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NATURE.

HUMAN, SPIRITUAL, DIVINE.

[Original.]

MR. A. J. DAVIS.

Writers on Logic tell us that the superior power which some minds display in inductive reasoning, may be accounted for mainly by the remarkable degree in which they are endowed with three qualities, *Clearness, Candor, and Patience*. Clearness of mind, the result of exact and laborious discipline, prevents uncertainty, confused, and inapposite observations, and leads to accurate and sound judgments.—[See *Tappan's Elements of Logic*, page 254.]

It has often occurred to me as worthy of observation, that while Mr. Davis should claim for himself such an extraordinary elevation above common minds, in what he calls his "superior condition," yet that he should evince such an utter want of perspicuity, in his "sayings," as puts him not above, but far below, ordinary writers on philosophical subjects. A "superior" condition should give him, above all men, "superior" *intelligence*, superior clearness in his manner of expressing his ideas. But this defect in his writings is so generally manifest that it is one of the first characteristics that arrests attention. Take, for example, his great work of nearly nine hundred octavo pages. We expect, when opening a volume of such huge dimensions, that it should, among other qualities, display "superior" clearness in its diction. Treating on philosophical questions of the highest possible importance to the whole human race, we have a right to expect that one claiming for himself what Mr. Davis does, should never "add words without knowledge," or write pages which the rules of grammar and logic will not enable us to understand.

Let us now, for one moment, examine the first page of Mr. Davis's "Nature's Divine Revelations," on which commences his "Address to the World." He says:

"Duty demands serious analysis and investigation of all conspicuous subjects."

Well, the sun is quite conspicuous, sometimes, to those who have eyes to see.

Again:

"The truth may be found in the follow-

ing Revelation: if so, Nature must be the standard by which all men may judge whether the truths therein contained are pure, practical, and elevating. No arbitrary or external standard shall be recognized as suitable to test the truth of what is herein presented, or the character of the truth which may be herein contained. The verdict of Nature and not of men is required. Inasmuch as all terrestrial creations are the spontaneous productions of the Divine Mind, no truth is lessened by disbelief, no error is made true, because the learned receive it as such. Nothing can be changed that is unchangeable by man or his actions."

The use of the word "Nature," in the above paragraph, (and in all Mr. Davis's writings,) indicates mental obscurity, and a want of clearness in his ideas. Are not men a part of "Nature?" And how shall "Nature" render a verdict on what he has taught, except that verdict come through the minds of men?

Again, he affirms that "no truth is lessened by disbelief"—[is it not less in the one who disbelieves?]-and this he states as an *inference* from the premises: "God produced spontaneously all terrestrial creations." I remember something similar to this, which I dare say is repeated still in "Old Yale," and other similar localities:

"Moses was the meekest man: therefore, David killed Goliath."

And here is another:

"Whether bare being, without life, or existence, is better than not to be, or not?"

"Nothing can be done that cannot be done," says Mr. Davis. Well, that is clear; perhaps "nothing" could be more so.

Upon looking over the writings of Mr. Davis—[I have carefully read the whole, not excepting his first book on "Claimativeness,"]—I do not notice a single page but gives evidence of this want of clearness. It is manifest in his title page, even, and in his mottoes; and not in that great book, merely, but in each of his productions since. I extract a few more sentences, at random, from his "Revelations," page 7:

"As the world is situated, those elements that are united, become absorbent from those which are not; and hence, instead of an harmoniously-organized con-

dition of the world, one part is extraneous and excrement to another. Hence, instead of being united, the world is dis-united, and instead of harmonizing it is confused."

If any sense can be expressed from the above, it is to this effect: "The world is not harmonious because it is not united; and the world is not united because it is inharmoniously organized."

Never, perhaps, were more instances of reasoning in a circle, presented in one book, than are to be found in the one now under notice. And as there is confusion in his ideas, we might expect to find the want of clearness in his language. As far as any meaning is deducible from Mr. Davis's own language, it would seem that he designs to teach that "Nature" is *Divine*, she makes "Divine Revelations," and does all else that is done. And yet no religious fanatic or sectarian ranter ever made more bitter complaints of "NATURE," "Divine" as it is, than this same Mr. Davis! His writings are full of them. I quote a few specimens, merely:

"Man has rights, founded in principles of Nature. These rights have been perverted, crushed, and prostrated."

Yes, and all this *crushing and perversion* has been done by this same "Divine" "Nature," which is the standard, the mother, the maker of us all!

Again he says: "The institutions that have existed have been in *direct opposition* to the interests, feelings, and affections of human nature." That is, Nature has been, and is, in direct opposition to itself!

"The world," says Mr. Davis, "is existing on *wrong foundations*." Ah, indeed! And was not this world founded by "Nature?" And if the world is wrongly founded, Mr. Davis's "Divine Nature" did it! And is it not marvelous that one who has been so highly exalted into a "superior condition," which put him so very far above us non-somnambule mortals, that he could not, while spending some years in that "superior" state, become sufficiently clear in his conceptions of truth, as to acquire clear ideas of the subject on which he is commissioned to address the world, nor find the use of logical terms in which to express himself.

P.

Foxboro', Mass, Aug. 9, 1851.

[Original.]

O, MAN, LISTEN!

Yes, listen! Thou art foolish—why wilt thou not be wise? Thou art sad—why wilt thou not be made happy? Thou art an earth-worm—why wilt thou not be a child of the skies? Thou art low, and groveling, and debased—why wilt thou not become noble, and elevated, and divine? Didst thou but know it, there are better things in store for thee. Thou wert not made to be a clod, nor to be satisfied with the base pleasures of a beast, nor to know only the unworthy happiness of an earthling. Thou wert made to be a fully-developed and glorious man, a holy angel walking below, a royal son of the Supernal Deity. Thou wast made to be “the brightness of the Father’s glory, and the express image of his Person.” Thou wast made to be Immanuel, “God with us, God manifest in the flesh.”—Thou wast made to be a Christ—the Anointed Messiah—a Jesus—the Saviour of the World! Yes, I will have it so—thou wast made to be the *Savior of men*; thou wast made to save them from sin, and misery, and hell—the hell in their own bosoms. Thou wast made to teach them, to lead them, to go before them, to show them the way. Thou wast made to be them all—the Way, the Truth, and the Life. Thou was made to be the world’s Light, as well as its Lamb—its Light, to “light every man who cometh into it,” and its Lamb, to make atonement for it by showing the children how to be reconciled to the Father, and instructing them so to walk as to become at one with God. Thou wast made to save men by thy Life, thy Example, thy Obedience, and if need be, as in the case of Jesus, by thy Death. Aye! take it home to thy heart, for it is true—thou wast made to be thus a very Saviour!

