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OBSERVATIONS  
ON THE  
THEOLOGICAL MYSTERY;  
THE  
HARMONIAL PHILOSOPHY,  
AND  
SPIRIT RAPPINGS:  
WITH AN  
APPENDIX CONCERNING FREEMASONRY.

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BY THE AUTHOR OF  
MILLENNIAL INSTITUTIONS AND THE SEVENTH VIAL.

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Bind up the testimony, seal the law among my disciples.—Is. 8 : 16.

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# MYSTERY, &c.

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MYSTERY—FORMER PUBLICATION—FORMS OF BELIEF—  
REVELATION OF INTUITION—TESTIMONY OF SCRIPTURE—NATURE OF SPIRITUAL BEING—TEACHINGS OF  
NATURAL RELIGION CONCERNING THE FIRST CAUSE.

It is a very extraordinary circumstance that the word mystery, in its more important theological sense, has never been defined. Theologians and metaphysicians have been ready to speculate to any extent, upon religious doctrines, to write volumes upon points, which could be received only upon the ground of their being *sacred mysteries*, while yet they would have shrunk from defining the term, in the sense in which it is employed; so repugnant would such definition have been to good sense, to *reason*, to the intuitive perception of truth. This is a most singular fact, calculated to afford no little matter for contemplation; and to suggest serious doubts as to the soundness of the conclusions at which theologians have arrived.

One of the best English dictionaries thus defines the word mystery. "Something above human intelligence, something awfully obscure; an enigma, anything artfully made difficult; a trade, a calling." Dr. Webster gives seven definitions of the word, two of which only, have any connexion with our subject. Definition 2. "In religion, anything in the character or attributes of God, or in the economy of divine providence, which is not revealed to man." *President Moore*. 3. "That which is beyond human com-

prehension until explained. In this sense, *mystery* often conveys the idea of something awfully sublime or important; something that excites wonder. Great is the *mystery* of godliness. 1 Tim. 3. — Having made known to us the *mystery* of his will. Eph. 1. — We speak the wisdom of God in a *mystery*. 1 Cor. 2.”

A correct definition of the word, in the sense which we are considering, would be essentially as follows. A proposition, setting forth some religious doctrine, and the reception of which is regarded as obligatory, because, (as is alleged,) it is a part of Divine revelation; while yet it is unintelligible; and, in conformity with the ordinary laws of evidence, considered to be imperative in all other cases, it is most decidedly inadmissible, utterly incredible, its truth altogether impossible.

That this is a true definition, I shall prove abundantly, by example, hereafter. In the mean time I will observe that the sacred mystery, like all else of error and imperfection, has had its uses. In the long period of darkness, when few of the more active and executive portions of the community reasoned upon matters of faith, but received them on trust, the exaggerated and astounding mystery was well calculated, better perhaps than the logical and philosophical mysteries, which the bible actually contains, to keep up a degree of spiritual mindedness, of awe for sacred things. But, it may be added, the days of *mystery* are numbered, and well nigh finished. Even the masses are reasoning, discriminating, judging; and religious teachers may make up their minds to give to the people a rational christianity, or, to see christianity itself numbered among the things that were.

These obvious and inevitable tendencies need not, however, be the cause of any anxiety or distrust in the minds of those, who, like myself, believe that the scriptures are in reality, the inspired word of God, upon which all the dearest hopes of man rest. The

existing theological systems were framed, for the most part, under conditions and influences, which insured a large proportion of mischievous and hurtful error; and require a thorough revision. It may be safely affirmed that the bible, that wonderful book, always logical, philosophical and consistent, advances no doctrines, makes no statements, which may not be believed rationally, in the ordinary, secular meaning of the term. In other words, it may be asserted, with the utmost confidence, that, in the technico-theological sense of the word, the bible contains no *mysteries*, absolutely none whatever.

It is not to be expected that in a work like the present, I should attempt to verify the above assertion, even as respects doctrines. In a work that is one of a series to which the present work also belongs, published in 1849, and entitled *The Seventh Vial*, I have attempted, in conformity with the principles indicated above, (and by which I have been governed throughout the entire series,) to treat, among others, of the following subjects, some of them however, but partially. I mention them for the purpose of a general reference; and also to add, that in the present work I shall repeat the statements and reasonings of the former one, whenever my plan may require it. The subjects are the following. The creation, including the external sphere of the earth, or paradise, the internal structure of the earth, the place of punishment, the infinitude of the heavens, the deluge, the submersion of the Atlantis, the literal Zion of the last days. Spiritual being, the Divine nature, the cherubim. Providences, interposition, judgments, dreams and omens. The fall, original sin, depravity, (not total,) the atonement, faith, regeneration, virtual christianity, the future state of the righteous and wicked.

In respect of this work I will observe, that it has been found much easier to "notice," without reading it, at least, without reading it attentively, in a style of childish vituperation, than to answer its state-

ments and arguments. This last has never, so far as I am aware, been attempted, by any one. I do not expect that it will be, at least in a calm, philosophic spirit. Where arguments are weak, or entirely wanting, abuse is the ordinary resource. I shall not shrink from meeting any antagonist, in the fair field of discussion, should I judge the circumstances to require it ; but I cannot reply to those who forget what is due to courtesy and propriety.

It will be recollected that in the list of subjects above, mention is made of the following ; spiritual being and the Divine nature. These subjects were treated but partially in the former work. A concurrence of circumstances induces me to believe that a more full exposition of the teachings of scripture, in relation to them, is required, and will be expedient, at the present time. They have been among the most obscure of those topics, which theologians have investigated, and if it can be made to appear that the dark cloud of *mystery*, which has hitherto rested upon them, is altogether of terrestrial origin, that the revelations of scripture are clear, intelligible and consistent, and singularly confirmed by various evidence, it will have a tendency, it is hoped, to induce those whose faith is nominal rather than real and practical, those whose faith is wavering, and those who have renounced the scriptures as an infallible directory, (and these classes are very numerous,) to pause and ponder well, before they adopt another guide, instead of the bible ; whether it be deism, scepticism, indifference, rationalism, or, especially, may be added, the revelations of clairvoyants, and of wandering spirits, whose character and identity have by no means, hitherto, been established.

A few preliminary observations, and I will endeavor to consider these subjects, in the combined light of the scriptures and of philosophy.

Nothing can be more vague than the ordinary use and acceptance of the word reason. It is applied to all the forms of belief, and to the higher forms of proba-

bility. Not a little of the uncertainty, inconclusiveness and unsatisfactoriness, of controversial *reasonings*, is owing to indeterminate apprehensions of the meaning of this word ; and its use instead of others of more definite signification. The word can not well be dispensed with, but it should be used in such a manner that the context will determine in what manner it is employed.

Mention has been made of *forms of belief*, and as these have been perverted more, perhaps, in discussions of the subjects which we are proposing to consider, than in any others, it may be not improper to offer a few suggestions, in regard to the unchanging and inviolable character of the demonstrative forms of belief, before we proceed.

The forms of belief appear to be four, or perhaps five. The intuitions of intellection, of consciousness and of common sense, and the deductions of common sense.

The intuition of intellection comprises all mathematical truth, and such propositions as the following : All effects require a cause ; like causes produce like effects ; a thing can not exist and not exist at the same time ; the whole is greater than a part ; things equal to the same thing are equal to one another ; things finite and essentially one cannot be in two places at once ; thought and sensation require a basis.\* Intuitions of intellection consist of those which are absolute, true at all times, in all places, and under all circumstances ; and of those which are conditional. One class of these last consists of the mechanical truths of the mixed mathematicks. Again, the existence of matter being admitted, and the universality of chemical agencies, we are intuitively certain of the existence of specifick and appro-

\* This intuition is of a character altogether peculiar to itself ; it may be regarded as a double intuition. Is it *inductive*, derived from previous intuitions, founded on consciousness ? "The moment that in consequence of an impression made on our external senses, a sensation is excited, we learn two facts at once ;—the existence of the sensation, and our own existence as sentient beings." D. Stewart.

priate chemical influences, in particular processes. Of the deductive intuitions of intellection, I shall speak hereafter.

By the intuition of consciousness we are made aware of our existence, our identity, and the certainty of the highest class of our remembrances. Of our sensations, thoughts, emotions, volitions, &c. &c. Of "every thing whose essence consists in being perceived." The consciousness of our existence, however, is an intuition *sui generis*; and which ought perhaps, of itself, to constitute a separate class, in the arrangements of intuitions. Except in cases of reverie, &c., it attends all our other mental processes like a shadow.

Some, doubtless, will object to including identity and memory among the intuitions of consciousness. They seem however, but forms of consciousness of a *varied existence*. *Time is not an entity*. At such and such *times* we were in such and such a *status*.

The intuitions of common sense differ from both the preceding in this, that though they appear to be truly intuitions, primary or first truths, which arise in every well constituted mind, under certain circumstances, without the intermedium of other ideas, yet, in every case, the converse of the proposition is conceivable, intelligible. By the intuition of common sense we are apprised of the existence of matter, *of its sensible properties*, and of the existence of other minds. The first and last of these propositions are by no means the only ones, that have been heretofore included among the intuitions of common sense; such others however, as I have seen mentioned, appear to me to be rather referable to other sources. There are, however, still others, as we shall see.

A distinguished metaphysical writer, already mentioned, seems to object to the introduction of a "vague and ambiguous phrase," like common sense, into the nomenclature of the more accurate mental philosophy; but, as it appears to me, without sufficient reason. He would call such *beliefs* as those of the *consciousness*

of our existence and personal identity ; those of " the existence of the material world, and of the continued uniformity of the laws of nature ;" and the trust in the evidence of memory, " ultimate or elemental laws of thought, primary elements of human reason," &c. Now to say nothing of the diverse origin of these beliefs, which should refer them to at least three different classes of mental phenomena ; what is it that has rendered the belief of the existence of the material world, one of the primary elements of human reason, but a universal intuition, common to all, learned and unlearned ; and which is constantly recognized, in the ordinary concerns of life ?

The intuitions of the existence of matter, and its sensible properties, appear to be more direct than that of the existence of other minds. It is probable, however, that this would be found otherwise, could we accurately trace the progress of the infant mind. The moment that a little child first perceives the kind look, or the kind tone of voice, of its mother, that moment it becomes aware of the existence of another mind. And this leads to the observation, that *physiognomical perception is another of the intuitions of common sense*. In more mature life, it may be observed, in reference to the above, the intuition of the existence of other minds is mixed up and blended with that of our own existence, mental qualities, &c.

Few, if any, at the present day, admit the truth of the theory of Bishop Berkeley, of the non-existence of the external world ; yet the belief is common, to the educated, that the sensible properties of matter, exist only in the mind. But this belief is opposed to a primary and universal intuition ; and it is a highly interesting question whether any such intuition is fallacious. That in the present imperfect state of fallen humanity, the earth itself having been no less changed, from its original condition, than man, there should be incidental and temporary illusions, dependent on peculiar circumstances, was to be expected. Among the most general and extraordinary of these is the belief, in

former times, (evidently a deduction, and not an intuition,) of the motion of the sun in the heavens. But can it be true that a large class of intuitions, original and universal, comprising an immense variety of particulars, which are the basis of a large proportion of the judgments formed in the ordinary concerns of life, are deceptive?

1. An uneducated man believes that *sound* exists in a bell, as much as he believes that the bell itself exists. Philosophy tells us that certain vibrations are transmitted from the bell to the auditory nerve, and thence to the sensorium, and that these vibrations cause the sensation and perception of sound. Now to say nothing of the intermediate difficulties, connected with the tension and elasticity of the bell, of the air, &c., there is no conceivable connection between vibration and sensation. One class of materialists, I believe, hold that vibration is sensation and thought. Not to waste a moment on such a clumsy materialism as this, it can be comprehended, that vibration should be the *cause* of sensation and thought, though the mode is totally unintelligible. In like manner it can be comprehended that sound exists in a bell; not only so, it is an intuition, like other intuitions, so clear that it can neither be explained, nor rendered more clear by any illustration; yet the mode, as in the former case, is incomprehensible. Philosophy then, renders the subject no more intelligible, with this remarkable difference, that the theory is obviously a deduction, a mere inference, while the popular view is an original intuition. Can such evidence be overthrown by anything short of an opposing intuition?

2. The sensible qualities of matter are numerous beyond the power of observation or estimate, yet each is radically different from all the others; has some property, essential and peculiar to itself. Are these properties *those which are perceived*, or, *some others, which are not perceived*? Philosophy tells us that they



are *some others, which are not perceived*, and yet, as will be seen above, without rendering the subject any more intelligible.

3. Physiologists hold universally, that our external sensations are not felt where they appear to be felt, but that they are perceived only in the sensorium. In another place I shall make it appear, that there is all the evidence that the case admits of, that these sensations are perceived *where* they appear to be, and *not* in the sensorium. There is an obvious analogy, it scarce need be added, between this class of phenomena, and those which we are considering.

4. We are unable to perceive *how* sensible qualities can exist in external things. But the man born blind is unable to conceive of the very phenomena of seeing—one *degree anterior to the modus*. He will still ask if the vivid colour of red does not resemble the sound of a trumpet. Yet how unreasonable would it be for such an one to doubt of the reality of the phenomena of seeing.

5. It is affirmed that the nature of sensible objects depends upon our organs. That if these were different, our sensations would be different. But this, if true, proves nothing. The scriptures propose the question, whether he who formed the ear shall not hear, whether he who formed the eye shall not see. *God sees things as they are*. Where is the proof that we do not? When a man in the jaundice sees all things of a certain colour, the unnatural colour is not in the objects themselves, but in the coats of the eye. But even admitting the assertion, in the fullest extent, (at least as to appearances,) it would not prove that *colour* does not exist externally. It would only prove that colour produces one effect upon one eye, and another upon one of a different constitution.

6. The prevailing ideas in respect of the nature of matter, are altogether too mechanical, being founded upon the properties of such masses of matter, as are

cognizable by our senses. I have shewn, in the Seventh Vial, that matter in its ultimate resolution, does not consist of extended particles, having mathematical figure. That any number of the final particles of matter would not produce extension. Yet we can make only an approximation towards understanding its essential constitution. Of its chemical properties we know nothing, only in their results.\* We are scarcely qualified then, to pronounce, in the way of deduction, upon the occult resources of material entities, so wonderfully constituted, and of which we know so little.

7. The opinion is rapidly gaining ground, that actions, performed under considerable mental excitement, perhaps all intelligent actions, leave their impress upon surrounding objects. Hence one class, at least, of haunted houses. Where a deed of blood has been perpetrated, in certain conditions of the atmosphere, and of intelligent beings present, a *phantom automaton*, exactly resembling the murderer, or his victim, starts out of the wall, and traverses the apartment, where the act of violence was committed. Scripture seems to afford confirmation of the truth of these alleged realities. Hab. 2: 11. *For the stone shall cry out of the wall, and the beam out of the timber shall witness against it.* Of a similar character are the spectral appearances, which hover or wander about places of sepulture; sometimes without determinate shape, and at others assuming the form of a ghastly human being. Is not the existence, and occasional appearance, of these *species*, of which there seems to be abundant and unexceptionable evidence, quite as unaccountable, quite as *mysterious*, in the legitimate sense of the term, as would be the external existence of the *other*, and more common, sensible properties of matter?

8. Just apprehensions of the ultimate nature of

\* I have demonstrated, in the work alluded to, that matter acts chemically, only where it is not.

matter, give an idea of a constitution, approaching the spiritual ; indeed, we are informed in scripture, that the spirits of men and animals were made of the earth. Again, it is often affirmed that the mind is no less active in sleep than at other times, though not conscious. Now suppose, even in inorganic substances, a degree of latent spirituality, and that sensible qualities exist in them *mentally*, though not consciously. This idea is at least as intelligible as the other. We should then perceive the sensible appearances of these things, by a kind of *rapport*, similar to that by which clairvoyants perceive the thoughts of others, with whom they are in mesmeric connexion. It scarce need be said that living vegetables are supposed, by many, to have a degree of consciousness. Indeed we hear of the soul of the world ; and the idea of a diffused, multiplied and universal consciousness, in inanimate things, would probably not be new. There are not wanting passages of scripture, which seem to favour the notion of a degree of intelligence, pervading the earth : See Job 20 : 27 ; Prov. 30 : 21 ; Is. 26 : 19, 21 ; 45 : 8.

9. Not to insist upon the above, which will probably be regarded as fanciful, clairvoyants perceive the sensible qualities of inanimate things, and at great distances. It will appear hereafter, that it is extremely improbable, that their spirits pervade intermediate space, and are present with the objects perceived. However this may be, do they see, hear, &c., *in the manner ordinarily supposed*, by means of the radiation of light, the vibration of particles of air, &c. ? Light and air, to those in the normal state, and the all-pervading ether, if such a substance exist, or other imponderable substance, to those in the mesmeric trance, may be media of sensation, but in a manner not yet explained.

As has been observed, the question whether any of the intuitions of common sense are illusory, is one of interest and importance ; but that importance is en-

hanced, when it is recollected, that all the considerations of right and wrong, virtue and vice, justice and injustice, all the sanctions of morality, religion and accountability, the meaning or no-meaning of all those portions of scripture, which are hortatory and preceptive, rest upon an intuition of common sense ; that, I mean, of the *freedom of the will*. There are not wanting distinguished and illustrious names, which contend, that the intuition of freedom of will is no less deceptive, than that of the external existence of the sensible properties of matter, is commonly supposed to be. But if the theory of philosophical necessity be true, true in any sense, which precludes entire freedom of will, virtue and vice, and accountability are a dream. The intrinsick evidence of all the various intuitions of common sense is much the same. They all find their elevation in the same plane of thought ; but there are incidental considerations, connected with the several instances, which cause the reliability of each one to be a legitimate subject of argument. *I should rather consider them all true*, but it must be conceded in the present state of our knowledge, that possibly some of them are not ; that even of those of the same class, some are perhaps true, and others deceptive. Thus, as respects the external existence of the sensible properties of matter, it is conceivable that *sound* is transmitted in the manner commonly supposed, while yet *colour* exists in visible surfaces. I shall return to the subject of the intuition of the freedom of will, hereafter.

The remaining form of belief, that of *the deductions of common sense*, will not detain us long. A deduction may be founded upon and consist of, an intuition of intellection. The formula, *sentio, ergo sum*,—I perceive, therefore I exist, is an instance. Not that we are made aware of the fact of our existence by this deduction, but still, it is a legitimate one ; though not of the kind we are considering. In all deductions of common sense, there is a series of propositions, a part intuitive, and a part inferential ; these last rendered

more or less probable by *experience*.\* This kind of evidence produces only a *qualified belief*, expressed by the word *probability*. The probability may be extreme, so that to doubt is well nigh impossible, but never rises to absolute demonstration. Almost all the ordinary concerns of life are directed by probability.

This brief review of the nature of the different *forms of belief*, leads to a number of inferences, of the utmost importance, pertinent to the subjects which we are proposing to consider.

I. The demonstrative intuitions are a revelation from God. A revelation whose authority is absolute and immutable; and which can not be set aside, or even neutralized, except by an opposing intuition, if such could in any case be found, which I doubt.

Unquestionably there are cases where intuitions of intellection may appear to be opposed; but in all such cases, it is believed, a further analysis, or deductive combination, will prove that the seeming contrariety is not real; that there is no instance in which opposing intuitions are evenly balanced. Thus, it appears intuitively certain, that the material universe could not have been formed out of nothing. But, first, the resources of *infinite* power would seem, at least, to *neutralize* this impossibility. Second, there are degrees of the infinite. Infinite power may belong to a derivative being; but the idea of self-existent power far transcends all ordinary conceptions of infinite power. It is proper here to observe, that there seems an essential difference between that which is *impossible*, or apparently impossible, and that which is manifestly inconsistent. To suppose a thing to exist and not to exist, at the same time, is an in-

\* It will not be needful here, to insist upon those kinds of evidence, in deduction, which are of a mixed nature, partly intuitive, and partly built upon experience; such as the evidence of analogy, of testimony, and of mathematical probabilities.

consistency. It was long held to be *impossible* that matter could act chemically, could attract and repel, at a distance. It would probably have been considered much the same, to say that matter could not act chemically, *where it was not*. Yet a careful analysis proves that it can thus act *only* where it is not.

Whether the unequivocal intuitions of common sense will ever occupy the same, or an equal place, in evidence, with those of intellection, remains to be seen. Accurate classification, patient intuitive induction, and much observation are required.

II. The evidences of Christianity, without exception, belong to the fourth form of belief. Of all the *truths*, which are peculiar to the christian system, not one is susceptible of rigid demonstration—the evidence, in every case, is deductive, and not intuitive.

There may be evidence, which is satisfactory, which should govern all reasonable minds; if you please, moral demonstration, that is, very high probability, evidence sufficient to induce *belief*; but still, it is not **DEMONSTRATION**. And it would be utterly inconsistent with the design and end of the christian dispensation, were it otherwise. If the doctrines of christianity were susceptible of strict demonstration, and were, of course, perfectly determinate, specifick, no one could reject them; none but absolute madmen could disregard their sanctions. Such conditions would be utterly inconsistent with that state of trial, which it has pleased the Most High to constitute the natural and spiritual life of man.

III. The inferences above lead to another, of the highest practical importance, in speculative theology. It is this, that no interpretation of scripture, which is inconsistent with demonstrative or intuitive certainty, can be received.

For this there are two reasons, either of which is sufficient. First, intuitive evidence is of a far higher character than deductive. The evidence of the truth of a single demonstrative intuition, is far greater than

the collective evidence of the truth of revelation. The one is concentrated certainty, the other is diffuse probability. Very high probability, no doubt, but still, probability merely. Second, revelation itself rests upon intuitive certainty. If intuition can be set aside by deductive evidence, in one case, it can in another; and in no instance amounts to certainty. Deductive evidence always supposes a basis of absolute truth. Remove this and our *consciousnesses* become a dreary chaos, illumined, doubtless by lurid gleams of vivid sensation, but still, darksome, formless, causeless, purposeless.

The revelation of intuition is no less *sacred* than that of the inspired word. Its sanctions should be revered no less. Its integrity should be guarded with jealous care. All departure from this rule tends to interminable confusion.

