the governor of one of the West India Islands? It appears that said governor came blustering into a house, which was being favored with the rappings, for the express purpose of putting down this great humbug. He declared that the rappings were produced either by the persons living in the house, or by the young men in the neighborhood. "Now," said he, "if there be any spirits, or supernatural beings in this room, let them make it manifest by giving me a *dollar*." The words were scarcely out of his mouth when a silver dollar struck at his feet. The governor put the dollar into his pocket, and, for aught we have heard, keeps it to this day. Now, the said dollar came from a corner of the room where there was no human being whatever. It remains for skeptics to inform us how electricity can produce such results as this. It is probable that this governor, for many weeks, declined honoring the spirits with his august presence, and that he lay awake many nights, thinking how he could silence them, or prove them to be humbugs, and finally fixed on this plan of asking for money. Yet no sooner was his request granted, than he demanded further proof, for he challenged the spirits to get the dollar out of his pocket. Of this the spirits took no notice.

The world has always had enough of such skeptics. They are always wanting *more* proof and *different* proof. Give them the "raps" on the table, and they tell you they want the table turned over, then they will be satisfied. Produce this second proof for them, and they at once pick it to pieces, throw it aside, and call for *more* proof. They are like Pharaoh's lean kine; they devour everything which comes in their way, and still they are meagre and half-starved. This same Pharaoh had ten *proofs* offered to his vast reasoning powers; the last one swallowed him and his party in the Red Sea. That proof, I presume, was satisfactory.

Let us have a few more cases like the one at Fall River, where a man was struck dead while undertaking to *put down* the spirits, and the skeptics may learn that it is no small business to *put down* what God has set up. The doctors and wise men of Woonsocket say that the Fall River man died of "congestion of the blood;" the same disease, I presume, that Judas Iscariot died with, and, in my opinion, for committing a similar crime.

If skeptics can prove that this man was

killed by electricity, or by Mesmerism, and that the governor received the silver dollar in the same way, then they can prove that the lice and frogs of Egypt were the result of a like cause.

Your affectionate father,

ISRAEL GREENE.

Boston, May 19, 1851.

Friend Sunderland,—I should be glad to know what is meant by J. A. Gridley, A. J. Davis, and W. M. Fernald, when they speak of the spirit's "organization," as something which causes, not only the misdeeds of the body, but the very organization of that body? And whatever they mean by such talk, is it capable of demonstration? Is it anything better than mere *guess work*?

I am just so far a believer in Phrenology as to suppose my actions immediately dependent upon my physical organization; and by this I mean that I should act differently if my physical organization were materially different. This is only saying what has been demonstrated a thousand times over, by practical phrenologists. If, now, we deny that physical organs *cause* the actions which seem to be in agreement with them, and attribute those actions to the organization of the spirit acting *inside* of the physical organs, who shall be the spiritual phrenologist to describe the various developments of the spirit's cranium? Do the physical developments always correspond exactly to the spiritual? Who knows that the "*spirit forms the body*?" And what is meant by this? Did my spirit "*form*" my body? Have THE SPIRITS ever spoken on this point?

Again, if organization *can* have influence in apologizing for the sinful actions of men, I do not see how that influence is lessened by its proceeding from the *spiritual* instead of the *physical* organization. I did not *create* my spirit, any more than I *created* my body. If, therefore, my spirit has a "*bad*" organization, and if, by means of this organization, my conduct is bad, have I any apology? If not, how am I, on an equal footing, at the *creation* of my spirit, with my neighbor whose spiritual organization, at its creation, was superior to mine? That is the question?

Will you, friend Sunderland, give me your opinion, if you have one? You may think that the men I have named ought to clear up their own theories. So do I; but when, some weeks ago, I solicited the attention of one of those men (Mr. Fernald,) to some queries on a kindred subject, I got no answer. Whether from inability or disinclination, I know not, and it matters little. I seek no controversy, but should like to see men advance theories no faster than they advance facts to support them.

