

ALVERSON (4)

LECTURES

BY THE

CLAIRVOYANT

LABAN ALVERSON.

PART I.—NO. I.

EDITED BY E. H. SANFORD.

ANN ARBOR, MICH.:

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CONTENTS.

PREFACE.	Page 3.
KEY TO MAGNETISM.	" 5.

Part I.

CHAP.	PAGE.
1. Of the Great First Cause.	9
2. Of the formation of the Sun and Planetary Systems.	9
3. Of the formation of the Vegetable and Animal Kingdoms.	10
4. How and when God breathed into man the Breath of Life.	11
5. The History of Man from the Garden of Eden to the Deluge.	13
6. How and why the Deluge was brought upon the world—The building of Babel and the confounding of the language.	15
7. History of Man from Babel to the Destruction of Sodom.	17
8. Of the History of Abraham.	18
9. " " " Lot and the Destruction of Babylon.	19
10. " " " Jacob and Joseph.	21
11. " " " the Children of Israel.	25
12. Of the passage of the Children of Israel over the river Jordan and the wars of Joshua.	12
13. Of the arrival of the Israelites in the land of Canaan—The first settlement of America.	31
14. Of the nations of this country.	33
APPENDIX.	36

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LECTURES

BY THE

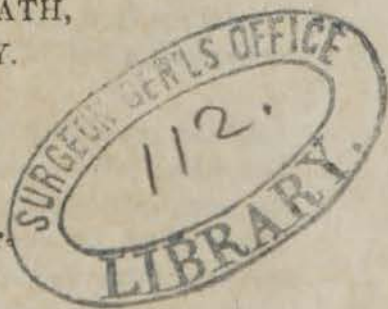
CLAIRVOYANT,

LABAN ALVERSON:

EMBRACING A

KEY TO MAGNETISM; AN EXPOSITION
OF THE THEORY OF THE UNIVERSE; THE
FORMATION OF THE SUN AND PLANETARY
SYSTEMS, MINERAL, VEGETABLE AND ANIMAL
KINGDOMS; A BRIEF HISTORY OF MAN FROM HIS
EARLIEST EXISTENCE TO THE PRESENT TIME, EMBODY-
ING THE MOST INTERESTING PORTIONS OF HUMAN HISTORY;
ACCOUNT OF THE MANNER IN WHICH, AND BY WHOM, AMERICA
WAS FIRST SETTLED, BOTH BEFORE AND AFTER THE DELUGE;
THE LOST TRIBES OF ISRAEL: AN EXPOSITION OF NATU-
RAL LAWS; A TREATISE ON HEALTH AND DIETETICS;
THE PROPER THEORY OF GOVERNMENT; THE
PROSPECT OF OUR OWN COUNTRY; THE
PHILOSOPHY OF LIFE AND DEATH,
AND MAN'S FUTURE DESTINY.

E. H. SANFORD, Editor.



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1847.

LECTURES

BY

THE REV. FREDERICK DENNIS

OF THE UNIVERSITY OF CAMBRIDGE

THE LECTURES WERE DELIVERED AT THE UNIVERSITY OF CAMBRIDGE
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PREFACE.

IT IS TRUE that the following lectures are either fiction, or reality : if the former is true, the public will be deceived nearly equally with the editor and publishers ;—if the revelations (?) possess *no more* reality than the mass of exciting *novels* which have flooded and injured the public by finding their way by hundreds, into every periodical and news room in our cities and villages ; thence to, and exciting the passions of the multitudes, who seek them with earnestness ;—we shall feel that we have inflicted a deeper wound upon society and committed a greater wrong than time could eradicate ;—but if they are as they may appear to be, unreal *in point of fact*, from the moral tone they breathe, they can have no other than a benign influence upon the public mind and help to correct and restrain some of the revolting and dangerous of public and secret wrongs that are gnawing upon the vitals of society and prostrating the finer and happier feelings of humanity. If therefore, the Revelations should possess no more real truth, and have no other than the influence of a mere moral tale, and be the means of awakening but few to reflect upon the magnitude of their wrongs, so far as to know that “sin cannot go unpunished,” we would feel partially justified for sending a “moral fiction” into the world.

But if, on a perusal of the lectures in their order, there is nothing found more deep, penetrating, searching, convincing, and more *eminently useful* than would be found in a mere novel, our high anticipations will not be realized, and the paramount design of the publication will be frustrated.

The lectures are expressed in plain and simple language, without reference to its nice and critical construction, and we prefer, as we are instructed by the Clairvoyant when in a magnetic or positive state, to retain the form and simplicity of expression. Where we have made mistakes in writing out the manuscript, he has informed and corrected us, without any suggestion or having the copy present—thus correcting errors that would have escaped our notice, and showing in this, as in many other instances, the superiority of his perceptions.

Besides, in connexion with the appendix to these lectures, the stubborn facts there given, and the expositions which the lectures themselves must evince to the attentive reader, would rather show more *reality* than fiction.

If therefore, on a candid examination, the truth of the principles should appear plain and intelligible, their beauty, importance, Moral and

your finger upon a hot iron and the pain would immediately pass along the nerves of sensation to the brain; the will passing down the nerves of motion, causes you immediately to remove your finger. These nerves of sensation connect with the brain from all parts of the system. Pain can be removed from any part of the system by it.—Where there is pain, there is a lack of electricity. This can be supplied and the pain will be removed.

In speaking of some of the benefits of magnetism, I should necessarily speak of the incalculable good which must result from Independent Clairvoyance, or clear sightedness. And in order that this subject may appear plain to your understandings, I will explain its principles and show you why a person magnetized can have the vision which I now have. There is a sort of sympathetic magnetism. Where this exists in subjects, they are only partly magnetized; the mind will follow that of the operator, and go no further. This is *sympathetic* clairvoyance. Many suppose that the mind must stop here; but who but an Almighty power shall say, Thus far and no further. My mind goes beyond this, and also the mind of Mr. Davis, who, perhaps is now the best subject in the world. His brain never has been tampered with to gratify the idle curiosities of men. This is why he can see better than I can, but I shall say nothing except of that which I can see clearly.

This nervous electricity is called into action by the operation of the will, and assists the mind in performing its various functions; it accompanies the mind in every flight of the imagination, and assists in conveying the mind to different parts of the world. This is the negative or coarser mind—the mind that man possessed before God breathed into him or through his senses the breath of life. This coarser mind or electricity, dies with the body, but man has an immaterial or positive mind which never dies, and is the breath that God breathed into man when he became a “living soul.” Now Independent Clairvoyance is when the mind is not controlled by the operator. The negative mind or electricity of which we have spoken is mostly extracted. It leaves the positive mind, which is at liberty to explore the regions of unlimited space. This is a pleasant state to be in. The positive mind will always exist, because it is an integral part of the great First Cause. This mind is constitutionally handed down from one generation to another,—it is immaterial and endlessly progressive after it is entirely divested of the negative mind and the body returns to the dust of the earth.

Thirdly—By whom were the principles known and practiced.

Having shown you the principles of magnetism, and its benefits, I now proceed to show that human magnetism has always existed and that it has been practised from Adam down to the present time. Cain was a magnetizer, but he used it for a bad purpose. Abel practiced it, but he was a good man and used it for better purposes. Different individuals practiced it down to Noah. Noah was in an independent state of magnetism when he prophesied the Flood; his vision was

perfect and he could see future events. It was known by few until the days of the prophets. Daniel was in a positive state when he interpreted Belshazzar's dream, and told him he was weighed in the balance and found wanting. The false prophets and magicians, spoken of in the scriptures, were not in an independent state; neither indeed could they be, because their desires were evil. Joseph was in a positive state when he prophesied and interpreted dreams. So were many others from Joseph to the days of the Apostles. Paul was in a positive state when in his vision he was caught up to the third heaven; he had a clear view of the immaterial mind which he speaks of in a wakeful or natural state, when he says, "*It is sown in corruption, but it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.*" Where he says it is sown in corruption, he means it is sown in the negative mind which is corruption. Here he has direct reference to the positive or immaterial mind having connexion with the negative mind in this world.

As we trace down, we find that Orrin Mesmer was a magnetizer; and though he was somewhat acquainted with the principles, and might have done much good with them, he did not—he pretended to refer the principles to some miraculous agency connected with himself, and therefore practised deception upon the people. The principles should never be called Mesmerism: it is human magnetism. The course which Mesmer pursued, and also the course which many at the present day pursue, have caused many to disbelieve. The principles should never be used for mere worldly gain. They are designed for good—and are of heavenly origin, and calculated to bring a glorious reform about in the world.

CLAIRVOYANT LECTURES.

LECTURE I.

THE DEITY or First Great Cause, has existed without beginning of days and without ending.

Before the earth was formed there existed one unbounded immensity of space. This was the residence of the Great First Cause, whose wisdom is unbounded, whose love is unbounded, and whose power is unbounded—unbounded in love because His nature is love—unbounded in wisdom because His nature is wisdom, love, and power. Immensity of space is unbounded; hence, His power and wisdom have created the sun, and other suns besides ours, and other planetary systems which revolve around their sun. All of these planetary systems are supported by positive and negative electricity.

Positive electricity is an attractive power, which keeps each planet from striking or going off beyond its proper limits from the sun.

The negative electricity has a repulsive influence. Were it not for the positive electricity, which keeps each planet in its place, the negative electricity would drive them off on a tangent, and with an immense velocity, going at the rate of 500,000,000 of miles in a minute, they would be dashed against other worlds and destroy the whole planetary systems.

Each sun, therefore, by its positive and negative power, keeps all its planetary systems in motion, each acting in harmony with the Great First Cause.

LECTURE II.

Having spoken of the Great First Cause, whose attributes are Love, Wisdom and Power, I shall now proceed to give you an account of the formation of the sun and planetary systems.

The Great First Cause had power to speak all things into existence in a moment; but it was his nature and wisdom to bring it about by progression. Hence we see the formation of the sun was the commencement of the work of progression. The sun, around which the planetary systems revolve, is an immense body of heat, 300,000 times hotter than melted ore. This is composed of electricity and heat—both positive and negative. The sun was more millions of years in forming than can be enumerated.

In the progression of time, by the power of negative electricity, there were large bodies struck off in a tangent or straight line, with the almost incredible velocity of 500,000,000 of miles in a minute.

These planets are supported in their places, or kept from striking off by positive electricity. Were it not for this positive electricity, which keeps them from continuing with that velocity, they would come in contact with, and destroy the whole planetary systems. Thus we see a beautiful system working within itself, and proving the existence of the Great First Cause.

It will be useless to enumerate here the planets that are being discovered, which, with a knowledge of the laws regulating and controlling these worlds, as well as our own, should at once put at rest all our fears of their destruction, and satisfy us that it is impossible for any planet to strike either this earth or the sun.

Having shown thus far the formation of the sun and planets, I will go on to show the formation of the earth which we inhabit. Millions on millions of years rolled round in forming this globe—past and future time being present with the Great First Cause. Thus, the earth was long progressing from a floating mass of fire. By the power of the sun upon this fire, which was continually attracting the finer particles of electricity, in the process of time there began to be particles of coarse sand. Thus you see in the works of progression, that the earth continued on till we had land, and by the power of electricity, this earth began to be one uneven mass of sand and rocks.