And if thou doubtest of this, remember that voice which hath come down to thee from the olden time, and which thy mother hath oft bid thee read—that voice of “the beloved disciple,” the mild, and gentle, and heavenly John, which saith, “As he is, so are we in this world.” There thou hast thy commission—take it in thy hand, and go forth to preach this Gospel of Salvation. Be thou a prophet of the Most High God to this “wicked and adulterous generation.” Be thou the holiest of all the Evangelists. Be thou a greater than any of the Apostles. Be thou, if needs must make it so, the most faithful of all the Martyrs. Nay more—be thou like the Crucified. Like him, “go about doing good.” Like him, be the Redeemer of the people. And so God bless thee as thou art like him!

O, man, here is work for thee! Ope thy eyes, and see how great it is. Rouse, then. Shake off sloth. Sleep no longer. Take to thyself good resolution, and arm thee with the truth. Make thy soul strong in faith. Aye, the great Captain himself said, “*Have faith in God.*” Thou wilt need it. Without it, thou canst do nothing—with it, all things. Remember it was also said by one still earlier, “Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.” Try it. Thou shalt find it so;

only be not afraid to trust. “He that saveth his life shall lose it.”

Go forth, then! The world hath need of thee. Even now doth it wait. Its hands are already stretched forth. Go preach deliverance to the captive, and the opening of the prison doors to those who are bound.” Go “heal the sick” of their sins and woes. Go “cast out devils” of wrath, and anger, and malice, and hate. Go “raise the dead” in pollution, to a life of holiness and virtue. Go, and God go with thee!

And may the good *spirits* help thee, too! Commune with them daily, that thy soul may be attuned to their goodness, and that thou mayest be inspired with their devotion. Acquaint thyself thoroughly with the great doctrine of spirituality, and be filled with pure wisdom, swelling up from the clear depths of the true Harmonial Philosophy! So, go and labor; and laboring, prosper; and when thou and I again shall meet, may we both be better Saviours than, erewhile, the earth hath ever found us.

JOSEPH TREAT.

Windham, O., July 25, 1851.

[Original.]

I A M E !

Life begins with a flood of hope, and each new day adds something to expectation. Full of the many things that may be done to build a fortune or to make a name, Youth ponders, musing upon the great and brilliant themes Nature and Art afford—and what new art ’twere possible to add—ponders, doubts, and scarce knows which to choose, since all invite—all themes, all arts, all sciences. At length a road is taken, and with hasty steps he travels on his way. Shouting he runs, and running, and stretching forth his hands, he strives to seize the crown—but though as near as ever he cannot reach it. Fame’s temple stands in the same place, and the goddess waves the palm just o’er him, as before; but still there is something to be done. Again he shouts, again he runs.

But though he is many a league and many a thought upon his way, strange to say, the palm is not so bright as it was; the temple, now he finds, is on a hill, the goddess in the clouds, and O, the miles grow longer as he goes. Still, on he flies, growing older as he runs, and wiser, and better. But, alas! his strength is waning fast. To get his breath, he stops, and stopping, looks behind. The road is white with dead men’s bones. Honor, Virtue, Peace, Charity, Mercy, all—all lie scattered on the way. He shudders as he looks, and wonders what good spirit led him safe, for now he learns that Fame bestows her favors not upon the Godly, but the successful, and that many a name now shining in Heaven, was written in Hell! Again, in sorrow, he turns to gaze upon the crown. ’Tis gone! While he mused, another took it, and he sees him feasting with the Pagans in the temple.

Still he would begin again—to try for some more fitting end, some humbler palm. But his limbs are weak, and the

drooping flowers tell him that night is coming on. So gathering his mantle around his head, he sighs and lays him down, and his bones to whiten on the way.

W. RIMMER.

West Randolph, Mass., July 26, 1851.

[Original.]

PROGRESSION.

Three kinds of greatness have, from time to time, inspired the ambition of men, each one choosing in accordance with his organization and the circumstances surrounding him. Man, in the first ages of the world, was robed in his animal garb. A wise provision of Providence for his safety—for the earth itself was in a crude, uncultivated state; and the beasts of prey infested her soil, and dwelt in her forests; with these, man had to take his chance, and nothing but the predominance of the animal propensities could have enabled him to maintain his existence upon the earth.

But the animal nature of man ever tends to abuse, when uncontrolled by the superior faculties. And these being feebly developed in the first stages of his existence, exercised but little restraint over the blind impulses of his strongly developed propensities. Hence, man exerted himself to acquire distinction in the line of his animality—by making war upon his kind, subduing and subjecting them to his power. The field of battle, with all its bloody scenes, was his delight. And he who killed and conquered the most, was looked upon as the greatest man. Greatness, true, but only the greatness of the animal covenant, and fell far short of true greatness. But in process of time, man became more developed in his moral nature; his higher faculties exercising more control over his animal instincts; his thoughts and feelings more elevated; and to gratify these he was forced to seek for something hid in the darkness of the future—something hoped for, but yet unseen. It was a feeling occasioned by the expansion of the mind—its opening into higher and more glorious realities—the shadows of coming events—the true prophets of the future. These bespoke a “better covenant,” a higher standard of greatness at which man should aim. And hence appeared the adorable Redeemer, the author, or rather the expounder, of the second or moral covenant. The great moral era was now ushered in; the mantle of darkness that hung around the animal age receded, and man stood robed in a different garb. A light from heaven shone to disperse the darkness of earth; and religion, which had existed only in types and shadows, under the “old covenant,” now became a reality. And Jesus, the great head of the moral world, raised the true standard of reform, and on it inscribed “Universal Love.” The labors of his life were in harmony with the inscribed motto—ever devoted to relieve the sorrows of his fellow man. And the wayward soul that trod the path of sin, met from him a warm and welcome reception, with the life-giving words, “Neither do I condemn thee. Go thy way, and sin no more.”