If theologians of the different denominations, instead of framing *scriptural* and therefore *infallible* creeds, would carefully investigate the principles of belief, they would gradually come to understand each other; and in due time approximate to a uniform rule of faith.

I do not propose the elements of a just logick, as above, because they are altogether new; very far from it; but because theological systems, for the most part, have disregarded them. What are we to think of spiritual guides, who tell us that when a doctrine is clearly revealed in scripture, meaning always, according to their own interpretation, and utterly regardless of the psychological fact, or phenomenon, that other denominations, equally numerous, equally learned, equally interested to discern the truth, have arrived at totally different conclusions, such doctrines are to be received, however they may conflict with the natural principles of belief? Yet such has been the language of religious teachers, in almost all ages of the church.

I will here add a canon of belief, and one of inter-

pretation of scripture, which may be regarded as essential. Demonstrative intuition is the highest kind of evidence, that has yet been vouchsafed to man. At least, it is the highest that is known and recognized, in mental science. Its nature is such as to leave no doubt that it affords absolute truth. *There is no reason why it should not be regarded thus.* It can be neutralized, only by an opposing intuition of equal force ; and it can be set aside, only by an opposing intuition of greater force. Instances have been given above. Should an instance occur, (I know of none such,) in which intuitions of equal force should appear to be opposed, (and without either being strengthened by an associated intuition of greater force,) it may be deemed certain, that further analysis, or deductive combination is wanting ; and until this can be had, the judgment should be suspended. In all other cases, the intuition of intellection should be regarded as affording TRUTH, without limitation or qualification. It would be going into particulars more than is needful, to say that two intuitions might set aside another, &c. &c.

There is great diversity of opinion as to the mode in which the scriptures should be received ; some holding to plenary inspiration ; while others believe, that though these writings contain many excellent precepts, some valuable history, and much admirable poetry, they are *inspired*, no more than other writings of a similar cast. To those who believe, with myself, that they were given by the inspiration of God, *such inspiration* as secured them from error ; and that therefore, as originally written, and in their true meaning, they were the *infallible word of God* ; but who have not sufficiently considered the conditions under which the sacred writings are now presented to us, the following observations may tend to give definite conceptions, as to the manner in which these writings are now to be regarded. It is to be presumed that the being who gave such a revelation to man, would, in the course of his providence, as a general



rule, preserve it from hurtful alteration. It cannot be denied however, that in the oldest copies there are many discrepancies, that translations are imperfect, that the translations made by those who vainly imagine they read the scriptures in the original, each one for himself, are, I speak generally, much more imperfect; that interpretations are exceedingly variant, that the best minds are liable to hold different opinions, on many points, at different periods of their lives. Again, whatever the evidence of the inspiration, and original accuracy, of the scriptures, to the prophets and seers by whom they were given; the evidence of these things to us, is merely deductive; and this term need not exclude what is called the internal evidence, nor the evidence of answering sentiments, in the hearts of believers.

Under these circumstances—I still address those who believe that the scriptures were inspired, and originally correct—it seems evident that such portions of them as are inconsistent with other portions, such as are inconsistent with known facts, and with intuitive certainty, are to be carefully set aside. These portions of scripture—if they are to be found, and if so they are much less considerable than many suppose—are not to be rejected, but opinion concerning them is to be suspended. The remaining portions are to be received, *generally*, as the infallible word of God; but with due respect to internal evidence, and general consistency and agreement; and interpretations are to be adopted with great caution. It is not enough to secure the rejection or suspension of a passage of scripture, that it appears strange, inconsistent with our preconceived notions, or of no importance. Increasing knowledge, new discoveries in science and art, in oriental literature, manners and customs, in mental and moral philosophy, and the progress of events, especially of those which may be considered as prophetic, may at once, render that plain, which appeared obscure or difficult, and give importance to that which seemed trivial.

It will be observed that I have spoken above, hypothetically ; that I have said that if inconsistencies, &c., are to be found in scripture, they are to be treated in a certain manner. I must confess however, that after considerable study of the scriptures, I have not found those difficulties, which many insist upon. Some few discrepancies in the numerical statements there may be. Transcribers would be more likely to commit errors here perhaps, than elsewhere. But in all those portions of scripture, whose authority rests upon moral or deductive evidence, I do not recollect a single instance, which does not admit of a very satisfactory explanation. Never were writings so calculated to remain uninjured, notwithstanding verbal inaccuracies. All the more considerable doctrines, precepts and prophecies, and many of the historical statements, are repeated so often, and in such different modes ; and such were the original stamina and vitality of the writings, and, it may be added, such is the flexibility of language, under favorable circumstances, that with moderate *coup d' œil*, and reasonable patience in comparison, the tenour of scripture, (if it be approached in a right spirit,) may, in most cases, be determined, notwithstanding any supposable errors of transcribers and translators, and diversities of the text, in different printed versions.

In the work entitled the Seventh Vial, I have given especial reasons, new probably to biblical students, for believing that the English version of the scriptures is of the highest authority ; I will add, equal at least, to that of any other version whatever.

Thus much for the *genuineness* of scripture ; and for rules calculated to obviate the inconveniencies of supposed want of entire accuracy in the rendering of particular passages ; and the difficulties found in those impenetrably obscure, I will now come to the rule of interpretation, which I proposed to give, and which I regard as radical and essential. It is, that if the objections, mentioned above as possible against obscure passages, or those of doubtful authenticity, should

hold against any interpretation ; that is, should it be found inconsistent with itself, with any known fact, or with intuitive certainty, such interpretation is to be at once rejected. Few of the reasons for forbearance, which would hold in respect of passages of scripture themselves, as above, would exist here. And should the interpretation, after all, prove susceptible of being explained, and be the true one, it will be sure to come up again, of itself, and to assume its place in correct exegesis.

Before proceeding to treat of our principal subject, the nature of the first cause, and of spiritual being, it may be not improper to inquire, how it has happened that divines and metaphysicians have been so tenacious of the idea of the immateriality of spirit. An idea which is utterly unintelligible, monstrous, not required by a single fact in material or spiritual existence, inconsistent with intuitive certainty, not only not supported by scripture, but at variance with the plain declarations of scripture. Not to suggest the possibility of a morbid vanity of appearing to regard as important, and to be zealous concerning an alleged truth, incomprehensible to others ; and not to insist upon the efficacy of an unintelligible word, in explaining that which seems really difficult, there appears to have been a real belief, that material organization was, inherently, incapable of intelligence,\* and that if it were otherwise, it would require, or necessitate, a mechanical and inevitable sequence of thought and action. It is to show the fallacy of this belief, that I speak of the subject here. Even admitting the correctness of the ordinary apprehensions concerning the constitution of matter ; that it consists of extended particles, having mathematical figure, the mechani-

\* As if to constitute material organization intelligent, were beyond the scope of infinite power. Matt. 3 : 9. *And think not to say within yourselves, We have Abraham to our father : for I say unto you, That God is able of these stones to raise up children unto Abraham.*

cal objection cannot hold, unless it be supposed that intelligence is dependant upon mechanical properties. But there is no conceivable connection between mechanical properties and intelligence; and surely, other properties can be predicated of subsistences, whose nature is at least intelligible, as well as of those which are affirmed to exist, in words which convey no definite meaning. A more just conception, however, of the nature of matter, will remove all imaginary difficulties. Matter, as has been shewn heretofore, consists of inextended particles, devoid of mathematical figure, and perhaps of impenetrability, the properties, which have been considered inseparable from the original particles; and any finite number of which, however great, would not constitute extension. It has been shewn that matter acts chemically, only where it is not; and for this and other reasons, there is no doubt that it can act at a distance. It is equally conceivable that the property of intelligence may act at a distance from the indispensable material basis. It is not, therefore, needful to suppose, that the sphere of intelligence, proper to a given material organization, is in contact with the particles of that organization. It might be interdiffused among them. Here then, is a basis or subsistence of intelligence, even *more spiritual*, than the imaginary immaterial subsistence; and which has also the advantage of being conceivable and possible.

It has been observed that the evidences of christianity are all deductive; and it is an interesting subject of inquiry, in the present connexion, whether the same may be said of the principal doctrines of natural religion. Of these, that which may be regarded as primary, and which is the foundation of all religious belief, is the doctrine of an intelligent first cause.

With most minds the common sense argument, found in the evident traces of design, in the works of creation, is entirely conclusive. It is regarded as

being demonstrative ; and in a popular sense, doubtless it is so, though it is far from reaching to strict demonstration. This is required by others, minds partaking more of the map or diagram than of the picture, with little of the glow of moral tinting, of which there are some of great power ; and hence misunderstandings, interminable disputes, and even recriminations.

The evidence of intelligence, from design, is classed by Dr. Campbell among the intuitions of common sense. It may be doubted however, whether it rises so high as this, whether it be not rather referable to the deductions of experience. It can scarce be referred to intuition, on account of the complexity and ever varying nature of its statements. So long, indeed, as the term design is employed, the argument seems defective in this, that design is itself intelligence, the very thing to be proved. The term adaptedness, is much better. But there are many instances of adaptedness, without design ; and once admit the eternal existence of matter, especially of matter continuously extended, involving infinity upon infinity, without limit ; and endowed with various properties, unknown as well as known ; admit also, motion as an inevitable consequence, and in the infinite and eternal alternation and whirl of atoms, who can tell what instances of adaptedness might, or might not, be produced ? Where are the limits ?

It is difficult to believe that any of the supposed demonstrations of an intelligent first cause, are really such. Were they indeed, what is claimed, how could such a mind as that of La Place, for example, of the highest order in demonstrative investigation, not to mention innumerable others, have continued to doubt ? There is a real difficulty, which has never, so far as I am aware, been obviated. It may be thus expressed. Intelligence is not abstract, it requires a basis, subsistence, which is always supposed. Intelligence could not exist separately. It could neither begin to exist, nor exist eternally, without subsis-

tence. How could they co-exist, without either having precedence? Without subsistence, intelligence could not put forth an initial—granting it to be infinitesimal, in respect to time—or other, energy—eternal, existent. But, the existing of material entity, or subsistence, without intelligence, is conceivable. Did subsistence, then, produce supreme intelligence, which in turn, and reacting upon subsistence, produced the universe? This is not needful to suppose. It is easier to believe that subsistence produced the universe, including subordinate intelligences, than to believe that it first produced supreme intelligence. How could intelligence and subsistence *agree* to co-exist, voluntarily, spontaneously, or the one voluntarily, and the other spontaneously, since intelligence could not *exist*, without subsistence.

I repeat, the difficulty above, has never, so far as I know, been satisfactorily explained. Still, I should believe that demonstrative evidence could be found. Rom. 1: 19, 20. *Because that which may be known of God is manifest to them: for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse.* To all those with whom the common sense argument is conclusive—*demonstrative*—this declaration applies, *on that ground*; but it could not apply to those who found insuperable difficulties in the way of belief. In certain stages of society the common sense argument is universally received; but as knowledge and refinement increase, increasing numbers will require demonstration. Not to insist too much upon this, let us inquire if demonstrative evidence be not attainable. It is to be presumed, so complex are the circumstances of the case, that it will not be found in a single intuition, but only in a deductive series of intuitions. The formula, which follows, appears to me to afford such a series.

I. Of the phenomena of consciousness, intelligence, there is absolute certainty.

II. Intelligence requires a basis—subsistence—hence *mind*.

III. There is no effect without a cause.

IV. The *First cause* could not have been produced by another cause, extrinsic to itself—therefore the First cause is self-existent.

V. The First cause could not have had a beginning—therefore it has existed from eternity.

VI. Eternal existence had a cause, no less than if it had begun in time—therefore, cause and effect have ever co-existed—unless it be supposable, that at some epoch in the eternal existence, cause ceased.

VII. The eternal being of unintelligent subsistence, without an external cause, and that cause intelligent, impossible.

That this is a demonstrative intuition will be seen on trying the opposite. The mind utterly refuses to recognize the idea; and spontaneously and imperiously requires an external and intelligent cause.

VIII. The (eternal) being of intelligence, without subsistence, impossible.

IX. Therefore subsistence and intelligence have co-existed from eternity.

X. This is possible only in as much as intelligence is not a separate entity, superinduced upon subsistence, or united with it; but is a *status* of subsistence—therefore intelligence is subsistence, and (the self-existent) subsistence is intelligence.

The above appears to me to furnish the only clue to the nature of the self-existent, and intelligent first cause. It effectually answers the atheistical objection, mentioned above—I know of no other of any moment—and I know of no other mode of obviating this difficulty.

When it is said that intelligence is subsistence, and that (the self-existent) subsistence is intelligence, of course it will not be supposed, after what has been said, that it is believed that this is the case, in any mechanical sense.

The idea may be illustrated somewhat, by the mathematical figure of material combinations, thus. Every material point has relations of place, to space, and to all other material existences. These relations are, in some form, inseparable—they change with place, and extend through immensity. Any combination of such points, whether merely approximated or otherwise—answering to organization in organized intelligent subsistences, or beings—say a group of stars—affords mathematical figure. This mathematical figure, however, is not superinduced upon the material points, does not proceed from them, is not a somewhat, combined with them; is not, strictly, a result—but the material points, including their inseparable properties, constitute, become, the mathematical figure.

XI. It follows then, that intelligent subsistence, and subsistent intelligence—ever one—are the first cause, self-existent and eternal.

This view of the subject—X. XI. above—seems fully confirmed in scripture. The passage to which I refer is an extraordinary one, well worthy of being studied; and I will cite it entire. The apostle is evidently speaking of the physiological, and psychological nature of the First Cause. I John, 1: 1—5. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*



*And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, AND IN HIM IS NO DARKNESS AT ALL.*

In the celebrated controversy between Dr. Lawrence and Dr. Abernethy, the latter contended, that life was a somewhat, superinduced upon organization, and intelligence a somewhat superinduced upon life. What did he mean? Did he mean that life and intelligence were subsistencies, or properties? In either case nothing is gained by the supposition, which he advocated. If life were a subsistence, why might not the organization be that subsistence? If it were a property, why might it not be a property of the organization? If he meant that it was something, which was neither subsistence nor property, the language conveys no idea; and it would be just as easy to conceive of life and intelligence, without a substratum of organization as with.

The question arises, can there be more than one self-existent and intelligent first cause? Aside from the declarations of scripture, which are altogether to the purpose, the question, it would seem, must be answered in the negative. The existence of one intelligent first cause can be demonstrated from the phenomena of consciousness; but the existence of another is of itself, infinitely improbable; and no known fact requires it.

Hitherto I have spoken of the self-existent first cause, merely as being self-existent and intelligent; but the completeness and infinite perfections of the attributes of the Great First Cause, can be readily deduced.

The commonly received idea of infinite power is, I believe, very vague—a conception of a *single*, dark, resistless power. The true idea, however, of infinite power, is exceedingly complex. To create, in time, would require efficiency, knowledge, wisdom, volition, impulsion. The space between non-existence and existence, is infinite: these properties

therefore, would be required in an infinite degree ; or, would be required to exist in a manner, proper to an infinite being. Much more, or, in a *much higher degree*, would they be required, in a self-existent being. Now to such a being, possessing these properties in the degree of the superlative infinite, what limits can be assigned, except such as are self-imposed. There seems no reason why such a being should be circumscribed in any part of space ; why he should not pervade all space, at least by knowledge and power. No reason why he should not possess, in the highest degree, all excellencies of intelligence, goodness, and efficiency.

It remains, before proceeding to treat of the scripture doctrines of the First Cause, and of spiritual being, to give an account of the theories, supposed to comport with the scriptures, and to be for the most part, if not altogether, derived from them, which generally prevail on these subjects.

The First Cause is regarded as being self-existent, as having existed from eternity, as possessing intelligence. Is regarded as a spiritual being, having personality, or, in other words, as bearing a resemblance to man. But spirit, it is said, is not material ; and therefore is neither extended, nor has relation to space. And yet, this spiritual being, as is alleged, pervades and fills all space. This being is, personally, essentially, individually, numerically, one ; and at the same time, is, personally, essentially, individually, numerically, three. The three persons are such as completely as Peter, Paul and John ; and yet, consist of but one essential subsistence or entity—the three consisting of an essential subsistence, although it is not material. The three persons are called the Father, the Son, and the Holy Ghost or Spirit. Of these the Father is self-existent, the Son proceeds from the Father, and yet is also self-existent, the

Spirit proceeds from the Son, and yet the Spirit is self-existent.\*

I believe that the above affords a true representation of the existing belief; and that it might be fully sustained by creeds and confessions of faith.

I have said nothing concerning the attributes of this being, his infinite power, knowledge, wisdom and goodness, because in respect of these all are agreed.

Finite spirits, it may be added, like the infinite Spirit, are believed to be immaterial, and to have no relations to space, although they exist in space, and move from place to place.

Now in sober sadness, may it not be asked, whether all the more considerable heathen systems, those which have a literature, that of Confucius, of Lamanism, the Buddhist, Brahmanic, Magain, Mahometan, whether all these united, could afford so much that is utterly absurd, utterly inconsistent with the structure of the human mind, absolutely impossible, as is found in the above. So far as I am informed there is no probability that they could. Those systems contain much to which common sense would demur; much that seems puerile, trivial and absurd; and yet, very little, perhaps, that is absolutely and unconditionally impossible.

What is equally surprising with the above, is, that the scriptures not only do not lend the slightest support to the monstrous dogmas, comprised in the received theory of the Trinity; but, directly, and by abundant and unequivocal implication, furnish doctrines, on the subjects of the First Cause, or Supreme Being, his triune nature, and spiritual being in general, which are clear, consistent, rational and intelligible; and without the slightest leaven of *sacred mystery*. No wonder that so called Christianity has been permitted, hitherto, to prevail only among an inconsiderable proportion, comparatively, of the human race; and that where it has prevailed, the sacred fire

\* See Note at end.

has only smouldered, without affording either light or vital warmth. Well might the apostle, in view of the general prevalence in the Church, of the belief described above, near two thousand years after the time when he wrote, exclaim, "For the mystery of iniquity doth already work."\*

We will now proceed to consider what the scriptures actually teach upon topics, among the most interesting to which the human mind can be directed.

**SCRIPTURAL AND PHILOSOPHICAL THEORY OF THE  
FIRST CAUSE, THE TRIUNE GOD; AND OF SPIRITUAL  
BEING IN GENERAL.**

Mark 12: 28—30. *And one of the scribes came, and, having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; THE LORD OUR GOD IS ONE LORD: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.*

How is this oneness of the Supreme Being to be apprehended? We naturally, or by intuition, ascribe to the self-existent, and intelligent first cause, a degree of personality, or of resemblance to ourselves. And there is a tendency, unless counteracted by reflection, to limiting that personality, to conceiving of the Great First Cause, as of an exceedingly intelligent, provident and just being, in the human form perhaps, though larger; and like ourselves, carrying on only a single train of thought. Nothing can be more erroneous than such an idea. The Supreme Being is to be conceived of as a universal, infinite unity of all knowledges, (including moral qualities and volition—all that has a basis of intelligence;) not limited to one

\* II. *Thess.* 2: 7.

place, but repeated in places innumerable—infinite—though I find no warrant in scripture, but supposing an actual repetition, whatever may be potential, in all places, but rather the reverse.

But this stupendous and infinite unity of being, we are informed in scripture, is, in his nature and constitution, *essentially* triune. The passages on which this belief is founded, however, are otherwise explained, by various denominations; and we will first endeavour to determine what the scriptures actually teach, on this subject. And first, of that series of declarations, contained in the first chapter of Hebrews.

Heb. 1: 1, 2. *God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds*—The *prophets* are persons, and unless there is some intimation, some reason, to the contrary, which there is not, it is to be inferred that this *Son of God*, who is put in opposition to them, is also a person, the term *son*, being universally employed, (when not used figuratively, of which there is not the slightest appearance here,) to designate a person. It is to be inferred that he is a son, not in a subordinate, but in an equal sense, because he is made *heir of all things*; and because it is said that by him God made the worlds—meaning the *infinite universe*. Compare this declaration with John 1: 1—3, and Gen. 1: 1, *et seq.* John 1: 1—3. *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.* ALL THINGS WERE MADE BY HIM; AND WITHOUT HIM WAS NOT ANY THING MADE THAT WAS MADE. Gen. 1: 1. *In the beginning GOD made the world.* Verse 3. *Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.* This Son, this heir of all things, who made the worlds, is the *brightness of God's glory*. Because, in

his person and attributes, he affords the most signal display, of the glorious attributes of the self-existent God. *In him God has produced another being, like to himself.* He is the *express image* of God's person. The person of the self-existent God, includes, as we have seen, *all of God*, subsistence and intelligence. An *imperfect* image of God, like man, might have more or less of resemblance; but what could an *express* image be but another infinite and intelligent subsistence, *similar* in dimensions and qualities, to that which it was said to resemble.\* The Son *upholds all things by the word of his power.* That is, he exercises a universal superintendence, over the infinite universe; directs and governs subordinate agents; and interposes, whenever and wherever, the interposition of infinite power is needful. He *has sat down on the right hand of the Majesty on high.* I believe that the kings and great men of the earth, sometimes, as an especial mark of favour, place a distinguished servant on their right hand. But is it to be believed, that the self-existent and infinite God, who, *if the Son be not God*, represents himself as a jealous God, jealous of his own glory, would accord this mark of distinction to one, not only not his equal, but, (if not his equal,) at an infinite distance beneath him; and permit the circumstance to be made known to a world of creatures, whose homage he claims, *and by whom the act would, almost inevitably, be misapprehended?*

Verses 4, 5. *Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, 'Thou art my Son, this day have I begotten thee? And again I will be to him a Father, and he shall be to me a Son?'* Here again the Son is contrasted with angels, persons; and without the slightest intimation that he is not himself a person. He is *as much better than the angels, as he hath by inheritance*

\* *Express*, Copied; resembling; bearing an exact representation. Webster. Copied, resembling, exactly like. Jones.

obtained a more excellent name than they. Now if the appellation, Son, be employed in any subordinate sense, the qualification would certainly have been given; *because*, the statement affects great accuracy, while yet, without such qualification, no definite intelligence is conveyed.

Verse 6. *And again, when he bringeth in the first-begotten into the world, he saith, And let all the Angels of God worship him.* Here again, if any other than divine worship, supreme homage, were intended, the expression would have been qualified.