The works of progression still continued on, dividing the earth, and forming coarser minerals and land.

The coarser minerals were first formed; such as stone, then iron ore, and continuing on, forming bituminous coal, lead, zinc, copper, silver, gold, &c.

In the process of time, I discover that water began to accumulate on the earth. This was many million years dividing off, till at length we have waters and dry land. These waters have continued to progress, and were formerly thicker and more like the Dead Sea, which I shall dwell upon hereafter.

Having thus hastily given you a brief history of the world, I shall leave this subject for your consideration until Monday evening.

LECTURE III.

I now proceed, according to previous engagements, to show the formation of the vegetable and animal kingdoms, up to the time that God breathed into man the breath of life, when he became a living soul.

Having briefly shown you the formation of the earth—that it was a progressive work, I now remark that when the waters were divided from the earth, and daylight and darkness appeared, vegetation was formed, both male and female, from the earth, by the power of elec-

tricity, each bearing seed after their own kind; and the seed again returning to the earth, vegetation again started from this. Thus you see this is a progressive work.

A million of years rolled around before there was any thing in the shape of animal life. Now from the vegetation we discover a dark slimy substance emanating, similar to substances seen at the present day. On touching it with a finger, I discover it will quiver or shake. This is a connecting link between animal life and vegetation.

One grade above this we see a small insect which we discover has animal life. As we ascend above this in the scale of animal life, we discover various kinds of insects and animals moving about with more animated life. Their minds do not enlarge. Still we see the work of progression going on. We also discover animal life in the waters, where we see a small insect, but the natural eye cannot see it move. As we continue to ascend in the scale of being, we discover various insects which live in shells, and various other animals move in the waters of the great deep, until we arrive at the whale, which Job refers to when he says,—

“He maketh the deep to boil like a pot: He maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary. Upon earth there is not his like, who is made without fear.”

In tracing the progress of these animals, we have found the connecting link between animals which live on land and those which live in water. These are called amphibious animals—they would not live without access to both land and water.

I will now continue the history of animals which live on land. As we ascend, we discover a species of the Monkey resembling the Sloth, slow in motion, which never improves in intellectual faculties. And ascending still farther, we find another species, more active, which we call at the present day, Ourang Outang. Their minds are susceptible of a small improvement. Three millions of years have now passed since vegetation was first formed.

The fourth day, according to Moses, or 4,000,000 of years from the time vegetation was first formed, the species is formed which we call man. But man, like the beasts of the field, is not yet susceptible of moral improvement. I shall now leave this subject, and my next lecture will commence with Adam, when God breathed into him the breath of life.

LECTURE IV.

I now proceed, in the fourth lecture, to show how God breathed into man the breath of life, when he became a living soul.

The Book of Moses informs us that God rested on the seventh Day from all his labors. This does not imply rest, because God does not need rest, but it implies that God ceased from his work of progression in the animal kingdom.

There are now one million of years from the time God created man till he breathed into him the "breath of life," during which time man lived and multiplied like beasts, and did not progress in knowledge and refinement. After this God breathed into Adam the breath of life and "man became a living soul."

This breath of life which God breathed into him was not animal life, but it was an integral part of the Great First Cause. This body, with the common mind, shall return unto dust; but the breath of life which is the soul, shall return unto God who gave it. Thus we see man became a living soul, and had the power given him to expand his moral and intellectual faculties. At this time there was a deep sleep brought upon him, which was something similar to what is termed a trance at the present time, and the nervous electricity or common mind left him. He remained in this state about four days.

After he was brought back to his natural state, he saw a female beside him, which he discovered to be his wife. A rib was not literally taken from his side, as many suppose at the present time; but he supposed from the impression made upon his mind that it was literally the case. Hence he respected her, and took her to himself for a wife. An impression was wrought upon Eve at the same time, which made her know that Adam was to be her husband.

There were other inhabitants in different parts that became "living souls" about the same time. Before man became a living soul, the human species had no more regard for each other than the brute creation.

Now that they were made susceptible of moral improvement, they were placed in a pleasant garden, surrounded by the beasts of the field.

As all the works of nature were governed by laws, it was necessary that man should have a law by which to be governed.

If he had not been governed by a law, he would not have been susceptible of improvement. Hence the command was given that they should not partake of all the fruit of the garden. There was a certain fruit they were forbidden to eat. This fruit was no better than the rest: it was merely given to them for a law by which they were to be governed. The law given them was, "the day thou eatest thereof thou shalt surely die."

This death did not mean a literal death of the body, nor soul. It was a mere death to their present ease and happiness. Had it been a literal death, they would have died. Had it been a spiritual death, the breath of God which was breathed into them would have died, thus destroying an integral part of Deity himself. Thus you see his laws cannot be transgressed without punishment. By this their minds were opened, and they saw they had broken the divine commands, and that they were about to suffer the penalty.

They were driven from this state of happiness, and were obliged to get a living by the sweat of the brow.

LECTURE V.

I now proceed with my fifth lecture according to engagement, to trace man down from the time he was driven from the Garden of Eden to the time of the Deluge, having previously shown that mankind were not susceptible of moral and intellectual improvement before they broke the law by which they were to be governed. The intention of this law was not that they should not literally eat the fruit of a tree, but it was a commandment given for their good; and when they were driven from this garden or place of happiness, they were compelled to get their living by the sweat of the brow.

They were unacquainted with any art or science of cultivating the earth, or of manufacturing utensils. Hence the manner in which they began to cultivate the earth was hard, and their facilities, limited.

By seeing different fruits, which ripened and fell to the ground, and seeing them spring up and vegetate by the process which I have shown in a previous lecture, Adam saw that it was necessary that fruit and grain should be cultivated for his subsistence. Hence he went to work with sharp stones in cultivating the soil. But he soon became tired of this slow process, and began to invent tools. Here we discover the first invention of utensils for cultivating the soil.

You will here permit me to digress and mention, what I have previously hinted, that there were other inhabitants at this time in different parts of the country. Moses gives us no account of any others than Adam and Eve; neither does he deny the existence of any others.—There were other inhabitants that received the breath of life and became living souls. These also had commandments given them which they broke, and with Adam, were driven from their (then) present state of ease.

In speaking of man, Moses selected Adam more particularly in order that the commandments might be handed down in the most condensed form possible to future generations. Hence the account does not destroy the validity of Moses' history of the world. You see that after a while Cain was born a living soul. He partook more of the nature of his parents; and hence as he advanced in years, he indulged more of the natural inclinations of his parents to do evil: His brother Abel being born after this, was more meek and humble; his parents had, on taking the second thought, become more righteous, and were trying to regain their former state of happiness. This was caused by reflecting upon their former state and comparing it with the present. Thus you see why Abel was thus meek and innocent.

At this time men began to follow different employments. Some were cultivating the soil, and some were attending herds. We discover, in the process of time, that God required an offering from the children of men. This offering was to be the best of their flocks, and made with a willing mind, or they could not receive a blessing for making the offering.

This offering was the type of an offering which the Great First Cause was to make, in the process of time, and was designed to prove to the

world that there was to be a spiritual body raised in the likeness of the Great Positive Mind. This subject I shall dwell upon in a future lecture.

Thus we discover that in making the offerings, Cain made his offering not willingly, being possessed of a tyrannical mind; hence in making his offering he did not receive the blessing. Abel being meek and of a willing mind, he made the offering of the best of his flocks and received the blessing. This blessing was an enlargement of the positive mind, which was visibly seen on his countenance. Cain being angry at this, rushed upon his brother and slew him. Here we see the first murder that was committed since man became a living soul. When Cain came to reflect upon what he had done, his mind troubled him—the voice which he heard, saying unto him, Cain, where is thy brother Abel? was not the literal voice of the Great First Cause—it was an impression made upon his mind, speaking in language which could not be misunderstood. He tried to excuse himself by saying he did not know where his brother was. But the guilt preyed upon his mind like a canker—there was no peace to his mind, and it had such an impression upon his mind, that it was easily seen upon his countenance in language which could not be misunderstood that he was guilty. This is the mark which Moses' history informs us was put upon him—a mark which every murderer carries upon his countenance. It is plain to be seen upon the countenance of any that are guilty of crime. There was no place for Cain here—the innocent blood of his brother Abel often appeared to him in his dreams—it was the spirit of Abel on a mission to punish and reform Cain.

Cain supposed that every one that saw him would kill him to be revenged. As he could not enjoy any peace here, he left the country; he started—he knew not where he was going: he went east to the land of Nod, as the Bible informs us. He found a settlement here and married his wife—there were other inhabitants at the time the breath of life was breathed into man, as I have previously stated—and here was one of the settlements. Cain immediately went to cultivating the soil—his knowledge of agriculture was very limited. He was still troubled on account of the murder of Abel—it still preyed upon his mind and wore upon his constitution, till at last he died being only about 500 years old—it shortened his life about 200 years from the effect it had upon his constitution. Here is another evidence that sin *cannot* go unpunished.

The descendants of Cain partook of the nature of his mind, rendering them overbearing, ignorant and degraded.

On continuing the history of the human family down, we see that they practised all kinds of evil: they became very immoral and had no regular laws by which to be governed. We see that they were very inactive; consequently there was no force to their physical constitutions. Their thoughts and imaginations were evil continually; they were not improving in the moral faculties; were given up to drunkenness and licentiousness—all save Noah and his family.

All *flesh* had become corrupted by amalgamation of man and beast. Hence it was necessary to destroy both man and beast from the earth,

save what went into the ark, (of which I shall speak hereafter,) or the work of progression could never have went on.

Moses' account of its repenting God that he had made man, in a literal point of view, is not so. Repentance implies sorrow for an act done—God is never sorry. This should have read, God saw it was necessary to destroy both man and beast, on account of the sins of man. Hence follows the flood, of which I shall speak in my next lecture.

LECTURE VI.

Having stated, in my previous lecture, that it became necessary to destroy man and beast from the face of the earth because they had become corrupted and sinful, I shall now proceed to show the manner in which they were destroyed. Here we discover that all the human family were destroyed but the righteous. Noah and his family, including his children who were married, and their families, the only righteous ones that then existed upon the face of the earth, were saved.

Noah had often warned the human family that there was a storm gathering—that they would be destroyed unless they repented; but they regarded not his counsel and were finally destroyed in the flood.

I shall here explain a mystery which Moses did not fully unfold in his history of the flood. Moses was a good man, and so far as he understood, he was correct. His knowledge did not extend over the whole earth at this time; he did not know the number of the different kinds of beasts that inhabited other parts of the earth. There were many different kinds of animals destroyed of which he does not speak. It would be impossible to get two of each kind into the Ark that then existed on the earth. An impression was made upon the mind of Noah that he should build an ark, that he and his posterity might escape the Deluge which was about coming upon the world. There were existing previous to the Deluge, about one hundred million beasts and human beings; and Noah, his family, a few fowls of the air, and beasts of the field of each kind, so far as Moses knew, were saved. The beasts and fowls which entered the ark were tamed and had not been corrupted.