J. W. GREENE.

Bentonville, Fayette County, Ia. }
April 22d, 1851. }

Friend Sunderland,—Within ten years past I have eagerly examined your writings, some of which, at first, I must confess, appeared incredible; but by experimenting according to the directions in your "*Pathetism*," I was fully convinced. When I commenced I was a disbeliever

in Pathetism and Clairvoyance; but by experimenting according to your directions, I was convinced of both.

Among my subjects is one (Mr. Edwin Trowbridge, a teacher at Harrisburg, Fayette County, Ind.) who, when in a trance, and blindfolded so as to prevent his seeing in the usual way, would, at my request, turn to and read passages, point out names of towns, rivers, lakes, bays, &c., on Mitchell's large map of the United States; and even point to any letter in any name on the map, when requested to do so. These experiments were pursued during one or two hours at a time. When the map was so situated that I could not even distinguish the largest letters thereon, he pointed out some of the smallest places and letters I named. Consequently, I suppose he is what you would call an "*independent clairvoyant*."

The above is so strange that some may wish other testimony besides mine. If so, they can have it by calling on respectable witnesses now living near Harrisburg. I believe any one wishing to be convinced of the truth of Pathetism and Clairvoyance, can be by reading and experimenting according to instructions in your work, which should be perused by all who wish to ameliorate the condition of man. And now you are publishing things still more incredible, concerning "*spiritual manifestations*." I receive the "*Spirit World*" weekly, and loan it to my neighbors, some of whom read it with avidity.

It is honorable to be persecuted for engaging in a good cause. I desire your paper to continue and enlarge. Though some strange things have transpired about here, (which I believe would have been called "*spiritual knockings*," had they occurred in some other places,) I will not now say what they seem to be.

Please accept my thanks for past favors, and tell me for what purpose and in what way a *good* clairvoyant can be used to benefit mankind.

MERCHANT KELLEY.

SURGICAL OPERATION ON A BEAR.—One of the young grizzly bears at the Zoological Gardens, Regent's Park, was operated on lately for cataract, by Mr. White Cooper: from the immense strength of the bear, some difficulty was experienced in putting him under the influence of chloroform. The efforts of four men were resisted for a quarter of an hour; and it was with the utmost difficulty that Dr. Snow succeeded in tying the sponge containing the chloroform to the bear's muzzle: he was insensible five minutes, and for some time exceedingly drunk, but got over it and fed well in the afternoon. As it is requisite that he should be kept in partial darkness for a time, the front of the den is covered with canvass. If the operation prove successful, it will most likely be performed on one of the other bears, who is going blind.

Each of us bears within himself a world unknown to his fellow beings, and each may relate of himself a history resembling that of every one, yet like that of no one.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

INFANTINE INQUIRY.

Translated from the *Photographic Correspondent*.

BY JOHN HARDY.

"Tell me, O, Mother, when I grow old,
Will my hair, which my sisters say is like gold,
Grow grey as the old man's, weak and poor,
Who asked for aims at our pillared door?
Will I look as sad?—will I speak as slow
As he, when he told us his tale of woe?
Will my hands then shake, and my eyes be
dim?
Tell me, O, Mother, shall I grow like him?"

"He said—but I know not what he meant—
That his aged heart with sorrow was rent;
He spoke of the grave as a place of rest,
Where the weary sleep in peace and are
blessed;
And he told how his kindred there were laid,
And his friends with whom, in his youth, he
played;
And tears from the eyes of the old man fell,
And my sisters wept, as they heard his tale.

"He spoke of a home, where in childhood's
glee,
He chased from the wild flowers the singing
bee:
And followed afar, with a heart as light
As its sparkling wings, the butterfly's flight;
And pulled the young flowers, where they
grew 'neath the beams
Of the sun's fair light, by his own blue
streams:
Yet he left all this, through the earth to
roam!
Why, O, Mother, did he leave his home?"