"When he was reviled, he reviled not again;" when cursed, he blessed in return; to render good for evil was his chief delight. Here are the honors of the second covenant mantled in a divinity before unknown to the world.

Moral greatness now inspired the ambition of man; and for ages past many have sought to obtain this heavenly prize. But how few have won, because they have not labored in harmony with the doctrines of the great Reformer. They have vainly endeavored to make the first and second covenants harmonize. Striving to amalgamate the animal and the moral—to bring about a marriage between the law and the Gospel, one of which breathes a curse, and the other a blessing. Such a union would be like uniting the lamb and the tiger. The honors of the "first covenant" must pass away; but the honors of the second are stamped with immortality, ever inviting the mind onward and upward to an endlessly progressive life, where all the honors of the moral covenant shall sooner or later be conferred upon every child of the human race.

But after all that the moral covenant can confer upon man, the true greatness of the human character is not yet attained. This crowning point, this topmost stone of the heavenly superstructure is reserved for the honor of the third, the intellectual covenant. And man is as sure to obtain this third covenant, as that he has an intellectual nature. His nature demands it, and this demand is a true prophet of the future—a shadow, indicative of "coming events." And I think, by the appearance of this shadow, the event is near at hand. Indeed, "the fields are all white, and ready for the harvest." And I glory in the thought that man shall not always be tossed upon the tempestuous ocean of uncertainty and doubt; but that the day is at hand when he "shall know the truth, and the truth shall make him free."

"E'en now they dwell in homes of deathless glory,
And tune their harps to sweetest notes of love;
They to the spirits tell the joyous story,
Of a blessed meeting in those realms above.

E. DAXTON.

Arthurton, Ill., July 18, 1851.

AFFECTION.—If there be reserved for human life a joy more exalted than all the others, it is that of beholding its last moments cheered by the fondness and affection of a virtuous progeny; and if there be a pang more agonizing than any other, it is that of a dying parent, whose last thoughts rest upon the crimes of a depraved but fondly-loved child."

A MOTHER'S LOVE.

A mother's love! the fadeless light
That glimmers o'er our way—
A star amid the clouds of night,
An ever-burning quenchless ray.

Advice, says Coleridge, is like snow; the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

Poverty is like a panther—look it steadily in the face, and it will turn from you.

WORDS OF WISDOM.

Editor Spirit World.—Here is another budget of collectanea from widely-separated sources. I select such passages as have not only a deep import of thought but a rich and fit expression of it; for the beauty of form both certifies to the greatness of a thought, and makes it to live longer in the remembrance of those who read—whether it be some Orphic court saying, or ideas in an elaborate, interwoven magnificence of imagery, dressed in all the ornate caparison and radiant, gay raiment of language.

Yours, respectfully, J. G. D.

"The objects of memory are as things dead, unless man is such that he lives according to them from conscience; when this is the case, then the objects of memory become at the same time matters of life, and then only they are of use, and bring salvation to the possessor after the life of the body. Sciences and knowledges are of no account to man in the other life, even though he have known all the arcana that ever were revealed, unless they have tintured the life."—*Swedenborg*.

"It is a Divine truth, that no one is ever rewarded in the other life for his good actions, if he has placed merit in them, or if he has done them for the sake of his own gain, honor, and reputation; and that no one is ever punished for his evil actions, if he has acted from an end truly good;—ends being the things regarded, and thence actions."—*Ibid*.

"It is from self-love that all evils come which destroy civil society; all kinds of hatred, all kinds of revenge, all cruelties, yea, all adulteries, flow thence as streams from a filthy pit. — It is like an object which turns into disagreeable and dark colors the rays of light which continually flow into it; or like a tiger and a serpent, which no enticement can tame, and which destroy with their bite and poison those who give them food; or like an utterly wicked man, who turns the best intentions of others, and their very benefits, into matter of revilement and malice."—*Ibid*.

"The Divine Trinity is like a pearl of the greatest value; but when divided into persons, it is like a pearl divided into three parts, whence it entirely loses its value."—*Ibid*.

"From this divine principle, that Man's soul is made after God's image, I am almost induced to believe, that Prophecy is no miraculous gift bestowed upon the soul at extraordinary occasions only, but is a natural (though the highest,) perfection of our Human Nature. For if it be natural for the stamp to have impressed upon it all the traits that dwell upon the face of the seal, then it must be natural to the soul, which is God's impress, to have a faculty of foreseeing; since that is one of God's excellencies. — And I do think predictions by dreams, not to be extraordinary revelations, but rather the products natural of a rational soul. And if sagacious men can be so sharp-sighted in this state of glimmering as to foresee many events which fall out, why may we not say, that Man, if he were re-

habilitated in the former state of pure nature, might, without any extraordinary assistance, foresee and prophesy? For there is not such a distance betwixt that foresight and prophecy, as is betwixt the two states of Innocency and Corruption, according to the received notions which men have settled to themselves, of that primitive state of Innocency?—"*The Virtuoso*," Sir George Muckenzie.

"The Earth, with its scarred face, is the symbol of the Past; the Air and Heaven, of Futurity."—*Coleridge*.

"I have known strong minds with imposing, undoubting, Cobbett-like manners, but I have never met a great mind of this sort. And of the former, they are at least as often wrong as right. The truth is, a great mind must be androgynous. Great minds—Swedenborg's, for instance—are never wrong but in consequence of being in the right, imperfectly."—*Ibid*.

"All human progress is in a circle; or to use a more accurate and beautiful figure, in an ascending spiral curve.—While we fancy ourselves going straight forward, and attaining, at every step, an entirely new position of affairs, we do actually return to something long ago tried and abandoned, but which we now find etherealized, refined, and perfected to its ideal."—*Nathaniel Hawthorne*.

"Whilst the thief stealeth, the hemp groweth; and the hook is covered within the bait. We sit down to eat, and rise up to play, and from play to sleep, and an hundred years is counted little enough to sin in: but how many sins thou hast set on the score, so many kinds of punishment shall be provided for thee. How many years of pleasure thou hast taken, so many years of pain; how many drams of delight, so many pounds of dolour; when Iniquity hath played her part, Vengeance leaps upon the stage; the Comedy is short, but the Tragedy is longer; the Black Guard shall attend upon you, you shall eat at the table of sorrow, and the crown of Death shall be upon your heads, many glistening faces looking on you: and this is the fear of sinners."—*Henry Smith's Sermons*.