Now comes the Deluge, of which Noah had long an impression.—Various opinions exist in regard to the manner in which the flood came upon the world. Some suppose that it actually rained in torrents for forty days and forty nights, and some suppose that a comet passed over the earth and attracted the waters; others are of opinion that the poles of the earth changed; but neither of these theories are correct. I will now simply explain it so that you will all understand it by way of comparison. You may take a pail of water and pass it with such rapidity over your head, that the water will not move in the pail. You may stop this pail when it is bottom side up, and the water will immediately rush out. It was so with the earth, which was stopped in its motion around the sun, as incredible as it may appear to some. The waters immedi-

ately rushed forth, and rapidly covered the face of the earth, destroying man, beast, the fowls of the air, and many of the large animals that lived in the water, sweeping the forests and burying large trees in the earth.

When the motion of the earth was again started, the waters immediately rushed back to their former places. The rush of the waters to and fro upon the earth is what caused so many hills, valleys, mountains, and so many different sources of streams, as I shall show in some future lecture.

Further evidence that I have told you correct, may be found in the fossil remains of large animals buried deep in the earth. These animals existed before the flood, and we have no history of their existence since that time. These bones will never become decomposed till they are exposed to the air. There is an electricity which attaches itself to them and prevents their decay while they are covered in the earth. Large forests, as I have hinted, were swept down by the flood and covered in the earth, and by the process of heat caused by the electricity contained in the trees when they were buried, they have become so far decomposed as to produce coal.

We shall now proceed with the history of Noah, his posterity, and also the animals which were saved with him. Immediately after the flood, we see Noah, his family and the beasts again upon the earth, and the fowls in the air.

Oh! how sad a change! Would it not be well for the children of men to take warning and improve the moral faculties and prevent their sudden destruction!

We see the posterity of Noah fast increasing. They were commanded to multiply, and replenish the earth; and passing over many events that would be interesting had I time to trace them out, we see the posterity of Noah multiplying and again following different pursuits—some trading, some hunting; forming different settlements.

Among the mighty hunters, we see Nimrod, spoken of by Moses. He had become a great hunter, and also a very wicked man—he had become so profane and wicked that his conscience told him in language that could not be misunderstood that he justly incurred the displeasure of the Almighty. Hence he formed a plan to build an ark in which to escape in the event of another flood. He had often tried to invent an ark, of which Moses does not speak—but he finally invented a plan of building a Tower. Hence there was a tax laid upon the inhabitants for making bricks. These bricks were made in a different manner from those of the present day. They commenced a great building, covering two acres of ground, and were making great progress, when we see another interposition of Divine Providence. Here we see their language confounded, and they were in confusion and consternation. They abandoned the project and passed into different parts of the earth, forming different nations and different languages.

I will now pass to the close of this lecture by a brief remark on the animals which left the ark. From them sprung the different animals which inhabit the earth at the present day. Climate, amalgamation, &c. are the causes of the different species which exist at the present time.

LECTURE VII.

I shall continue on with the history of man from the time the language was confounded down to the destruction of Sodom.

When the language was confounded, you recollect I said all was consternation and amazement. No two could understand each other except families. They necessarily separated and went into different parts of the earth; some went East—some went West—some went North and others went South. At this time they were all of one blood and of rather a swarthy or copper complexion.

Going in different climates from warm to cold and from extreme heat to extreme cold, reason will show us at once, would entirely change the blood and complexion. At once therefore, we discover why there are different nations, different languages and people of different blood.

I will now turn to the family which went Northward forming different settlements, multiplying and replenishing the earth. But you will perceive that in passing along with my lecture, I must necessarily leave many things interesting which I have not time to dwell upon. In tracing this company which went north, we soon discover that they pass along Bhering's straits into North America. They crossed upon a narrow neck of ice. These straits have since been widened by the current of water. Before the flood they were connected by land. Now we see the Western Continent settled for the first time after the flood.

Many centuries have passed away since this was settled after the Deluge. We see this company still passing on, forming larger settlements, building cities and forts, the remains of many of which, are plain to be seen at the present day.

We see these settlements often at war with each other, the stronger overpowering the weaker, one driving the other farther away until we find South America settled.

These companies built Forts as they passed along; and as they were driven from these by their enemies, these forts were enlarged and strengthened. At last these in turn were overpowered and taken by three of the lost tribes of Israel, which I shall dwell upon more particularly in a future lecture.

Permit me to turn your attention back to the tower of Babel, and trace down the history of other individuals: We see some going south following various pursuits,—some hunting,—some cultivating the soil,—some working in metals,—and others building vessels with which to navigate the water.

I cannot follow each family down separately—time will not permit. I design to follow Abraham and Lot, with whose histories the human family are especially concerned. We see Abraham and Lot, about seven centuries after the Deluge, traveling with their flocks together until they come to a large plain. Here they formed a settlement and lived until their servants got contending about their herds. Here we

see, notwithstanding all the wrongs they had been punished for, they were yet inclined to do evil, contending, fighting and stealing, till at last Abraham proposes to Lot that they separate; that there was room enough without living in contention. Abraham was more peaceable than Lot, he having more positive mind, as he partook more of the nature of Noah than any of his descendants. We follow Lot along till at last he is settled in a city.

Here we see that the inhabitants had given themselves up to all manner of wickedness. It became necessary to destroy them; and here we see again that the wicked cannot escape punishment; the time had arrived for the destruction of the city; Lot was warned to escape by two good men whom he supposed were angels. These men were the descendants of Abraham and had the power of prophecy. Lot warned his wife and family to escape with him; they would not go, but his wife started. She, disbelieving, stopped to return, and here we discover she died. She was in a certain state of atmosphere which petrified her. She did not literally become a pillar of salt. There she remained for a long time.

Here we see that many Infidels are made on this point of scripture, believing it impossible for not only Lot's wife to turn into a pillar of salt, but for fire and brimstone to rain down from heaven; but let us for a moment look at this subject. Here we see large quantities of brimstone and sulphur; many dealt in the article; and the springs were very sulphurous. You see it was in the extreme heat of summer. We see this took fire by the rays of heat from the sun, as the city was filled with combustible matter, and almost instantly we see the city was in flames. This took place about 12 o'clock, about the 15th day of the 5th month, answering to July. This was the 10th Century from the time of the flood. The city presented the appearance of fire and brimstone raining down from heaven, as seen by Lot on the hill.

Turning your attention to the promise given to Abraham, we see that in him and in his seed should all the nations and kindreds of the earth be blessed. These promises have stood, which I shall show in a future lecture. Though all the powers of wicked men combined should try to overthrow them, they are promises on which we may rely. I have only to state, in this lecture, that the history of Sodom was written by Lot on a piece of goat skin and afterwards handed down to Moses.

LECTURE VIII.

I shall now proceed with the history of Abraham, the human family being more particularly interested in his history; because it was to him and to his seed that the promise was given, and through them that all the nations of the earth should be blessed.

It strongly appears to many incredulous persons that a man at Abra-

ham's advanced age, should be blessed with children. But when we consider the physical constitution of man at that day and age of the world, that they lived at an advanced age—some five, some six, some eight, and others near ten hundred years of age, it is not to be wondered that Abraham should be favored with children when he was one or two hundred years old. Man's life has been shortened by breaking physical and moral laws, as I shall show in some future lecture. But there are here, many things which I must necessarily pass over for want of time and hasten on to the birth of Isaac and show another fulfilment of prophecy. Here we discover the peculiar state of mind Abraham was in when he thought he was required to offer up Isaac as an offering to God. Moses supposes that it was a voice from God which Abraham heard when he was impressed with the idea of offering up Isaac as an offering. Abraham accordingly took Isaac and started with him to a mountain. When he arrived at the mountain, Isaac did not know Abraham's intention of offering him up as a burnt offering. After the wood was all prepared and everything was ready, Isaac asked his father what the offering was. Abraham still laboring under the same impression, told him that God would prepare an offering. Here you see he bound Isaac, and as he raised his knife to slay him, Abraham's attention was arrested by a noise in the bushes near by; and here the impression that Isaac was to be offered left him. Abraham then discovered a large ram that was entangled in a thicket of bushes so that he could not get away, and Abraham offered him instead of Isaac.

Now Abraham was laboring under a high state of nervous excitability, and in his dream, his mind being seemingly diseased, he got the impression that God required him to offer up his own son a sacrifice. But God did not require this sacrifice to be made, as Abraham and Moses supposed. But as Abraham had his mind thus excited with the impression resulting from what I have just stated, and his profound reverence for God and an unbounded faith in His dealings with men, it was no providence in procuring Isaac for an offering: but it was a providence in Abraham's taking Isaac to the mountain where the ram was entangled; for if Abraham's attention had not been arrested by the noise, Isaac would have been killed.

LECTURE IX.

Here permit me to turn your attention for a few moments to the history of Lot. We have seen that he was saved from the destruction of Sodom on account of his righteousness. His posterity was all cut off save his two daughters. It was necessary to have his seed preserved; and here we see his two daughters got him drunk on wine. At the present enlightened age of the world, this would be, as it would appear, very unjustifiable and wrong; but when we come to consider the dark age in

which they lived, it does not appear so inconsistent and immoral as it would seem at the present day. I shall now leave the history of Lot for the present, following the history of man down to Babylon, passing over many things which would be interesting, had I time to relate them.

We see the most of the human family had forgotten to place that dependence on the Great First Cause which was essential to their prosperity and happiness. We see them wandering into sins of all kinds, following out the inclinations of their own evil propensities, committing depredations upon, stealing and robbing from, and imbuing their hands in the blood of, each other. Many cities were built; the builders of which, were often overcome by more powerful tribes. One tribe succeeded by a more powerful tribe, were driven from their habitations without any humanity, again seeking a home in some distant country.

Tracing them along in their cruelties, and following a history marked with blood and crime, we see them finally building the city of Babylon, a description of which I will now give.

This city was overthrown several times, and a great many of the inhabitants were murdered and taken into bondage worse than death itself. We at length see the city built, surrounded by a wall of stone. These walls have the appearance of being one solid stone, but they were small stones cemented together.

Now we see the city surrounded by a solid wall of stone, which crosses a large stream that waters the city. The bottom of the stream is a solid rock. There are three pillars built from the bottom of this to the top of the water (where the wall crosses the stream,) by which the wall is supported. This wall surrounds several acres. Here is where the Jews were brought when in Babylonish captivity; and here they remained 400 years; both male and female had to labor early and late—were obliged to carry heavy burdens, sometimes falling under fatigue and heavy loads. They sometimes were taken, stripped and whipped very cruelly; some were whipped to death; some perished with hunger after they had worn themselves out with work.

Here we have another prophecy of Moses fulfilled: When it was morning they longed for night; when it was night they longed for morning; they longed for death when they could not die—these scenes of cruelty were long practised upon them.