"Calm thy young thoughts, my own fair
child.
The fancies of youth and age are beguiled;
Though pale grow thy cheeks, and thy hair
turn grey,
Time cannot steal the soul's youth away.
There's a land of which thou hast me speak,
Where age never wrinkles the dweller's cheek,
But in joy they live, dear boy, like thee—
It was *there* the old man longed to be.

"For he knew that those with whom he had
played
In his heart's young joy, 'neath their cottage
shade,
Whose love he shared, when their songs of
mirth
Brightened the gloom of this our earth;
Whose names from this sphere had passed
away.

As flowers in the breath of autumn day:
He knew that they, with their sufferings o'er,
Had gone to a land where they'd weep no
more."

Boston, May 24, 1851.

[From the Cleveland Plaindealer.]

MRS. FISH.

It is well known to our readers that a *spiritual* controversy has been going on for some time in our city, in relation to the truth or falsity of spiritual mediums, and that the Messrs. BURR have put themselves forward as the champions of the unbelievers, and entertained large audiences at Melodeon Hall, endeavoring to prove that all mediums are impostors, and all believers, fools. More particularly were these expositions aimed at what are called the Rochester Rappers, and against them, and especially Mrs. FISH, they said many hard things, both in public and private. Mrs. FISH arrived here yesterday, and on learning these facts, ordered a suit to be commenced against Mr. B. for slander—damages \$10,000.

In company with several gentlemen, we last evening visited this lady at the Dunham House. She is accompanied by a married sister, niece, and two male attendants. Mrs. FISH seems quite an intelligent lady, agreeably spoken, and a few minutes' conversation in her plain, earnest manner, divests you of all mystery which imagination has thrown about her person, and all prejudice which slander may have attached to her character. Letters from many of the most distinguished men in the country were read in our hearing, directing her to heed not the scandals about her, but to persevere in the good cause. She read a letter from HORACE GREELY, dated a short time before he left for Europe, which most effectually contradicts the statement of Mr. BURR that "he (GREELY) had renounced his faith in spiritualism, having been converted under his (BURR'S) preaching."

As we promised a week ago to attend both on Mr. BURR and Mrs. FISH, and freely and faithfully report whatever may be seen, heard or said, for and against this new and remarkable theory, so we have done and shall continue to do until both leave the city.

Last evening we had a chance to witness these phenomena of Rappings on a grand scale. Heretofore we have heard none but the faintest raps of half-developed mediums, but on this occasion they came with sledge-hammer force upon the wall, under the floor and upon the table. You hear these sounds as soon as you enter the room, and you hear them continually, whether conversing with them or with one another. Before we proceeded to talk with the "spirits," as they are called, Mrs. FISH gave an interesting account of the origin of these sounds. She said the first she knew anything about them, it was when she was in a distant village some thirty miles from home, giving lessons on the Piano. One day the Printer in the town sent in a proof-sheet to her to peruse before the regular edition of his paper [a weekly] went to press. It contained the first account she had ever seen of these Rappings, and she found that they had taken place at her mother's residence, and that her mother had certified to their being true. She immediately went home and found the family in a frightened and distressed state. Her mother, Mrs. Fox, quite an elderly lady, not understanding

the nature of these sounds, believed they were judgments sent upon them for some heinous crime, or at least, exhibitions of Divine displeasure. Overrun with visitors by day, and haunted by what they thought evil spirits by night, they could find no rest. Their fears increased as the mysterious sounds grew louder and more frequent. They dare not sleep alone, but moved their beds into one apartment. They talked of leaving the house, but found wherever they went the noises followed them. They prayed for forgiveness if they had done anything amiss—they prayed for the spirits to depart, but not until it was discovered that these tormentors could *talk*, did they "stop their knocking." The next cause of alarm was the violence of their demonstrations. Mrs. F. said she had many a time seen a marble-topped stand in her room run with such violence towards her favorite Piano, that she expected the latter would be ruined, but after all the spirits have allowed nobody to be hurt or an article of furniture broken.