Verses 7, 8. *And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever—*Can any comment be needful here?

Verses 10—12. *And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.* Compare the first above with the various passages in which GOD is declared to be the maker of heaven and earth. Is. 45: 18. *God HIMSELF that formed the earth and made it, he hath established it, he created it not in vain.* When it is said, above, *They shall perish, BUT THOU REMAINEST—they shall be changed, BUT THOU ART THE SAME*, an attribute, peculiar to Divinity, unchangeableness, is ascribed to the Son, with an emphasis, which clearly marks, not the comparative, but the absolute. The final destruction of the heavens and the earth, no less than their creation, is also ascribed to him: *And as a vesture shalt thou fold them up, and they shall be changed.*

Verses 13, 14—*But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* This passage is remarkable for the contrast, which it presents, between the angels, ministering

*spirits*, SENT FORTH TO MINISTER FOR THEM WHO SHALL BE HEIRS OF SALVATION, and the Son; in as much as the Son, it would seem, becomes, so to speak, in virtue of his office of creator, governor, redeemer, and judge of the world, the one in whom the ultimates of justice are vested.

I will cite a few other passages. I Coloss. 2: 8, 9. *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: FOR IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY.* Not, as some might suppose, the fulness of the self-existent God; but the fulness of the Godhead, or Divinity.\* This passage furnishes most remarkable confirmation of the doctrine heretofore advanced, of subsistent intelligence and intelligent subsistence. In whom dwelt the fulness of the Godhead, not bodily and spiritually, but bodily.

Phil. 2: 6. *Who, being in the form of God, thought it not robbery to be equal with God.* This passage, it will be perceived, tends to confirm the interpretation given of the preceding; or at least, it confirms the idea, that the Divine subsistence is substance, a *something of which form can be predicated*. It seems, also, to be clearly implied, that the *form* of the Son is another form than that of the self-existent God, *equal* in dimensions, and *similar* in properties. At least, this conclusion can be avoided, only by a metaphysical subtlety, utterly inconsistent with the *complete personality* of either the Father or the Son.

John 5: 26. *For as the Father hath life in himself, so hath he given to the Son to have life in himself.* The life of the Son is *similar* to that of the Father. That is, it has been given him to have self-subsistent life; life, *of itself* sufficient for its own continuance and purposes, not dependent on extrinsic causes; in other words, Divine life. And now, on reviewing

\* *Godhead*, Godship; deity; divinity; divine nature or essence. A deity in person. Webster.



these passages, is it not *amazing*, that any one can receive the scriptures as the inspired word of God, and yet doubt the personality, the *separate* individuality, the Divinity, of the Son. The most direct assertions, the most pointed illustrations, the most powerful language, are employed, and with abundant iteration, to set forth these particulars. It would be impossible to doubt, were it not that there are other passages in the same book, which are supposed to be inconsistent with these conclusions. But if the bible be inconsistent with itself, why receive it as the word of God? It will be seen as we proceed, that these imaginary difficulties can all be obviated, in the most complete and satisfactory manner.

The evidences of the Divinity of the Holy Spirit, or third person of the Trinity, are not so numerous as those concerning the divine nature of the Son, though they are sufficient. The epithet eternal, applied to the Spirit, and the collocation of the Spirit, with the Father and the Son, in the form of baptism, may be mentioned. I shall directly cite a passage of scripture which, of itself, appears to me to be entirely conclusive.

I will proceed to a mode of illustrating our subject, which, although it has been objected to, I can not but regard as entirely legitimate.

We are told that man was made in the image of God. Gen. 1: 26, 27. *And God said, Let us make man in our image, after our likeness. So God created man in his own image; in the image of God created he him.* The reason for this emphatic repetition, I shall endeavor to explain in another place. Now if the triuneness of God be essential, and not accidental, it is to be presumed that a similar triune constitution will be found in man. Let us examine this question in the light of scripture and observation.

I Cor. 2: 10, 11. *For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so, the things of God knoweth no man, but*

*the Spirit of God.* Here it is expressly declared that the Spirit of God searcheth **ALL THINGS**, even the **DEEP THINGS OF GOD**. And there is expressly set forth an illustration of the manner in which the Spirit of God thus searcheth the things of God, (subsistent and intelligent,) including those of the Spirit itself, and those of the Father, and the Son. We have only to determine in what manner the spirit of man searcheth or "knoweth" the things of a man, to understand the illustration; to perceive in what manner the Spirit of God searcheth or knoweth the things of God. It is quite remarkable that in the passage cited, the spirit of man is called a man. *For what man knoweth the things of a man, save the spirit of man which is in him?* Thus, to the spirit of man, by a figure, remarkable for boldness, personality is ascribed.

The spirit of man, by universal consent, is seated in the breast. More especially, as clairvoyants inform us, and such seems to be the general impression, in the region of the heart. Feeling, emotion, passion, sentiment, are proper to the spirit; but under all these there is a basis of thought. The feeling, emotion, &c., are so much more vivid, however, than the associated idea, that this, for the most part, has been overlooked. That the spirit perceives, however, thinks, &c., as well as the mind, appears, first, by scripture. The very passage cited above, is in point. *For what man KNOWETH the things of a man, save the spirit of man which is in him.* Heb. 4: 12. *For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, AND IS A DISCERNER OF THE THOUGHTS AND INTENTS OF THE HEART.* Ecc. 1: 16. *I communed with mine own heart.* Ecc. 7: 25. *I AND MY HEART compassed to know and to search, and to seek out wisdom, and the reason of things.* Is. 10: 7. *Howbeit he meaneth not so, NEITHER doth his heart think so, &c.* The passages are numerous. The following, in addition, may be mentioned. I Sam. 1: 13. Est. 6: 6. Job 38: 36;

37: 24. Psal. 36: 1. Prov. 15: 28; 16: 9, 21, 23; 19: 21; 20: 27. Ecc. 8: 5; 3: 11. Is. 44: 18, 19. Jer. 23: 16, 26. Ezek. 13: 2, 17. Dan. 2: 30; 7: 28. Matt. 15: 18, 19. Mark 2: 6, 8. Rom. 10: 10. I Cor. 4: 5. Heb. 3: 12.

The separate intelligence of the spirit or heart, is not admitted, or even conceived of, probably, in mental science; but it is practically recognised by those of an impulsive and imaginative temperament, by contributors to light literature, by novelists, poets, orators, &c. The following citations are interesting as exhibiting the various modes in which the subject is approached, by different minds of a high order, all having glimpses of the truth, without clearly apprehending it.

“Men with their heads reflect on this and that,  
But women with their hearts on heav’n knows what.”—DON JUAN.

“The lord protector on the contrary maintained, that there was an eloquence which sprung from the heart; since when that was deeply interested in the attainment of any object, it never failed to supply a fluency and richness of expression, which would in the comparison, render vapid the studied speeches of the most celebrated orators.” Minerva. “But, if it were otherwise, any danger is best guarded against by invigorating our minds to meet it—by teaching our heads to think, our hearts to conceive, and our arms to execute the high and noble deeds, which belong to the character and glory of our country.” Speech of Hon. H. Clay. “In some of his biographers the heart has been wanting to understand his worth, or the will to do it justice; others have not possessed freedom or strength of intellect to perceive wherein he was erroneous.” Southey’s *Life of Wesley*: “I know that I had not faith, unless the faith of a devil, the faith of a Judas, that speculative, notional, airy shadow, which lives in the head, not in the heart.” Wesley in same. “I know thee not! I wish not to

know thee — — Thou dost know me : the very hair of thy head, which stands on end, confesses for thee that thou dost. I am he whom at this moment thou namest in thy heart with horror." Der Freischutz. "Come into my house, that I may refresh you with a bowl of generous wine, and that by the taper's light you may witness my grateful tears—Away! begone! cried Herman's head: stay, whispered his heart, and he did stay." Minerva. "The more enlightened, both chiefs and people, have some correct impressions of the matter, and have made great sport of the credulity of others, calling them the 'ka poe naan po' the dark hearted party." Christian Spectator. "Those decisions of the understanding, in favour of which the heart and the head unite their suffrages." Dugald Stewart. "Hope, fear, love, are terms, which express simple ideas or notions." Same. "Ladies and gentlemen, the memory of the heart is the best—never, never will we forget our estimable friends of the United States," &c. M. de Neuville, French minister to U. S. "And for this reason, when the Psalmist speaks of the pernicious errors, and detestable maxims, which influence mankind, and actuate gradually the sinner's conscience, he never fails to add, that he, the sinner, conceives them in his heart, that he fixes them in his heart, that his heart is the source from which they flow, and that he says in his heart whatever is capable to confirm him in wickedness. Had he hearkened to his reason, his reason would have told him the direct contrary.—But as he would follow the dictates of his heart, his heart, intent on seduction, spoke another language: It said that his reason, in such and such cases, did not lay him under, with that strictness, so great an obligation. It said that religion made not reprobation, that worst of evils, the irreparable consequence of so slight a transgression. It said that his faith would be greatly over-strained should he imagine God's vengeance in such a degree. And in this manner he sets his conscience at ease." Bourdaloue. "Vanvenar-

gue has observed, that 'sublime thoughts proceed from the heart.'" Mad. de Stael. "As Quentin framed this thought, a whisper from those recesses of the heart in which lies much that the owner does not know of, or will not acknowledge willingly, suggested that, perchance the lady of the turret," &c. &c. Sir W. Scott. „That nobler part of the mind, which seems to dwell more in the heart than the brain, and whose thoughts are feelings, was busy with very different matter." G. P. R. James. "We call God a mind. He has revealed himself as a spirit. But what do we know of mind, but through the unfolding of this principle in our own hearts?" Dr. Channing. "Spiritual understanding consists, in a sense of the heart, of the supreme beauty and sweetness of the holiness or moral perfection of divine things, together with all that discerning and knowledge of things of religion, that depends upon and flows from such a sense." Jonathan Edwards.

If it be admitted that man was formed in the *essential* image of God, and that the heart or spirit of man represents the Spirit of God; there will be little or no doubt that the mind of man, placed in the superior region of the body, impassive, comparatively, to emotion and passion, and whose province is calm intellection—that the mind represents the first person of the sacred Trinity, the Father, or self-existent God. Here then in the constitution of man, are two separate intelligences, one of which is called, in scripture, a man, implying personality; while yet they not only are not "one in essence," to adopt the language of a confession of faith, concerning the Trinity; but are two in essence, two organizations, in different places, at a considerable distance apart; as completely two intelligences as the minds of two different men; yet so connected, (by sympathy or otherwise,) that each perceives, simultaneously, the thoughts of the other; that each "searcheth the things" of the other.

The question will then arise, what part of the compound organization of man, represents the second per-

son of the Trinity, the Son of God? We are now approaching a discussion, the result of which will be admitted with distrust and difficulty; but which, on due examination, and patient investigation of the evidence, will, I can not doubt, be fully received. The representative, in the human constitution, of the second person of the Trinity, is believed to be the spiritual body of man. Not that spiritual body, which shall be, at the resurrection, (or which will then first become a spiritual body,) but that spiritual body which accompanies the mind and spirit through life, leaves the material body with them at death, and is to them a vehicle and companion, through the separate state.

Of the existence of such a body there seems abundant evidence; and first, in scripture.

1. The scriptures recognise the existence, and occasional appearance of spirits, (not angels apparently,) in human form. Matt. 14: 26. *And when the disciples saw him walking on the sea they were troubled, saying, it is a spirit: and they cried out for fear.* Luke, 24: 37. *But they were terrified and affrighted, and supposed that they had seen a spirit.* Ver. 39. *Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.*

2. At the mount of transfiguration, Moses and Elias seem to have appeared in human shape.

3. The formation and vivification, or spiritualization of the spiritual body, appear to be expressly described, 1 Cor. 15: 44-47. *There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.* The apostle had been speaking, in preceding verses, 35-44, of the resurrection of the material body. *It is sown a natural body, it is raised a spiritual body.* He then, to prevent misconception, goes on to speak of the existing spirit-

ual body :—*There is a natural body, and there is a spiritual body, &c. Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual.* That is, man, consisting of mind, spirit, soul, (of which I shall speak directly,) spiritual body, and material body, was formed of the dust. He lay, as described by Milton, not in a state of sleep, but in a state, resembling that of asphyxia, or apparent death ; only he had not yet lived. This, in the language of the apostle, just cited above, *is that which was first.* God then, *breathed into his nostrils the breath of life,* (or inflated the lungs,) *and man became a living soul.* The natural body received life, and the spiritual body became a *living* spirit, in the same sense as the mind and the spirit proper. The idea is very general in the Christian world, that the body of man only, was formed of the dust, that the spirit, (meaning all that has intelligence,) was formed without, (being, as some hold, an emanation from the eternal spirit,) and then united to the body—that the process of uniting them is described in the words, and God *breathed into his nostrils the breath of life.* This misconception, which the language of scripture does not justify in the least, is probably founded on the passage in Ecc. 12 : 7 ; *Then shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it.* That this passage does not warrant the generally received belief, appears by Zech. 12 : 1. *The Lord, which stretcheth forth the heavens, and layeth the foundations of the earth, AND FORMETH THE SPIRIT OF MAN WITHIN HIM.*

4. Heb. 4 : 12. *For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* I know not how, in the connexion, to understand the above, but by supposing that the *joints*, which may very properly represent the moving, walking, visible man, are put for the material

body; while the *marrow* represents that more subtle, interior organization, which is to serve for a body, in a more attenuated form of being. How the word of God *divides asunder the soul and spirit*, will be seen hereafter.

5. Admitting that man is formed in the *essential* image of God, which seems very probable, from what has been said of the mind and spirit of man, it is needful that there should be some representative of the second person of the Trinity, *other than the material body*, because *that*, as we shall see, represents the *seven Spirits of God*. Rev. 1: 4; 3: 1, *et al.*

6. The mind and spirit of man will, in the separate state, require a common vehicle, a connecting organization, else they will be separated, and in different places, like the minds and spirits of the creatures in Ezekiel's vision.\*

7. The revelations of clairvoyants on this subject, agree, I believe, in representing the spirits of men as being in the human shape. One of the most beautiful passages in the extraordinary writings of A. J. Davis, describes his witnessing the separation of a spirit from the body, at death. The process occupied several hours. After the spirit was fully developed, it assumed a form, similar to that of the individual in life, but exceedingly beautified. It found egress at the door, was joined by a celestial spirit, and after a friendly and affectionate greeting, they ascended up into the heavens, walking the ether like Apollo, when

“He trod the impalpable, the pathless sky.”

8. The alleged manifestation, in ages past, and in our own time, of spectral appearances, in the human form, purporting to be the spirits of the departed, may also be mentioned. That the *mind*, under peculiar circumstances of excitement, or, what is much the

\* Ezek. 1-11.



same thing, of disease, can produce unreal images, (although the imagination, properly so called, can do no such thing,) need not be doubted. But, should it appear, on a rigorous investigation of the facts, that these appearances have been observed, by persons in good health, under no unusual excitement of mind or body, in the normal state in all respects, would it be reasonable to doubt? The following particulars seem to be established. That these appearances, in the form of an absent friend, have often been witnessed, immediately after the death of the friend, regular intelligence of which, could not be received, sometimes perhaps, till months afterwards. The apparitions *have been seen by several persons at once*. The circumstance is related by Jung Stilling and Mrs. Crowe, apparently on good authority, of a person residing near Philadelphia, who had the power of leaving his body, and visiting distant places. On one of these occasions he was seen, by a person in London, who subsequently recognized him, on seeing him at his usual residence in America.

There is multiplied evidence that *the body* is intelligent. It is to be observed however, that the spiritual and material body, unlike the mind and spirit, probably occupy the same limits, are *conterminous*; and that, although it appears, that in the ultimate development of human existence, the spiritual and material body will each have a separate consciousness; yet that it is the design of providence, that in the present immature and rudimental stage of being, there should be but one bodily consciousness. *It requires the two-edged sword of the word of God to pierce to the dividing asunder of the joints and marrow*. There is some reason indeed, for believing, that the material body does not become conscious till the resurrection—see 1 Cor. 15: 35, *et seq.*—when it will, itself, become a spiritual body. If there are two consciousnesses they are merged and blended; if there is but one, it is doubtless that of the spiritual body. The following are some of the proofs of *bodily intelligence*.

1. Bodily sensations are ideas. This was the opinion of Mr. Locke, and of Dugald Stewart. It is curious to observe, that the latter classes bodily sensations with the *feelings* of the heart. He says, "sensation—pleasure, pain, hope, fear, love—are terms that express simple ideas or notions." I know of no rule by which the taste of a cube of salt, on the tongue, is *merely* a sensation, while the perception of the form of the cube, in the mind is an idea. They are both ideas, both sensations; the one more ethereal and refined, the other more vivid and pungent. Indeed, it is very much a question, whether, as the mind *perceives*, though it does not *feel*, the taste of the salt—whether, the gustatory organ does not *perceive*—though much less vividly—the form of the salt, as well as its taste. The sensations and appetites of the body, bear a strong *emotional* resemblance, (for want of a better word,) to the emotions and passions of the heart; and there seems much the same reason for supposing a germ, a *stem*, of idea, in the one case, as in the other. The appetite of thirst, for example, seems to consist of a sensation, an idea, and a desire; and it is altogether a begging of the question to suppose that the desire and idea exist only in the mind. So of hunger, animal passion, &c. When an infant takes the breast, is the prompting *idea* in the mind? There is the strongest presumption that it is not. The spiritual and bodily intelligence are far more impulsive than the mental.

As the body has its own peculiar *emotions* and *passions*—(sensations and appetites)—very similar to the emotions and passions of the spirit, analogy renders it extremely probable, that the body *searches the things of the man*, as well as the spirit, and the mind. Most of the bodily sensations are, of themselves, and abstracted from any associated or inseparable idea, comparatively gross; but one of them, that of seeing, approaches the most subtle and refined mental processes. But, the physiologist will tell us, bodily sensations are *not* bodily sensations; that the sensation exists solely

in the mind, or sensorium. If this be true, either, bodily sensations are *mental ideas*, or, the mind has *perceptions*, which are not ideas. But, *it is not true*. There is not the slightest evidence, absolutely not the slightest, that bodily sensations are not felt where they appear to be felt; although the mind and spirit, *searching the things of the man*, simultaneously *perceive* the sensations.

Let us examine the alleged proof, that bodily sensations are *felt*, only in the mind. And First, and chiefest, it appears that when the nerve, connecting a sensation with the mind or sensorium, is divided, the sensation ceases, is no longer *felt*. Hence it has been sagely inferred, that the *feeling* exists only in the mind. But, first, it is equally true, that the *mental perception* of the sensation, *supposed* to exist in the mind, ceases, at the same time. Why not suppose that *that*, really exists, where the sensation *appears* to be felt, as well as to suppose that the sensation exists in the mind. The argument is, of itself, as good on one side as on the other. But, second, the fact that sensation ceases, proves precisely as much as its ceasing on amputation, and complete excision, and no more; for, *so far as the sensitive organization is concerned*, the amputation or excision is complete, when the nerve is severed. The second argument is found in the fact, that when some parts of the body are injured, or morbidly affected, no pain *appears* to be felt, in the diseased part, but a pain is felt in some other part. It is inferred that the pain *really exists* in the affected part, and that therefore, we are unable to judge, with certainty, where a sensation is felt. If we *are* thus unable, where is the proof that *mental perceptions*, ideas, thoughts, exist in the mind? The argument would be the same against this conclusion, as against that that the pain is felt where it appears to be. The only considerable instance, I believe, of the kind of which we are speaking, occurs in affections of the liver. It sometimes happens, when that is considerably affected, that no pain is felt in the

liver, but a pain is felt above, *or appears to be*, near the right shoulder. Now it is altogether a begging of the question, to suppose that the pain is *not* felt where it appears to be. The liver is an important organ, yet but little sensitive; and it is not improbable, that the part above is affected by sympathy, so as to produce a moderate degree of pain. That this is the true solution is confirmed, by the somewhat similar instance of the lungs and stomach. When affections of the lungs reach a certain point, the stomach is affected, by sympathy, so as to produce, not only loss of appetite, and unpleasant sensations, but a disturbance of its functions. The juices of the system become vitiated, in consequence; and hence, one kind of consumption. The affection of the lungs might, of itself, have continued for an indefinite period, without producing any such results. The third fact, or class of facts, alleged in support of the idea, that exterior sensations are *felt*, only in the brain, is this, that when some parts of the body are more or less irritated, exteriorly, the sensation is referred to another part, near. It is not always possible, for example, to determine which of the toes is taken hold of. But this only proves want of use, habit, practical observation. It would be impossible for an eastern juggler, who, from long habit, uses his toes with as much facility as his fingers, to make such a mistake.

The truth is, there is no proof whatever, that exterior bodily sensations are felt in the mind; and on the other hand, there is all the proof that the nature of the case admits of, *positive proof*, that is, the evidence of original, intuitive consciousness, that they are felt where they appear to be felt; that they exist, where they seem to exist.

If then, the body is susceptible of innumerable sensations, varied indefinitely, including the refined and sublimated sensations of hearing and seeing, there is no reason to doubt, having in view, moreover, the analogy of the spirit, that it is *possible* for it to be also susceptible of those other sensations, which are re-

garded as being proper to the mind alone ; but, as with the spirit, in a manner peculiar to itself ; and, the *idea* so overlaid, as it were, by the more vivid *sensation*, as not to be distinguished. It is quite time that the strange and *incredible* notion, that bodily sensations are *felt* in the mind, were banished to the chaos of obsolete error. The body is *sentient*. The body *perceives*. And, to go on with our argument, that the body is *intelligent*, there can be no question, that it is so regarded in scripture ; that the scriptures consider the body, as capable of moral discrimination ; as reasoning, comparing, judging, willing, determining ; as *being a moral and accountable agent*. The proof is abundant.