Here I will give a description of the hanging gardens which they were compelled to build: Stone walls were built up several feet above the top of the main wall. These were so arranged that they could be covered with dirt. The Jews who were brought here were compelled to carry materials for the gardens. The King had many wives, and he ordered these gardens built to please them. They were one hundred years in building the gardens; many kinds of fruit were raised in them, making it a beautiful resort; the scenery around was pleasant to behold, having a view of the distant hills and plains that surrounded the walls, and also the stream that run through the city. This scenery would almost render the city a paradise below, were it not for the miseries that were practised upon the people, and other sins that were com-

mitted. Had the Babylonians known their God and obeyed his commandments, here they could have enjoyed happiness beyond expression, but they were destined to fall on account of their sins. The king indulged in luxuries, was often intoxicated with wine, and for want of physical exercise or industry, he was afflicted with the gout—his whole system had become diseased—his brain was consequently impaired and his mind had become shattered. This was the condition he was in when he dreamed he was “weighed in the scales and found wanting.” He often had the *Delirium Tremens*; and the city could not stand amidst all the scenes of cruelty and misery. Hence the destruction, the manner of which, I will now relate—and is it to be wondered that they were destroyed? The walls could not be broken, nor scaled; the gates could not be broken, scaled nor opened; and how were they to be taken? Here let us look a moment at the situation of the stream which run through the city. After passing through the city, it runs to the south; and in about two miles of the city, it nearly comes together, running around a strip of land, and bearing some resemblance to the crook and form of an ox bow. The besiegers dug a trench across this strip, and altered the course of the river, leaving it dry under the arch which was over the river, so that the army could pass through in the dead of the night when many of the inhabitants were drunken and most of them asleep, and took them by surprise; and here I must leave this subject until some future lecture.

LECTURE X.

I shall now proceed with the history of Abraham, with which the human family are so deeply interested. The promise that was given to him I have already mentioned, and have shown how Isaac was preserved.

I shall now pass over many things of interest and profit and come immediately to the birth of Jacob and Esau, who were the sons of Isaac. Jacob and Esau are spoken of as the heads of two nations where it is said, “Esau have I hated, and Jacob have I loved.” This prophecy, as I have just hinted, was in a national point of view. Tracing the history of Esau and Jacob we see Esau selling his birth-right, just as we see many at the present day, to satisfy their evil propensities. Here we see the manner in which Jacob got the blessing instead of Esau. Now I must necessarily leave the history of Esau and trace that of Jacob. We see Jacob traveling east of Canaan—night overtakes him, and he lays in the open field. Whilst the dews of heaven were falling upon him, he had a vision. In this vision the promise again appeared to him, that in him and his seed should all the nations of the earth be blessed, and that his seed should be multiplied as the sands upon the sea shore. In tracing this history down, we see this promise was fulfilled. I must now pass over the history of his marriage, which any one can learn by

reference to Moses' history. I must pass along till after the birth of his ten children. Many of them practised bad habits; they were given to lying, stealing and contention among themselves and others. Joseph was more mild and meek—he was kind and affectionate to his parents, to his brothers and to all around him. He was so kind and affectionate to his parents that they placed much confidence in him. His father loved him with all the attachment and affection of a tender parent; and his brethren envied and hated him. Being young he was necessarily under his father's eye. He was often sent with errands, while his older brethren were in the field taking care of herds. Now Joseph was possessed with the spirit of prophecy on account of his having so much more of the positive mind than the rest. You see the manner in which he related his dream to his brethren when he dreamed they were in the field binding sheaves; their sheaves made obeisance to his, and when he told his brethren of this dream they envied him and laid plans to take his life.

And when he dreamed the sun, moon and eleven stars made obeisance to him, they envied him the more. They supposed that he was aspiring to be their ruler, and they laid plans to destroy him; and they fell upon him and beat him with clubs. They supposed they had killed him, and they threw him in a ditch. They then killed a kid and tore and blooded his coat and sent one of their number with the coat to his father to excuse themselves, adding sin to transgressions. While one of them was gone with the coat the rest left him in the ditch. One of the number returning again, saw signs of returning life, and called the rest to know what should be done with him. By this time he had so far recovered that he was able to stand up. While they were devising means to make way with him, they saw a company of Egyptians who had been out on a trading expedition and were returning. They sold Joseph to this company, and he was carried into Egypt.

Here let me turn your attention to Jacob. He mourned and could not be comforted. On Joseph he relied for support in old age, because Joseph was so kind to him, but still his confidence was unshaken in the promises. Here I shall dwell more particularly upon this subject, because Joseph was a type of the promised Messiah which was to come.

Now I must follow Joseph into Egypt: After a while we see him cast into prison, of which Moses has spoken. But he received much ill treatment not mentioned by Moses. At one time he was cast into a loathesome cell. He was condemned to remain here for life: no rays of light penetrated his cell; and he had no friend to administer to his wants.—He remained in this dark and dismal cell for nearly one year, when he was removed. In all this, he did not complain; his confidence was unshaken in God—he believed that he would yet see his father and his brethren.

The manner in which he was delivered from the prison, I will now tell. Moses spoke of two individuals being cast into prison about this time. These men had dreams, and Joseph interpreted the dreams in prison: one was to be liberated in three days, and the other was to be executed. This did literally take place—one was liberated and the other was executed.

Passing now to the history of Pharaoh the King, who ruled the Egyptians at this time, we see that he too had a dream.

"And it came to pass, at the end of two full years, that Pharaoh dreamed; and, behold, he stood by the river. And, behold, there came up out of the river seven well favored kine, and fat-fleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed, and stood by the other kine, upon the brink of the river. And the ill-favored and lean-fleshed kine did eat up the well-favored and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears, and blasted with the east wind, sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream."—GENESIS, xli: 1-7.

This dream troubled him much. He sent for all the magicians throughout all the land of Egypt, to interpret his dream. This they could not do. These magicians were false prophets; they pretended to do miracles and deceived many people; they practised the art of leg-erdemain, and made many things appear real which was nothing but their own deceptions and the works of their own hands.

Here you see that Pharaoh was still troubled. His mind was like the troubled waters that cast up mire and dirt because of his wickedness.—He finally sent for Joseph to interpret his dream. Joseph interpreted it by telling that there was to be seven years of plenty and seven years of famine. On account of this we see Joseph gains favor with Pharaoh and is immediately liberated from prison, when at length we see him ruler over all the household of Pharaoh and the land of Egypt. He does not once abuse the power that is given him; still retains that peaceful mind, looking forward to the day when he would see his father, and all his brethren, whom he yet loves,—another type of our saviour, showing that he loved his brethren who supposed they had destroyed him; still providing for their wants and giving them time to come unto him.

Here we see Joseph laying up provisions during the seven years of plenty throughout Egypt, preparing for the seven years of famine, till at length we see a famine raging throughout all the different countries, with a plenty in Egypt, the provision that Joseph had made.

Here we see, had it not been for the preservation of Joseph, all the nations of the earth would again have been cut off. Here again we see a beautiful type of our saviour. Joseph's brethren supposed that they had slain him, but he lived to be their saviour. The Jews supposed that they had slain the Saviour, but he still lived, and will continue to live until all the nations of the earth are freed from sin.

At length we see Joseph's brethren coming to him to buy provisions. He knew them but did not let himself be known unto them; he accuses them of being spies; and we see them bowing down to him, pleading their innocence, fulfilling his dream respecting the sheaves of wheat.—See with what earnestness he inquires for his father, the old man. We see his brethren tormented on account of their sins—proving that sin

cannot go unpunished, till at last Joseph retains one of their number and sends the rest back to Canaan laden with provisions.

Now turning your attention to Jacob for a moment, we see that when they return with the provisions the old man mourns the loss of Joseph and another beloved son. He tells them it will bring his grey hairs with sorrow to the grave. We see them again compelled to return for provisions, and they go into the presence of Joseph, who does not yet make himself known unto them. He loads them down with provisions, orders the money to be put in each of their sacks, and places a silver cup in the sack of the younger brother; and while they are journeying towards Canaan, Joseph sends a messenger after them with orders to search their sacks, commencing with the oldest and searching down to the youngest, and also with orders to bring the person back in whose possession the silver cup should be found. When the silver cup was found with the youngest, they were about to take him back, and here we see the brothers of Joseph are again troubled on account of their past transgressions, and supposed it a punishment sent upon them for the murder of their brother. With sorrowful hearts they all returned to Joseph. Here we have a solemn season: they all bow before Joseph and plead their innocence, still feeling guilty for their past offences. They refer him to their father; they told that they had had a brother Joseph who was dead; they said unto him that if their youngest brother were retained, their father could not survive the shock which it would produce upon his mind. What a solemn time they had! Even Joseph could not refrain from weeping.—He went into a room by himself and wept aloud. They were all in tears, when Joseph ordered all out of the room but his brothers. He now lets himself be known to his brethren; and here again is a solemn event in their history: they embrace each other with all the tender feelings of an affectionate family. They began to make excuses to him.—He tells them to weep not; they meant it for evil, but God designed it for good.

Now here permit me again to return to the promised Messiah, this being a type of him. He was a brother to the Jews. They supposed they had murdered him, but he is yet providing for their wants, spiritually—and he will not let himself be known to them all, until the last one is brought in—he will yet be their deliverer, as I shall show in some future lecture. So Joseph did not let himself be known unto his brethren until they were all gathered around him—thus showing that sin cannot go unpunished, and that God overrules in the counsels of his own wisdom. Here Joseph lets his brethren be known unto Pharaoh, who immediately invites Joseph to send for all the family of Jacob that they may dwell in the land of Egypt.

In passing along, we see them all arrived in Egypt, being seventy in number, and again we have an affecting scene, the meeting of Joseph and his father. Joseph's father receives him with fond embraces; he says, "can this be Joseph whom I supposed was dead?" Joseph says, "My father, my father! let us not again be separated."

In passing along we see that Jacob dies and was buried by Joseph with

his fathers in the land of Canaan. But I must pass over this pleasant, though affecting scene, to a further history of the nation.

We see them multiplying in the land of Egypt, not intermarrying with the Egyptians. But at last a decree had gone forth, that every male child should be destroyed; many were thrown into the river. About this time Moses was born, of whom, also, I shall speak in a special manner; for in him is another type of our saviour. This type represents the decree given out by Herod, in order to destroy our saviour; but he was preserved to be the Deliverer of the world, of mankind; whilst Moses was saved to be the deliverer of the Israelites.

The mother of Moses placed him in a tight basket made out of a sort of willow which would not sink in the water, and left him where he was found by Pharaoh's daughter. When she went to find a nurse to take care of the child, she found his own mother! How affecting to have her own son restored to her arms! But notwithstanding this nation continued to multiply till they became so numerous that they were about to be delivered from bondage, the Egyptians still continued to oppress them and place heavy burdens upon them which they could not bear. At length they were compelled to gather up their straw and make bricks, when we see Moses pleading with Pharaoh to let them go out of the land. Now Pharaoh was a wicked king, and it seems that the time had about arrived for the Egyptians to be destroyed on account of their wickedness; it seems also that Pharaoh was raised up for the very purpose of destroying the Egyptian nation, on account of their wicked indulgences; showing that nations, through the dispensations of Providence are liable to be swept from the earth. We see Pharaoh often promising to let the Israelites go, and as often refuses, till we see the plague sent upon the nation: the first born throughout all the land of Egypt are destroyed in one night, but the Israelites were saved. The sprinkling of the doorposts of the Israelites with blood which Moses speaks of, is a figurative representation of our Saviour that was to be crucified. This blood, therefore, was not literally sprinkled upon the door posts.

