



EMANUEL SWEDENBORG—THE RELATIONS OF HIS TEACHINGS TO SPIRITUALISM.

BY HUDSON TUTTLE.

Spiritualism has been repeatedly charged with being a phase of Swedenborgism. To meet this charge by giving the salient points of his doctrines, in comparison with the former, is our present object.

While they are fully persuaded that Swedenborg lived in daily converse with spirits, they are equally well convinced of its being denied to common men. They regard him as exceptional. He has not a seer through, and by means of certain laws of seership, applicable to all mankind, but by direct interposition of God.

Emanuel Swedenborg was born in the year 1688, or nearly two hundred years ago, at Stockholm, the capital of Sweden. His father was a prelate, eminent for his practical goodness, and sought not to bias the mind of his son by the dogmas of the Lutheran faith.

His character from youth to manhood was irreproachable, and at school he was remarkable for his diligence and aptitude. He studied with reference to his chosen profession of mechanic and engineer, at Upsala, and delighted in mathematics and general physics.

He next ventured on a theological work, valuable as an index of his thoughts previous to his illumination. "The Philosophy of the Infinite and the Intercourse Between the Soul and the Body," wherein he attempts by reason to prove the existence of God, and the immortality of the soul.

The former have no direct relation with our subject, except as they reveal to us the perfection of his mind for his illumination. He became remarkably susceptible to spirit-influence, and the result was great beyond expression, because he had for his entire life earnestly prepared himself for his work.

"How difficult it is for man to be persuaded that he is ruled by means of spirits. Before my mind was opened so that I could speak with spirits, and thus be persuaded by living experience, much of such evidence was presented to me during many previous years, and now I wonder that I did not then become convinced of the Lord's ruling by means of spirits. These evidences were not only dreams for some years informing me concerning those things which I was writing, but also changes of state while I was writing, and a certain extraordinary light on what was written.

His last philosophical works indicate the dawn of his spiritual power. In that portion of his "Animal Kingdom" left in ms. he says: "According to admonition heard," etc., and again that he is "commanded" to write.

Swedenborg did not escape the influence of his prejudice. The spirit declares himself to be God, and his object to employ the seer as an instrument in the correct interpretation of his word. Swedenborg was mistaken, just as media are now mistaken when spirits sign well-known names to the most periculous communications.

The statement that God or his incarnation communicated with Swedenborg, is not worthy of a moment's notice. It is simply impossible, and we are left to inquire, with whom did he hold intercourse? And the answer is with spiritual beings, in the same manner of modern media.

It is what may be called the undercurrent of the ARCANUM, wherein he relates his spiritual experiences, that are of present interest. He claims to have frequently visited the spirit-world, and describes, in lively colors, the beauties of its scenes, yet, he does not recognize the action of unchanging laws.

As there is not the least evidence that such interpretation is correct, as history and scientific research conclusively prove the Bible to have no greater claims than any other book, resting on its truth and nothing else, for its acceptance, the entire system is a baseless dream.

does not evidence the infallibility of the communications he received. He had prepared his mind for the reception of a high order of communications, by years of ardent study, and he is particularly interesting as an example of mediumship, united with high scholarship.

A Short Lecture, Delivered at Lawrence, Kansas, at the late State Convention of Spiritualists, by Dr. E. B. Wheelock.

Friends of Progress, ladies and gentlemen, in the short space that has been allotted to me, I propose to set forth in brief some few of the first principles of the gospel of Spiritualism, as understood in its broadest sense.

And as some of these minor bearings have been discussed by speakers who have preceded me, I propose to take the broadest possible view of this angelic gospel, so far as it is by human wisdom comprehended.

In the progressive movements of this gospel, worlds and systems of worlds are made to take forms, made to have material and visible existence, each endowed with forces and laws wisely adapted to all their subsequent uses and future unfoldment.

As the development and progress of human intelligence moves onward, and upward, and backward, and forward, how vast becomes the antiquity of the human race, and what millions of men and women have lived and passed away, long anterior to the laying of the egg from which the Pagan and Christian gospels were hatched.

One of the primitive principles in the gospel of Spiritualism, is the discovery of a divine element, inherent in man, capable of self analysis. A man's greatest knowledge is himself to know; then how important the study that will lead to this knowledge—the knowledge of self.

O, what possibilities lie outstretched yet in the future, for the women of the race. For how grand is man when we conceive of him as having within his elementary composition a thousand and one unwritten folio volumes, forever susceptible of new impressions by which progress and improvement become a law of endless unfoldment in the life material, in life spiritual, in a life immortal, yea, in a life of freedom from mortal cares, from death, and sorrow, and grief, and scalding tears.

O, America, a martyred president pleads his cause of Liberty to-day. By his voice on earth human fetters fell. By his inspiration now we trust the gospel of Spiritualism will re-echo from the nation's capital throughout the entire length and breadth of the western hemisphere.

