

TELEGRAPH

-THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM.

VOL. 11—NO. 45.

NEW YORK, SATURDAY, MARCH 11, 1854.

WHOLE NO. 97.

COURTNEY'S REVIEW OF SWEDENBORG

Next, as to the "Interior Sense of the Word." Most true is it, that the correspondence of the Scriptures are founded in nature. And we can recognize, therefore, in the utmost sympathy with our brother Courtney. "Is not the veritable, honest, really simple stuff more directly correspondential than the more wordy, sheep, whether surrounded, written, or printed?" Is not the real *true* itself, phoned by the rivers of water, more immediately correspondential than the *derivation* of a written text in a book? And so it is in a certain sense true, that "the Bible is a transcript of nature." It would be better, however, to say that it is a transcript of the Divine Mind, for although the realities of the spiritual world are as much according to law as any thing in the material universe, and are in as much nature, yet when the Divinity itself, first in the celestial heavens, then in the spiritual world, and then in the world of material nature, becomes *unfolded*, that which is written in a book, according to the law of illumination by correspondences, becomes rather a transcript of the Divine Mind, than of mere nature. It may be said, however, that no nature itself is "a transcript of the spiritual world, as the Bible, or that which is written in accordance with these correspondences is a transcript of nature." But we reply, if the writing is corresponded to by the Divine Mind, who thus makes use of nature to *express* his own thoughts, since the Bible, at that point of which is the real Word, is rather a transcript of the veritable thinking mind of the Deity, than of mere nature. Now this is what we contend for, that a veritable personal God, as personal as the Lord Jesus Christ, had the dictation of the word, and merely made use of nature to express by correspondences. But here we join issue with Mr. Courtney. Courtney says, "It is not true that the material sense of the Bible is any more coherent and harmonious, and has any more special reference to the salvation of men, and we say more specially provided for than the political, agricultural or natural history of any other section or country besides the Jews and Canaan. The events of the American Revolution were as specially provided for, as coherent and harmonious, and of as much spiritual significance, as the events of the wisdom of the Israelites." To which we reply, this is partly true and partly false. Like all other attempts of the natural mind to unravel the peculiar sacredness of the Scriptures, it is composed of the narrow sophistry. It is not true that the material sense of the Bible is any more coherent and harmonious than the history of the great world in general. For the thread of the Divine Providence runs through the whole of it, and it is all pregnant with a connected, systematic, intricate meaning. So is each part of it—the Crystal Palace an intricate Solomon's Temple—a modern steamer as much as Noah's ark. Neither is the history of these sacred things any more specially provided for; that is, if we take the word special in the sense of law merely. For surely we are not going to contend, in those days that the Scriptures, or any part of Christianity, came to exist without law. There is, then, no speciality in this respect. But although law and justice

Not again, as to the *meaning and language of the interior sense*. Although it is true that in historical events, as they occur, and in things of modern device and architecture, there is the same kind and nature of interior sense that there was in the Scripture history and objects, yet in the book of Scripture there is a *different interior sense* from that which exists in other books. To be sure, even in all books there is to obtain spiritual sense which does not appear in the letter; there is what may be called the *spiritual memory* of the thing, a deep and significant meaning, pointing further than the book itself does to events and conditions existing in the world's history. But in the Bible there is a connected, systematic meaning in the very words and events, as they refer to other words and events, before and after, of so precise and coherent a nature as to make a connected, well-told story, the same word meaning the same thing, and very different from its literal sense, wherever it occurs from Genesis to Revelation. For instance, the account of the Creation, the flood, the history of Cain and Abel, which are well known to be mere correspondences, relations, having a spiritual sense. Indeed, it is not well known that this was the ancient method of writing. Does not Mr. Courtney know that whole books were written in this manner? Now could not God, the personal Divine Man, cause a book to be written on the same principle, by the appropriate medium, so to overcome the selfishness of the writers that they themselves should not even know of the deep meaning of the thing written? Let any man of common sense, who knows what a writing the Apocalypse is, or even some single chapters of the Old Testament, say if - Uncle Tom's Cabin or the History of the United States - has any *other* key to such an interior sense. Mr. Courtney knows better himself; he knows the ancient correspondence of thing of writing. And why, then, can he not see the Bible be a book different from all other books (except these ancient writings, whose style was the same), both as to