There is one peculiarity about Mrs. F. as a medium. She is perfectly willing that any fair-minded, well disposed person, should institute any reasonable test with her or the spirits communicating through her, in regard to the reality of this Theory. She has been an independent medium only about a year, and considers herself but a pupil in this new school of Philosophy. She is an anxious investigator, and will lend all the aid she can to others who really want to know the truth.

It was proposed to introduce some tests, such as rapping the ages of several present. It was successful in every case but one. I informed Mrs. FISH that I had witnessed just enough of these manifestations to satisfy me that the mediums could not produce the sounds, but beyond that all was yet mystery. At the conclusion of this remark loud knockings were heard near me, and Mrs. FISH said some spirit wanted to communicate with me by Alphabet. This was a mode of communication I had never witnessed. The signal for the Alphabet is always five raps, and Mrs. FISH or any one can call the letters, and a single rap will denote the letter wanted. The Alphabet was called and the following sentence spelled out.

MY DEAR SON—THE TIME HAS COME WHEN YOU MAY HAVE SUFFICIENT EVIDENCE OF THE TRUTH OF THESE SPIRITUAL MANIFESTATIONS

I then asked who was conversing with me? The Alphabet was again called and the following answer spelled out:

"YOUR MOTHER."

To satisfy me that this was from my mother, I proposed to have the spirit or the *intelligence* which seemed to be conversing with me, tell where my mother died. The names of several places were written, and when the pencil passed over "Cleveland," a rap was heard. My mother came here on a visit in the spring of '37, and died the same year. No one present *but myself* knew this fact, cer-

tainly the *medium* did not. [QUERY: Did I mentally dictate that answer, and if so, how did the Rappers get hold of it?]

We understand that Mrs. FISH, who has come here under the most pressing invitations, will remain here a few days, and will receive small parties of visitors at 3 P. M., and half past 7 P. M. We hope this matter will now be thoroughly tested, and the truth, whatever it may be, shall be impartially reported.

[From the Providence Mirror.]

COLLECTIONS OF HUMBUGS.

EDITOR OF MIRROR—A friend has handed me the following list of curiosities which he suggests be immediately gathered for the new Museum, believing that if the present is *the age of humbug* they cannot be otherwise than valuable. In every place where C. Chauncey Burr has lectured, many of them will be readily recognized by every person who has heard him.

C. Chauncey Burr's brother's *big toe*.

A *knee-pan* discovered by a distinguished professor of the Buffalo University.

One of those *lead balls* discovered by a certain portly Ex-Alderman of Rochester. By these balls the mysterious noises are produced.

That "*Five Hundred Dollars*" offered by Burr to "two men of genius," to wit: Clement Webster, of the Providence Post, and Henry D. Birron, of Auburn, for the sight of a medium whom he could not detect. This is not the "*Five Hundred*" offered to a clergyman of Providence.

A "*curiously wrought bedstead*," in Hydesville, which makes all of the mysterious knockings in the country.

That "*machinery*" under the floor, discovered by "that good old soul," Grimes, when in Auburn. Grimes was certain, because he was told so by the medium while she was psychologized by him.

The *man* down cellar, with a club, discovered by the *handsome and talented* editor of the McGrawville Express.

The same *story* told twice alike by C. Chauncey Burr and "*moy brother*."

The *castanets* concealed under the folds of the dress, discovered and duly announced by a New York editor.

The dear and loved distinguished literary *friend* of Burr, made a maniac by the rappings, which first induced him to commence an assault upon the "rappers."

Some of the *money* lost and sacrificed by Burr upon the altar of duty, when he commenced his lectures and in the publication of his book.

One of the ankle joints discovered by an Atheist, in Rochester, who believed "Christianity to be the greatest blessing ever bestowed upon the world."

This same friend has promised me "more of the same sort." When I get another list, Mr. Editor, you shall have it for publication. If you cannot appreciate *this*, many of your readers can.

Rochester, May 3, 1851.

Insects are found in slate, and flies and ants in amber.

WHO BROKE THE LAMPS!

In a city not a thousand miles from this, an advertisement appeared not long ago, offering a reward of ten dollars to any person who would give information to the Mayor who were the rowdies that broke three of the town lamps on the previous night.