LECTURE XI.

I shall still continue the history of the Children of Israel on their journey from the land of Egypt to the land of Canaan.

When Israel went into the land of Egypt there were but seventy persons young and old. After remaining a long time in bondage, as I have shown you, they started from the land of Egypt, being a large company, and number over twelve hundred thousand, young and old; but Moses mentioned 600,000 men on foot.

Moses being the leader, they follow his direction and left the land of Egypt. From the time Joseph was sold to Egypt till the time they left was 500 years.

On leaving this country, they borrowed all the gold they could, from the Egyptian women. This was done in order to destroy the Egyptian nation as we shall presently see. They were a short way on their journey to the land of Canaan, when we see Pharaoh, with a large army, pursuing them to bring them back again into bondage, after he had once let them go. We follow them on their journey only a short way, when we see them complaining and murmuring. They were soon in a suffering condition for want of provision. Moses gives an account of manna being rained down from heaven for them. This manna was something similar to honey dews which we have at the present day, but it was in a much greater abundance.

They continued along until we see them in a land where there is an abundance of quails, with which they are supplied, but still we see them continually murmuring and complaining.

The pillar of fire by night and the cloud of smoke by day, by which they were guided, was not literal. The pillar of fire was a figurative representation of the Savior, the promised Messiah. The cloud of smoke was a figurative representation that they were to be delivered from the Egyptians.

In passing still further we find them at length complaining for water. I will here mention the Rock, which Moses smote when the water gushed forth. This rock was a large slate stone, from which a spring runs at the present day. Moses broke off a piece of this rock and found an abundance of water, for their supply. As they pass along we see they are again complaining. At length they arrive at the Red Sea. Here they have the Red Sea in front, with hills on either side, and in their rear the Egyptian army, so that it was impossible for them to retreat. And here it would appear that they were to be taken. But Moses' confidence was great; and as he viewed the Red Sea, he saw the waters were receding. This was near the shore—a distance of about two miles. The tide passing back, Moses and his company passed through, and he supposed that he caused the waters to recede. They arrived safe through on the opposite side; Pharaoh and his company followed in the rear. There were many stones and rocks here; and in their passage, the wheels to the chariots belonging to Pharaoh's army were broken, and the army was consequently delayed; and when the tide returned with a strong wind, they could not make their escape, and the waters rushed back upon them very suddenly and overwhelmed them in a watery grave. Here Moses looked back and saw them driven to the shore, and destroyed, and the company were greatly rejoiced at being again delivered from the Egyptians.

In passing along with the company, we see Moses leaving them and going to the Mountain to write the Law which was handed down by them to succeeding generations. Here in this Mountain Moses had a Trance; and in his trance the Law was plain to his mind; and after coming out of this trance he wrote the Law in hieroglyphics, with his finger, on a parchment of goat skin, which he had prepared.

Returning to the company, with the Law or Commandments under

his arm, he found that the children of Israel had made golden images and were gone to worship them. Here we see Moses was angry and sinned, by destroying the commandments.

He finally returns to the mountain and has another vision, which was not as perfect as the first, and after writing the commandments, he returned to the company.

These commandments were kept, and he proceeded with the company. In following them along, they were often afflicted on account of their sins. Many died with various diseases, until we find them among the fiery serpents spoken of by Moses. These fiery serpents were stings of conscience, of which many died. The brazen serpent, upon which they looked and were healed is a figurative representation of our Savior. All who look upon him and believe are saved from these stings of conscience. Still pursuing them along, we see them lost in a wilderness of sin and unbelief, till at last Moses dies. He had become so imperfect and took so much praise upon himself, he was not permitted to pass into the promised land. This account is handed down as though it had been written by Moses, but it was written by Joshua.

In passing along, we see the company arrive at the river Jordan.

LECTURE XII.

In this Lecture I shall continue the history of the children of Israel across the river Jordan to the land of Canaan. And here permit me to digress from the main subject, to mention that I am placed in rather critical and delicate circumstances. These lectures are to be published to the world. There is yet much opposition to the principles of Clairvoyance, especially by many professed followers of our Savior. They ignorantly fear that it will overthrow their particular creeds. Many things, which I have mentioned, and will mention hereafter, that have not been handed down by Moses, as history, they will deny. Many dark and mysterious passages which have been translated, I shall make plain, adding the reasons for my conclusions. Those dark and mysterious passages have made many infidels in our world, but the time is fast approaching when all men shall see alike. Mr. Davis, of New York, will be the means of assisting in bringing this great reform about. He is engaged in the same cause in which I am now engaged, in bringing about a great reformation in the world. And although we are many miles separated in our natural state, and have never had any communication with each other, when we are both speaking upon the same part, our statements, (except in reckoning dates,) will in no wise come in collision with each other.

I will now turn your attention to the children of Israel at the river Jordan where I left them last evening. Moses' history informs us

that the waters were divided and set back. The manner in which they crossed is plain to my vision. The bible history informs us that the Israelites remained here three days before they could cross the river. This was a longer period according to the mode of reckoning time at the present day. The period of time which they remained here was three years, during which time they cultivated the soil to some extent. They often had views of the inhabitants on the other side of the river. Before crossing over, they built a monument of stone; some of the history by Moses was left in the monument. During the period they were here, they were applying means by which to cross the stream. During the first two years of which time, the water continued high and filled the river to the top of the banks. This high water or flood drove all the wild beasts from this portion of the country. This year they sowed an abundance of rice,—the next year they had an abundant harvest. The third year they had a very dry season, and the waters fell uncommonly low. The bottom of the river was rocky—a ledge of rocks lay in the bottom of the river and extended across the stream. While the children were remaining here, the waters fell very suddenly and passed through a fissure in the ledge of rocks, leaving the top of the rocks dry. It was on this rock, they crossed the river; and here on these rocks they built a monument in memory of their passage over the stream, which run under the rock.

When the river again arose, it swept the monument away, which is not to be seen at the present time. After the children had passed over, they raised a monument in memory of the Twelve Tribes of Israel. This monument was raised in a round or circular form, about 10 feet high: and on the top of this monument there were 12 hewn stones raised in equal distance from each other. On each stone was engraved the head of each tribe; and under each one was engraved the name of the one represented by the engraving. While remaining here for about two years from the time they crossed the river, for the purpose of erecting the monument and engraving the heads and names on the stones, they raised some corn and some rice on which they lived, and many of the children died with various diseases. During this time the nations were preparing to defend themselves against the Israelites, and the Israelites were also preparing themselves for war—they were making machines, with which to beat down the walls of the enemies; and after being prepared with several battering machines, and also with engines which they could use in throwing heavy stones with great effect, we see them continuing their march until they arrive at the walls of Jericho. These walls surround a large city. After surrounding this wall, all communication with the inhabitants of Jericho, was cut off. I can here only mention the giants that were seen by the spies that were sent out. They were a race of people that lived in the land of Canaan—they were very ferocious and lived mostly upon animal flesh. The inhabitants had prepared themselves with seven years' provision. When the

children of Israel had surrounded the walls, they commenced the siege which lasted seven years.

I will here explain the reason why it is that it was termed seven days, and also why the bible speaks of the children of Israel being only three days at the river Jordan. Those who wrote the account, had characters by which they expressed numbers. The translators did not fully understand the number of these characters. Some of these characters expressed days; others denoted months and others indicated years, and this is where the error originates. They also had characters denoting centuries, and these were often translated days. A million of years is also translated a day in Moses' history of the world. I hope you will not consider me visionary for giving you this explanation, for it appears plain to my vision; IT MUST BE FOUND TO AGREE WITH GEOLOGY.

After continuing this siege for about seven years, wearing out several battering machines and building new ones, the walls at last fell before the powerful machines. The bible informs us the walls fell down the seventh day, by sounding the ram's horns and by shouting. This is a mistake in the translation. These walls could not have fallen by the sounding of these horns, or by these shouts, nor was it done by an earthquake. If it had been translated right, it would read, the walls were battered to the ground and fell.

About 100,000, young and old, male and female, fell into the hands of Joshua and his soldiers; and a cruel scene immediately after this took place; no age, no sex, nor condition was saved from the sword of the Israelites. None were saved but Rahab, the harlot, her father and household. This young woman was beautiful and attracted the attention of Joshua. Every beast, and every domestic animal which they took, was immediately put to death and the entire city was destroyed. Many suppose it was a command from God to inflict all these cruelties. It does not so appear to me.

We see the Israelites are still a cruel and barbarous nation, notwithstanding their escape from the land of Egypt—they were ready to inflict all the cruelties upon those who happened to fall into their power that they had inflicted upon themselves in the land of Egypt.

In continuing their history along, we find them during one entire century engaged in war; in this war they are generally successful; the males were trained to war very young; and often the females are engaged in deadly conflicts. They lived during this period on the spoils which they took from their enemies. We often see them with their engines, with their swords and their clubs in hand, rush into and engage in deadly combat, putting forth a hideous noise and destroying each other hand to hand; and all that have the misfortune to fall into their power, neither young nor old, and no sex is spared, or regarded; and yet this history is handed down to us, as though it were the command of God to treat their enemies thus cruelly. That they did thus treat them, is literally true—the half has never been told; but God never commanded them to treat their enemies with cruelty. It was a mistake in the translation. In a few cases only do they save any

from a cruel and unrelenting death. A few of the most beautiful females were saved to gratify their own propensities.

As we pass along, we find them at war with Ai, and also with five kings who waged war upon the Gibeonites for submitting to the Israelites. The Gibeonites were protected. At length we see the five kings flee to a cavern in a ledge of rocks in the side hill, with many of their subjects; and here they hid themselves. This was a retreat well known to the kings and many others. They had a large flat stone, by which to stop themselves in, and hide themselves from the enemy. But they were discovered. After the battle they were taken and carried to the place of their execution by the order of Joshua.—In the first place they were taken and laid upon the ground. Here the Israelites attempted to choke them to death with their feet. Not succeeding in this, they hung the five kings up by their necks with ropes made of raw hide; and thus they put them to death.