"Never trust thine enemy: for like as iron rusteth, so is his wickedness.—Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away."—*Ecclesiastical*.

"Poetry has that in it which can stand by itself; of native right, it takes the milk and honey of every land, and solidly appropriates the pictures and fruits of never-failing nature. Yet apart from knowledge, it is a savage maiden, beautiful only as a landscape, whereas its proper loveliness is of the stars and the skies. Moreover, in the wild state it feeds upon terrors as well as delights, upon good and evil alike, upon the monstrous equally with the divine, until its food governs its inspiration, and the bard becomes a charmer instead of a prophet. — — — Poetry, by gaining a science of the real, enters upon the only space where there is no limit, but where imagination may tire its nervous wing, yet sleep for refresh-

ment when it will upon the humblest truths."—*Jas. J. G. Wilkinson.*

"The material universe is instinct with spiritual existence, but only in man is it individualized into spiritual life."—*E. P. Whipple.*

SELF-RELIANCE.

"Another's knowledge,
Applied to my instruction, cannot equal
My own soul's knowledge how to inform acts.
The sun's rich radiance shot thro' waves most
fair,

Is but a shadow to his beams 't' th' air;
His beams that in the air we so admire
Is but a darkness to his flame in fire;
In fire his fervor but in vapor flies,
To what his own pure bosom rarefies:
And the Almighty Wisdom having given
Each man within himself an apter light
To guide his acts than any light without him,
(Creating nothing not in all things equal,)
It seems a fault in any that depend
On others' knowledge and exile their own."

—*George Chapman.*

PATIENCE.

"As the pent water of a milldam lies
Motionless, yielding, noiseless, and serene,
Patience waits meekly with companioned eyes;

Or like the speck-cloud, which alone is seen
Silvered within blue space, lingering for air
On which to sail prophetic voyages;
Or as the fountain stone that doth not wear,
But suits itself to pressure, and with ease
Diverts the dropping crystal; or the wife
That sits beside her husband and her love
Subliming to another state and life.

Offering him consolation as a dove,—
Her sighs and tears, her heart-ache and her
mind,
Devout, untired, calm, precious, and resigned."

Barry Corneall, (probably.)

"Truth to the sensual is no happiness,—
Water and oil, they will not coalesce."

Anonymous.

FULFILMENT OF A DREAM.

Brother Sunderland,—The following I transcribe from the "Phonographic Star," Acworth, Eng. If it is worthy of republication please insert it.

JOHN HARDY.

On the morning of the 10th of November, 1835, I found myself off the coast of Galetia, whose lofty mountains, gilded by the rising sun, presented a magnificent appearance. I was bound for Lisbon. We passed Cape Finester, and, standing out to sea, speedily lost sight of land.

On the morning of the 11th the sea was very rough, and a remarkable circumstance occurred. I was on the fore-castle, discoursing with two of the sailors. One of them, who had just left his hammock, said, "I have just had a strange dream, which I do not much like; for," continued he, pointing up to the mast, "I dreamed that I fell into the sea from the cross-trees." He was heard to say this by several of the crew, beside myself. A moment after, the captain of the vessel, perceiving that the squall was increasing, ordered the topsails to be taken in; whereupon this man, with several others, instantly ran aloft. The yard was in the act of being hauled in, when a sudden gust of wind whirled it round with violence, and the man was struck down from the cross-trees into the sea, which was working like yeast below. In a short time he immersed. I saw his head on the crest of a billow, and instantly recognized in the unfortunate man the sailor,

who, but a few moments before, had related his dream. I shall never forget the look of agony he cast while the steamer hurried past him.

The alarm was given, and everything was in confusion. It was two minutes, at least, before the vessel was stopped, by which time the man was a considerable way astern. I still, however, kept my eye upon him, and could see that he was struggling manfully with the waves. A boat was at length lowered, but the rudder was unfortunately not at hand, and only two oars could be obtained, with which the men could make but little progress in so rough a sea. They did their best, however, and had arrived within two yards of the man, who was still struggling for his life, when I lost sight of him; and the men, on their return, said that they saw him below the water, at glimpses, sink deeper and deeper, his arms stretched out, and his body apparently stiff, but they found it impossible to save him. Presently after, the sea, as if satisfied with the prey which it had acquired, became comparatively calm. The poor fellow who perished in this singular manner, was a fine young man of twenty-seven, the only son of a widowed mother. He was the best sailor on board, and was beloved by all who were acquainted with him. This event occurred on the 11th of November, 1835, and the vessel was the "London Merchant," steamer.

EDITORIAL.

BOSTON, SATURDAY, AUGUST 23, 1851.

QUERIES.

1. That most of the "responses" made at sittings for conversing with spirits, are made by the *associate spirits of the human medium*. We refer, now, to the sounds that are made in answer to questions put by mortals.

2. That answers scarcely, if ever, exceed the knowledge or belief of some one in the external circle.

3. That no *intelligence* is ever communicated at the sittings, by sounds, which far exceeds the knowledge of the human medium, except where questions are put by such as are themselves partial *media*, and in harmony with the medium proper in that circle. Hence it will always be found that *test* questions will rarely, if ever, be answered correctly, except on these conditions.

4. Sometimes, when spirits *refuse* to answer *tests*, if you (incidentally) make known to the medium what you want to know, you will (afterwards) get it from the spirits.

5. As a general rule, therefore, what are called "*test* questions," when answered correctly, prove nothing more than that the persons who put the questions partook so much of the *nature of media*, that the spirits who respond can get the answer from their minds.

6. This view is further confirmed by the *efforts* that spirits will often make to "*spell out*" an answer, by *feeling* it out, as it were, from the minds of the external circle. They will, for instance, when requested to tell their age, keep up a constant rapping, so that you can take the number that you choose! And when requested to spell out anything difficult, as the name of the spirit, they will commence and then stop, begin again, stop, correct it, and begin again! And we venture to say that no intelligent critical person ever held half a dozen sittings with the spirits, who did not notice the *peculiarities* to which we have referred.