Take courage, O man! think upward and heavenward. O mothers, be ye delighted. O daughters, hearken, for a son are you to be the future mothers of new-born men and women,

whose mission will be to go forth and bless and guide the world, and in the still unfolding future give wisdom to the angel land, the land of immortal flowers, from whence cometh the new gospel, the gospel of Spiritualism.

Contemplate the extent and freedom of this gospel. The Earth Man, the Red Man, the Ethiopian, as well as the Anglo Saxon, are each and all forever at liberty to unlock the door of this, God's terrestrial temple, to enter therein, to worship and give praise as the indwelling soul of each may prompt.

The end is not yet. The world is waiting for you and me and all true reformers. Let us then be faithful over a few things, knowing that in the end we shall be made rulers over many things which at present we comprehend but little.

Letter from E. P. Brainard.

Concurrent with this, we send you the obituary of Mrs. Caroline Kellogg, the wife of Lansing Kellogg Esq., who was one of the early settlers of Portage County, Ohio.

Her funeral services were held at the family residence, in Ravenna, on the 9th inst. The day was pleasant, and a large audience were in attendance, made up of a long list of relatives and sympathizing neighbors and friends, including a great number who were attracted hither by curiosity to hear a Spiritual sermon, which, by the request of the deceased, was delivered by Mrs. L. H. Cowles, an inspirational speaker, of Clyde, Ohio.

In the normal condition, Mrs. Cowles is unassuming, self-distrustful, and diffident. When influenced, she has the magnetic presence which Cicero says is so essential to the orator. Her style of oratory is deliberative, incisive, and emphatic. Her strength lies in mastery powers of statement and generalization, often giving the sum total of a sermon in a single pithy sentence.

Her discourse was based on the Bible text: "As one star differeth from another in glory, etc."—and most beautifully did she present the subject, replete with noble thoughts and pleasing similitude. The close attention, tear-bedimmed eyes, and almost breathless silence of the large audience, proved that, for a time at least, all curiosity and prejudices were forgotten, and they were lost in the contemplation of glorious scenes transpiring on the other shore, so beautifully portrayed by the speaker.

For some thirty-eight years Mrs. Kellogg was a zealous, devoted Methodist. Early in 1867 she investigated and adopted the Spiritual faith, which, as she often remarked, was the only religion that ever fully satisfied the desires and aspirations of her soul.

Her disease was protracted consumption. For months she has patiently and uncomplainingly waited in the happy enjoyment of the sweet consolation of the Spiritual philosophy, that change which would release her from all pains and possibilities of pain, and usher her happy spirit into that celestial home across the shining river.

Ravenna, Ohio, Jan. 13th, 1872. TRUE wisdom condemns the honest opinion of no man.

Voices from the People.

SYRACUSE, N. Y.—Mary A. Chute writes.—I have lately read one of A. J. Davis's books on diseases of the brain and nerves. I think it a very useful production,—one that ought to be read by everybody.

RIVER STYX, OHIO.—D. W. Hard writes.—The JOURNAL, ever welcome visitor, lies upon the table, and I hasten to send \$3.00 for the renewal of my subscription for 1872.

GALVA, ILL.—Maria A. Cutler writes.—We would not presume to let our subscribers run behind. It is our duty to be ready to feed the spirit, although I really can not see the propriety of contributing to elevate and assist those whom God has laid low.

MAYVILLE, WIS.—E. Raymond writes.—You must excuse me for not paying for my subscription before this time, but we have had calls at home for all the charities we could raise to help the sufferers in our own state; but Chicago was not forgotten.

OTTUMWA, IOWA.—R. B. Lockwood writes.—Please forward immediately to me address, the works enumerated, as per order, and thereby very much oblige an ardent friend and devoted lover of the true, philosophical, and spiritual truth, as advocated so ably by yourself, and may it ever be mine to enjoy the fruition of spiritual light and reason, and thereby constantly and successfully increase your ability to disseminate that spiritual light and truth that shall tend to illuminate our minds, dispel our doubts, and expel all bigotry and superstition.

NEW BOSTON, ILL.—G. Cliney writes.—My wife is a subscriber for your excellent paper, and I am a reader of it, and a believer in the Harmonical Philosophy. The fire devil visited you rather unceremoniously, but I think the JOURNAL looks rather better than usual in its reconstituted garb after its fiery baptism.

TOLLAND, CT.—S. Tracey writes.—I subscribed for the JOURNAL at the request of a friend, for three months. I have taken the BANNER OF LIBERTY thirteen years. I thought it was as much as I could pay for, but I like your paper very much.

REMARKS.—That is just right—take both papers. You, by so doing, benefit yourself, the publishers, and more yet, you are instrumental in sustaining two of the best papers in the world.

CATAWACT, WIS.—W. Robinson writes.—I am told there has never been a public lecture upon the subject of Spiritualism given in the town, and have never heard of a private circle being held. I think this will beat Egypt, in your state.