It happened that the Mayor was a hardware merchant, and early the next morning, after the appearance of the offer of this reward by the Lamp Committee, of which the Mayor was ex-officio chairman, a carpenter, who was in the habit of dealing with the Mayor, walked into the store and inquired for the owner. The clerk was very officious to wait upon the customer—said his master had not yet come down—had been very much broke of his rest lately, in consequence of so many mischievous persons in town.—“Why, sir, they have actually been breaking the lamps just here in West street.”

“O, yes,” says the carpenter, “I saw the reward offered, and I thought I would come and tell the Mayor who did the mischief.”

“Can you indeed? Well, I will step up and tell him; he will be delighted to hear you name the rascals.”

“I doubt that; but I’ll see.”

“Says he will be down directly—as soon as he can finish his breakfast.”

As soon as he entered, he commenced denouncing the lamp-breaking rascals and inquiring of the carpenter if he had any idea they could be discovered.

He told him he thought he might give him informat on that would put him on track of the villains, for he was sure there must be more than one of them—no doubt very great rascals, too—about the worst in town. “But perhaps it won’t be best to let any body but your worship know who I suspect, until we find whether we can catch them or not, and so I will go into your private office, if you please.”

When safe from all intrusive listeners, the Mayor requested him to state his reasons why he suspected any particular person.

“Why,” said he, “about three o’clock in the morning, I was turning around the corner of Cross into Water street, when I heard the smash of a lamp, as though a brick had been hove against it.”

“Did you see any one?” inquired the Mayor eagerly.

“I did not.”

“Well, then go; I see we shan’t be able to find out the rascals.”

“Perhaps not, but we will try. When I heard the smash, I heard a hearty laugh and a voice say, ‘I’ll bet a dollar, Joe, you can’t do that!’ No quicker said, than smash went another lamp, and then another ‘ha! ha!’ and a voice says, ‘You’ve lost, old fellow. Now, Jim, it’s your turn, old horse.’ I’m sure he didn’t say ‘mare,’ your worship. Within a minute away went the third. By that time I had got to old Sally White’s door, where I stood till the three passed me.”

“But now the lights were out—you could not see who they were?”

“No—but I knew the laugh right well.”

“Is it possible? But the third one did not laugh, you say, so you could not tell who he was?”

“No, your worship, I did not say so, though I perceive you think so. Well, he did not.”

“Ah, very well. And who do you think the fellows were that you did hear laugh?”

“Why, the first was Mr. L—, and the one he called Jo was Mr. R—.”

“Oh, that is quite impossible. They are two of our most respectable citizens, besides, they are members of the Lamp Committee, who have offered the reward. Oh, it is quite impossible.”

“Not at all your worship. I am very sure for I saw them when I ran up West street; I was then standing in the shade of Sally White’s door-way. I am quite certain, and I should not be surprised if the third was a still more respectable citizen!”

“Is it possible? Out on a spree I suppose. Who could the third one be—you did not hear him laugh, you say?”

“No—but I saw him plainer than either of the others. Shall I name him?”

“Stop, stop, for pity sake, stop! not a word more. Have you told any one?”

“Not a soul. I thought it best to tell the Mayor first, and take his advice.”

“You have acted very judiciously. You shall have the reward most freely. I will pay it out of my own pocket. Come here this evening, about nine o’clock, Tom and Jo shall be present to hear your story, and help you drink the health of the Lamp Committee, in a bottle of my very best old wine. But for the love of mercy, never mention to any living soul that the Mayor of the city of —, and two of the Lamp Committee, were the rowdies who broke the lamps, and then offered a reward of ten dollars for the discovery of the rascals.”—*Newark Eagle*.

NEW WAY OF DETERMINING THE PHILOSOPHY OF SPIRIT RAPPINGS.—It will be recollected that during the recent discussion between Messrs. Tiffany and Burr, on Spirit Rapping, Mr. Burr intimated in quite strong terms, that Mrs. Fish, of Rochester notoriety in spiritual communications, was a woman of notoriously bad character. Yesterday, Mrs. Fish arrived in the city, and commenced a suit for slander against Mr. Burr, laying her damages at *ten thousand dollars*.