7. Now suppose we admit that the spirits of little children are always with or near their parents; these cannot give tests, when they died in infancy, because there is nothing *characteristic* that they could describe or refer to. Then, if we add to these the very *few* cases where tests have been spelled out, that were unknown to all present, except one person, who was not a *partial* medium, it will leave this whole subject where our queries have placed it, that is, *wholly, from first to last, with the external and internal mediums*. For we have seen that no responses are ever made without a spirit medium, united with an external medium. And if so, it is evident how difficult it must be, if not impossible, for spirits who are far above them both, ever to respond through them.

8. Tests have been agreed upon by mortals, before death, to be given after one of the parties had passed into the next sphere. Apollos Munn (formerly editor of the Spirit Messenger,) agreed with one of his friends, in Troy, N. Y., to give a certain test, if permitted to do so, after his death. Mr. Munn's own daughter is a medium, and yet, though requested, he has never given the test that was agreed upon! We have looked in vain for a communication from the spirit of Apollos Munn, in the columns of his own paper, since his death. And that there has been none can be accounted for only by supposing either that he does not respond at all, or that his present *affinities* do not now incline him so much to the Spirit Messenger and the peculiar notions which it inculcates.

9. It must not be forgotten, when reflecting on this subject, that the external media, (perhaps not one of them,) have ever attempted to *test* the questions suggested in these queries. And from the nature of the *subject*, if they were fully competent and disposed to do so, would it be scarcely possible? And then, again, consider that others, who are not mediums, cannot often have all the advantages necessary for so doing. As for myself, I can only say, that for one year I have had all

the opportunities that I could desire, not only with the two media in my own family, but in the sittings I have had at different times with Mrs. Fish and the Fox Family, with Mrs. Tamlin and Mrs. Benedict, of Auburn, N. Y., and others of the most celebrated media in the country. Of course, we have applied all the tests in our power, and the results of our investigations have been stated in these columns.

10. Our object is to present this subject as it presents itself to mortals. If asked to account for the cases where facts have been affirmed by spirits, about themselves, that were, at the time, wholly unknown to any one in the external circle, I answer:

(1.) Such cases are, indeed, "angel visits," of a truth, "few and far between." They bear no more proportion to the vast number of possibilities, probabilities, conjectures, suggestions, and inferences that are made out of the "sounds," than the planets in our universe bear to the innumerable multitude of little stars that twinkle in the heavens above us.

But in making these frank and honest avowals, we feel, also, bound to add that in all our investigations of this momentarily interesting subject, from the first, until now, we have been conscious of the PRESENCE OF SUPERIOR INTELLIGENCE, that has watched over all our labors. We have seen EFFORTS made from the invisible world, for our gratification and assistance, which have excited a feeling of GRATITUDE we are free to confess, before heaven and earth. All that I have yet experienced has increased my contentment for the past, my gratitude for the present, and my hope for the future!

Let me caution one and all of my readers not to misinterpret anything I have said on this subject. Remember, as I cannot give all the details of my experience, so some of my queries may seem to be offered without reason. And besides, I make these suggestions, not for the purpose of exciting controversy, but merely to assist mortals in their efforts to become familiar with those laws which appertain to the spiritual world. How easy it must be for mortals to differ in their views, where we all confessedly know so very little, and where there must, of necessity, be such a diversity in the capacities and experience of each! To prevent misapprehension, then, let me state the gist of my queries again:

1. The manifestation of FORCE, on physical bodies, by spirits, is always done by spirits of a very low order, if not the very lowest.

2. The manifestation of Intelligence from the spiritual world depends, always, upon the RELATION existing between the

media (internal and human,) and the mortal who puts the question, or the mortals who form the circle to whom the communications are made. So that when I speak of the media, it must be understood that I not only refer to the human but to the associate spirits of the human medium; and not to them alone, but to each mortal who puts a question to the spirits. Just in proportion as that mortal is also a medium, will be the probability of his getting correct answers. And how it is that one person will be a partial medium at one time, and not at another, we shall hereafter attempt to show.

Our queries may be easily tested. Let any candid, benevolent, and truthful person visit (incog.) any half a dozen media (more the better,) and carry on his investigations as I have suggested—that is, put your first questions to the associate spirits of the medium. Ask them how many and what spirits you have brought with you; and then see if those spirits know enough to tell their names, their age, number of their relations in and out of the spiritual world. And ask them to give you a signal, or the number of "raps" by which you may know them through other mediums.

Then see if you can get precisely the same answers through any other medium. Make a solemn agreement with all your guardian spirits, that they will not be present with you at a given time, with another medium, even if you call for them. Then visit that other medium, and see if you are not told that those very guardian spirits are present, especially if the medium knows who they are. And remember that this subject cannot be successfully investigated and disposed of in a day, nor a year. Nor is it sufficient if we bring to this work an inherent, permanent love of goodness and truth; we want not merely unflinching integrity, but gentleness, affability, kindness, and PATIENCE that is inexhaustible!

MEDIA-SPIRITS.

By the medium spirit is meant the associate or assistant spirit of the human medium. For that, in all cases when answers are made to questions, there are, properly speaking, two mediums, one human and the other a spirit, is quite certain. Reports are reaching us from various places where sittings are held, throughout the country, all tending to confirm this suggestion. And whether this view be true or false, it does certainly relieve the subject of some of its many difficulties.

We have an account of one medium in Providence, R. I., where all the sounds are professedly made by the associate spirit of the external medium, and no other! The sounds are usually very loud, and you

are assured by the spirit that you can get no responses from any other spirit but him.

So it was in Stratford, Conn., as I am satisfied all the sounds there were made by the associate spirits of the external media, though differing from the Providence medium, in this respect: the spirit in Stratford did not make known or admit this fact. Like too many others, when I called for the spirit of a departed sister, the Stratford spirit answered, and representing himself as her, he said he had "thirty children."

When I visited Mrs. Benedict, in Auburn, I am perfectly satisfied the sounds purporting to come from "St. Paul" and "St. Luke," were made by her associate spirits, and hence I could get no response whatever, through her, from any of my own guardian spirits, from whom I had received responses before.

It would be easy to find out about this matter, provided all the parties in the external world were free from sectarianism, and perfectly candid and honest. I have known the spirits to be apparently willing to confess these errors, when the state of the external medium has forbidden it. The human mediums often manifest a pride of opinion or love of approbation, that refuses permission to the spirits to confess their errors. Or if the external mediums are indifferent about it, they may be surrounded (like Mrs. Benedict,) with an external circle of religious sectarians, all committed to a set of cant phrases, which they are unwilling to surrender. Thus it is that mortals and spirits combine and confirm one another in their mutual loves.