Still, our modern philosophers, our good brother Court-
ney, have the right of it with regard to good and evil. Evil
is not a lower degree of good, but the exact opposite of good.
It is not "essentially" evil, or "antipodal," as Courtney repre-
sents Sørensen to say. Sørensen but now here says so.
His un-iron teaching is, that therein *but one* life, or esse,
reverses, which flows into all forms; but that the life gets
perverted and *turned into opposites*—into *evil* opposites, by
being received into man's perverted, and inverted organism.
Thus, that while there is no essential evil, yet there is absolute
evil, and positive evil, and *naïve* evil. We frequently see these
terms very loosely. Sørensen, I suspect, is not far from
right here. Evil does become absolute and positive, and if
evil operates makes entire, then it is entire, but I should
say that it would because it is at most external, and unimposed
on all there is good. And I believe if all leads to good, though
not directly. Evil frequently becomes positive, and is, in fact,
triumphant at times over good. Good and evil, in fact, become
positive and negative by turns. Sometimes one conquers, and
sometimes the other, but in the end, I believe, that good alone
will prevail. At any rate, while they last, one is not a lower
degree of the other, but the exact opposite of the other. If this
was not he admitted at first, then it may be seen clearly by
contemplating truth. Truth, we know, is but the *reversal*
of good. And as truth in good formed, so falsity is evil
formed. We can not see, intellectually, either good or evil
alone, because good alone does not exist; it always exists in
truth, which is its form. So, also, of evil, it always exists
in the form of its own falsity. When good is brought out,
so that it can be intellectually perceived, then it is called truth
when evil is brought out, so that it can be intellectually per-
ceived, then it is called falsity. Now, then, let us ask if falsity
is a lower degree of truth. I say, I assert what is abso-
lutely false—the exact opposite of the truth in the case.

Boston, Mass. Feb. 1.

THE CONCLUSION

Now, I propose in this article to demonstrate, not by faith

We will now pursue the cherubim through this book, and first notice it in the distribution of the Israelitish camp. There were the tribes distributed in astronomical order, each having its appropriate astronomical attribute, or its particular constellation. Eben-Ezer and Kirke, as well as some other tribes, were so that this camp was four square, these representing the Zodiac in parallelism with the four royal tribes at the four corners, thus: Ephraim with his Bull and star Jothabam, Judah with his Lion and star Regulus, Dan with his Eagle and star Altair, and Simeon with his Man and star

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LOGAN'S SPEECH.

Through Mr. W. Stanley Fleming, 12th January, 1864.

I am permitted by the Great Spirit to have the happy privilege of giving grounds of the red men, who have passed away, that I might visit you tonight of your eternal lives, and bring the calumet of peace, that its fragrant smoke ascend as an offering of peace and good-will to all on this earthly sphere, where I dwell in the form. I was the chief of a great and mighty tribe. My voice was heard in the council as the language of wisdom from the Great Spirit. I was the first and foremost of the pale faces. None ever entered the lodge of the *Legiya* and was driven away naked or hungry. But can the *Legiya* and the *Legiya* recover? He kneed like the proud men of this the forest, turn his own sword, and he would be mighty men, dwelling in peace with his white brothers. But they came upon him, the mighty one was despoiled of his weapons, and the trunk laid standing alone, as though the first from heaven had descended upon it, leaving a scarred and decked. Then it was that *Logia* dug up the hatchet—called the warriors of his wife around him, determined on revenge for all his wrongs, and in executing that revenge, he passed from earth to the sphere chosen for his people. His purposes on earth were good in their intent. The *Legiya*