Deputy Sheriff Wiggins went to serve the process, and meeting Mr. Burr on the steps of his hotel, accosted him thus:

“Well, Mr. Burr, how do you get along?”

“Oh, first rate,” says Burr, and eyeing the official quite closely, continued,—“Your countenance appears familiar to me, but I cannot tell exactly where to locate you.”

“Oh,” says Wiggins, “I have come down to inform you of a new way to determine the philosophy of the spirit rappings.”

“Ah! indeed!” says Burr. “Walk in and be seated.”

Says Wiggins, (handing him a copy of the summons,) “I am in a hurry now, but you will get something of an idea of the new theory by reading that paper; and you in due time I will see again.”

It is strongly suspected that Burr is

still reading and studying the paper, and that he will soon have another subject upon which to lecture at a shilling a head at least.

The committee so long demanded by the Burrs to test this matter, will likely consist of about twelve men sworn to do their duty.—*Cleveland Plaindealer*.

DR. STOY'S CURE FOR HYDROPHOBIA.—Take of Chick Weed or *Rother Huchnerdarm* (German,) which has been dried in the shade, one handful, put it in a new earthen pot, and add one quart of Strong Beer—cover it well and put it over a slow fire until it is boiled down to one pint—strain it through a clean linen cloth, and add two drachms of the best Venetian Theriac, stir it well till it is dissolved. Of this mixture, warm, give to a strong man a pint, to be taken in the morning, fasting—to a weaker person in proportion. Should any signs of Hydrophobia appear, this dose should be repeated two or three successive mornings—and if the symptoms increase, the medicine must be given in larger quantities. For three or four hours after taking it, the patient should drink no cold water. The medicine is never to be given when the fit is on, or when actual signs of madness are visible. Should the patient vomit, the medicine is to be given in small quantities, and continued until a cure is effected; caution in diet is necessary; taking light food, and in moderation. Where a wound is inflicted, it must be washed clean with the above mixture several times a day until it is completely healed.—*Lan Express*.

Another Cure.—Take a quantity of Oyster Shells, and burn them into lime; pulverize the lime until it becomes an impalpable powder; take three table spoonfuls of this powder and beat them up with three eggs; fry this in a common pan with sweet oil, and let the patient eat the cake when properly baked, in the morning fasting, taking care to take no other food, nor the least liquid for six hours after the dose has been taken. Repeat this dose for three mornings successively. This remedy has been used among the French Canadians of this Province, for many years; it is prescribed by the Priests frequently, and no instance of its failing is known, unless in patients where the fits had made their appearance before the exhibition of the medium, *Car Courant*.—*Canada paper*.

A swarm of bees contains from 10,000 to 20,000 in a natural state, and from 30,000 to 40,000 in a hive.

Sponges are believed to consist of excitable flesh, full of small mouths, by which they absorb and eject water.

The sloth does not advance above one hundred yards in a day. It is two days in ascending and descending a tree.

Most mountains present their precipitous faces to the sea and their slopes to the land.

A feeling of sadness is wont to take possession of us alike in spring and autumn. But in spring it is the melancholy of hope, in autumn it is the melancholy of resignation.

BIBLICAL CHRONOLOGY.—Professor Mitchell has stated that there is “an evidence of probability” that *man* has dwelt on this earth for thin six thousand years and that he has, at the same time, borne testimony to the correctness of the account of the creation, *written*, as he pleases to say, by Moses. This, I suppose, will be very acceptable to those who hope that the authority of the learned Professor will be enough to set aside the arguments to the contrary which have been advanced by the most eminent men of Europe. But, gentlemen, permit me to assure your readers that there is ample evidence at hand, that man existed on earth thousands of years anterior to the time fixed by Professor Mitchell; and remarkably enough, that gentleman has himself furnished us with an evidence in opposition to his own statement. He says he has studied the Hindoo astronomy with great attention, and that he has found it contained computations of the eclipses even so far as 3,101 years before Christ. I ask, now, every intelligent man, and every one who has cultivated the study of the history of the human race, if it is reasonable to suppose that in the short time of one thousand and forty-nine years, infant man should have been able to undertake such computations?