Case V. August 11, 1851. I made an agreement with what purported to be my own guardian spirits, that they should not accompany me to a sitting I was about to attend, with another medium; and that they should not come there unless I called for them, and not then, unless I used the word "want," in calling for them; and in case I did call for them by this word, they should then come, and one give me seven raps, and the other, ten.

On visiting the medium I received a long communication from the spirit purporting to be a distant relative, (not a guardian spirit,) every word of which was false! Then I asked if my guardian spirits were present? The answer was, "I can see them too far off." I then called on them, and said, "I want you to come to me," as they had agreed to do. It was said they did come, but instead of giving me the new signal, that we fixed upon, they gave me the old ones, both of which were known to the medium.

But it so happened, in this case, the human medium and her external associates were perfectly honest and candid. They

had no pride of opinion to gratify; and hence, I kindly requested her associate spirit to tell me how it was, and that spirit confessed that all the sounds that had been made, were made by her, and no one of my relatives or guardian spirits had responded at all!

I have had other similar confessions from the *associate* spirit of the medium. On so many concurring conditions do reliable communications from the spiritual world depend! And thus it is that sectarian mortals, who do not know better, are led to think they are holding conversations, daily, with the veritable spirits of apostles and prophets, while they are held, spell-bound, as it were, by the low and discordant spirit of the medium around whom they have assembled.

If developments occurring now, all over the country, do not prove the truth of Swedenborg's views of what is called *obsession*, they do prove a state of things very much like it, and from which the truth-loving and candid must be put on their guard, and from which all may be led to infer the great importance of correct information upon this subject.

HELP!—If your heart is impressed with a deep sense of the importance of the cause in which we are engaged, you will be ready to ask how you may be able to help us.—Let me tell you:

1. Make efforts to increase the circulation of this paper. It needs the aid of all who properly estimate the work which it is laboring to accomplish.
2. Write us a plain account of all the spiritual manifestations you witness, that are *characteristic* of the source whence they come. Common details of the "rappings," or physical manifestations merely, do not now seem to be so much needed. A friend in a distant part of the country witnesses, for the first time, manifestations from the spiritual world, and he hastens to write a long account for the "Spirit World," not once imagining that most of the readers of this paper have already seen many such accounts. Much the better way is, for such accounts to be published in the local papers near where the manifestations are made. Send us the papers in which such accounts appear, and if they contain anything special, or remarkable, we will quote it into our columns. Such accounts will often do more good, when published in the papers near where the parties are well known. But all *characteristic* developments should be minutely described, as they have been by some of our correspondents, in letters published in the Spirit World, for a few weeks past. We admire a truthful, candid report, one which gives

all the facts, whether harmonious or discordant. We notice one in the Auburn paper, by Mr. M. Munson, entitled "A Simple Narrative." The writer makes a candid admission as to the *truth* and *errors* which occurred at a sitting he attended in Boston. This is what we want; and it suggests the reason why we are not satisfied with the two spiritual papers published at Auburn, and some others we could name. They do not allow "the truth, the whole truth, and nothing but the truth," to appear in their columns, about the spiritual manifestations, upon which they so much depend, and which they call on us to believe are made by "apostles and prophets." We know very well that if they did so, the *authority* of the so-called "apostles" would be low indeed. This taking "all things for granted," instead of "proving all things," is not the way to find the truth.

PROBLEMS.—The following problems are respectfully submitted to the friends of Universal Harmony, especially those of them who believe they have open external intercourse with "apostles and prophets:"

1. If a very large proportion, or a majority, of the responses that come from spirits, in answer to *test* questions, are *incorrect*?
2. And if you do not, and, from the circumstances of the case, cannot *know*, definitely, from whom the answers come, that you believe are *correct*?
3. All this admitted, or proved by actual investigation, by what rule do you call one spirit by one name, rather than another? How do you distinguish them apart?

These questions are not designed for those who speak of spirits, as what they *purport* to be, but for such as pretend to quote from the veritable spirits to whom they apply the names of mortals who once lived on this earth, as if those were the names by which those spirits were known before they departed this life.

REV. B. F. BARRETT, of Chicago, Ill., has published a pamphlet with the following title: "*Open Intercourse with the Spiritual World; its Dangers, and the Cautions which they naturally suggest.*"

We have not seen it. "The Medium," (New Church newspaper,) published at Detroit, says the views it presents are drawn principally from Swedenborg, and especially adapted to do good at the present time.

Of Mr. Barrett we have before spoken as one of the most liberal ministers of the New Church; and perhaps it may be owing to his influence, somewhat, that New Churchmen at the West have manifested more interest in the new spiritual manifes-

tations, than we have perceived in any other section of the country.

Thus far, we have noticed that all the churches, whether new or old, have shrunk back into their *sectarian* enclosures, from an examination of these manifestations, and their conduct has forced upon us the conviction that we have nothing to hope for from sectarians, by whatever name they may be known.

We have before stated that we know many who are nominally members of churches, that are not sectarians; and we hope to find that Mr. Barrett, and many of his associates at the West, are of this number.

DR. J. N. NILES, 43 Tyler street, Boston. Diseases treated by Pathetism, Medicine, and Electricity. Also, examinations of Disease by Clairvoyance.

We are at fault in not having made known the claims of our friend, Dr. Niles, to the readers of this paper, before.

There are many, we have no doubt, in this city, who would have availed themselves of his services, if they had had the information which this reference is designed to give them.

Dr. N. is one of the few, in this city, who advocate the cause of Universal Harmony. He possesses a generous heart, and with a mind balanced by Intelligence and Candor, those who consult him may do so in the fullest confidence of being assisted whenever that assistance comes within the bounds of possibility.

We are often enquired of for services in Pathetism, and take this opportunity for referring all our friends to Dr. Niles, whom we know to be "worthy and well qualified" for rendering any assistance to the sick which comes within the reach of human skill.

THE TRUTH SEEKER.—We acknowledge the receipt of the third number of this paper, with pleasure. "The Anthropologist" has been united with it.

The editor expresses our own views in respect to "Plans of Association," like that proposed by Mr. Davis. "Plans" and "creeds" we have had enough of, thus far. Association and unity will come, in despite of the shackles of sectarianism; and as *Universal Harmony* progresses we shall feel, less and less, the want of antiquated machinery. Success to the Truth Seeker!