2. The scriptures make free use of that figure of speech by which one thing is put for another. Thus, the spirit, which occupies a considerable region of the breast, is designated by the term of *the heart*. In like manner, the body, regarded as being intelligent and accountable, is designated by the term, in the plural, of the reins, or kidneys. Psal. 7: 9. *For the righteous God trieth the hearts and reins.* 16: 7. *I will bless the Lord who hath given me counsel ; my reins also instruct me in the night season.* 73: 21. *Thus my heart was grieved, and I was pricked in my reins.* Prov. 23: 15, 16. *My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice when thy lips speak right things.* Jer. 12: 2. *Thou hast planted them, yea, they have taken root : they grow : yea, they bring forth fruit : thou art near in their mouth, and far from their reins.* 17: 10. *I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* 20: 12. *But, O Lord of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them [ver. 11:] for unto thee have I opened my cause.*

3. We are commanded to love the Lord with all our *strength*, in a collocation, which proves that the

body is designed. Mark 12: 30. *And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.* Now that the word strength is not used in the way of summing up, appears by the parallel passage in Luke—10: 27. *And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.* Here, it will be observed, the arrangement is different; the mind being put last.

4. The body is put in the same collocation, the same category, under the same *regime*, so to speak, as the soul and spirit, in a passage in which sanctification, and being preserved blameless, are the only topics. 1 Thess. 5: 23. *And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.*

5. *The bodies of the righteous are to be saved.* Ephes. 5: 23. *For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body.*

6. The bodies of the righteous are members of Christ, and are to be raised. 1 Cor. 6: 13–15. *Now the body is not for fornication, but for the Lord, and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ?*

7. The material bodies are to become spiritual bodies, in other words, (as it appears,) *spirits*. 1 Cor. 15: 42–44; [in addition to 6, above.] *So also is the resurrection of the dead: It (the body,) is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.*

8. Man was created in the image of God. It is extremely probable, as has been shewn, that the mind

and spirit of man, represent the first and third persons of the Trinity. It is extremely probable, as has been intimated, and as will be shown more fully hereafter, that the material, and exterior body finds an *intelligent* archetype, in the Divine constitution, other than the second person of the Trinity. It is therefore probable, that the *present* spiritual body of man is the representative of the second person of the Trinity.

Numbers 5, 6 and 7, above, do not contribute directly to establishing the intelligence of the body; but, in the entire connexion, they tend to strengthen the idea.

It appears, by what has been said, that man consists of three separate intelligences, the mind, the spirit, and the spiritual body; each having its own thoughts and feelings; and each cognizant of the thoughts and feelings of the others; each *searching the things of the man*. It appears that there is also, another organization, the material body, which, if it be not already intelligent, is to become so, when, at the resurrection, it becomes a spiritual body. But this view does not exhaust the subject of the compound structure of man. Still another organization, and intelligence, is recognized in scripture, and must be substantially admitted in philosophy, that of the soul. Passages which have already been cited, prove that neither the mind, nor the spiritual body, nor the spirit, is the soul. Mark 12: 30. *And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.* 1 Thess. 5: 23. *And I pray God your whole spirit, and soul, and body, be preserved blameless.* What is the soul? It will be perceived that a compound intelligence, like man, must require a common executive will. Each of the intelligences, also, having the qualities of personality, individuality, must possess the power of willing. It is in conformity with these elementary and essential principles, that the soul appears to be constituted, *as the central power that wills*. It appears to be an organization, attached to each of the

three intelligences, forming a part of them, indeed, and uniting them in a common bond. In connexion with each, it wills separately; in connexion with all, it wills for all, in the last appeal. What is called a struggle in the mind, is obviously owing to this constitution and union, of individual powers. The subject is beautifully illustrated by the organization of the Siamese twins. The ligament, which connects the two, is sensitive throughout. The sensations on each side, are perceived only by the individual that is nearest; while there is a place in the centre, the sensations of which are perceived by both.

It will be recollected that it has been observed, that separate consciousnesses, individualities, so to speak, must be multiplied, in the Divine mind, to an indefinite extent. It was to be expected that in man, created in the Divine image, though made in the simplest elementary form of triune, intelligent being, this essential particular, in the Divine constitution, would be recognized. Accordingly we find it clearly recognized in the bi-formation, and dual constitution, of the brain and mind. The observations and reasonings of Dr. Wigan, seem to establish the fact, that each hemisphere of the brain, can perform all the functions of thought, as each eye performs those of sight; although the mental processes *appear* to be single, no less than those of seeing. The following particulars will, perhaps, throw some little light on this interesting subject. They will tend to prove, that the duality of the mind may be developed and exalted, to some extent, even in this state of being.

Those of us who have arrived at mature age, well remember the prodigious reputation, attached to the name of the late Judge Parsons, some forty years since. He became more generally known, after being appointed Chief Justice of the Supreme Court of Massachusetts, I believe in 1806. I had for some time been desirous of seeing so distinguished and eminent an individual. Those of the present generation should know, that he was called the "giant of the



law ;" that he was accounted the most learned lawyer, I believe not excepting Chancellor Kent, in America ; that his professional income was so and so, very great for that period ; \* that he sometimes had cases from England, under consideration, &c., &c. When I had an opportunity of seeing him a few times, he was holding a court at N., with the late Judge Sedgewick ; two specimens of the genus *homo*, such as are not often seen. While I was, on one of these occasions, contemplating his massive proportions, sombre complexion, and eye, remarkably large and prominent, gleaming with character, strength and maturity, of a colour, I should judge, quite unique, and combining greater rapidity and ponderousness, in its movements, than any other eye I have ever seen ; suddenly I became conscious that Judge Parsons was carrying on two trains of thought. The impression was spontaneous, unexpected of course, intuitive. I could not be mistaken. The curious muscular contraction, which at once led to this conclusion, aided, as I verily believe, by an actual and visible radiation, of some mesmeric, vital or nervous influence, was limited to two spheres, encircling, and somewhat larger than the bony sockets of the eyes. It was quite evident that the unwonted mental condition was assumed voluntarily. It continued a few seconds, and then ceased all at once. It seemed as if two burnishing wheels, on a common shaft, were suddenly put in rapid motion, bickering somewhat, and then as suddenly checked. Judge Parsons died a few years afterwards. In one of the sketches and notices of him, which were then circulated, it was mentioned, that to those who observed him, in publick assemblies, he sometimes appeared to be carrying on two trains of thought at once. Others had made the same observation as myself. All that I have ever heard or known of this uncommon faculty, was derived from my own observation,

\* Half as much again, as Laurie Todd has lately informed us, that of Col. Burr at one time was.

and this single paragraph ; and I would respectfully suggest, to the surviving friends and acquaintance of Judge Parsons, whether it be not incumbent on them, to gather up all that remains, traditionarily or otherwise, concerning this most extraordinary mental phenomenon, and to put it in some permanent form, for the benefit of psychological science.\*

In addition to the phenomenon of the mental conflict, "struggle in the mind," mentioned above, the view which has here been presented of the constitution of man, will tend, perhaps, to throw light on various psychological phenomena, connected with the more obscure mental processes ; among which may perhaps be mentioned, that consciousness, or half consciousness, which continually pervades the breast, under some circumstances, in relation to one subject, while the mind is completely occupied with another. Also, the subject of the freedom of the will ; and "what Kant calls the great and inexplicable mystery—viz. that man should be both his own subject and object, and that these two should be one." In supposable cases, they seem to be no more one, than two individuals.

Man having been formed in the image of God, if it be admitted that he is a being of triune intelligence, the reflex evidence, (in addition to the more direct statements of scripture,) of the triune nature of the Supreme Being, is surely, very considerable. We will now proceed to consider the statements of scripture, in respect of the essential nature, or material entity, of the Divine being.

1 John, 1 : 5. *God is light, and in him is no darkness at all.* The application, which we have made of this passage, on a former occasion, will be recollected.

\* There is perhaps room for two questions ; first, whether there be not, in the brain, a central organ of thought, to which, the organs of the two hemispheres, though indispensable, or at least one of them, are subsidiary. And second, whether, in the case of Judge Parsons, there were actually, two trains of thought ; or, an extremely rapid transition, from one side to the other. The most extraordinary surgical case of Mr. Gage, see *Journal of Man*, number 11, vol. 2, would seem to prove, that there is no such central organ ; or that if there be, its functions may be transferred.

The Divine subsistence is intelligence, the Divine intelligence is subsistence ; *therefore*, in God is no darkness at all. The context to the above passage, extends from ver. 1 to 7, inclusive. In ver. 1, 2, the apostle speaks of the physiological and psychological nature of the second person of the Trinity, considered as having been manifested in the flesh, as being the **WORD** of life, and as having been in intimate union with the first person of the Trinity, or the Father. Ver. 3-5. *That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, THAT YOUR JOY MAY BE FULL.* This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. It is evident, in the entire connexion, that when it is declared that God is light, the apostle speaks of the Father. Verses 6, 7, are as follows. *If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth : But if we walk in the light, as he is in the light, we have fellowship one with another : and the blood of Jesus Christ his Son, cleanseth us from all sin.* The reference, in the last of verse 7, *Jesus Christ his Son*, proves conclusively, that the declaration, that *God is light*, relates to God the Father. The subsistence of the Divine mind is intelligence, *including moral qualities and volition*, and intelligence, *as thus defined*, is subsistence. *Therefore, IF WE WALK IN THE LIGHT, AS HE IS IN THE LIGHT, we have fellowship, &c.* That is; if our mental, and especially, our moral qualities, and volitions, are conformed to sacred truth, to Divine and comprehensive reality, are imbued with them, *are identical with them*, as *God is in the light*, that is, as his mental, and moral qualities are identical with the material light of his subsistence, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin.

The message, *concerning the Father and the Son*, which is announced with so much circumstance, is,

*that God is light ; and that if we walk in the light, as he is in the light*—explained as see above—we shall have fellowship one with another ; and the blood of Christ will save us from our sins. It is also intimated, see verse 3, that we shall have fellowship with the Father and the Son. *That your joy may be full.* That part of the message, which is the most prominent ; *that part which is new*, is, that *God is light*. It is this, (in addition to the substance of former revelations, concerning salvation from the consequences of sin, and which is here repeated,) which causes the joy of the disciples to be full ; because, it is now revealed that God, who is a spirit, is also, a material being, *capable of material enjoyments ;* and that, since believers are to become spiritual beings, and to have fellowship with God, they also, in addition to salvation from sin, and spiritual joys in heaven, will, in their degree, be capable of those, which are material ; *thus fulfilling all the wants of their being, as shadowed forth in the present scene of existence.*

To suppose that it was merely, or principally designed, to make known, that God had all knowledge, that in him was no mental darkness ; would be to suppose a most disproportionate array of circumstances, and phrases, for the purpose of announcing, *as new*, in a most unwonted and emphatic manner, a truth, which had been announced many times before, in previous revelations ; and which the universal Church, to whom the communication is addressed, would at once admit and acknowledge, on the slightest intimation.

The eternal God, the self-existent Jehovah, consists of light, organized light. The second person of the Trinity, the Word, was not self-existent ; he had a beginning, he was *the beginning of the creation of God*. But these truths would not preclude the *eternal existence* of matter ; and the question arises, whether the self-existent God spent an eternity in solitude, the most complete and profound ; matter, derived from nothing, being first called into existence, after the

creation, or generation, (for both terms are employed,) of the Word; or, whether matter were co-existent with the first cause. For two reasons I decidedly incline to the latter supposition. First, because the eternal production of matter, would exalt the glory of the first cause, and give the highest idea of his power. Would he not manifest the infinitude—the superlative infinitude—of that power? The second reason is, that it appears that external subsistence is indispensable to the self-existent Divine Being! We arrive at this conclusion, thus. The Son is the *express image of the Father's person*. External subsistence, as will be seen, when we speak of him, is indispensable to the Son. Therefore, it is to be inferred, that it is indispensable to the Father. Heb. 11: 3. *Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.* That is, *not*, that things which are seen were, as is generally supposed, made of nothing; but, that they were made of things which do not appear, things which are invisible. The things which are invisible are the imponderable substances. It is by no means certain that light itself, is an exception. Light renders other things visible, but it is a begging of the question, to suppose that light is ever seen, even in the prismatic spectrum. If *different causes produce different effects*, different kinds of light might give different appearances to the same surface, without being themselves visible. Now it is a remarkable coincidence, that electricity, and perhaps light, and the matter of fire, are the things which are represented as being indispensable to the second person of the Trinity, and as being the substances of which the *things which are seen*, were created.

Admitting that matter has existed ever, there is no reason to believe that it has existed in the form of chaos; but rather, in the simple and elementary forms of the imponderable substances; except in so far as these may have been moulded, and wielded, for unknown purposes.

It is in the first chapters of the prophet Ezekiel, more especially, that we acquire some knowledge of the nature of the subsistence of the second person of the Trinity. See Ezek. 1 : 26–28. *Upon the likeness of a throne, as the appearance of a sapphire stone, was the likeness as the appearance of a man, above upon it. And I saw as the colour of amber, as the appearance of fire round about within it ; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire.* That this is not the first person of the Trinity, is evident, first, from the express declaration of John that God is light, which we have considered ; and second, from the tenour of the following expressions. In verse 28, as above, it is said, (I have not yet cited the entire description,) *This was the appearance of the likeness of the glory of the Lord ;* while in ver. 4 of chapter 8, it is said, with reference to the same appearance,\* *And, behold, the glory of the God of Israel was there, &c.* In one place it is, *the appearance of the likeness of the glory of the Lord ;* and in the other it is, *the glory of the God of Israel.* These discrepancies in the form of expression can be explained, only by supposing that in the one case, the *appearance* is the *likeness* of the glory of the *self-existent God* ; while in the other it is, absolutely, *the glory of God*, the second person of the Trinity. It is also said, Psal. 104 : 4, *Who maketh his angels spirits, his ministers a flame of fire.* Christ, or the Word, is the *chief minister* of God's purposes. It appears, then, that the second person of the Trinity consists of a subsistence *of the colour of amber*, probably a modification of electricity, of the matter of fire, and of light. The appearance of CHRIST, as described in the Revelation, although it seems to have been *assumed*, and, to some extent symbolical ; the person and offices of the man Christ Jesus, being blended, in the representation, with the more appropriate and express form of the Divine Word, affords a general con-

\* See concerning the personalities of the several persons of the Trinity.

firmation of the above. Rev. 1: 13-16. *And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.*

The passages of scripture on which our ideas of the subsistence of the spirit are to be founded, are not numerous, but, in the entire connexion, sufficiently so. Matt. 3: 16. *And he saw the spirit of God descending like a dove, and lighting upon him.* Luke 3: 22. *And the Holy Ghost descended in a bodily shape, like a dove, upon him.* In both instances, it will be observed, it is the Spirit of God himself, that descends; not as having assumed the material body of a dove, but in the form of a dove; thus implying material subsistence and personality.

At the creation, *the Spirit of God moved upon the face of the waters.* This, it may be observed, was before the formation of the atmosphere. In the celebrated passage, John 3: 8, *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit; it is rather to be inferred, that the Spirit is compared to the wind, though the language is somewhat equivocal.* On the day of Pentecost, the disciples being assembled together; *Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: And they were all filled with the Holy Ghost.* Matt. 3: 11. *He shall baptize you with the Holy Ghost and with fire.*

The word spirit signifies, "*Primarily*, wind ; air in motion ; hence, breath." Webster.

The passages of scripture cited above, together with the original signification of the word spirit, seem to favour the conclusion, that the Spirit of God consists of a subsistence, of the nature of the subtle, and imponderable essence of the air we breathe, especially of the life giving, and vital oxygen, and also of the substance of fire and light.

As respects the origin, the *procession* of the Spirit, many years ago I paid some considerable attention to the subject, and then came to the conclusion that the Spirit proceeded, not from the Father and the Son, but from the Son. The declaration, John 1 : 3, *All things were made by him ; and without him was not any thing made that was made*, seems to favour this conclusion ; (especially when it is recollected that it is said, that the Son himself was created,) although the language might possibly bear another construction.

It will be recollected that mention has been made of still another organization, in addition to the three persons of the Trinity, which appears to be imbued with the Divine nature, that is, the *seven spirits of God*. Rev. 1 : 4, 5. *Grace be unto you, and peace, from him which is, and which was, and which is to come : AND FROM THE SEVEN SPIRITS WHICH ARE BEFORE HIS THRONE ; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.* Rev. 3 : 1. *These things saith he that hath the seven spirits of God.* Rev. 4 : 5. *And there were seven lamps of fire burning before the throne, which are the seven spirits of God.* Rev. 5 : 6. *And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.*

Zech. 4 : 2. *And (he) said unto me, What seest thou ? And I said, I have looked, and, behold, a candlestick all*



of gold, with a bowl \* upon the top of it, and his seven lamps thereon, &c. Ver. 10, in connexion—those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

It will be difficult, on considering these passages of scripture, to avoid the conclusion, that the seven spirits of God are material, and possessed of Divine intelligence. Neither time nor space however, will allow me, in a work like the present, to give that deliberate and ample consideration, to this and other subjects, which I could wish. I will in this instance, state the conclusions at which I have arrived.

It is supposed that the throne, which John saw in heaven, and before which were the seven lamps of fire, was placed in the external sphere, or paradise, as it is explained in the Seventh Vial; a sphere, surrounding the earth, at a moderate distance, for the most part invisible, though faintly visible in the zodiacal light; and the abode of the separate spirits of the just. The throne, (or, if it be not permanent, a similar one,) is supposed to be described in Isaiah 6: 1: *In the year that king Uzziah died, I saw also, the Lord sitting upon a throne, high and lifted up, and his train, (or, the skirts thereof,) filled the temple.* It, in some sort, represents the throne of God in heaven, or the sun, the ultimate heaven of our system; and, with the other innumerable suns of the "heavens of heavens," one of the chief seats of the presence and power of the Most High.† The seven lamps of fire represent the *seven kinds of light*, which, emanating from the sun, may be said to burn before the throne of the Most High in heaven. The seven lamps described in Zechariah, represent the rays of light, after arriving at the earth; or rather, terrestrial radiant light, other than reflected solar light. The seven horns, Rev. 5: 6, represent the invisible, the actinic and the calorific, rays of light; which, though principally on either side

\* Heb., *her bowl*.

† See Psal. 68: 33–35.

of the seven rays of the spectrum, are interdiffused, (I believe it is found,) along with them—at any rate, they are thus diffused, before the resolution of the beam of light.

If the seven lamps of fire and the seven horns, of Revelation, and the seven lamps described in Zechariah, represent the seven visible, and the other rays of light; these are *the eyes of the Lord*; the horns, moreover, representing various *other* powers of light, especially chemical and physiological. These various particulars seem designed to convey the idea, that the radiant light of the innumerable, or infinitely numerous suns, comprises the external senses, and exercises the external powers, of the great Governor of the Universe; for we cannot but reason analogically, from our system to others. The radiant light is supposed to have an organization, peculiar to itself, to be, it need not be said, intelligent, and to bear a relation to the second person of the Trinity, similar to that borne by man's material body, (man being in the Divine image,) to his spiritual body; or rather, to that which it will thus sustain, after becoming, itself, a spiritual body.

We have now, in a manner, completed our survey of the resemblance between man, created in the Divine image, and the Supreme Being. The mind of man answers to the self-existent Jehovah, the present spiritual body to the second person of the Trinity, the spirit of man to the Spirit of God, the soul of man to the common will of the three Divine persons—residing, it appears probable, in an appropriate organization, by which the three sacred persons are united in one. The material body of man answers to the seven Spirits of God; the resemblance to be completed when the material body shall, itself, become a spiritual body. The bi-formation, and dual constitution of the brain and mind of man, faintly recognize, as it were, the multiplied consciousness of each person of the Divine Being.

And here it may be observed, in view of the future

constitution of man, that there are reasons for believing, that in a future state of being, man also, will possess a multiplied consciousness. This may be considered as not improbable, at least, from the constitution of the cherubim, which we shall consider hereafter. There are also traces, perhaps, of such a development, in the formation of the brain. As each hemisphere of the brain is now capable of separate and complete intelligence, so, in a future state of being, this may be proper to each of the phrenological organs of the brain, or, indeed, to each of its convolutions. It is written,\* *It doth not yet appear what we shall be.*

I shall not be understood as representing that the seven Spirits are a separate personality, or person. They seem to pertain, more especially, to the second person of the Trinity. The citation, Rev. 3 : 1, will be remembered. *These things saith he that hath the seven Spirits of God.* It would seem by this, that they *had* pertained to the self-existent God. As the material body of man is connected with all the several intelligences of the man, though in more especial union with spiritual body ; so the seven spirits are doubtless connected with all the persons of the Trinity, though in more especial union with the Word. By the Word the worlds were made ; and the seven spirits appear to be the *spiritual body* of the Supreme Being ; the medium by which all external existences are created, wielded, directed and governed.

It is remarkable that in common language, the term, the seven senses is employed, instead of the five senses. It would be curious to trace the origin of this term, though it might have been accidental, or have arisen from some slight circumstance.

I have spoken repeatedly, of the multiplied consciousness of the Divine Being. It cannot be a question that the consciousness of each person of the Trin-

\* 1 John, 3 : 2.

ity, is multiplied indefinitely. Closely connected with this question is that of the existence of God in the shape of man. Various passages of scripture tend to the conclusion that he so exists; and I know of no one opposed to it. Milton, unquestionable one of the most successful and philosophical biblical students that ever lived, was of this opinion; though I am not aware in what particular manner he explained the idea. Founding upon the general idea perhaps, and possibly *misled by evil spirits*, Baron Swedenborg has advanced the notion that God, the *one* God, for he does not admit of a Trinity of persons, all of God, exists in the form of one man; this man consisting of a multitude of angels. The man is called The Grand Man. The objections to this idea are, 1. That it is inconsistent with scripture, which teaches different doctrines, both as to the triuneness and personality of the Divine Being. 2. The Grand Man, whatever his dimensions, would occupy only an exceedingly minute portion of infinite space. 3. The angels, if of any size—I do not say this to provoke a laugh, I say it in all seriousness—the angels, if of any size, would be finite in number. 4. The remaining difficulty is suggested in Espriella's Letters; was, perhaps, original in that ingenious publication. It is, that the Grand Man would require a Grand Woman.

Strange and incredible as Swedenborg's theory must appear, at first view to all; it yet contains much of truth. The scriptures clearly teach, that God exists in the shape of man; and that he consists of innumerable separate intelligences.