Moreover, the historical records of the Hindoos—the inscriptions on the monuments of Egypt, confirming the genealogies of Manetho—and the very chronology of the Pentateuch—according to the Septuagint version, which is deemed of the highest authority by many of the most eminent theologians of Europe—refute the opinion of Professor Mitchell in regard to the age of mankind—an opinion at variance, too, with the analogy and whole history of man.

This learned gentleman, whose former lectures I have read with admiration, speaks of the Deluge as universal—though he must know that science denies the possibility of its having extended to all parts of the globe. But this, I suppose, will recommend him to the favor of some of your readers, as an evidence of his strong *faith* in the correctness of the Hebrew traditions. He speaks also of the account given in Genesis, of the Creation, as written by Moses. This, however, is at variance with the opinion of the most accomplished orientalists of Germany. The truth is, that there does not exist the least evidence that Moses knew or could know anything of the creation, beyond the conjectures, which prior to his time had been put forth on this subject.

G. C. H.

Washington, Dec. 5, 1850.

There are in the world three kinds of things—the valuable, the non-valuable, and the invaluable; and it is a long time before we decide in our minds which of them we have been endeavoring to obtain.

Benevolence is daily more and more generally acknowledged as the true rule of conduct. The maxim, “Live and let live,” will soon be superseded by a still nobler principle of action, “Live and help to live.”

ODD FANCIES.—Henry III. of France, could not remain alone in a chamber where there was a cat.

The Marshal d'Albret found himself indisposed at any repast at which was served up a sucking pig or a calf's head.

The sight of fish gave Erasmus a fever.

Scaliger trembled all over, when he beheld water cresses.

The Chancellor Bacon fainted every time he saw an eclipse of the moon.

Boyle fell into convulsions on hearing the noise of water falling from a spout.

Lamonte la Vayer could not endure the sound of any instrument, but experienced great pleasure at hearing the growl of thunder.

Saint Foix reports that an Englishman experienced the most cruel pains whenever he read the 53d chapter of Isaiah.

A Spaniard fell into a swoon, whenever he heard the Latin word *lana* (wood) uttered.

The Chancellor Cambaceres could not look at a spider.

Napoleon himself was annoyed by the slightest prick of a pin, and evinced an invincible repugnance to medicine.

INSANITY.—A NEW THEORY.—A pamphlet has recently been published containing the annual report of the Bloomingdale Lunatic Asylum, in which it is attempted to be shown that persons with hair and eyes of a peculiar color, are more liable to insanity than others. The tables given in the report referred to, certainly exhibit some very remarkable facts. From one of these tables it appears that of the 119 inmates of the Asylum, 4 have sandy hair; 1 red; 12 light brown; 30 brown; 37 dark brown; 14 very dark brown; and 21 black. This would seem to indicate that those having dark hair are far more liable to insanity than others.

The pamphlet in question also shows the same remarkable fact in reference to the color of the eye. Of the 119 confined, 33 have blue eyes; 41 grey; 16 hazle; 27 chesnut; and 2 black. Of the females among this number, grey is the most frequent, but of the males, blue.

SINGULAR REVELATIONS!—An enlarged and improved edition of the “History and Explanation of the Mysterious Noises,” and communication with Spirits in the Nineteenth Century, of more than ninety closely printed pages, being the most full and correct history of the matter yet published. By E. W. Capron and H. D. Baron, Auburn, N. Y. This work can be obtained by the hundred or single copies, at this office, and of the authors. Single copies, 25 cents. A liberal discount to those who purchase by the dozen or hundred. Orders from a distance, post paid, and containing remittances for one or more copies, will be promptly attended to. Boston, Oct. 1, 1850.

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