PUNCTUATION.—The following example of mal-punctuation strongly illustrates the necessity of putting stops in their proper places: Caesar entering on his head, his helmet on his feet, armed sandals on his brow, there was a cloud in his right hand, his faithful sword in his eye, an angry glare saying nothing, he sat down.

CORRESPONDENCE.

Greensboro', Henry Co., Ind., }
8th month, 1st, 1851. }

Esteemed LaRoy Sunderland,—I here send thee five dollars to help to sustain the Spirit World and to promote the good cause, by getting thy paper read in places where it has not yet been taken, or taken but little.

I expected the spiritual manifestations here, the 28th of last month, but they did not come. I do not know why. Perhaps they may come on the 7th of 11th month next, as predicted by the raps at Crawfordsville—but I do not know. It seems the promises of the rappings sometimes fail. I do not understand why.

Four dollars I now send is gratis, to aid thee and promote the cause. I do not expect to receive anything from those I order them to be sent to; but I think they will read them, and I prefer having them sent to them and neighbors, in order to open the way for more people to read them. Their neighbors will understand that they have a right to see them, &c.

SETH HINSHAW.

New Garden, Ind., July 30, 1851.

Dear Friend,—Two numbers of your paper have come to hand, and as the third is delayed twice as long as the second, I am fearing you have suspended the publication of it, against which my prayers will continue to go up until you have diffused all the light you have upon the subjects which now are agitating the public mind to so great an extent.

I owe much to you, and hope that for a much longer time it may be in your power to assist others, through your paper, if in no other way, as you have assisted me.

The wonderful evidences we had at your house, that spirits were around, and ministering to us ever, I gave as faithful a transcript of as was possible, to J.'s friends, and had the satisfaction of finding they (the facts) were all received without question or cavil. Indeed, I have formed a circle in the neighborhood of my friends, and Sister H. is found to be a medium. She says the spirit of a younger sister, a pure and lovely being, has frequently rapped on the table, but H. was too agitated to attempt to converse with her.

Dr. A. Brooke, of Oakland, writes:—"My wife's hand is now raised and pressed upon her head, in token of affirmation, when we ask questions of our departed friends; and sometimes, but rarely, used to write communications. We also get news from living friends, in this way, which afterwards we find to be correct." I will not trouble you with the astonishing amount of evidence he has collected, but merely say that those who best know his wife, as well as the Sister H., of whom I have spoken, would laugh at the idea of their being charged with deception, or being easily deceived by an excited imagination. I will add, that last Sunday night we all heard loud raps on the back of a "settee," when a few friends were present at my father's.

Mrs. E. A. LUKENS.

UNITY.

ATTRACTION, HARMONY, HEAVEN.

INDIVIDUALITY.

BY STEPHEN P. ANDREWS.

The doctrine of the sovereignty of the Individual—in one sense itself a principle—grows out of the still more fundamental principle of "Individuality," which pervades universal nature. Individuality is positively the most fundamental and universal principle which the finite mind seems capable of discovering, and the best image of the Infinite. There are no two objects in the universe which are precisely alike. Each has its own constitution and peculiarities, which distinguish it from every other. Infinite diversity is the universal law. In the multitude of human countenances, for example, there are no two alike; and in the multitude of human characters there is the same variety. The hour which your courtesy has assigned to me would be entirely consumed if I were to attempt to adduce a thousandth part of the illustrations of this subtle principle of Individuality, which lie patent upon the face of nature, all around me. It applies equally to persons, to things, and to events.—There have been no two occurrences which were precisely alike during all the cycling periods of time. No action, transaction, or set of circumstances whatsoever, ever corresponded precisely to any other action, transaction, or set of circumstances. Had I a precise knowledge of all the occurrences which have ever taken place, up to this hour, it would not suffice to enable me to make a law which would be applicable, in all respects, to the very next occurrence which shall take place, nor to any one of the infinite millions of events which shall hereafter occur. This diversity reigns throughout every kingdom of nature, and mocks at all human attempts to make laws, or constitutions, or regulations, or governmental institutions of any sort, which shall work justly and harmoniously amidst the unforeseen contingencies of the future.

The individualities of objects are least, or, at all events, they are less apparent, when the objects are inorganic or of a low grade of organization. The individualities of the grains of sand which compose the beach, for example, are less marked than those of vegetables; and those of vegetables are less than those of animals; and finally, those of animals are less than those of man. In proportion as an object is more complex, it embodies a greater number of elements, and each element has its own individualities, or diversities, in every new combination into which it enters. Consequently these diversities are multiplied into each other, in the infinite augmentation of geometrical progression. Man, standing, then, at the head of the created universe, is consequently the most complex creature in existence—every individual man or woman being a little world in him or herself, an image or reflection of God, an epitome of the Infinite. Hence, the individualities of such a being are utterly immeasurable, and every attempt to adjust the capacities,

the adaptations, the wants, or the responsibilities of one human being by the capacities, the adaptations, the wants, or the responsibilities of another human being, except in the very broadest generalities, is unqualifiedly futile and hopeless. Hence, every ecclesiastical, governmental, or social institution which is based on the idea of demanding conformity or likeness in anything, has ever been, and ever will be, frustrated by the operation of this subtle, all-pervading principle of Individuality. Hence, human society has ever been, and is still in the turmoil of revolution. The only alternative known has been between revolution and despotism. Revolutions violently burst the bonds and explode the foundations of existing institutions. The institution falls before the Individual. Despotism only succeeds by denaturalizing mankind. It extinguishes their individualities only by extinguishing them. The Individual falls before the institution. Judge ye which is best, the man-made or the God-made thing.

In the next place, this Individuality is inherent and unconquerable, except, as I have just said, by extinguishing the man himself. The man himself has no power over it. He cannot divest himself of his organic peculiarities of character, any more than he can divest himself of his features. It attends him even in the effort he makes, if he makes any, to divest himself of it. He may as well attempt to flee his own shadow, as to get rid of the undefeatable, God-given inheritance of his own Individuality.