God is a spirit and can assume any form. He appeared to Moses in the burning bush. He was in the cloud by day and the fire by night; and in the shechinah over the ark of the covenant. He descended in fire on Sinai. Deut. 4: 11, 12. *And the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.*

On various occasions God seems also to have appeared in human form. After Adam and Eve had eaten of the forbidden fruit, *they heard the voice of the Lord God walking in the garden.* God seems to have appeared to Abraham in the form of *three men.* After Abraham had entertained them, *the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.* They made known to Abraham their purpose of destroying Sodom, conditionally; and then, *turned their faces from thence, and went toward Sodom.* The narrative proceeds to say, *But Abraham stood yet before the Lord.* After Abraham's expostulation with the Lord, it is said, *And there came two angels to Sodom at even.* I have always supposed that the three men were the three persons of the Trinity; and that only *two* angels came to Sodom, because that was not a proper place for the Spirit of God, the Heavenly Dove. Of the three men who visited Abraham, two only came to Sodom, and in the form of angels, to signify that one of their number had taken flight to regions of everlasting purity. God appeared several times to Moses. For his appearance to Moses, Aaron, Nadab and Abihu, and seventy of the elders of Israel, see Ex. 24: 9-11. *God spake unto Moses face to face, as a man speaketh unto his friend.* Isaiah saw the Lord *sitting upon a throne, high and lifted up.* But it is in the passage heretofore cited from Ezekiel, 1: 26-28, that the human form is somewhat expressly spoken of, as the more appropriate form of God. *Upon the likeness of a throne Ezekiel saw the likeness as the appearance of a man above upon it.* After describing the figure, and the brightness round about, it is said, *This was the appearance of the likeness of the glory of the Lord.* Language can hardly be more explicit; and these passages, in connexion with the declaration that man was created in the image of God, seem to leave no reasonable doubt, that, if the expressions be allowable, the form of man is the natural, the normal, form of God. The idea that God is a spirit, and can as-

sume any form, although the form of man is more expressly and appropriately his, may perhaps be faintly illustrated, by the properties of some crystallizable substance, in a state of solution, or fusion. The substance may be put into any form, while yet, every particle tends to a determinate form.

It is to be understood that the above relates only to the first and second persons of the Trinity. The Son is the express image of the Father's person, and we have shewn, heretofore, that the appearance described by Ezekiel, is that of the Son; but of the personality, the more appropriate form, the personal appearance, of the Spirit, the only intimation perhaps, which we have is, that he once appeared in the form of a dove.\*

God is a spirit whose attributes are infinite. His infinite power seems to require that he should be able to withdraw his presence from vast portions of space; and also to dilate his subsistence, so as to fill immensity. The exigencies, which arise in the providential government of this world at least, and not improbably of others, would seem to require, in the Divine Being, change of place and of form. At one time he is a consuming fire, at another, as in the beatifick vision, he manifests himself in excess of beauty and glory. *Blessed are the pure in heart for they shall see God.*

The scriptures inform us unequivocally, that God withdraws his presence from various places; and the instances which are recorded, in which he manifested his especial presence, and perhaps visited particular places, without rendering himself visible, would seem to indicate that such events were comparatively rare. When he conversed with Moses, face to face, like a man with his friend, he doubtless appeared as a spiritual being, in the form of a man. Two questions arise. Was this spiritual being very God, or was he an angel of finite powers? I know of no reason, derived from scripture, not the slightest, for doubting

\* See Luke, 1: 35.

that he was very God. On the other hand, nothing can be more plain than that it is the design of scripture to affirm, on this and similar occasions, that the being, who appears, is God indeed.\* Again, was the being who conversed with Moses *all of God*? This will not perhaps be held by any expositor whatever. It can not be doubted, I believe, that God was in innumerable other places at the same time. *And if in the normal state, he was also in other places in the form of a man.*

The least that can be supposed, appears to be, that in each of the innumerable suns or *heavens*, of the universe, there is present, one of the *personalities* of each of the persons of the Trinity; presiding over, ruling and directing, the affairs of the several systems of which the suns are the centre. It will be perceived that I have ventured to employ the term *personality*, in a new sense, as indicating the separate, *individual*, normal, intelligences of the several persons of the Triune God. Without the suns are the seven Spirits of God, in the form of light, obeying the Divine behests, themselves partaking of the Divine nature, *that they may be enabled, intelligently and effectively, to execute God's will.* Psal. 39: 9. *If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me.* This passage has a more determinate signification, if we recollect that light is the spiritual and external body of the Most High. It is scarcely needful to add that light, imbued with Divine intelligence, may be pervading and effective, when not visible.

The personalities hold constant, sympathetick, personal, normal, communion, each with the others of the same person; and, in like manner, they hold social communion, with those of the other persons. The interdiffusion of light, pervading space, and radiating

\* Compare Ex. 13: 21, 22, with 23: 20-23. Was the *angel* mentioned in the last of these passages, and the *spiritual being* mentioned in the first, of the nature of the seven Spirits of God? It seems not improbable.

in every direction, may give us some idea of the perfectness of this communion.

The doctrine of the separate personalities of the different persons of the Supreme Being, will find some confirmation, perhaps, in the scripture account of Melchisedec. Melchisedec was evidently of Divine origin. Of Christ it is said, *Thou art a priest forever, after the order of Melchisedec*. Of Melchisedec it is said that he was, *King of righteousness, and after that also, King of Salem, which is King of peace ; Without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God*. Was it not deemed meet, in the councils of heaven, that the self-existent God, in one of his personalities, should appear on earth, in the form of man, and support the infirmities of humanity, before they were assumed by the Son ; the mode of existence, and consciousness, in each, being similar.

I will here add, in conformity with the purpose expressed on a preceding page, what is to be said concerning the indispensableness of external subsistence, to the second person of the Trinity.

The question is asked, shall not he who formed the eye see ? shall not he who formed the ear hear ? Might it not be inquired, with equal pertinency, shall not he, (if a perfect being,) who *hath an eye* see ? shall not he who *hath an ear* hear ? And again, will not he who in his natural, normal state, is in the form of man, *require* breath and nutriment ? The question is not, whether, if the being possessed infinite power, he could dispense with these ; but whether there be not an adaptedness of the form of the nostrils and of the corresponding internal structure, to breathing ; of the form of the mouth and of the corresponding structure, to receiving food, and speaking. It is Milton's idea that angels receive food, and that the grosser portions are disposed of by the pores.

The argument, as thus stated, would have considerable force ; but when, in addition, we find statements in the scriptures, concerning the voice and the



breath of God, repeated so often, and varied in such a manner, that they appear to be something more than mere figures of speech, the argument is not a little strengthened. Psal. 33 : 6. *By the word of the Lord were the heavens made : AND ALL THE HOSTS OF THEM BY THE BREATH OF HIS MOUTH.* Compare this with Psal. 18 : 12, 13. *At the brightness that was before him his thick clouds passed ; hail-stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice ; hail-stones and coals of fire.* In the Seventh Vial I have explained my views of the meaning of this passage. The thunder is the voice of God ; therefore, electricity is his breath. *At the brightness that was before him his thick clouds passed ; hail and coals of fire. The brightness or lightning of the storm, was before him, as being his breath.* At that brightness the thick clouds passed, or gave out, *hail and coals of fire.* That is, hail, coals of fire, and lightning, are all of one substance, which is electricity. *The Lord ALSO, thundered in the heavens, and the Highest gave his voice, hail-stones and coals of fire.* This electricity, of which hail and coals of fire are alike formed, is the voice or breath of God. Compare this with the passage cited first above, *By the Word of the Lord were the heavens made ; AND ALL THE HOSTS OF THEM BY THE BREATH OF HIS MOUTH ;* and with the declaration that *things which are seen were not made of things which do appear.* It is a most remarkable coincidence, in view of the above, that the things which do not appear are, (as is intimated in another place,) electricity, caloric or the matter of fire, the magnetick fluid and universal ether, if there be such substances, and perhaps light.

There are a few passages, which represent the Supreme Being as receiving nutriment. The three angels who visited Abraham, partook of the repast which he provided. It will be said that they had assumed material bodies. But this would be a mere supposition. It seems more probable to me, that the Divine subsistence took upon itself the human form,

appearance, and external properties. Jud. 9: 13. *Wine, which cheereth God and man.* Psal. 78: 24, 25. *And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food—alternative reading, every one did eat the bread of the mighty.* Matt. 26: 29. *But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.* Rev. 2: 7. *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.* By the paradise of God I understand, not Paradise, or the external sphere, the residence of separate spirits; but heaven, the sun; which may be supposed to bear a relation to the ultimate and invisible heaven, around which the heavens of heavens are revolving, similar to that which Paradise, the abode of separate spirits, bears to heaven.

The inference which I deduce from the above, is, that the Divine personalities in heaven, partake of the tree of life, and of heavenly wine; and, of course, of an illimitable variety of celestial fruits and nectareous drinks. Psal. 16: 11. *In thy presence is fullness of joy; at thy right hand there are pleasures forever more.* Shall not the bountiful dispenser of these blessings, himself be a partaker of them?

Again, it is deemed extremely probable that the seven Spirits of God, his spiritual body, and connected especially with the Word; or, organized, celestial light, probably including all that has radiated from the sun, into whatever forms and combinations it may have been resolved or determined; has a relation to electricity, similar to that of man to the air he breathes. And that they receive heavenly nutriment, *corn of heaven*, celestial food, of which the manna of the wilderness was a gross and concentrated representative. This, of course, relates to the space within the external sphere. Beyond this, the seven Spirits, it is reasonable to suppose, partake of food still more ethereal.

In the Seventh Vial I have spoken of the electric cherubim, elementary spirits, pervading and wielding

solid matter, and executing God's commands. Resemblances of these were placed upon the ark of the covenant; while the shechinah, or visible glory, "that miraculous light, symbol of the Divine presence," or rather, perhaps, itself the actual presence, rested above. The actual and *especial* presence, most probably, of the seven Spirits, *or of one of them*; and, with the figures of the cherubim, an emblem of God's all pervading superintendence, watchful care, and occasional interposition. The presence of God in the heavens, *which are themselves revolving around some distant and unknown centre*, while his ministers, the seven Spirits, and the cherubim, are executing his will, is described in Psal. 68 : 32-35. *Sing unto God ye kingdoms of the earth ; O sing praises unto the Lord ; Selah : To him that rideth upon the heavens of heavens, which were of old ; lo, he doth give his voice, and that a mighty voice. Ascribe ye strength unto God : his excellency is over Israel, and his strength is in the clouds—or heavens. O God, thou art terrible out of thy holy places : the God of Israel is he that giveth strength and power unto his people. Blessed be God.*

From the heaven of our system, the Spirit of God looks down with compassion, upon frail, erring mortals, pities their wanderings, and affords such aids, and dispenses such influences, and consolations, by sympathetick action, and actual effusion, as are described in the scriptures, and as many faithful souls believe they have experienced. And here, again, we perceive the resemblance between the spirit of man and the Spirit of God. The spirit of man appears to be the chief organ of sympathetick agency and influence.

The electric cherubim, mentioned above, are described in Ezekiel's vision, Ezek. 1-11. The description was intended, unquestionably, to give an idea of the combined existence of several intelligences, forming one united intelligence, as exemplified in the Divine nature, and in the constitution of man, and of other intelligent beings. The evil spirit, described, Matt.

8, Mark 5, and Luke 8, seems to have been one being, called a devil, yet consisting of so many intelligences, that his name was legion. Each of the *living creatures* or cherubim, described by Ezekiel, had four faces. The face of a man, and of a lion on the right side, the face of an ox on the left side, and also the face of an eagle. Each had one foot, divided like a calf's foot, which *sparkled like the colour of burnished brass*. Ezek. 1: 13, 14. *As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.*

By the side of each of the living creatures was a compound wheel, of the structure of which, an idea may be formed, by supposing a square beam, on each side of which is a semicircular piece, or wing, of the same thickness as the beam; the straight sides attached to the beam, and the semicircular sides outward. The wheels were of *the colour of a beryl*, and were *full of eyes round about*. Whenever the living creatures moved, the wheels moved with them, constantly maintaining the same distance and relative position: *for the spirit of the living creatures was in the wheels*. One end of the central beam of the wheels was *the head*. Chapter 10: 11. *When they went—the wheels—they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.*

*The spirit of the living creature was in the wheels.* Probably in each of the *compound* wheels were the four spirits, belonging to the four minds of the living creature to which the wheels belonged. The four minds in each of the living creatures—indicated by the four faces—had a part of the body; and the spirits or spirit, in the corresponding wheel, had a part. The soul, as indicated by the one foot of the living creature, and the head and central, connecting part of the compound wheel, was also divided between them.

They both willed. The living creature, having the minds, took the lead ; while the wheel accompanied it ; but the wheel willed to accompany it—*whither the head looked they followed it*. Both willed, but, unlike man, the centre of combined and united will, was sympathetick, and not organick. The one foot of the living creature was divided like a calf's foot, to indicate the division of the organ. It *sparkled like the colour of burnished brass* ; a subdued resemblance of the exterior of the living creatures, to indicate that its function and proper place, was interior and central.

The wheels *were full of eyes round about*, indicating, unequivocally, that the spirits were capable of thought, no less than of feeling. The minds and spirits were not only in different places, as with man ; but they were entirely separated ; so that the simultaneous knowledge of each other's thoughts and feelings, could be sympathetick only. They were different intelligences, different *persons*, as completely as the minds of two men.

The word which, in this vision is translated *spirit*, admits, also, it seems, of being translated *life*. Here then, the lives, bodies and souls of these living creatures, were divided. Their minds and spirits, each from the other, were also divided. What then becomes of the famous argument against the materiality of mind, spirit, intelligence, the only one which is plausible in the least, founded upon its supposed invisibility ?

We are now approaching a branch of our subject, my views concerning which, will be received with extreme distrust ; will, indeed, not improbably, be regarded as well nigh impious, scarcely to be tolerated. They have not, however, been adopted without consideration ; and as I believe it to be my duty to make them known, the best mode will perhaps be, to state, briefly and plainly, what is believed.

Man was created in the Divine image ; but what constituted man ? Gen. 1 : 26, 27. And God said, *Let us make man in our image, after our likeness ; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image ; in the image of God created he him : male and female created he them.* God has appeared, to the fallen creatures of this world, only in the form of man ; but is there not reason to believe that he sometimes exists—a proportion of the personalities—in the form of woman ? The double repetition, in the passage cited above, is not without design. *And God said, Let us make man in our image, after our likeness—So God created man in his own image ; in the image of God created he him.* At least, the second repetition would rather seem perhaps, to have something more in view than mere emphasis. Milton, and I know of no higher authority, has an idea that spirits, meaning angels, change their sex when they please.

If the above be correct, it may give us some idea of the mode of generation of the Son, or Word ; and also, of the procession of the Spirit. There is one order of the celestial hierarchy, called the sons of God. Job 38 : 4–7. *Where wast thou when I laid the foundations of the earth ? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest ? or who hath stretched the line upon it ? Whereupon are the foundations thereof fastened ? or who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy ?* The sons of God appear to be inferiour to the Morning Stars, though superiour to all the orders of angels, for none of these are here mentioned. Were the Morning Stars the personalities of the second person of the Trinity, *who was in the beginning*—not from eternity—and by whom the worlds were made ? It seems, I think, highly probable.\* The Sons of God seem to

\* If so, of course, the great enemy of man, the arch deceiver, was not one of the morning stars.

have been such, in some peculiar, though subdued sense. Some of them, as with man, did not keep their first estate; or, as it is in Jude, *principality*. See Jude, 6, 7, with Gen. 6: 4. In the former place it appears, that the sons of God are called angels.

Some confirmation of the general views above, may perhaps be found in a very obscure portion of the prophecy of Ezekiel, so often referred to; or rather prophecies; for there seem to be two, the one in some sort a continuation of the other, or at least referring to it.

In the eighth chapter of Ezekiel there is a most extraordinary account of the image of *jealousy*; and of the abominations perpetrated by *ancients of the house of Israel*, and by Israelitish women. The prophet commences by saying, that at a certain time *the hand of the Lord God fell upon him*. He then goes on to describe the circumstances; and first describes an appearance, similar to that which he had seen, on a former occasion—chapter 1: 26–28—and which was said to be *the appearance of the likeness of the glory of the Lord*. This second appearance, evidently a *Divine personality*, like that seen on the former occasion; *put forth the form of an hand*, and lifting Ezekiel, *by a lock of his head, between the earth and the heaven*, brought him to Jerusalem, and to a part of the temple *where was the seat of the image of jealousy, which provoketh to jealousy*. Ver. 4. *And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain*. Here then, at this place, where was the image of jealousy, are two *Divine personalities*, the one said to be, *of the likeness as the appearance of a man*,\* sitting upon a throne, and surrounded with a rainbow glory. The other, although the pronominal adjective *his* is employed, not said to be in the likeness of a man; but described in an abrupt and singular manner:—*Then I beheld, and, lo, a likeness as the appearance of fire: from the appearance*

\* Ezek. 1: 26.

*of his loins, even downward, fire ; and from his loins, even upward, as the appearance of brightness, as the colour of amber. The two personalities, (of course I proceed upon the supposition that our theory of the persons and personalities of the Trinity, is correct,) evidently belong to the same person ; are evidently equal ; yet one, as respects outward form and circumstance, has much the same superiority, as is ordinarily accorded to man, in the multiplied and varied concerns of human life.*

*As the vision proceeded the prophet beheld a hole in the wall. He was commanded to dig in the wall. And, when I had digged in the wall, behold a door. He was commanded to go in, and behold the wicked abominations that were there done. So I went in and saw ; and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. There were seventy men of the ancients of the house of Israel, with every man his censer in his hand : and a thick cloud of incense went up. He beheld what the ancients of the house of Israel did in the dark, every man in the chambers of his imagery. There were also still greater abominations, women weeping for Tammuz ; &c. &c.*

What is the purport of this most singular description ? What was the nature of the image of jealousy ? Whom did it render jealous, whom did it *provoke to jealousy*, and on what account ? What is the instruction to be derived from the singular delineations, and proceedings, in the interior of the temple ?

God is represented, in various instances, as being a jealous God. In the second commandment especially, he represents himself as being jealous in respect of idolatry ; and doubtless the varied and somewhat protracted description, which we are considering, has reference to different forms of idolatry. But, the manner in which the subject is introduced, has, unquestionably, some express purpose ; and I venture to suggest, that the spirit of inspiration and of prophecy, *in view of the disclosures of preceding pages*, designed to con-



vey a solemn warning to the minds of men, not to indulge in vain imaginations, in thoughts, dishonourable to the majesty of heaven.

It is admitted that in the scripture account of the triune existence of God, and of the incarnation and humanity of Christ, there are considerable *apparent* difficulties; but it is contended that they are apparent only. It is believed that there is not a single statement, a single expression, in scripture, relating to these subjects, which is not intelligible, reasonable and consistent.

The miraculous conception, and united Divinity and humanity, of Jesus Christ, are supposed to have been after this manner. Christ says, *I have power to lay down my life, and to take it up again.\** It seems needful that the God of infinite power, should be able to divest himself, for a time, of his attributes, or at least, to hold them suspended; and also to contract his subsistence, especially if it be not continuous, almost indefinitely. It is supposed that one of the personalities of the infinite Word, thus laid his attributes aside; and concentrated and modified his subsistence, till it became, merely a Divine embryo; not only without infinite knowledge and power, but without consciousness. The promised Messiah was to be of the seed of David. Another and human embryo was derived from Joseph, the *reputed* father of Jesus, (who was descended from David,) as the rib, of which Eve was formed, was derived from Adam.† With these the Virgin Mary was impregnated by the Holy Ghost. Luke 1: 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

The child, at first unconscious, or nearly so; as years advanced, *increased in wisdom and stature, and in*

\* John, 10: 18.

† I surely need not stop to consider physiological theories. The scriptures seem to warrant the supposition that the seminal or rudimental principle of man, is derived from the father. See Heb. 7: 9, 10.

*favour with God and man.\** He came to have intercourse with spiritual beings, even with the Highest; and the Divine power within him, revived to some extent. He was without sin; and far exceeded other men in wisdom and knowledge. After the resurrection, and while still in the material body, at Bethany, he ascended towards heaven. But *flesh and blood cannot inherit the kingdom of God*. He was received into a cloud, and there the material body was changed. The grosser portions were diffused, and the body became a spiritual body. He then ascended up into heaven, the sun, or heaven of our system; there to sit on the right hand of God, even the Father.

It would not comport with the plan of this work, to say aught of the atonement; the propitiation for sin; or of the spiritual or legal relations of Jesus Christ to man. It has merely been my design to speak of the essential nature, and modes of existence, of the Divine beings.

We can now understand the various expressions of inferiority, employed in relation to the Son; while yet he is spoken of as very God, equal with the Father. When on earth, at first as a little child, he increased in wisdom and knowledge, because these attributes, had been laid aside. As the infinite Word he was equal to the Father, in wisdom, and knowledge and power; but these attributes, existence itself, were conferred upon him. The epithet eternal is applied, both to him and the Spirit, not because they were self-existent, not because they had existed from eternity, but because all knowledge, retrospective no less than prospective, was theirs by the Divine gift.

I have seen no attempt to explain the organization of spiritual beings. I conclude that it depends upon principles, essentially similar to those of the organization of men; that is, that the particles are held together, by attraction, and repulsion, acting at different distances. We all have some idea of the *repulsion* of

those substances, whose constitution approaches the nearest to that of spiritual beings; such as air, steam, electricity, &c. It is sufficient, notwithstanding the extreme tenuity of these substances, to overpower the cohesion, or solidity, of the firmest and most solid bodies. We have only to suppose the particles to be held together, by a force of attraction, equal, at a given point, to the repulsion; the one, for example, being as the cube, and the other as the square of the distance, to have an idea of a *principle of organization*, which would give to substances the most attenuated, if directed by intelligence and volition, that perfect controul over inert substances, which spiritual beings are represented to possess.

I suspect that the generally received opinion, concerning the organization of spiritual beings, is, that it is extremely simple. But it seems not improbable, that the purposes, duties, employments and requirements, of spirits, (I speak of subordinate spirits,) are far more diversified than those of men; and of course, if so, they would be provided with a correspondent organization. The spirits described in Ezekiel's vision, seem to consist of electricity and fire; and to be of an organization very complicated. See Ezek. 1: 1-21.