I would like now to explain the sun and moon standing still while Joshua fought in one of the most hard and severe battles the children of Israel had ever engaged in. Some suppose the sun and moon actually stood still, but this was not the case; some suppose that the earth was stopped in its motion which kept the earth in the same position to the sun. If this had taken place, the waters would then have rushed over and covered the whole face of the earth, as they did at the time of the flood. This battle lasted till near night, when the enemy was defeated and Joshua gained the battle. The bible does not teach us that the sun stood still. But many read it thus, Joshua said unto the sun stand thou still; but it does not read so. It reads thus: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon." It had no meaning and no reference to our sun and moon. The bible tells us that God is our sun which gives us light and sustains us and is our shield; while the moon represented the government with which Joshua was at war. Notwithstanding the scenes and cruelties Joshua passed through, he often prayed and was the most moral man of the whole company—he could not always control his soldiers which he did not often try to do. This battle he came very near losing—he saw, if they fell into the hands of the enemy, they would all be put to death. Hence his prayer to the Lord, "Sun stand thou still." His intentions were, as I have hinted, that the enemy should not be victorious and that the battle should cease. Here I might continue the history and fill many large volumes, but permit me now to turn your minds for a few moments and make some reflections.

We see a company 1,200,000, started from the land of Egypt many years ago. They had laws set before them in plain language which could not be misunderstood: and on condition of obeying these laws, they were to have a prosperous journey; they were to have health and peace; they were to arrive in the land of Canaan, a land of plenty, where there would be no nation or power upon earth that could destroy

them, and their enemies were to be to them as chaff before the wind.— Their constitutions were such that their physical wants were to have been supplied; they were to inhabit and possess the whole earth in time; other nations that had broken the laws of God were to be destroyed; and the temporal wants of the children of Israel were to be supplied; but the commands given them were broken, and the curses which were set before them have followed them.

They wandered in the wilderness a much longer period than we understand by reading Moses' history. Strange as it may appear, they wandered about 400 years without a home, exposed to all the seasons of the year; the scorching heat of the sun in the summer, and to the cold and chilling rains of winter. Many were literally starved to death; many were destroyed by wild beasts—all these curses and miseries they brought upon themselves by disobeying the laws of God.

LECTURE XIII.

Having shown that the children of Israel were punished for their sins, and that sin cannot go unpunished, I must pass over many events in the history of the human family, to notice some other things in their history that are interesting and profitable, though they may appear to some mysterious. And here it will be necessary to read the 28th chapter of Deuteronomy. In order to see the blessings and curses that are set before them as a nation by Moses, I shall necessarily refer to this chapter in my present as well as future lectures.

In tracing the history, it appears that they often break the commandments, and the curses threatened have followed them to the present day.

On arriving at the land of Canaan, we see they do not keep the commandments; during a long period of years they met with various changes of fortune; one nation is often at war with another; and the nation that conquers we see often treating their prisoners with cruelty.

I must now for want of time pass over many events to the wars of Samuel, who died and was put in a sepulchre under a house, for they did not but bury in those days as we do now. Saul was very anxious to know how the battle that was pending between him and his enemies would terminate. He inquired of false prophets; they could not tell him: he freely went to an old lady that was called a Witch on account of the wonders which she performed. She went where Samuel was laid and raised him up out of the sepulchre. Saul was alarmed and fell upon his face. The old woman, who was a ventriloquist, spoke, which seemed to Saul as though Samuel were speaking. She judging of the event of the battle, prophesied that Saul would be defeated.— This so disheartened Saul, it had a great effect in discouraging him, so

that he was defeated in battle. I will now explain how the old woman deceived him: A person to make a good ventriloquist must have large lungs, which in connexion with an effort of the throat and all the vocal organs, enables one to convey the voice in such a manner as to make the sound appear in any direction. This was the manner in which Balaam was deceived, as there was one of these ventriloquists near, whom Balaam did not see.

I shall now pass on to the foundation of Jerusalem. This city was commenced before Josephus or the Bible gives any account of it, by one of the tribes of the children of Israel. It was finally abandoned, but was afterwards rebuilt, and the inhabitants were prospered for some time; but they are finally overthrown and the city entirely demolished. After this the city was again rebuilt, of which Josephus has spoken and corresponds with the Bible account. But here also is contention and wrangling among themselves. At this time they do not believe in another existence and supposed that the promised Messiah was to be a king or ruler on the earth. Believing this, and practicing the many enormous sins which they committed, they were left to themselves and seem to be their own destroyers, and were carried into Babylonish captivity; and here we have another prophecy of Moses fulfilled. During the 400 years of captivity, they enjoyed no peace, night nor day; they were treated with severity: when it was morning they longed for it to be night; when it was night they longed for it to be morning—they were compelled to endure here many cruelties and wrongs, of which the Bible does not give us any account.—They were treated even worse than they had treated many of their own prisoners. Here again is another evidence showing that sin cannot go unpunished.

Your attention will now be turned to the three tribes that wandered from the land of Canaan to this country. This was about 200 years after Christ. They crossed over what is now called Bherings Straits, on the ice, which was then much more narrow than at the present day. This country being settled previous to the arrival of these tribes, they were soon at war with the natives of this continent; they had many long and bloody wars; and the remains of many of their forts and cities are to be seen in different parts of our country. The last inhabitants principally lived by hunting; while the natives cultivated corn, the only grain that was raised; and being unacquainted with firearms, they were often surprised and taken in their forts and cities.

These forts were built for the purpose of protecting themselves from the large animals I have spoken of. The natives gradually retired from the north and were followed up by the three tribes to the south. These three tribes being acquainted with the arts of firearms and agriculture, increased in population much faster than the natives.

Now the natives lived in continual fear all the time until we see them surrounded in a fort near what is now called Buffalo, in the State of New-York. The remains of the fort is plainly to be seen at the present day. Here the natives had a large village and cultivated

fields; and here they made a strong stand and were determined to resist any further encroachments upon their rights. The fort of the natives was completely surrounded by the tribes; and here they had a bloody and hard-fought battle. In attempting to take the fort several hundred lives were lost. This fort was surrounded by a rise of ground. On this rise of ground or hill, the tribes were obliged to build a fort before they could conquer the natives. And here, after surrounding and cutting off the supplies from the fort of the natives, and having the advantage of fire-arms, they destroyed the fort and killed the inhabitants. This was about 100 years before Christ. This caused the natives throughout that region to abandon the country and to remove to Ohio, where they built forts on what is now called the Muskingam River; and the remains of these forts are likewise to be seen at the present day. They were finally driven from their homes here, still retiring before the increasing armies, until we see them making one bold effort near what is now called Chicago, Ill. Here they built a large fort, the remains of which are also plainly to be seen. They were finally driven from here, and at length retired to South America. Now permit me to leave this subject and give a description of this country previous to the flood.

Previous to the deluge, the most of this and the western countries, was a large body of water, containing many islands. There was a large river passing from Michigan Lake and what is now called Chicago down to, and emptying in, the Mississippi river, which emptied itself into the Gulf of Mexico. At the present day a canal is building in the bed of this ancient river at Chicago.

After the waters had returned to their places, and when the earth started in its motion, (after the flood,) the falls of Niagara broke away several miles below where they are at present. These falls have gradually worn away since the deluge and drained the water from much of this western country, and started the course of the waters over the falls. This is why there is so much low land in this country—it has once been covered with water. The falls gradually wearing away and the land becoming dry, the most of the soil is left rich and easy to be cultivated.

LECTURE XIV.

In this lecture I shall continue the history of the lost tribes of Israel whom I have briefly spoken of in a previous lecture.

During this lecture I shall call them *tribes*. The inhabitants who resided in this country who came here previous to the tribes, I shall denominate natives. By this designation you will know what party I may refer to.

After overrunning this country and subduing the natives, the tribes

gained entire possession of this country. Many of them who were taken prisoners, were compelled to work as slaves and treated with cruelty. In this, the tribes were not temporally prospered, as I shall show hereafter. The natives gradually retired before them and removed west of the Mississippi river.

I will now state the manner in which the tribes cultivated the soil. They understood the science of agriculture to a considerable extent: they had animals about the size of mules; with these they plowed with a kind of wooden plow which had a little iron fixed on for a snare.

For about 100 years they prospered, built cities and seem to have been doing well, but they had broken the laws which Moses had given them, and they could not continue in prosperity. About this time contention arose between the tribes respecting three individuals that were aspiring to be rulers; and these three different tribes soon got to war with each other. They consequently began to depopulate. Their attention was turned from the cultivation of the soil to war with each other; and here we have a series of years of bloodshed and carnage. Some of the cities were reduced to extreme starvation. Instead of seeing sympathy and love exercised for each other, they are in continual fear, and cherish exterminating hatred. In this state they could not prosper. The beautiful fields that were cultivated and produced fruit and grain in abundance, were left to waste and become overgrown with grass and herbage. We see starvation and desolation throughout the land. These fields being often fired prevented trees from growing. This is why we have so many openings and large prairies. Nations can never be prospered in war and contention as we see here, and as I have shown in previous lectures. An exterminating war is a curse to any country or people, and the sword of justice will not fail to fall upon them sooner or later. Would that nations would think of these things when they are about waging a deadly war upon each other.—Our country might here learn a lesson of peace.

I have now traced the history of the three lost tribes who wandered to this continent, down to the time of the birth of our Savior. They had lost all the history they had brought with them—their fire-arms were all lost and they had not the means with which to manufacture more. There was one true prophet amongst them. He died about 100 years after the birth of our Savior—they had lost all history; and having no guide, they were left to grope their way in ignorance, till finally we see them worshipping the sun and moon. This is the state in which they remain; and one tribe is in continual fear of another more powerful tribe.

The former inhabitants or natives had all become extinguished, run out and destroyed; and this is the condition this country was in when Christopher Columbus discovered this Continent.

The three lost tribes of Israel, the natives at the present period, as we have seen, have wandered far from their native place, are forsaken

by God, given up to wander in ignorance—have become a by-word and a reproach, as Moses told them.

This is the state in which I shall leave them, and continue their history in some future lecture.

CERTIFICATE OF THE COMMITTEE.

We, the undersigned, having heard Mr. Alverson, in an Independent Clairvoyant state, deliver the foregoing lectures, do hereby certify, that these lectures are a faithful transcript of the original.

DWIGHT KELLOGG.

DAVID M. BAGLEY.

ERASTUS LESEUR.

Ann Arbor, January 4, 1847.

APPENDIX.

CLAIRVOYANT EXAMINATIONS,—No. 1.

This was the case of Mrs. Bradley, aged 70 years, examined November 6th, 1846, when the lady was absent, without Mr. Alverson's having any knowledge, in any way, either of her person or disease.

DESCRIPTION OF HER PERSON.—“She is rather a small woman; fingers small; at the present time she seems to be bent forward. She is a woman of a good deal of energy and cannot bear to be idle. She appears to be an elderly lady and not very talkative; fingers look as if they were drawn up and her hands have the appearance of a chronic or rheumatic affection.”

DESCRIPTION OF HER DISEASE.—“Her liver is affected. She is able to be about the most of the time. Her feelings and disease are not uniform—disease is not steady. At times she appears to be distressed and taken very suddenly ill—this illness is similar to fits—but it is not fits. These spasms are irregular in their occurrence—sometimes they occur very often, and sometimes at longer periods. Sometimes those who see her in these spasms think she cannot live but a few minutes.

“Very often food does not digest well, caused by the disease of her liver which sympathises with her stomach.

“She will be helped if she follows the directions which I will give—but she cannot be cured.”

PRESCRIPTION.—“Get an ounce of pulverized gentian root to one pint of best gin—mix, and give her a teaspoonful, three times a day, before eating.”