HARDIN, MO.—G. E. Stone writes.—I deeply sympathize with you in heart, and sincerely wish I could manifest it more tangibly with the needful; but an poor in this world's goods, besides being crippled so that I am unable to perform manual labor; have to struggle along the best I can, this way and that, to support wife and little ones.

COLUMBUS, OHIO.—Mrs. Emma Spencer writes.—You will find enclosed a remittance to pay for the JOURNAL for the time that has passed since my subscription expired, and the balance to continue the subscription. I am sorry that this justice to you must come so late, and that I am not able to do more than merely send the price of one year's subscription now.

JANESVILLE, WIS.—Joseph Baker writes.—Please return my warmest thanks to Mr. W. F. White, and other friends of Dayton, Wisconsin, for a previous donation and kindness in my affliction. To you, Mr. Editor, I am under many obligations for your kind notices.

REPLY.—Brother Baker is a most worthy object of charity. He has spent a life-time in the cause of social reform, and crowned the course of active life by his services as Chaplain, and nursing the sick and wounded soldiers during the Rebellion. He is now paralyzed, and unable to take care of himself. Send him a dollar, friends, and thus secure him and his aged wife the comforts of life.

ROCHELLE, ILL.—Mrs. R. Conatook writes.—I enclose find \$3.00 to renew my yearly subscription for the JOURNAL, and send it to H. J. Warner, Shelburne Falls, Mass., for one year. I also send a contribution to the JOURNAL for one year. I truly sympathize with you in your loss from the fire, and would that I could do more for you, but as "Out of all evil came I good must come," so out of this misfortune may grow some extended influence of the JOURNAL through its wider circulation, and thus our beautiful philosophy shall come as the bread of life to many a starving soul.

ALTON, ILL.—F. Sawyer writes.—Spiritualism is at a low ebb here. The orthodox churches are using every influence to prevent its spread and belief. Every artifice to gratify the appetite or fight is brought into use, and every conceivable falsehood and slander invented, to deter people from becoming acquainted with the truths or phenomena of Spiritualism.

AUBURN, N. Y.—Mrs. Leonard writes.—While reading the last JOURNAL, I particularly noticed your rational and brotherly defense of Mr. Read, and a hearty God bless you, came spontaneously from my heart and lips. I wonder that the spirit world does not get weary in trying to feed us what there is so much fault found with the avenue through which they send supplies.





Items of Interest.

at ten cents each, to a hungry crowd? Will you, dear Dr. Ryder, tell us how it is to be accomplished? He alludes to the resurrection of Christ as follows:

—Lora S. Craig is lecturing at Onida, Knox Co., Ill. —Mrs. M. J. Wilcoxson is now lecturing at Carthage, Mo. She is doing a good work. —In our next we shall publish an address from that indefatigable laborer in the cause of reform, D. W. Hull. —Some one, feeling that actions are better than words, has said: "We read of the acts of the apostles, but never of their resolutions."

Philadelphia Department.

BY.....HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

During sleep the spirit appears to desert the body, and in our dreams we seem to visit other countries and distant regions, while the body remains, as it were, lifeless, the two phenomena were naturally placed side by side, and regarded as the complement one of the other.

Medium's Column. CLEARED LETTERS ANSWERED BY R. W. FLINT. Dr. C. A. Barnes, PRACTICAL MAGNETIC PHYSICIAN. MRS. S. A. R. WATERMAN, 67 Mulberry street, Newark, N. J., will answer letters, sealed or otherwise, give PSYCHOMETRIC DELINEATIONS.

Notice. Any one getting more copies of the JOURNAL than he or she has ordered may be sure that it is through a mistake, and any such person is respectfully requested to advise us of the fact, that the necessary correction may be speedily made.

The Social and Religious Conditions of the Lower Races of Man—An Address to the Workmen of Liverpool—By Sir John Lubbock.

From this paper, reprinted in the report of the Smithsonian Institute for 1869, we extract some interesting facts. He says: Even those who consider that man was civilized from the beginning, and look upon savages as the degenerate descendants of much superior parents, must still admit that our ancestors were once more savages; but it no doubt appears far more important to those who think as I do, that the primitive condition of man was one of barbarism, and that the history of the human race has, on the whole, been one of progress.

Passed to Spirit Life. From Ravenna, Ohio, January 29, 1872, of consumption, Caroline, wife of Lansing Kellogg, aged 62 years. Mrs. Kellogg was born in Hudson, Summit county, O., October 9th, 1809, and was the daughter of David and Sarah Bishop, who were among the first settlers of that township.

New Advertisements. THE MAGNETIC TREATMENT. SEND TEN CENTS TO DR. ANDREW STONE, S. Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

A Special Request. Brother Joseph Baker, of Janesville, Wis., and Austin Kent, of Stockholm, New York, are veterans in the cause of Spiritualism. Both are now entirely helpless, and very poor.

Dentistry. Our friends in Chicago and adjacent country will do well to read Bro. Farnham's advertisement in another column. He has the reputation of being one of the very best, as well as the most reasonable in his charges, of any dentist in the city.

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