It may be confidently affirmed that the notion, so generally prevalent, in the Christian world, of the immateriality of spirit, finds not the slightest support in the scriptures. On the contrary, the sacred writings uniformly represent spirit as consisting of exceedingly subtle, refined, ethereal matter. They represent the spirit of man, no less than his body, the entire man, as being formed of the clay; they affirm that God is *able, of the stones, to raise up children unto Abraham*. Why, in forming a theory of the nature of spiritual being, depart so entirely from the plain declarations of the word of God, as the immaterialists have done? No facts, no circumstances, require it. Spirit is entity.

It differs infinitely, like all other subsistence, from nothing. It has been shown that matter, even in its subsistence, its necessary and inevitable constitution being understood, is spiritual, beyond our powers of conceiving. By *spiritual*, in this connexion, I mean, of course, that which is opposed to matter, as presented to our senses, in concrete, massive forms. But when matter is considered with respect to its undoubted property of acting, influencing, at a distance, it becomes *spiritual*, far beyond all that it is possible to conceive or imagine, of *immaterial* subsistence, if, indeed, it were possible to have clear conceptions of any thing of the kind. All beyond this, and in this direction, is mere vacuity and nothingness. The only basis on which we can possibly compound with the immaterialists, appears to be, that they should admit, that this *distant influence* is in truth, what they mean, or rather, what they have dimly, and most imperfectly figured, by the term, *immaterial substance*.

The following is a fair specimen of the reasoning of the immaterialists; and indeed, comprises no small proportion of all which they have to offer, that is of any moment. "All presumption of death's being the destruction of living beings, must go upon supposition that they are compounded, and so disceptible. But since consciousness is a single and individual power, it should seem that the subject in which it resides, must be so too. For, were the motion of any particle of matter absolutely one and indivisible, so as that it should imply a contradiction to suppose part of this motion to exist, and part not to exist, *i. e.* part of this matter to move, and part to be at rest; then its power of motion would be indivisible; and so also would the subject in which it inheres, namely, the particle of matter: for, if this could be divided into two, one part might be moved and the other at rest, which is contrary to the supposition. In like manner, it has been argued,\* and, for any thing appearing to the contrary,

\* By Dr. S. Clarke, the antagonist of Leibnitz.

justly, that since the perception, or consciousness, which we have of our existence is indivisible, so as that it is a contradiction to suppose one part of it should be here and the other there; the perceptive power, or the power of consciousness, is indivisible too; and, consequently, the subject in which it resides, *i. e.* the conscious being."

If this most indiscerptible argument could be *discerpted*, it would be found that one part was too metaphysical and ingenious, and the other not enough so. To be serious, this phantom of indivisibility, which seems to have haunted the founders of the immaterial school, is easily disposed of. But it is well nigh pitiable, to see the shifts to which the advocates of immaterialism are driven, to give to their system the appearance of consistency. The soul is immortal, *therefore* indestructible, *therefore* immaterial, *therefore* it has no relation to space or place. Again, as in the citation above; "since consciousness is a single and individual power, it should seem that the subject in which it resides, must be so too." Is it true that consciousness is a single and individual power? When the eyes survey a landscape, when we listen to harmony, is there not a *multiplied* consciousness? Not so vivid, not so well defined, as when the attention is concentrated upon a single object; but still, a multiplied and *divided* consciousness. Is it true, again, that "the consciousness, which we have of our own existence is indivisible?" Is it not, on the contrary, a most complex idea? Do not all the *intelligible* arguments against the divisibility of the "subject in which consciousness resides," hold equally against the divisibility of the subject in which life resides? Is not *life* as indivisible as *consciousness*?

But even admitting *consciousness* to be a single and indivisible power, does it follow that the subject in which it resides must be single and indivisible too; any more than that, because a polished surface is indivisible, (in one direction,) the substance or subject in which it resides, must be indivisible also?

Is the statement, which we are considering, any better than a mere play upon words ?

*Action and reaction are equal.* Why should not the *appliances* which produce this single and indivisible consciousness, be single and indivisible, as well as the subject in which the consciousness resides ? Let us pursue this idea a little further. Perhaps there is no *consciousness*, which comes nearer to being single and indivisible, than the perception of a perfect musical tone, such as is produced by one of the more perfect musical instruments. Now consider the complicated apparatus by which this perception is brought to the mind. First, to say nothing of the motive force by which the sound is produced, there is the musical instrument. Then the atmosphere, by the vibrations of which the sound is transmitted. Then the mechanism of the external ear, the tympanum, the auditory nerve, the material sensorium. The sensitive power, it is alleged, is indivisible and immaterial. Whatever its nature, whether it be inextended or extended, there is a point where the material and the immaterial must meet. Where the powers of impressiveness and receptivity are opposed ; where, if singleness, oneness and indivisibility, be predicated of one, they must also, it would seem, be predicated of the other. It is quite needless to affirm that the *power* which makes this one impression, is a complex organization or combination, divisible at innumerable points ; where is the evidence, or even probability, that the *power*, which receives it, is not equally complex, and equally divisible ?

But further, we have all the evidence which the nature of the case admits of, that of original consciousness, that thought and sensation inhere in, or are diffused throughout, extended organizations, *and are themselves extended*. The thoughts of the heart evidently occupy a considerable space in the breast. To say nothing of mental impressions, about which the experience of different men would probably vary ; all will admit, that external sensations are extended ;

and we have shewn that these are really ideas, and that they are perceived, or felt, not in the sensorium, but in the region to which the sensation is referred.

I suspect that most, perhaps all, of the error and confusion, which so universally prevail on these subjects, may be traced to three radical errors, which have been assumed, without sufficient consideration, and held to be incontrovertible. The idea that the soul is essentially, and inherently, immortal and indestructible; that the original particles of matter are extended; and that they cannot act at a distance. To these errors should perhaps be added, the notion, more or less vague, on the one hand, or fully admitted, on the other, that thought and sensation, *if predicated of matter*, are inseparable from some form of motion or vibration; as if the *occult* property of thought, could not inhere in a subsistence, which is a *substance*, as well as in one which, (if it were possible,) is *not a substance*.

The more reasonable supposition appears to be, that the soul is an extended and exceedingly complex organization; material, though of extremely subtle, probably imponderable, subsistence; and immortal, indestructible, only conditionally. He who made it could destroy, or annihilate it; and for aught we can know to the contrary, various orders of subordinate beings could destroy its organization, at least, if permitted to exert their power upon it. He who made it could divide it; and respecting the pneumatopsychological question, what would be the consequence, we can only surmise. Consciousness might be destroyed, or each portion might have a separate consciousness; or the two portions might continue to have a single consciousness, as before, but now sympathetic, &c.

Those who deny that spirits have any relation to space and time, cannot proceed a single step in their discussions, without employing language that clearly implies the contrary. One would think that a few grains of common sense might settle these questions.

When it is said that at Babel the Lord *came down to see the city, &c.*, and when it is said he *came down upon mount Sinai*, did he come down or did he not? If he did not, why is this language employed? If he was present, without coming down, *he equally has relation to space*. When it is said that God conversed with Moses, face to face, like a man with his friend, was he there, in the presence of Moses, or was he not, aye or no? If he was, the question is settled. If he was not, was he in any other place? If he was, the question is settled equally. If he was not, it follows that he was not in the universe. There is no avoiding this conclusion. It is intuitively certain.

And so with respect to time. When God pronounced that all was very good, had he or had he not expelled Adam and Eve from paradise? Had he or had he not brought the flood upon the earth? Had he or had he not appeared on earth, in the form of man? If these questions are answered in the negative, God has the same relation to time that man has; and who would venture to answer them in the affirmative?

The confusion which has prevailed, with respect to the relations of spirits to space and time, is probably owing to these last being considered as actual, positive, substantive existences. All the analogy of language points to this conclusion; while yet, the words space and time are relative terms only, mere *figures of speech*, expressing the relations of actual existences, to one another.

Notwithstanding all that has been said of the unsatisfactory nature of metaphysical speculations, I cannot but regard them, when properly conducted, as having nearly the certainty of mathematical deductions. Those, however, who allow themselves, on account of any supposed theological requirements, to disregard the *sacred* truths of demonstrative intuition, have not yet learned the alphabet of metaphysical reasoning; and must still continue to be *in wandering mazes lost*.

The difficult subjects of which we have been treat-



ing, will never be settled, till a theory is offered, which shall, at least, possess the two following requisites. It should be consistent, in all respects, with the certainties of the higher, or demonstrative intuition ; and with all the statements and declarations of scripture. That the theory which has been proposed, in preceding pages, has these requisites, I will not affirm ; but, it is believed, that the coincidences, which have been pointed out, in the actual constitution of man, *formed in the Divine image*, and the statements of scripture, respecting the nature of the Divine Being, are calculated to furnish additional evidence of the truth and inspiration of the bible ; which, in respect of the comprehensive and varied accuracy and precision of its statements, and the spirit of profoundest philosophy with which it is imbued, exceeds, incomparably, all other books.

I will conclude by observing, that there is every reason to believe, that, *without a revelation*, as the constitution of man became understood, the triune nature of the first cause would have been deduced, analogically ; and thus the doctrine of the Trinity would have become, legitimately, and scientifically, a doctrine of natural religion. Traces of this doctrine, it is said, prevail, even now, very extensively, where the Christian revelation is unknown. They are found in the Hindoo system ; and, possibly, in all heathen systems, which have a literature.

Two other observations occur to me. The Supreme Being is infinitely happy. But this happiness depends upon means, no less than the happiness of man. Among these is it not to be supposed that the divine communion of equal minds, is one ? But this communion was not enjoyed till the Son had being. The self-existent God, however, spent an eternity, in appropriate employments ; among which was the anticipation of such communion of Divine intelligences. At last the Son was brought into existence. What

an epoch ! The commencement of the second era of eternity !

The other observation which I would make, has not been expressly made heretofore, though the substance of it might have been inferred. It is, that the rainbow glory, which surrounded the figure, seen by Ezekiel, as see Ezek. 1 : 26, 28, affords evidence, that the rays of light are, indeed, the seven Spirits of God ; and that these are especially connected with the more interior subsistence of the second person of the Trinity.

#### MODERN MIRACLES, INSPIRATION AND PROPHECY.

The great state of New York is no less distinguished in spiritual matters than in commerce and politicks. Within a few years, no less than three “ schools of the prophets ” have arisen within her limits. Those of the Harmonial Philosophy, and the Spirit Rappings ; and that which has manifested itself, more especially, in the production of the Shaker Bible. The circumstances attending the last mentioned, are perhaps even more interesting and extraordinary, than the others ; though they have attracted a much less share of publick attention.

Some will not improbably, be ready to say, that in a region where the elements of humanity—of fallen human nature—exist in most intense activity, was a suitable place for spiritual developments. Something of this perhaps ; but I expect to be able, in the sequel, to give a more pointed and express reason. In the mean time I will endeavour to give a very brief account of the three new systems, or *religions*, as I believe the followers of each, who have *faith*, are ready to denominate them ; and offer such comments as the limited space to which I have confined myself, will permit.

## THE HARMONIAL PHILOSOPHY.

The founder of the Harmonial Philosophy is Andrew Jackson Davis. Mr. Davis is still a young man; being, as yet, [Aug. 1851,] only twenty-five years of age. He was born at Bloominggrove, Orange county, New York, Aug. 11, 1826. He seems, in early life, to have lived in different places, and to have followed various employments. His opportunities for education are said to have been limited to five months at a district school; during which time, "he learned to read imperfectly, to write a fair hand, and to do simple sums in arithmetic." A person who employed Mr. Davis' father for several years, during the early youth of the former, and who had daily opportunities of observing him, thus writes. "He was of good moral character. His only facilities for obtaining an education were such as are afforded by a district school, which he was not much disposed to attend. As to his natural talents, there was nothing that I ever saw to induce the belief that they were either above or below mediocrity. In short, he was what might have been called an ordinary, civil, well-disposed boy."

It was in 1843, when he was seventeen years of age, that Mr. Davis first began to attract public notice. A lecturer on mesmerism, had produced considerable sensation at Poughkeepsie, where Davis then resided, by his lectures and experiments. He endeavored to mesmerize young Davis, "but in this instance his most powerful efforts failed to produce any apparent effect." Another person, however, who partook of the general enthusiasm, Mr. Levingston, proposed also to magnetize him. "The experiment which followed succeeded; and the boy exhibited powers of clairvoyance which were truly surprising. A great variety of tests were submitted, such as requiring him to visit and describe places which he had never seen, to read from a closed volume with his eyes bandaged, &c.; and the result was to establish his power of inte-

rior sight beyond dispute. This experiment took place about the first of December, 1843."

"But after submitting for two or three months to all species of tests for no other purpose than that of gratifying curiosity and establishing the reality of the clairvoyant state, the boy, while in the latter state, protested against being longer subjected to any tests, except such as might involve matters of practical utility—informing Mr. Levingston that the great object of his powers in the stage of development to which they had then attained, was to enable him to examine, and prescribe for, *the diseased*. Shortly after this, he left Mr. Armstrong, to whom he was an apprentice, and entered, with his magnetizer, Mr. L., into the exclusive employment of treating the diseased, in which employment, as it appears from all the testimonies we have received, he was surprisingly successful. Not long after this, and by progressive stages, his *scientific* powers became immensely unfolded; and there was no science the general principles and much of the minutæ of which he did not seem to comprehend while in his abnormal state. He also from time to time presented many novel and highly interesting ideas concerning the nature and powers of the human soul, seeming to demonstrate an intimate connexion between the present and the spirit world."

"On the 7th of March, 1844, he fell, without the assistance of the magnetic process, into a strange abnormal state, during which phenomena occurred of the most surprising character. For the greater part of the time during two days, he seemed to be entirely insensible to all external things, and to live wholly in the interior world. Possessing, however, an increased power over his physical system, he travelled a long distance during this time, without any apparent fatigue. It was during this extraordinary state of his mental and physical system that he received information of a very general character, of his future and peculiar mission to the world. The process by which this information was received, with many other things of intense interest, shall be made public after questions by which the phenomena may be rationalized shall have been more thoroughly discussed on independent grounds. By minds duly prepared, it may now be conceived on reading the portion of this volume which treats on the Spiritual Spheres."

"Up to this time, therefore, his education, according to Mr. Armstrong, 'barely amounted to a knowledge of reading, writing, and the rudiments of arithmetic'—and 'his reading was exceedingly limited and confined to that of a light and juvenile description.' At this period (which was in March, 1844) we find him entering on a career of medical practice, in which he sustained himself to the utmost satisfaction of all patients who gave him a fair trial, until April 10th, 1847, after which time he ceased to be magnetized for an indefinite period."

"We also at the same time heard him examine a number of patients while in the clairvoyant state. While in the latter state he appeared as if metamorphosed into a totally different being. The human system seemed entirely transparent to him, and to our utter astonishment he employed the technical terms of anatomy, physiology, and *materia medica*, as familiarly as household words! Our surprise was equally excited by the *exceeding clearness* with which he described and reasoned upon the nature, origin, and progress of a disease, and concerning the appropriate means to employ for its removal. From infallible indications presented, we saw that there could be no collusion or deception, and no such thing as receiving his impressions sympathetically from the mind of the magnetizer. From that time we neither saw nor heard any more of young Davis until the next May."

In May 1845, Mr. Davis, being at Bridgeport, fell in company with Mr. Fishbough, who afterwards acted as his "scribe," and who thus writes.

"During a most interesting consultation which we then, in company with Rev. S. B. Brittan and several other gentlemen, enjoyed with the clairvoyant, in respect to various scientific and spiritual subjects, we learned for the first time that he was soon to commence a series of lectures and revelations upon subjects such as are embraced in this book :'" [The Principles of Nature, &c.]

The revelations were to be made while Mr. Davis was in the mesmeric trance, and,

"About the first of the following August, Mr. Davis, while in the clairvoyant state, *voluntarily* chose Dr. Lyon to be his magnetizer during the delivery of the book, this choice neither having been solicited nor in the least degree anticipated by Dr. L., until it was announced. In obedience to the direction of the clairvoyant, Dr. Lyon immediately relinquished a remunerative and increasing practice in Bridgeport, and removed to New York, in which city the clairvoyant decided that the revelations should be delivered. The object of so early a removal to that city was, to establish, before the lectures commenced, a medical practice that might in some measure assist in sustaining them while said lectures were in progress."

"He remained, then, up to the commencement of his lectures, the uneducated, unsophisticated child of Nature, entirely free from the creeds, theories, and philosophies of the world: and up to this day, [1847.] he has never been inclined to seek the society of scientific men, but has rather avoided them."

Mr. Fishbough thus writes:—

“On the 27th of November, 1845, residing at the time in New Haven, Connecticut, we received per mail a note from Dr. Lyon, stating that we had been appointed by Mr. Davis, while in the clairvoyant state, as the scribe to report and prepare for the press his lectures which were to commence immediately. This appointment was entirely unsolicited (we will not say undesired) by ourself; and so far from anticipating such an honor, we were then busily engaged in making arrangements to remove to Massachusetts. The next day, however, we embarked for New York, and in the evening wrote Mr. Davis's first lecture at his dictation—subsequently agreeing to write and prepare the whole for the press.”

Mr. Davis was then twenty-one years of age; and never was young prophet more fortunate in the selection of a scribe.

While in the abnormal state, Mr. Davis chose three witnesses; who were “to be present as their circumstances would allow, at the delivery of the lectures, in order to be able to testify of the medium through which they were given.” There were also twenty-three incidental witnesses.

“The time occupied in the delivery of a lecture varied from forty minutes to about four hours, and the quantity of matter delivered at a sitting varied from three to fifteen pages of foolscap closely written. There were one hundred and fifty seven lectures in all, the first being delivered November 28th, 1845, and the last (viz., the ‘address to the world,’ which comes first in the book) was delivered on the 25th of January, 1847.”

The above particulars are derived from the introduction to “the book,” which was written at Mr. Davis' dictation, during the lectures mentioned above. The truth of the facts which have been stated is confirmed by such abundant reference to testimony, and the proceedings of Mr. Davis and his friends were attended with such a degree of publicity, that it would be childish to doubt the general accuracy of the account which is given. The writer of the introduction says, “If the foregoing statements concerning Mr. Davis's past life, opportunities, acquirements, &c., are

correct, then it irresistibly follows that this book must have been dictated by some other and higher source of information than that accessible to the physical senses. That source of information we claim to be the **SPIRITUAL WORLD.**"

To this inference I feel entirely disposed to accede ; though whether Mr. Davis has been able to identify the spirits with whom he has conversed, or in any way, held intelligent communion ; whether he has even been able to distinguish, in all cases, or even generally, between the spirits of the dead, and angelick natures, is, I think, very questionable.

The book is a large octavo, of near eight hundred pages, with a very handsome engraved likeness of Mr. Davis ; though I prefer the expression of the one in the Great Harmonia. The book is called *The Principles of Nature, Her Divine Revelations, and A Voice to Mankind.*

In view of the character of the volume itself, and of the circumstances under which it was produced, well may the scribe exclaim, as he does, at the commencement of the introduction, "A work of unprecedented character is here presented to the world." It is more extraordinary than the writings of Swedenborg, which it most resembles, in this, that it was produced by an unlettered and inexperienced youth, who never even gave any evidence of parts, till the age of seventeen, when his faculties were suddenly developed and exalted, by magnetism, while the revelations of Swedenborg did not commence till he was of mature age, great acquirements, and much experience. Swedenborg, however, expresses respect for the scriptures ; while Mr. Davis expresses very little, perhaps none, considering them as a *permanent* revelation of God's purposes and will. And here the question will arise, though it can scarcely be a question with those who regard the scriptures as the inspired word of God, whether the spiritual beings with whom Mr. Davis held communion, were good, or evil. Alas, can there

be any doubt? Must not the answer be, that they were evil, only evil, of the very worst?

And here I beg leave to observe, that I have none but friendly and respectful feelings for Mr. Davis. I regard him as an amiable, and interesting young man, of correct habits, in the ordinary acceptation of the term, of benevolent intentions, and who sincerely believes that he is rendering the best service to his fellow men, by his labours and writings. But I also believe that he has been deceived, cruelly, dreadfully deceived, by the great enemy of souls.

One would think, to read the writings and lucubrations of the admirers and followers of Davis, as I have done, for a year past, in two harmonial newspapers, that they really regarded natural religion as a new discovery; somewhat as Ferguson, the astronomer, when a boy, is said to have believed that he had discovered a new mechanical principle, previously unknown, in the lever. Natural religion has been taught in all ages. Two of the most ancient authors extant, Orpheus and Homer, gave systems of natural religion. Probably as good and pure a system of natural ethics can be found in the poems of Homer, as any, which has succeeded it; as good as can be deduced from the entire writings of Davis; a system, which, if men would have followed it, would soon have converted the world into a paradise. But men would not, and could not follow it, for reasons, one of which will directly be given, any more than they will follow the teachings of Davis. Orpheus, like Davis and Swedenborg, held communion with the spirits of the departed. The Orphic hymns, remains of the writings of Orpheus, are said to be evocations of the dead. Orpheus was, there can be little doubt, in the scripture acceptation of the term, a wizard.

In the times of Greece and Rome the framers and teachers of systems of natural religion were numerous. Socrates, Plato, the two Zenos, Epicurus, Epictetus, and a host of others, taught various systems, (more or less complete,) of natural religion. It is surprising how little



there is in the world that is absolutely new. Original and novel as the admirers of Mr. Davis believe his theories of the first cause, of cosmogony, and various kindred topics to be, there is probably little or nothing, at least of any moment, in those theories, which is not to be found in writings or fragmentary remains, of the ancient philosophers, who flourished before and about the time of the commencement of the Christian era. Zeno the *Eleatic*, "taught that nothing can be produced either from that which is similar or dissimilar; that there is only one being, and that is God; that this being is eternal, homogenous, and spherical, neither finite nor infinite, neither quiescent nor moveable; that there are many worlds; that there is in nature no vacuum:" &c. &c. I have seen, of late, something very much like portions of this, in the harmonial writings.