A second examination was made, by Mr. Alverson, on the 27th December, 1846, at her place of residence. The following is the result:

SYMPTOMS.—“Her health has improved very much. She has been eating milk to day, and it does not agree with her. This she should not use. She occasionally feels chilly. This is occasioned by using milk and over-doing.”

PRESCRIPTION.—“Take two pills this evening, which I will give her, and one every evening until she takes ten.

“Take one pint of gin and one ounce pulverized gentian, mix it well, and take a tea-spoonful of this three times a day before eating; and also every morning take three grains of quinine in her gin until she takes 21 grains; and continue taking the gentian and gin until she has taken it up, when she will want another prescription—her health is improving midling fast.”

The following note we have since received from D. Kellogg, Esq. whose testimony respecting the above examination must have no trifling bearing upon the minds of those who know him :

MR. E. H. SANFORD. *Sir*.—In relation to the above case, I have simply to remark, that, the lady is the mother of my wife ; that she lives in my family—and has lived there for the most part of the time since October, 1844 ; that for more than a year past, she has once in a few days, more or less, had sick spells, and we often supposed she could not live through another attack ; that immediately after the prescription, we proceeded and gave her the medicine ; and that since that time, she has apparently been on the gain and she has had no spasms since. In fine, I consider the description of her person and disease correct, and the medicine as producing the desired effect. DWIGHT KELLOGG.

Ann Arbor, January 1st, 1847.

CLAIRVOYANT EXAMINATIONS—No 2.

The case of Mrs. Haviland, examined about the 10th Nov., 1846.

DISEASE.—“There is a good deal of nervous irritability about the system, a pressure of blood about the forepart of the head causing a dizziness, and is troubled with cold feet and hands. When she over exercises, or is suddenly excited, she is troubled with the palpitation of the heart ; her liver is inflamed ; digestive organs are deranged, which often causes her food to distress her ; is very often troubled to breathe ; distressed under the clavical bone—this pain is often very severe. There are other diseases about her which I will mention to her husband after I am demagnetized.”

REMEDY.—“Commence by taking 2 pills, (which I will furnish,) at night, and follow on, taking one at the usual time of retiring, until she takes 15 pills. Bathe regular, once a week, in soft warm water, rubbing down the vertebral column and over the pain which I have mentioned under the clavical bone, and also over the stomach, then wipe dry with a coarse towel. These directions should not be omitted—bathe just before going to bed.”

“Take one ounce of Nervine and one ounce valerian root—put these in one pint of best port wine. *Dose* : a teaspoonful three times a day until it is taken up.

“There are a few other directions, which I will tell to her husband when I am brought back to my natural state—which it will be necessary to follow.

A second examination was had at our office, while the patient was at home, January 2nd, 1847. The following are Mr. Alverson's remarks at this examination :

"Her health is improved. Her feet are not as cold as before; physical strength is better and not quite as nervous; food digests better; distressed turns of breathing do not occur as often as they did; nor has she had the palpitation of the heart as often until a few days past, but now it is again frequent—she has not taken any medicine for nearly two weeks. If she had continued to follow out the directions she would not have had this attack of the palpitation of the heart.

The above Examinations were strictly correct, and the patient has since been materially benefitted by the prescriptions.

CLAIRVOYANT EXAMINATIONS,—No. 3.

This was the examination of Mr. Jacob Volland, of this village. The following is Mr. Alverson's description.

"He has a good many different feelings. There is an inflammation of the liver and blood. His flesh is not solid and good—is too soft; when he presses his finger on his face, it will remain indented. The fullness of the flesh arises from the blood vessels being too full about the cellular tissue.

"Pain in the left side, extending below and above the lowest rib: on raising the left arm, or turning very suddenly, this pain seems to increase. On going up a pair of stairs very quick with a load, his knees feel weak and trembling.

"He is apt to have the palpitation of the heart, and a pressure on the brain; bending over forward suddenly, causes a dizziness.

"There is a seeming fullness in the lower part of the abdomen—rather weak across the kidneys.

"His stomach sympathizes with, and is troubled by, the disease of the liver and spleen. This causes food to lay upon his stomach without digesting; and this organ seems to be losing its digesting power; his mouth, in the morning, has a very bad, sour, bitter taste.

REMEDY.—"If he will follow the prescription strictly he can be cured. Bathe every other morning in cold water, on rising from bed, particularly down the spine, over the abdomen, on the left side, and also over the stomach; rub dry with a coarse rough towel—wash all over, but more particularly as directed above. Eat no pork—what meat he eats, let it be beef—may use some good butter—milk does not agree with him—do not drink tea—if he hankers after coffee, he may drink it weak—rather he would do without it.

"Take some pills as I shall direct on awaking, (if you let me remember). After taking these pills get one ounce of tincture of Columbo root, and he should take ten drops at a time, three times a day, before eating, until it is all taken up.

"Then get one pint of best gin, and one ounce of pulverized gentian; put this last into the gin; take a tea-spoonful three times a day; and

every morning for three weeks, put in three grains of quinine into each tea-spoonful of gin."

Respected Friend, E. M. Sanford:—In regard to the above examination, I can say, that it is a true statement, in every particular. He (Laban Alverson) being a stranger to me.

Thy Friend,

JACOB VOLLAND.

Ann Arbor, 1st Month, 6th, 1847.

STATEMENT OF MR. KELLOGG.

I hereby certify that I have, within the past four weeks, heard Mr L. Alverson, when in a magnetic state, examine some dozen cases of chronic disease, when the patients were not present. They were distant from the clairvoyant from $\frac{1}{4}$ of a mile to 500 miles, and so far as demonstrations have been had, they are definitely correct.

DWIGHT KELLOGG.

Ann Arbor, Jan 7, 1847.

In addition to what we have given by way of certificates of the wonderful and eminently useful facility and correctness, with which Mr. Alverson examines into, and prescribes for, diseases of the mildest or most alarming character when the patients are present with, or hundreds of miles from, him, we might give more that would be interesting, as we have received statements from various sources, respecting the descriptions of disease which he has made; but we have already *discharged our duty*, by way of apprising the public of the great good arising from this department of magnetism, as well as in giving the candid, sufficient or reasonable assurance of the independent vision of a proper clairvoyant:—whether it is in examining into the operations of the systems of individuals previously unknown to the clairvoyant and magnetizer, or in searching out the hitherto unexplored laws and mysteries of nature. That a Clairvoyant can see every thing under *all circumstances*, we have some doubts; but that a clairvoyant when in health, properly magnetized and the atmosphere is not unfavorable, other circumstances being equal, can do *all that we have claimed*, we are not permitted to entertain a doubt.

We might speak of the most startling exposures of wrong, theft, &c. but we prefer to leave a discriminating public to infer these from the *nature* of clairvoyance and the evidence presented of it. We might warn individuals against secret and gross wrongs in view of the liability of having their dens of vice and desperation ferreted out—if not immediately—when magnetism will be more generally known, appreciated and practiced; but we choose that they draw their own inferences.

PHRENOLOGY.

Phrenological Chart of _____



KEY TO THE CHART.

The following scale is used in marking the temperaments, size of the head, and the respective organs.

Figure 1 Denotes the organ very small, or idiotic.

do. 2 Small, influenced by other organs.

do. 3 Moderate, exerting little influence.

do. 4 Average, exerting some influence.

do. 5 Full, exerting a proper influence.

do. 6 Large, capable of a powerful effort.

do. 7 Very large, a controlling influence over other organs.

*Adds to the figure after which it is placed.

†Subtracts from a figure.

Temperament, (see p. 43.)

Lymphatic, (" " ")

Sanguine, (" " ")

Bilious,

Nervous,

(see p. 44.)

(" " ")

The following are some of the principal organs, and by observing the explanation, those that are deficient may be cultivated, and those which are too large may be impeded: thus persons having a Chart, possess a regulator, by which they may, if need be, correct and direct the development of all the faculties.

NEW CATALOGUE OF ORGANS.

1. *The Organs of the EXTERNAL SENSES.* The senses have, not only their respective external apparatuses, but also separate cerebral organs located in the anterior inferior portion of the parietal lobes.

2. *FORM.* The judgment of shape, symmetry, faces.

3. *SIZE.* Judgment of dimension and distance.

4. *WEIGHT.* Judgment of equilibrium, and gravity.

5. *COLOR.* Perception of color, complexion, &c.

6. *ORDER.* Power and disposition to have a place for every thing, and every thing in its place.

7. *SYSTEM.* Arrangement, Classification of ideas.

8. *CALCULATION.* Judgment in numeration, computation and mathematics.

9. *LANGUAGE.* Power, in the application of artificial signs to ideas—in the expression of thoughts—the retention of names, &c. This organ is located over the centre of the super orbiter plate, but is the most easily excited from this place.

10. *CHANGE.* Perception of events and changes.

11. *ABSTRACTION.* Abstract and necessary ideas.

12. *TIME.* Recognition of the lapse of time—duration—dates—beating time in music.

13. *TUNE.* Love of music—power to compose and to appreciate music.

14. *MEMORY.* Recollection—power and disposition to refer to the past.

15. *COMPARISON.* Reasoning by analogy—logical acumen—power of analysis.

16. *CAUSALITY.* Perception of causation—of the relations of antecedents and consequents—of the tendencies of events.

17. *REASON.* Argument by antithesis—by tracing the more *remote results*—philosophical research.

18. *Plan.* Adaptation of *means* to ends—mechanical invention—disposition to construct, to invent, to operate by new modes.

19. *Wit.* Perception of the incongruous—the ludicrous—making jokes, and witty replies.

20. *Humor.* Disposition to laugh, and to be merry.

21. *Poetry.* The rhyming power—the love of the mere jingle of poetry.

22. *Ideality.* The love of the beautiful, the perfect, the ideal, the imaginary, the high-wrought and fantastical.

23. *Supernaturality.* Love of the Supernatural—the marvellous, the astonishing, the wonderful, the novel.

24. *Admiration.* A disposition to esteem, confide in, admire the works of nature and art, the institutions of society, the character of others.

25. *Imitation.* Power of imitation, of copying and aping others—disposition to mimic, to mock and caricature.