Finally, this indestructible and all-pervading Individuality furnishes, itself, the law, and the only law, of order and harmony. Governments have hitherto been established, and have apologized for the unseemly fact of their existence, from the necessity of establishing and maintaining order; but order has never yet been maintained, revolutions and violent outbreaks have never yet been ended, public peace and harmony have never yet been secured, for the precise reason that the organic, essential, and indestructible natures of the objects which it has attempted to reduce to order have always been constricted and infringed by every such attempt. Just in proportion as the effort is less and less made to reduce men to order, just in that proportion they become more orderly, as witness the difference in the state of society in Austria and in the United States. Plant an army of one hundred thousand soldiers in New York, as at Paris, to preserve the peace, and we should have a bloody revolution in a week; and be assured that the only remedy for what little of turbulence remains among us, as compared with European societies, will be found more liberty.—When there remain positively no external restrictions, there will be positively no disturbance, provided always certain regulating principles of justice are accepted, and enter into the public mind, serving as substitutes for every species of repressive laws.

The narrowest part of the Atlantic is more than two miles deep. In other parts it is one and a half mile.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

HOME AND FRIENDS.

BY CHARLES SWAIN.

O, there's a power to make each hour
As sweet as heaven designed it,
Nor need we roam to bring it home,
Though few there be who find it!
We seek too high for things close by
And lose what nature found us;
For life hath here no charm so dear
As home and friends around us!

We oft destroy the present joy
For future hopes and praise them;
While flowers as sweet bloom at our feet,
If we'd but stoop to raise them!
For things afar still sweeter are,
When youth's bright spell hath bound us;
But soon we're taught that earth was nought
Like home and friends around us!

The friends that speed in time of need,
When Hope's last reed is shaken,
To show us still, that, come what will,
We are not quite forsaken;
Though all were night, if but the light
From Friendship's altar crowned us,
'Twould prove the bliss of earth was this—
Our homes and friends around us!

NOTHING LOST BY CIVILITY.—A gentleman who has filled the highest municipal offices in one of our cities, owed his elevation chiefly to a single act of civility.

A traveller, on a hot summer's day, wanted some water for his horse, and perceiving a well near the road-side, turned his horse up towards it. Just then a lad appeared, to whom the stranger addressed himself, saying—

"My young friend, will you do me the favor to draw a bucket of water for my horse, as I find it rather difficult to get off and on?"

The lad promptly seized the bucket, and soon brought a supply of water. Pleased with the cheerful temper and courteous manner of the youth, the traveller inquired his name; and so deep was the impression made on his mind, that the name of the lad and his place of residence were remembered until several years afterwards, when the traveller had occasion for a clerk. He then sent for this youth, and gave him a responsible and profitable place, from which he rose to the chief magistracy of the city.

ADVICE GRATIS.—Avoid too much working, eating and drinking, and thinking, this hot weather. All three heat the blood and brain. Particularly avoid getting in love or in a passion. And that you may be sure of not getting into a close prison to be preyed upon by fleas, mosquitoes, and other minute monsters, don't carry a sword cane, pistol, bowie-knife, slung-shot, or a brick in your hat.

NOTHING MYSTERIOUS.—Remarks upon the immodesty of the Bloomer costume come with an ill grace from those ladies who expose so much of their bosoms to the vulgar gaze as to "leave little mystery for the nuptial night."

APPROPRIATE CEREMONIES.—The New York Tribune contains an account of a burial at the Fourierist Association in New Jersey, called the North American Phalanx. It was conducted with great ceremony. The various "groups" and "series" appeared in procession, with their implements of labor clothed in drapery, and headed by their "chiefs." The "Agricultural series," of which the deceased was "chief," acted as pall-bearers, and bore their hoes, pickaxes, shovels, &c. draped. The "Domestic series" bore a staff; the "Festal series" a flute draped as a symbol of music; the "Live Stock series" led fine horses and oxen in the procession; the "Manufacturing series" bore millers', carpenters', and tin workers' tools, &c.; and the "School" carried Humboldt's Cosmos, a couple of globes, &c. Visitors and neighbors, with the attending physicians and the clergyman, brought up the rear. The whole was led off by a "chief," bearing the "Banner of Unity," draped with crape. When arrived at the grave the procession formed about it, and religious exercises were performed, followed by appropriate addresses.

FEMALE DOCTORS. Mrs. Sarah J. Hale, in an article in Godey's Lady's Book for August, takes strong ground in favor of the practice of medicine by females. She says "there are a few self-evident propositions, and it would be questioning the common sense of mankind to doubt the general belief on these points. One is, that women are by nature better qualified than men to take charge of the sick and suffering; a second, that mothers should know the best means of preserving the health of their children; and a third point is, that female physicians are the proper attendants for their own sex in the hour of sorrow."

AN IMPARTIAL JUDGE.—A deceased chief justice of one of our courts once addressed a jury in the following model speech, which we respectfully submit for the consideration and study of all loquacious law-pleaders and after-dinner speech-makers: "Gentlemen of the jury, in this case the counsel on both sides are unintelligible; the witnesses on both sides are incredible; and the plaintiff and defendant are both such bad characters, that to me it is indifferent which way you give your verdict." There was brevity, satire, and point, almost unparalleled. A great man was that chief justice.

HEAR HIM OUT, AND SAY NOTHING.—If you would make a friend of a man, don't talk, but listen. By not replying to him, you seem to say he is unanswerable. Correcting a person's errors may add to another man's wisdom, but it don't speak much for yours. We once made an enemy of an old friend by just telling him that a weathercock could not crow.

Nothing is more diverting than to see men, for whom we have a well-grounded contempt, affect to condemn us.

John Adams, being called upon for a contribution for foreign missions, remarked, "I have nothing to give for that cause; but there are here, in this vicinity, six ministers, not one of whom will preach in the other's pulpit; now I will give as much and more than any one else, to civilize these clergymen!"

PROPHETIC MUSKRATS.—The Burlington (Iowa) Hawkeye says it is reported that the muskrats in the Mississippi bottom, in anticipation of the late flood, constructed their houses several feet higher than usual. Their mounds are an astonishment to all who behold them.

PROSPECTUS--THIRD VOLUME.

THE

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A. J. DAVIS'S NEW WORK.—BELA MARSH, No. 25 Cornhill, has for sale, The Great Harmonia, being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe. By Andrew Jackson Davis, author of "The Principles of Nature, her Divine Revelation, and a Voice to Mankind."

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