Continued, Feb. 28, 2004

He became his intended spouse, it having a while since been disclosed. Then it was that Logan dug up the bones—disclosed the warriors of his wife's name—who, determined on vengeance for all his wrongs, and in asserting that vengeance to be passed from earth to the sphere chosen for his people, had purposed on earth to give good to their intent. The Great Spirit knew his mind, and he has progressed farther in the spheres than some of those who, with better advantages than he possessed, have yet attained. Such is the goodness of the Great Spirit to his creatures.

Dot the message which I now bring in you is one of peace and love. All warring passions pass away when you have left the form. Where is the form, who in his tribe was mightier than Logan; who in the lodge was more than *good* as the *good* of the law? When on the war-path his sight never failed, the trail was marked and with undeviating sureness he

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the possession of a lad traveling East, and some others miles distant—where it was seen and recovered. I obtained these facts of Mr. Johnson, at Hadesville, this place, who is a member to the drummer.

Mr. H. also related the following in his own experience. He had learned a sister, whose child, a namesake of his, was being nurtured in a neighborhood in which Mr. H. was a stranger. This sister had been frequently related to him in sleep, but once, appearing so angelic and lovely, he asked her if it was possible that it was really he? She brought her face close to his, when he could distinctly see two small moles which he knew were her cheek to possess, but which were invisible at a little distance. *He then told him that little John would die in about three months, when he would be buried in this place, and that he would be buried in the same place under his vision, just as the facts proved at the time predicted.*

The scene had all been prefigured perfectly in his night vision. Mr. H. is a substantial citizen, not particularly interested in Spiritualism, ancient or modern.

A Mrs. KNIGHT, of this town, had told a thimble, and could not recollect when or where she last saw or used it. Some days after, she dreamed that she had dropped it from her work table was certain lay now that she had forgotten it. By her direction it was accordingly found at that place.

My wife, a few days since, *first found* the fact that the borders to her bonnet were left at the milliner's, eight miles distant, which neither she nor my daughter, who was with her, noticed at the time. I have solved

The following communication, received from a Republican

revealed mysteries and glories that immeasurably transcend the phenomena of external development. There the most beautiful poetry and philosophy are begotten. There germinate and evolve those "burning and shining lights" that gleam about the pathway of humanity toward that glory hereafter to be revealed. Franklin, Falcon, and Morse were

LAURENCE, O., Apr. 6, 1954

It may well be an interesting item of intelligence to your readers as to the progress of Spiritualism in the northern part of our State. In Schuylkill I visited our friends in the place to consecrate the Universalist church to the cause of spiritual progression. It is a neat edifice, and well fitted to overflowing during the day and evening. A number of female mediums assisted in the speaking exercises, being controlled by spiritual influences. A happy result will, no doubt, follow from the consecration of this temple to the cause of freedom and humanity. The other organs of the household assembled will act favorably upon the future progress of the

STENOGRAPH, N. Y., Jan. 25, 1930.

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SENATE AT WASH. CAPITAL.—It may be recalled by those who attended the Tuesday evening Conference at Webster's Hall, some two or three weeks ago, that a spirit prevailing through the members of a young life society, that his voice should be heard in the Capitol on the next day. We have since learned that on the day following that evening, a meeting was actually summoned, and again in a committee room to meet, members of Congress who had assembled to deliberate on a petition submitted by their constituents. We question, this, fact as a coincidence, without

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laid by variations in volume, and will compensate for any irregularities in the way in which the material is presented. The reader's attention is particularly drawn to those material below, all of which may be found in the Office of State Archives and Records Administration, all of which may be found in the Office of State Archives and Records Administration. The reader will perceive that it is not only the material presented, but also the manner in which it is presented, that is of primary importance.

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H. Mass. (page 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837,

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