26. *Expression.* Disposition to divulge thoughts, plans and secrets--frankness--confidence in others.
27. *Friendship.* Kind feelings to others--disposition to form attachments, and to seek the welfare of associates.
28. *Conjugal Love.* Pure, true and sentimental love for the other sex.
29. *Filial Love.* Sentimental--human love of children.
30. *Paternal Love.* Love of Parents, and ancestry.
31. *Adhesiveness.* The gregarious feeling, friendship.
32. *Amativeness.* Animal love, sexual appetite.
33. *Philoprogenitiveness.* Love of offspring as a mere animal feeling.
34. *Patriotism.* Love of country; fondness of political display and controversy.
35. *Love of Home.* Disposition to remain stationary; unwillingness to go abroad.
36. *Caution.* Disposition to keep out of harm's way, to foresee the evil, to look out for danger.
37. *Sublimity.* Love of the grand, and awful.
38. *Reverence.* Respect for superiors, deference to those in places of influence or power.
39. *Modesty.* Distrusting self, bashfulness.
40. *Submission.* Yielding to the dictation of others.
41. *Servility.* The crouching, and slavish feeling.
42. *Fear.* Disposition to cower and shrink at danger.
43. *Irritability.* Inquietude, restlessness, fretfulness.
44. *Desperation.* Readiness to resort to desperate measures.
45. *Assassination.* Destruction, the murderous spirit.
46. *Combativeness.* Energy, disposition to contend.
47. *Anger.* Ill-nature, wrath, clamor.
48. *Resistance.* Preservation of self, contention.
49. *Infidelity.* Distrust of every thing, jealousy.
50. *Secretiveness.* Cunning, sly deception.
51. *Acquisitiveness.* Avarice, grasping, hoarding.
52. *Restraints.* Reserve and deliberation. (This region when excited shuts off the voluntary action; and suspends the action of the rest of the brain.)
53. *Love of Power.* The over-bearing tyrannical spirit.
54. *Vanity.* Coquetry, love of flattery, and praise.
55. *Self-Esteem.* Dignity, reserve, haughtiness.
56. *Indifference.* Insensibility. Wilful disregard of others' views, and a readiness to face opposition.
57. *Temperance.* Loathing of food and drinks.
58. *Hunger.* Thirst, and Desire for stimulants; when excessive produces gluttony and drunkenness.
59. *Playfulness.* The lively buoyant spirit.
60. *Conscience.* Feeling of ought and ought not, moral sense, justice, love of right.

61. *Honor.* Manhood, the elevated manly spirit.
62. *Firmness.* Decision of character, stubbornness.
63. *Patience.* Contentment, resignation, long-suffering.
64. *Perseverance.* The staple, unwavering power.
65. *Dread of Death.*
66. *Hope.* Bright anticipations, the power of bearing up under trials, looking on the bright sides; immortality.
67. *Philanthropy.* The expansive love of mankind, in distinction from mere patriotism.
68. *Veneration.* The feeling of silent awe in contemplation of the Deity, or his works.
69. *Religion.* Love of religious topics, and influences.
70. *Politeness.* Disposition to please others by agreeable words and actions.
71. *Faith.* Confidence in God.
72. *Devotion.* The adoration and praise of the Deity.
73. *Benevolence.* Kind feelings to all, good will to man.
74. *Sincerity.* Candor, truth.
75. *Sympathy.* Compassion for those in distress, disposition to weep.
76. *Liberality.* Active benevolence.
77. *Clairvoyance.* The region of intuition, foresight, clairvoyance. This power is necessary to explain the phenomena so often exhibited in clairvoyance; but it is a power so seldom brought into action in the present age that we may consider it *Dormant*.

THE TEMPERAMENTS.

In judging of the quality of the brain, much light is derived from a knowledge of the Temperaments; for they are the index to the whole system whether nervous, voluntary, vital or nutritive.

“There are four temperaments accompanied with different degrees of activity in the brain—the Lymphatic, the Sanguine, the Billious, and the Nervous.” In the nervous temperament, the nerves and brain are predominantly active—in the sanguine, the lungs, heart and blood vessels;—in the billious, the muscular and fibrous systems; in the lymphatic, the glands and assimilating organs.

“The different temperaments are indicated by external signs, which are open to observation.

“The *Lymphatic* is distinguishable by a round form of the body, softness of the muscular system, repletion of the cellular tissue, fair hair, and a pale skin. It is accompanied by languid vital actions, weakness and slowness in the circulation. The brain is also slow, languid, and feeble in its action, and the mental manifestations are proportionably weak.

The *Sanguine* is indicated by well defined forms, moderate plumpness of person, tolerable firmness of flesh, light hair, inclining to ches-

nut, blue eyes, and fair complexion, with mildness of countenance. It is marked by great activity of the blood vessels, fondness for exercise, and an animated countenance. The brain partakes of the general state, and is active.

The *Billious* temperament is recognized by black hair, dark skin, moderate fulness and much firmness of flesh, with harshly expressed outlines of the person. The functions partake of great energy of action, which extend to the brain; and the countenance, in consequence, shows strong, marked, and decided features.

The *Nervous* temperament is recognized by fine thin hair, thin skin, small thin muscles, quickness in muscular motion, paleness of countenance, and often delicate health. The whole nervous system, including the brain, is predominantly active, and the mental manifestations are proportionably vivacious."

If Magnetism be true, who can be against it?

The great and grand inquiry respecting magnetism should be, *is it true?*

Now, in making the above remark, we do not mean to refer particularly to the removal of the "head-ache," the paralysis of an arm, so as to produce rigidity to the muscles, and destroy sensation, so far as to enable the surgeon to cut off an arm without the experience of pain by the patient; we do not speak of the utility of the principles and their power in throwing individuals into a deep sleep for the removal of any local or general debility, or in producing a uniformity in the magnetic forces of the system; we have no particular regard to the inestimable importance of magnetism in so far producing insensibility to the body, as to enable the surgeon to penetrate, with his knife, the very bottom of an aggravating cancer on the human breast, without producing uneasiness or pain to the patient; nor did we intend to speak of the astonishing accuracy with which the sympathetic Clairvoyant may describe other countries, persons, and things known to the person with whom he is in communication;—these are doubtless all truths, and we should have been safe in speaking of them as such; but we go farther—far beyond all this, however straining upon the credulity of some, it may be—we refer especially to the principles of independent or *positive* sight, when one is in a magnetic state, or when the mind is exalted to *perfect vision!* We have shown, as we believe, satisfactorily, the truth of the principles until we arrive at this noble, and important, but startling inquiry: Is the mind of man capable of being so immeasurably exalted above the confines of common thought as to enter at once into the realities and mysteries of the invisible world, and range uncontrolled from place to place; from earth to heaven; from world to

world, and discover planets or systems unnoticed by mortal eyes?—This is the question! One which at the present advanced age, is proper—and one therefore which must arrest the attention of the thoughtful—the philosopher and the philanthropist.

We now call attention to some developements which we briefly hinted at in our last number, and to others equally as strange from Mr. Davis of New York. Sometime since, Mr. Alverson, while magnetized and speaking of the planetary system, remarked that one planet had been discovered. This announcement was unexpected. He stated also that another planet would be discovered within a year.

This planet is the *ninth*, to which Mr. Fishbough, in the communication which follows, has especial reference. And in that communication, it will be seen, that Mr. Davis had spoken of, and pointed out the eighth planet in *March last*, before even an anticipation of the existence of such a planet was announced by any other person known, for it was only discovered by Mr. Galle, of Berlin, Sept. 23, and seen from London, Sept. 30. On this point there can be but one conclusion, for names of witnesses, dates &c. are given by Mr. Fishbough. And there appears to be a striking coincidence between the announcement of Mr. Alverson and those of Mr. Davis! Mr. Dwight Kellogg of our village, and several other gentlemen were present at one announcement of Mr. Alverson respecting the discoveries mentioned above. But it may be supposed that there has been a correspondence between some of the witnesses of New York, and persons who witnessed the experiments here. We would not say that it is impossible for such to be the case, but we believe there has been no such information transmitted; nor did any one here, even suppose that Mr. Davis had made the discoveries, till we had the pleasure of receiving the announcement from Mr. Fishbough, through the *Daily Tribune* of the 10th ult:

From a paragraph in the "Tribune" of the 28th ult., credited to the "New Haven Palladium," and bearing the signature "O." (doubtless Prof. Olmstead,) I learn that news has, by a late arrival from Europe, been received at Yale college of the actual discovery of an eighth planet! It was discovered by M. Galle, of Berlin, on the night of Sept. 30. The existence of this body was *inferred* a few months since by the French mathematician Le Verrier, from certain disturbances in the motions of Uranus; but the announcement of this *inference* was not made in this country before some time in May or June last.

"Not to deprive the discoverers of this body of their deserved honors, and with no attempt to excite the marvellousness of your readers, I would say that the existence not only of an 8th but a 9th planet was distinctly announced in March last. I will explain: Your readers were informed some time since, that A. J. Davis, while in an abnormal and exceedingly exalted mental condition, is engaged in the dictation of the whole structure of the Universe, and developing that knowledge of the universal Laws of Nature on which can be based on an organization of society on principles of harmony and reciprocation, the same as pervade the celestial spheres. His abnormal condition, (induced

muda,) H. G. Cox, 73 White st., Theron R. Lapham, 308 Stanton st., B. S. Horner, 9 Murray st., and others."

"In the same manner, Mr. Davis has revealed the formation, constitution, geological developements, *inhabitants*, &c., of all the other planets of our system. Indeed, his books aims to present in a *general* way, a knowledge of the constitution, laws, principles and developments of the whole universe. He displays while in his superior state, a power of analysis and generalization perfectly unparalled, and absolutely overwhelming; though while in the normal state, he is almost entirely *uneducated*, and he is now only about 20 years old. If these are facts, (and if not, their falsity *should, can, and will* be exposed,) the reflecting mind cannot fail to recognize the *unspeakable* importance of their bearings. The only rational explanation of this psychological phenomenon is that which Mr. Davis himself gives, viz: that his mind, while in the abnormal state, receives the influx of the science understood in the *spiritual spheres* with which his mind associates."

Now, that there is positive proof that Mr. Davis's discoveries, while in an abnormal and highly exalted mental condition are correct, and that Mr. Alverson, while in the same mental condition has corroborated the statements of Mr. Davis, it must carry conviction to the thinking mind of the truth of this most useful of sciences. These are facts which cannot be overthrown, and they cannot fail therefore, to have a proper, and their desirable impression upon the public mind.

And now we repeat, if these principles be true, who can be against them? They will force their way upon the admiration of the great and good. Like the genial rays of the morning sun, they will drive back the darkness from the face of the earth; and the powers of darkness, with their combined sneers, sarcasms and opposition can no more resist the onward march of truth, or prevent its warming influence and irresistible light, than they can drive back, or resist the light of the king of day.—[Gem of Science.

EDITORIAL NOTICE.

The present number of Mr. Alverson's lectures, as will be seen on reference to the title page, comprises only a small portion of what yet remains to be published in different numbers, all of which will necessarily make several volumes.

He has already given thirty five lectures, fourteen of which, are published in this number. The others comprise a brief outline of the most important history from Saul down to the resurrection of our Saviour, the curiosities and history of many of the ancient pyramids in Egypt, the history of the lost tribes of Israel, and the lives of several of the Apostles.

He proposes not far distant, to complete the lectures on the apostles, and will proceed as fast as convenient, with what remains to constitute the matter for future numbers.

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Hence we find much in this journal that is valuable upon phrenology and other subjects, which were not thought of in the days of our Druidical ancestors. We like this *hopeful* aspect of the *Gem*, and for this alone, if there were no other reason, we owe it good will. This paper *ought* to be encouraged: it will some day grow to a full size and be an honor to the classical capitol, if it should meet with liberal encouragement.—*Oakland Gazette*.

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WM. R. PERRY.

January, 1847.

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