If we come down to later times there are still teachers of natural religion. The Age of Reason of Tom Paine, and the bible of Ethan Allen are systems of natural religion. Tom Paine, in the Age of Reason, says; "THE WORD OF GOD IS THE CREATION WE BEHOLD: And it is in *this word*, which no human invention can counterfeit or alter, that God speaketh universally to man." And again; "It is only in the CREATION that all our ideas and conceptions of a *word of God* can unite. The creation speaketh an universal language, independently of human speech or human language, multiplied and various as they be. It is an ever existing original, which every man can read. It cannot be forged; it cannot be counterfeited; it cannot be lost; it cannot be altered; it cannot be suppressed. It does not depend upon the will of man whether it shall be published or not; it publishes itself from one end of the earth to the other. It preaches to all nations and to all worlds; and this *word of God* reveals to man all that is necessary for man to know of God." Now here is the very platform upon which the entire system of Mr. Davis rests.

After a considerable interval, during which the influence of subordinate spirits in the affairs of men, if not their very existence, has been repudiated, the current is setting strongly in the opposite direction. Proofs are accumulating every day, that the relations between this and the spirit world are exceedingly intimate. That spirits, and evil spirits, have been able, in an alarming degree, to controul the affairs, and wield the destinies, of kingdoms, religious denominations, and various bodies of men; and even to exercise a fearful controul over the affairs of many individuals. Now in any comprehensive plan for the reformation of the world, one of the first concerns, if not the very first, must have been to secure mankind against this evil influence. The Christian dispensation seems to have effected this, conditionally, and in a good degree, by the ordinance of baptism, together with that of the eucharist. Various reasons can be given for believing that this was one of the purposes of these rites; that, in addition to being symbols, they possess a real efficacy. One of these reasons is, that the baptism of John did *not* possess this power. See Matt. 3, 4. It was reasonable to suppose that the baptism of Christ would possess some important efficacy, over that of John, and is it not here, in an indirect manner, indicated? \* But, alas! an enemy sowed tares in the field, (whether in the more appropriate signification of scripture, it is not needful here to inquire,) and by means of the *mystery of iniquity*, of which I shall speak hereafter, the beneficent purposes of these institutions have been in a considerable degree, hindered and perverted. Still, the Harmonians, by rejecting the faith and ordinances of Christianity, deprive themselves, as is believed, of the strong defence against influences, which tend, with potent, unseen, yet wondrous force, towards confusion, and every evil work. Let those who have re-

\* We find in this supposition one of the most powerful reasons for infant baptism.

nounced, or are about renouncing, the ancient faith for the new, ponder this consideration well.

Besides the Principles of Nature, Mr. Davis has published two volumes of the great Harmonia, and other works. No one can be more ready than myself, to do justice to the extraordinary merit, *in some respects*, of the writings of Mr. Davis. But, at the same time, they are marred by such numerous imperfections as to preclude the idea, that, if inspired, they could have been inspired by a good being. And here the question very naturally arises, why, if inspired by the great enemy of mankind, they were not made better, of more uniform excellence? To this very proper question two answers may be given. First, that they were made as good as they were allowed to be made. When Satan was permitted to afflict Job, his limits were strictly defined. The other answer to the question is, that for a temporary purpose, a proportion of obscurity, inconsistency, and startling paradox, might be more effective than the reverse. How much of contempt for mankind there might have been mingled in such an arrangement, I will not take upon me to decide.

I have spoken of the imperfections of Mr. Davis' writings; and in proof I will cite the first paragraph of "Nature's Divine Revelations." That I may do no injustice to the subject I will cite the paragraph entire; and then make such observations upon particular portions of it, as seem to be required.

"IN THE BEGINNING, the Univercaelum was one boundless, undefinable, and unimaginable ocean of LIQUID FIRE! The most vigorous and ambitious imagination is not capable of forming an adequate conception of the height, and depth, and length, and breadth thereof. There was one vast expanse of liquid substance. It was without bounds—inconceivable—and with qualities and essences incomprehensible. This was the original condition of MATTER. It was without forms; for it was but *one* Form. It had not motions; but it was an eternity of Motion. It was without parts; for it was a Whole. Particles did not exist; but the Whole was as *one* Particle. There were not Suns, but it was one Eternal Sun. It had no beginning, and it was without end. It had not length; for it was a Vortex of one

Eternity. It had not circles ; for it was one infinite Circle. It had not disconnected power ; but it was the very essence of all Power. Its inconceivable magnitude and constitution were such as not to develop forces, but Omnipotent Power !”

I am ready to admit that this passage does not contain more, perhaps, in proportion, of that which is unintelligible, inconsistent and impossible, than various formulas of Christian belief, theories of the Trinity, &c.; but yet, it contains enough to forfeit all its claims to being a “divine”—true—“revelation.” This univercælum was “one vast expanse,” and yet it was “without parts,” because “it was a Whole.” It was “without bounds,” and yet it was “one infinite circle”—what is an infinite circle ? “It had not motions ; but it was an eternity of Motion.” Now if a small part of this *eternity* should be divided into *portions of time* ; and why might it not, as well as the eternity in which we live ? the different portions, it would seem, would have, each, its appropriate motion. “Particles did not exist ; but the Whole was as *one Particle*.” Recollect that this was an “ocean,” though “unimaginable ;” a “vast expanse of liquid substance.” Is it not mathematically certain, if the words have any meaning, that a *portion* of this expanse might be divided into appreciable parts, and that each of these might be divided into very minute parts, and that each of these, again, would be a “particle ?” “It had not length ; for it was a vortex of one eternity.” Are not space and time, here inextricably confounded ? “Its inconceivable magnitude and constitution were such as not to develop forces, but Omnipotent Power.” The meaning of this rather seems to be, that this ocean of liquid fire existed first, and finally produced *intelligent* “Omnipotent Power ;” for I conclude he does not mean mechanical or chemical power.

It would not comport with the plan of this work to go into an analysis of various passages of Mr. Davis’

writings; but there are some leading ideas that he inculcates, which are regarded as being fraught with evil and danger, to which I will advert.

He regards Nature as the great teacher. In his creed, latterly published, he says; "Our Book is Nature; our Master is Reason." \* How Mr. Davis would define the word Nature I know not; but it is evident that among his followers there is some confusion of ideas in respect of the use of the term. In discussions of this sort accurate understanding of the use of words is indispensable; and I will endeavor, before proceeding, to define the term; as it has been used—and *would be now*—by the best philosophical writers.

Nature, or, the Kingdom of Nature, consists—as *the term is employed by men*—of the material universe; including, especially, man and other organized structures on earth; *and, perhaps, of subordinate and terrestrial spiritual beings*. The great Author of Nature is not included; neither are angelick beings, who, by reason of knowledge, goodness and power, are made the direct and conscious ministers of his will. Thus, God, as has been shewn, in the Seventh Vial, brought the deluge upon the earth, by an exertion of his own power; † The army of the Assyrian monarch was destroyed by an angel; but neither of these acts was the work of Nature. Again, if there be a kingdom of darkness, consisting of the Devil and his angels, these, also, are not included.

The conditions of our being are such that nature is to be followed, within certain limits, but even where she *must* be our guide, how often does she mislead us. The earliest want of man, and which continues an indispensable want, till the near approach of death, is that of food. And yet, how often, how constantly,

\* "And furthermore—until we feel and comprehend greater truths—we hereby declare that: Our Book is Nature; our Master is Reason; our Law is Love to Man; our Religion is Justice; our Light is Truth; our Structure is Association; our path is Progression; our Works are Developement: our Heaven is Harmony; our God is the Universal Father."

† See Gen. 6: 17.

does this natural appetite betray mankind into various ills.

The principles of nature are to be diligently studied, and her promptings, *as rectified by herself*, must constitute our law of life, to a certain extent; but those who believe the scriptures, will readily perceive, that there are two reasons why nature is not to be expected to conduct us to the most important ultimate truths.

First, Nature herself, is in ruins; or, to use an expressive colloquial phrase, *out of joint*. After the fall, this fair earth, as originally constituted, was too excellent a place for man to dwell in. It was needful, *for man's own good*, that he should eat in the sweat of his brow; and for this and other reasons the curse was inflicted. Instead of the beauty, order and harmony, which at first prevailed, every thing was disarranged. The perfect adaptation of external nature to man's wants, no longer prevailed; and along with death were introduced the sources of innumerable evils. The springs of nature were disturbed; connexions and dependencies were hidden; and the most unexpected and apparently disproportionate results attended various causes. Under these circumstances it was to be expected, that in God's providential and moral government of the world, frequent interposition would be required; and the scriptures give us to understand that such is the fact. The most important care, of course, was the restoration of mankind to virtue and happiness; and here more especial interpositions were to be expected. Man, moreover, wandering, darkling, in the wilderness of the world, would require direction; he would especially require to know the will and purposes of God. That nature is thus perverted, and fraught with chaotic elements, we perceive without a revelation. Can we be sure then, in view of these various considerations, even of those which are fairly deducible without a *professed* revelation, that nature is in all cases a safe guide?

The second reason why Nature is not, in all cases,

to be followed, the influence of evil spirits, has already been dwelt upon. It may here be observed, that this influence appears often to be so blended with the influences of nature, that it is impossible to distinguish the one from the other. In a division of the Seventh Vial, which I propose to give as an appendix to the present work, the idea is considered, whether continued trains of thought may not be *suggested* by evil spirits, in such a manner that they are mistaken for *natural* trains of thought. "The mesmeric connexion," it is observed, in the work alluded to, "affords examples of ideas of suggestion." The existence and occasional influence of evil spirits being admitted, there is no difficulty in supposing that men, under peculiar circumstances, may be subjected to the kind of influence above described.

But, it is a part of the harmonial philosophy, that the *devil*, and his *angels*, are altogether fictitious personages. Mr. Davis first taught, that, in the spiritual spheres, which he describes with laudable minuteness and particularity, (though there is, perhaps, some want of topographical statisticks,) there is naught but harmony, goodness and truth; but he seems to have been compelled, by the manifestations of the rapping spirits, to change his views, so far as to admit that the spirits of evil and ignorant men may continue depraved and ignorant, for an indefinite period, in the spirit world.

I suppose it would be of no avail to refer the Harmonians to the scriptures, to the book of Job, and portions of the New Testament, in proof of the existence of evil spirits; but surely they will not reject the evidence afforded by the great teacher, Nature herself. And here an appeal might be made to almost universal belief. Whence comes it if it be not a part of the teachings of nature? As, after the deluge, (not before,) the bow was set in the heavens, for a token that God would no more overwhelm the earth in a general deluge; so, after the fall, evidence of two truths, most important to be known and preserved by man, seems

to have been enstamped in his very nature ; that of the spiritual world, and of the existence of spiritual enemies. The evidence of the first is found in the phenomena of dreams. However the general belief of the existence of spiritual beings may have originated, the phenomena of dreams will not permit it to be lost or forgotten ; or should it, by any possibility, be lost or forgotten, these would certainly revive it. In like manner, the effect of certain substances, applied to the human frame, some internally, and some externally, appears to be, *uniformly* to produce *connected imaginations*, in which the devil bears a conspicuous part. Upon the effect of these applications the science of witchcraft—for it appears to have been a science, in the time of its prevalence—seems, in a considerable degree, to have depended. Whether, by these, or any other means, actual intercourse with evil spirits was brought about, I do not propose now to inquire ; it is sufficient that those who were addicted to *diabolical dissipation*, who were able, by the arts alluded to, *uniformly* to transport themselves to the dreary Sabbat, &c., &c., whether in reality or imagination, believed this.

These arts *appear*, in a great measure, to have fallen into disuse ; but another fell enchantment, scarcely less potent, seems to have been discovered in the power of alcohol. This substance, when used immoderately, produces the well known delirium tremens. In this affection, again, the images are of a somewhat uniform type. It is still the devil and his agents, who are plotting and working mischief.

But this is not all, there is a *visible sign*, which can scarcely be deemed less than miraculous. Some years since there appeared, in the Springfield Gazette, a series of articles, in which the effects of alcohol were very ably treated of. The editor commended the articles to the notice of his readers, and vouched for the uncommon medical acquirements of the author. I have always suspected that the author was the late Dr. B., favourably known, both in this country and



Europe, by a history of the case of a natural somnambule. This writer says, that persons in the delirium tremens, commonly imagine themselves assailed by the devil and his assistants; and adds, that the patients *draw hairs out of their mouths*. Whether this most singular circumstance is generally known to the faculty, I cannot say. One intelligent physician of whom I enquired, had never heard of it.

I could mention a person, who, a considerable number of years before the publication of the series of articles mentioned above, in consequence of being exposed to the miasm of a terrible disease, *as the more immediate cause*—there was another cause—he also made somewhat free use of alcoholic drinks, fell into a singular state, in which, for a considerable number of years, he had attacks that might be said to resemble an exceedingly mild and mitigated form of delirium tremens; but in all instances, except one, which was more severe, without spasms. At these times the imagination was somewhat disturbed, and the devil was very busy. It not unfrequently happened, during these attacks, that the individual suddenly felt something in his mouth, when he would, almost involuntarily and mechanically, raise his hand, and pluck out a short hair. If the occurrence of this fact be owing to natural causes, it is probably more extraordinary, that is, more out of the common course of things, than any other fact recorded in the annals of medical practice; and whether it be, or be not owing to such causes, does it not go far, together with the associated circumstances, towards proving the existence of evil spirits?

Dr. Forsyth was of opinion, (as I have mentioned in the Seventh Vial,)\* that cases of demoniack possession were not unfrequent in modern times. But it is the German physicians who have more generally and attentively considered the subject. Mrs. Crowe, in the *Night-Side of Nature*, speaking of “many German

\* Erroneously printed Fordyce.

Physicians," says, "They assert that, although instances are comparatively rare, both sexes and all ages are equally subject to this misfortune; and that it is quite an error to suppose, either, that it had ceased since the resurrection of Christ, or that the expression used in the Scriptures, 'possessed by a devil,' meant merely insanity or convulsions." She goes on to say, "This disease, which is not contagious, was well known to the Greeks; and in later times Hoffman has recorded several well established instances." Among the symptoms of possession she recounts, "*a vomiting of extraordinary things, such as hair, stones, pins, needles, &c. &c.*"

The person mentioned above, as being subject to slight attacks, resembling delirium tremens, was induced to believe, that he was one of those who are designated in the psalms as the *sons of Korah*. It is a circumstance, little attended to perhaps, by most students of scripture, that the psalms are classified. Thus there are psalms addressed to the Chief Musician; to the Chief Musician on such and such instruments; to Asaph—*gathered, or, who assembles the people*;—there are psalms entitled—some with various additions—Michtam of David, or, golden psalms of David; there are psalms of Degrees; thirteen of the psalms are entitled Maschil, *giving instruction*; &c. Eleven of the psalms, some of them with various additions, are addressed to the *Sons of Korah*. Korah signifies *baldness, frost*.—An examination of the psalms in question,\* affords no particular reason, perhaps, why they should be addressed to the Korahites, or sons of Korah, except with reference to their employment. They were a class of persons, who were the *keepers of the gates*—Heb. *threshold*—of the *tabernacle*. Persons who, by reason of offences, had subjected themselves to inflictions from the Most High—severe perhaps—and who were endeavoring to recover the Divine favour and

\* The psalms addressed to the sons of Korah are, the 42, 44, 45, 46, 47, 48, 49, 84, 85, 87, 88.

protection, would seek the gates—in all humility, the threshold—of the tabernacle ; and to such the psalms, considered collectively, seem especially adapted—The supposition that these psalms, like the addresses to the seven churches in the revelation, were designed for those who *had ears to hear*, is at least, somewhat plausible ; but whether correct or not, the reality of the phenomenon of the hairs, as described above, may be depended upon.

Another natural argument in proof of the existence of evil spirits, is found in the traditions, which are common, perhaps, in all Christian countries, of diabolical appearances and agencies ; of unhappy individuals, who have had sad proof of the existence and power of a spiritual enemy. Whatever may be said of a great proportion of particular instances of this kind, there is commonly, in general beliefs, some basis of truth.

But within a recent period, additional evidence, of a most extraordinary character, has been afforded ; evidence, the mere admission of the possibility of which, would, a very few years since, have been regarded as the veriest dream of unmitigated fanaticism. I allude to the declarations and practices of a part of the rapping spirits. Of the reality and spiritual nature of the manifestations alluded to, I shall speak hereafter ; I will here only observe, that the manifestations more particularly spoken of, afford evidence, nearly demonstrative, of the existence of lying and wicked spirits, by whatever name they should be called.

Here then, in universal belief, in traditions, in the *uniform* effect, upon the human system, of various substances, in a surprising visible token, and lastly, in the declarations, and corresponding acts, of what purport and appear to be spirits, we have a vast amount of proof of the existence, proximity, and influence of evil spirits.\* This evidence is highly cumulative,

\* Still other natural proof of the existence of *evil* spirits is to be found perhaps, in the phenomena of dreams, the delirium of fever, &c.

whether in view of the space and time which it covers, or, of its variety, and, perhaps may be added, uniformity. The belief in evil spirits, was general before the promulgation of the Christian scriptures ; and has prevailed in countries, which had never heard of the Christian faith ; and in respect of the first origin of this belief, it may be confidently affirmed, that it was derived from *good spirits*, who would not deceive, from bad spirits themselves, or, from the teachings and influences of nature. Interested deceivers might, in some instances, have promulgated the belief ; but could they, without the aid of the natural influences alluded to, have founded so extensive a system of deception, if it were such, and which would have endured so long ?

To this amount of evidence, a large proportion of which, certainly, is derived from the teachings of nature, what proofs, derived from the same source, can be opposed ? First, the declarations of a distinguished clairvoyant, and perhaps of some others ; and second, such arguments as observation and reasoning supply. As respects the first kind of proof, it would seem that it should at least be neutralized, by the counter declarations of spirits themselves. As to the second, I hardly know in what it consists. There are a few Christian denominations, I believe, not numerous, and more remarkable for a certain fastidiousness, than for a frank and cordial reception of the scriptures, who hold that the existence of an intelligent evil principle, or spiritual being, of angelick nature, opposing himself to the power of the Most High, is impossible. But I know not on what grounds this belief is founded ; nor can I imagine any very plausible argument, except that such a degree of knowledge, and such conduct, are utterly inconsistent. But this argument is altogether speculative ; it certainly is not founded on observation. It does not appear that among men, superiour knowledge secures against vicious courses. The power of self delusion, for aught we know to the contrary, may be in a ratio to the other mental pow-

ers ; or even in the highest ratio, in minds of a superior order, if not well balanced: With those beings who are liable to temptation, that is, with those who desire any gratification in an unknown or undefined degree, the question of faithfulness or unfaithfulness, is merely one of relative forces. When the temptation reaches a certain point, the tempted is overcome, with as much certainty as the heavier weight preponderates in the balance. And this fact, which may be regarded as a part of moral statisticks, should duly impress two considerations upon the minds of beings, so frail as man has in all ages proved himself to be ; the propriety of humility ; and the importance of that petition, which is found in the prayer that is at once faultless and comprehensive ; "Lead us not into temptation, but deliver us from evil."

I will here add, that the idea that the devil is engaged with Omnipotence, in a contest for power, is utterly inadmissible. God could destroy his adversary, though mighty, in an instant ; but permits him to exercise certain influences, to prove and try the children of men, just as he permits the existence of various natural evils. These particulars are clearly explained in the book of Job. The devil perfectly understands his mission, and is compelled to observe his limits. Those, moreover, whom he seduces from their allegiance to the Most High, have an important mission to perform, in the economy of the universe. They were not ordained merely to suffer punishment, for the purpose of illustrating the Divine Justice. See Seventh Vial.

According to the harmonial philosophy NATURE is the great, the infallible teacher ; while the true, the real, the only "evil principle," is found in SOCIETY. Some might be disposed to enquire, what but nature produced society ; but the question assumes a somewhat peculiar aspect when addressed to the Harmonians, who have adopted, or at least their founder and leader has promulgated, the doctrine of philosophical

necessity. If this doctrine be true, society was produced by the great author of nature, purposely, designedly; and *nature* is a mere illusive shadow, which precedes the real influence. Mr. Davis, with all his ingenuity, which I believe to be considerable, can not escape this conclusion. Perhaps he would not wish to escape it; but why call society, so *very bad*, if it were derived from such a source?

Possibly Mr. Davis would object to the term philosophical necessity, and would prefer that of Providential necessity. But there is little practical difference in the three necessarian systems, the philosophical, providential, and fatal. They alike teach that the actions of every man are particulars, in inevitable sequence, of a series, which was still ever progressing, in the darkness of the past eternity; and the advocates of each system are alike inconsistent with their professed belief. The Mahometans are fatal necessarians; but they believe, none the less, in a superintending Providence, in virtue and vice, right and wrong, and a final retribution; and it is common to those of each belief, that the moment they act, or speak, or write, their actions or language prove incontestably, that their systematick and practical beliefs are utterly at variance; nature is too strong for theory.

I do not propose here to discuss the subject of liberty and necessity; but I will advert to a few leading considerations.

It is a remarkable fact, if it be a fact, as I believe it is, that there is not a single passage in scripture, which *asserts directly*, that man does not possess the power of choice, or in other words freedom of will—by which I mean, a power of choice, a freedom of will, which is practical, and which he constantly exerts—not that freedom of will, which is inscribed to him by a certain religious denomination—which he is *said* to possess; but which he never *will* exercise. A few passages, and they are but few, are relied on to prove, by *implication*, man's *practical inability* to will aught

that is good— though his power to will that which is evil *seems* to be admitted, because *all* his actions are said to be evil.

Setting aside these few passages, all of which, it is believed, can be satisfactorily explained, the uniform tenour of scripture, its teachings, precepts and exhortations ; its instructive narratives ; its threatenings, warnings and sanctions, all proceed upon the supposition that man has the ability to choose good or evil, right or wrong, and to act in conformity with his choice. He is commanded to make him a new heart. Of course, if language have any meaning, he has the power to make a new heart. If he set about it with sincerity of purpose, (as he can, and often does,) all needed helps will be afforded. Yet he can not controul the influences of the Spirit ; he can only prepare his heart for them.

If the biblical *statistique* on these subjects could be fairly presented—tabulated—our Calvinistick friends would be astonished at the immense preponderance of evidence in favour of freedom of will. It is proper to observe, however, that in the theological view of the subject, there are two separate questions ; man's ability to choose, *aye or no*, and his ability to choose aught that is good.

I conclude it would be of no avail to urge the considerations above, upon the Harmonians ; for they receive only so much of the primitive history, as they facetiously call the bible, as suits their own preconceived notions ; or, as appears, on applying the rule, to comport with the teachings of nature. They will find, however, on a sufficient examination of the subject, that the teachings of nature are no less decided and unequivocal than those of scripture.

I have observed heretofore, that a belief in the freedom of will, is one of the intuitions of common sense. It may be presumed that there is not a human being, man, woman or child, that there is not an *intelligent animal*, beast, bird, fish or insect, on the globe, whose *natural belief* on the subject, (and a natural belief on

this subject is one of the earliest, which is developed in the progress of terrestrial intelligences,) whose natural belief is not perverted by madness, or by that misty and indeterminate speculation, which sometimes seems little else than a more moderate form of it, who doubts that he has the power of choice, power to will, power to act or not to act. Here then is the voice of universal nature, loud and unequivocal. Again, remorse is a universal sentiment, among men certainly, and not improbably, among the more intelligent animals.\* Remorse proceeds, and *can* be felt, on the sole supposition that the individual could have done otherwise. Here then, again, is the voice of nature. Is this all a delusion? One of the ablest and most ingenious writers on the subject of natural religion, Lord Kaimes, also a philosophical necessarian, holds that it is a needful delusion. But if it be, if nature is put to such straits, when, and under what conditions, are her teachings to be trusted?

But let us consider the subject a little more closely. What is freedom of will? It certainly can not consist in the ability to choose that to which there is no incentive. It can only consist in the ability to choose between appetite, passion, desire, on the one hand, and motive, always meaning the highest motive, on the other. Now this power man unquestionably has. The drunkard, (I speak of such as are intelligent, as are not brutalized, of those whose consciences are not seared, who are still able to weigh consequences,) when he indulges, understands fully, and admits, that he is acting in accordance with appetite, and in opposition to motive. Wherein do virtue and vice consist? Virtue consists in steadily adhering to *recognized* motive, and resisting unhallowed desire; and vice, sin, consists in the opposite. It must be regarded as a radical error of a metaphysical system, supported by great names, the principle, that the prevailing influence or impulse, at any given moment, is, for the

\* See Seventh Vial.



time being, the highest motive. Alas, transgressors know but too well, that they act against motive. Ought and ought not always suppose this.\*

It is a most unfortunate circumstance, that the *status* of frailty, of liability to transgress, which has been a part of man's nature since the fall, is called *SIN*. The belief that it was *sin* has tended greatly, to perplex the subject we are considering. Those who call and believe it to be sin, never feel remorse on account of it. Remorse is a natural sentiment, which is felt only on the supposition that the sinful act might have been avoided, by an act of the will, which the individual had full power to exert. But this *status*, incident to man, only in virtue of a succession of events in which he was no way concerned, and for none of which he could be accountable, with which his power of choice had nothing to do, being *called* sin; it happened that the *other kind of sin*, dependent on man's free agency, and for every act of which he is accountable, came, the more readily to be accommodated to a preposterous and *unnatural* theory, which denies free agency. To begin with the cradle, the entire system of family government, the entire system of penal law, of human rewards and punishments, of the moral estimate of man by man, are founded on the single, *natural* and universal belief, that man has the ability to choose the right or to choose the wrong. Is this immense superstructure, which includes and regulates a large proportion of man's beliefs and actions, and which was built up in conformity with the promptings of nature, all a delusion, a mere phantasm? If so, nature is the most ardent liar in the universe. If man has not the ability in question, most truly may we say with Brutus, that virtue is but a name.

Man has been regarded as a single intelligence; but when it appears, (as is proved both by psychological analysis and by scripture,) that he is a compound being, consisting of several intelligences; and that a part of his organization, is expressly constituted for

\* When the conscience is not seared.

the purpose of deciding, determining, of acting as umpire, the question of free agency appears in an entirely new light. When, moreover, it appears that the portion of man's organization alluded to, is called, in scripture, the soul, and that the same term is employed collectively, to indicate all man's intelligence, *with reference to salvation, or failure in the great work of salvation*, the fact of free agency, and the manner in which it is exercised, become questions of the last importance. And here I would respectfully ask our brethren of the necessarian school, by whatever name they may be known, whether as Calvinists, Edwardseans, Hopkinsians, Emmonians, or by whatever other denomination, whether the system which denies to man a self determining power, be not *impious*, inasmuch as it asserts, virtually, that God can not endow his creatures with free agency, while yet, he requires of them all that could be required if they possessed that power?

There is but one considerable difficulty in admitting the doctrine of free agency, and that is found in God's supposed foreknowledge. It is alleged that foreknowledge can not be complete, unless events are predetermined. But who shall limit infinite power? Finite beings cannot foresee contingent events; but who shall affirm that the God of all power, who made all things, can not foresee all events, *as they are*; those which are dependent on fixed causes, in all their connexions and dependencies; and, *by a kind of reflection*, those which are governed by choice, *as contingent*; precisely as we see and know them, after they have happened. That God does not possess this power, can not be affirmed, for these reasons. There is no inconsistency in the supposition that God foresees contingent events. No *inconsistency* can be pointed out. Second, *mere foreknowledge* does not, of itself, affect events, otherwise contingent, in the slightest degree, any more than the knowledge of past events affects *them*; it is only the supposed inevitable manner of arriving at that knowledge. But of the

manner, or *possible manner*, we know nothing, and can affirm nothing, till we understand the resources of infinite knowledge and power.

But there is another mode of viewing the subject, which, perhaps, penetrates somewhat more nearly to its arcana. When indecision results in choice, the change, so far as human knowledge and consciousness are concerned, proceeds by appreciable degrees. But God comprehends the change—including the alternative—when in prospect no less than after it has happened, by infinitesimals, of which degrees—if degrees they should be called—we can have no clear conception. To illustrate the idea. There is an old paradox, which denies the possibility of motion. A body can not move where it is. It can not move where it is not. But the places where a body is, and where it is not, comprise all space. Therefore motion in space is impossible. Now if motion proceeded only by appreciable degrees, in which mode only, we can have any tolerably clear apprehension of it, the argument would be conclusive. Motion would be impossible. But within motion by appreciable degrees, there is still another form of it, incomprehensible to us, but which God perfectly comprehends, by infinitesimals, and, in virtue of which, motion is both theoretically and practically possible.

I myself believe, or decidedly incline to believe, that foreknowledge and freedom of will are reconcilable; but if they are not, I should not hesitate a moment, which to reject. I should not hesitate, whether on grounds of natural or revealed religion. Freedom of will can not be given up, without renouncing the essentials of right and wrong, virtue and vice; without renouncing the obvious basis of the precepts, commands, and threatenings of God himself, as recorded in the scriptures. There are numerous passages in scripture which favour, or, at least are consistent with the idea, that the foreknowledge of God is not in all instances complete. Those passages which speak of giving men and nations an opportunity to repent, of

proving them ; such an expression as the following, I will see what their end will be, &c. If the foreknowledge of God be not, in all instances perfect, it is probably after this sort. God foresees all possible *contingencies*, and is able to regulate and controul all events ; but *actual results*, when dependent on choice, are not always foreseen. All possible things are possible with God, but if foreknowledge and freedom of will be not consistent, there is no question which should be relinquished.

I will mention but one more of what I regard as important, radical and dangerous errors, in the writings of Mr. Davis. Mr. Davis has published a pamphlet, entitled the Philosophy of Special Providences, to prove that the received idea of Divine Interposition is erroneous. I conclude that in this instance, as well as in a former one, it would be of no use to refer the Harmonians to the declarations of scripture, to the effect that God himself, and ministering spirits, at his command, frequently interpose in the affairs of men. Two instances, indeed, are mentioned, in which the heavenly bodies themselves, were arrested in their course, at the Divine fiat ; once, it need not be said, mediately, at the word of a mortal ; and there can be little doubt, I apprehend, that a principal reason for these surprising manifestations, was, to signify, that interposition is a chief ordinance, in the providential government of the world.

But there are not wanting natural reasons for the belief in Divine interposition. And first, it is evident that nature herself is in extreme disorder. Every thing is disarranged. In the various processes of nature, want of harmony and proportion is everywhere observable. In every thing around us, there is evidence, if it were proper again to advert to the scriptures, of the reality of the fall of man, and of the consequent change wrought in the earth, by the infliction of the curse. Under these circumstances it was to be expected, as has been observed in another connex-

ion, that in the moral government of the world, frequent interpositions would be required.

Another considerable argument is found, in the somewhat general belief of the reality of that particular kind of retribution, which is known as *poetical justice*. Many, perhaps, limit their belief to some particular offence or offences, which affords a still more striking instance of the reality of the belief in occasional interposition. Every person of observation can remember instances of apparent interposition, in real life ; indeed Mr. Davis admits that they occur so often as to excite attention ; but holds that they are accidental. Whether the proportion of instances is so great as to warrant the belief, is a question of difficult solution, which can be determined, only by most extensive observation ; but the popular apprehensions on the subject, and the fact that writers of the lighter kinds of literature, constantly employ the machinery of interposition, if the expression be allowed, evince the prevalence of a general belief, that interposition would be just and right, and is required in the government of the world.

“The Laws of Nature, like Nature itself and the human soul, were not created by the Deity, but were and are the spontaneous attributes of his divine Existence and Constitution. In other words, they are the inevitable and indispensable developments of the Divine Essence. Hence I affirm that the Deity did no more create the Laws of Nature than did they create him ; they are simply the outer manifestations of the internal essential principles which constitute his existence and Organization ; and consequently, the Deity and his Laws are equally beyond the possibility of being *changed, suspended, transcended, or destroyed*. All arguments concerning the possibility of *special providences*, or of supernatural manifestations and miracles of any character or extent, which are claimed and believed by many nations, sects, and individuals, can have their intrinsic value summarily determined by the syllogistic form of demonstration : Thus—

1st Proposition.—*Joshua claimed to have commanded and caused the Sun and Moon to stand still for several hours.*

2d Proposition.—*The Deity and his Laws are unchangeable.*

3rd, Conclusion.—*Therefore, Joshua was either deceiving or deceived.*

And again,—

1st Proposition.—*Matthew, Mark, Luke, John, and modern Chris-*

*tian religious teachers, claim for Jesus a supernatural birth, and a supernatural power of working astonishing miracles.*

2d Proposition.—*The laws of Nature are beyond the possibility of being changed, suspended, transcended, or destroyed.*

3rd, Conclusion.—*Therefore, Matthew, Mark, Luke, and John were mistaken, and modern Christian religious teachers are deceived.*”\*

This passage, which many will regard as profoundly philosophical, demonstrates that Mr. Davis has confounded those laws, or particulars, in the Divine economy, which are necessarily unchangeable, with those which are not. There is no evidence that the uninterrupted course of the sun in the heavens, (adapting the language to the actual circumstances of the case,) is one of the unchangeable laws of Deity and nature, any more than that, because water never solidifies under the equator, it is one of those laws, that it should never exist in the solid form. A star has been observed in a state of conflagration, another has disappeared altogether, in still another, strange and surprising changes were seen to be going on. It is not improbable that each of these stars was many thousand times larger than the earth; many times larger, even, than the sun. Here, then, are changes going on, in what Mr. Davis would call the unchangeable laws of Deity and nature, more radical and complete, and on a scale of far greater magnitude, than would be that of the suspension, for some hours, of the sun’s course in the heavens.

The Deity can not change, as respects his moral attributes. It is said in scripture that God can not lie. But as respects his material subsistence, no limits can be assigned to the changes of which the Divine nature itself is susceptible. This may be deduced from scripture, and appears to be required by the attribute of infinite power. Thus much in connexion with the pantheistic system, which Mr. Davis seems to have adopted. Those who reject pantheism, will believe that no limits whatever can be assigned to the changes

\* Philosophy of Special Providences, page 41.

of which *external nature* is susceptible, under the influence of almighty power.

The assertion that the laws of nature, as they exist on this globe, are unchangeable, is entirely gratuitous, and without a shadow of proof. The fact that they have continued to exist, unchanged, for some thousands of years, whatever of probability it may afford, as to their continuance, for some considerable periods in future, comes far short of demonstration. There is no positive proof to be derived from nature herself, that it was not arranged at first, that after successive cycles, the so called laws of nature should be again and again, entirely superseded; no proof, to be derived from nature, that the earth itself will not, in turn, its surface or exterior crust, be subjected, at the word of God, to conflagration; and its primal element, or elements, rearranged in new forms, as new secondary elements, subject to new laws; and constituting a new heavens, and a new earth, differing from the present, as much as those of the planets, which circle around the remotest star. The actual and tangible, (or visible,) evidence, which has been adduced, aside from theoretical considerations, is sufficient to prove, *and under Mr. Davis' own ruling*, that the governor of the universe has power to suspend or abrogate the laws of nature, for general purposes; and it is equally certain that he has power to suspend or abrogate them, for those which are local and temporary. Mr. Davis' theory of the unchangeableness of the laws of nature can be true, only on the supposition that the resources of infinite knowledge and power are exhausted by *one set of laws*. On the contrary, it is not improbable that the laws of nature are different, in every one of the planets, which revolve around the suns of illimitable space; and that, in the course of events, one set of laws, in a given planet, should require to give place to another; and that, perhaps, unlike any which had preceded. This supposition is as obvious and natural, only the scale of operations is

enlarged, as that winter should be followed by summer.

It would be unreasonable, in opposition to the evidence, which has been adduced by the friends of Mr. Davis, to persist in believing, that the materials of his writings were derived from teaching, study and reflection, in the usual manner. It would be most unreasonable to doubt that the source of his *inspiration*, for inspiration it must be called, was intelligent. But if his writings abound with demonstrable errors; if, on leading topics, of the first importance, he advances doctrines of most hurtful and dangerous tendency; if, at the same time, in voluminous writings, notwithstanding their admitted character of inspiration, in the midst of abundance of the boldest speculations, of great occasional beauties of style, and much display of words, there are, yet, no ideas which are, at the same time, new and valuable, calculated to advance the great cause of human progression;\* can it be doubted that this *intelligent source of inspiration* is evil? If there be a Prince of Darkness, what dogmas or propositions can be conceived of, which it would give him greater pleasure to see generally disseminated and received, than those which we have been considering? That there are, in the spiritual world, no devil, no evil and unhappy spirits: proving that no spiritual enemy requires to be guarded against, and that no future punishments are to be apprehended. That human actions are dependent on fixed causes, and not on choice: proving that the received notions on the subject of virtue and vice, sin and holiness, are mere illusive shadows. That God does not interfere in the affairs of men: proving, (with the first above,) that if by prudence, men can avoid harm from the violated laws of nature and society, they have nothing to fear from the displeasure of the offended majesty of Heaven. It would, of course, astonish the followers of Mr. Davis, and himself, should it appear, that the

\* To this there may be slight exceptions, but it is believed there are none of any moment.



eloquent introduction to his "Address to the World," "BRETHREN: Fear not, for Errour is mortal and can not live, and Truth is immortal and can not die;" was the language, (if suggested, while Mr. Davis was in the "superiour condition,") of the father of lies himself; and that the great and glorious angel, whom Mr. Davis saw in his vision, concerning special providences, and who appeared to place him "before the stupendous heights of the universe, upon a turret of the temple not made with hands," was the being, or one of his subordinates, who placed the Saviour of the World upon a pinnacle of the temple at Jerusalem. I do not affirm that all this was so, but to what other conclusion can we arrive? The devil can appear as an angel of light.

And here an important question suggests itself. Has the adversary, the devil or Satan, power to select any individual of the human family, at will, and to make him an instrument of his wiles? Without dispute, this question must be answered, as it has been, virtually, already, in the negative. But it is probable, that in the case of Mr. Davis, several circumstances were united, making him, it is too much to be feared, an easy prey, for the purpose of deceiving mankind, to the artifices of the great enemy. It is rendered extremely probable, by a circumstance to be mentioned directly, that Mr. Davis had no religious instruction, and that he had not the benefit of the rite of baptism. It is possible that his father, or some ancestor, *within the third or fourth generation*, was a freemason.\* The circumstance to which I have alluded is this. In the pamphlet on special providences, mentioned above, pages 16-19, Mr. Davis gives the words of the *first prayer*, which he ever offered up to Heaven. This, it would seem by the date of publication, was when he was in his twenty-third or fourth year. And is not here a circumstance, of itself well nigh portentous? To say nothing of the thoughtless periods of youth and

\* See Appendix.

early manhood, that in all the sorrows and troubles and fears of childhood, those little hands were never raised in prayer!

But we will hope, fervently hope, that if Mr. Davis has been led in crooked paths, he will yet be extricated. And favourable auguries are being manifested. He has, himself, undergone considerable changes of opinion. It has been mentioned that he now admits, that, at least, the spirits of the departed are not all pure and good. Dr. Gridley, known as an enthusiastic admirer of Mr. Davis in some respects, while he deprecates his conclusions, and laments his errors in others, says, "Some three hundred and thirty pages in the Revelations are devoted, mainly, to the overthrow of the 'Christian Religion,' and about ten pages in the 'Harmonia' are as clearly devoted to *its establishment*, and to a foolish attempt to make them *appear* not decidedly to contradict each other." Doubtless it was unwise to attempt to prove that a large proportion of the Revelations agreed with Christianity. It clearly demonstrates that Mr. Davis had yet to learn what Christianity was. It is difficult to admit inconsistency, and to acknowledge errors, which have been committed before the world. But so far as Mr. Davis has expressed a better opinion of Christianity, so far, those who receive its doctrines will believe his mind has advanced.

Another favourable circumstance, highly so, as I regard it, for Mr. Davis no less than for the public, is, that several of his early and most influential friends have forsaken him. Prof. Bush, Mr. Fernald, T. L. Harris, Prof. Brittan; and even his *fidus Achates*, Mr. Fishbough, the scribe of the Revelations. These will admit, if I understand, that Mr. Davis is by no means an infallible teacher; and this is admitting every thing, in respect of one who claims to teach *as divinely inspired*. Mr. Fishbough, it seems, has gone over to the school of the rapping spirits, proving, with various other circumstances, that in the *camp of the aliens*, there is already no little confusion.

Mr. Davis, *to judge by his writings*, has a soaring imagination, and has already acquired a style, which only needs much and judicious retrenchment, to become highly impressive; but it is evident his reasoning faculties have been little cultivated. The most lamentable *non sequitur*, the most dreamlike and misty obscurity, are found in close proximity with passages, forming a part of them, indeed, which seem, well nigh, to glow with a seraph's fire. But we shall be told that the substance of Mr. Davis' writings, and I know not but the very words, are received implicitly by him, as the instructions of his spiritual guide. It may be so, but if it be, it may be regarded as certain, that his spiritual guide is deficient, either in honesty or in logick. And the fact that Mr. Davis could receive some of the conclusions at which he has arrived, proves that his mind has been so dazzled, and his time so occupied, with revelations, that his reasoning powers have had little opportunity for development.

Mr. Davis has latterly given some advice to an early follower and admirer. Will he, in turn, allow me to advise him? I would advise, then, that he should discontinue publishing, for some years. That, in the mean time, he should apply himself to the study of the scriptures—in the English version—and of the best English authors, poets, historians, writers of voyages and travels, essayists, novelists, &c.; it would not, at first, be very material what, only, that each writer should be among the best of his class. I would also, especially recommend metaphysical writers, whether in mental philosophy or theology. The study of these would be an invigorating exercise for the mind, whether their conclusions were adopted or not. It is proper to observe however, and it is an important truth, though little appreciated, that in the lighter kinds of literature, there is often, a power of discrimination and analysis, and a refinement of metaphysical subtlety, especially in the use of language, for which we seek in vain in metaphysical writers so called, except in those of the first class. *In theology, I know of*

*no guide except the scriptures.* That is, of no one who is a safe guide in all respects; though there are numerous theological writers, who abound in good sense, candour, learning, and judicious treatment of particular questions. Lastly, I would recommend to Mr. Davis, to leave off dreaming, for some years at least; and to cultivate the habit of meditation; for it is only meditation, in addition to the acquirements derived from teachers and books, that forms the vigorous and enlarged capacity.

What would be the result of such a course, *aided, I would add, by humiliation and prayer*, I will not venture to predict. That Mr. Davis would be impressed with the glorious and unrivalled poetry, and powerful language of the scriptures, I can not doubt; and I should cherish the hope, that he would become a firm believer in their authenticity; and that he would at last admit, that they only need to be understood, to constitute them a revelation of all that is required to be known of the will, and beneficent purposes of God to man.

#### THE SPIRIT RAPPINGS.

The publick is much better acquainted with the history of the SPIRIT RAPPINGS, than with that of the Harmonial Philosophy. It is well known that they commenced in the little village of Hydesville, in the town of Arcadia, Wayne county, New York. They may be said to have commenced in March, 1848, at a house occupied by the family of Mr. John D. Fox; though similar sounds had been heard, at the same house, a year or two earlier, by Mr. Weekman, a previous occupant. It was the family of Mr. Fox, who first discovered that the source of the rappings was intelligent, and could be communicated with. Of Mr. and Mrs. Fox it is said, that they "were connected with the Methodist Episcopal Church, of which they had for many years been exemplary members, and had sustained a character unimpeachable for truth

and veracity.”\* The phenomenon rapidly spread, so that now, at a distance of time of three years and a half from its first appearance, it is witnessed in numerous places, and probably in most of the states of the union. New appearances, and new methods of communicating with the spirits, are from time to time developed. The following is an extract of a letter from Bridgeport, recently published in the *Spirit World*. “Spiritual truths are constantly developing in this vicinity. You would be amazed if I should recount to you some of the manifestations that have been given here, in our circles, of late. The skeptic, here, now stands perfectly nonplussed, while new and startling revelations are constantly going on, that are awakening up here a deep and abiding interest in these mysterious demonstrations.”† A considerable time since the number of “mediums,” or individuals in whose presence the phenomena take place, was said to be a thousand; and it has probably, since, been rapidly increasing.

The earliest, and perhaps, still, the most general and approved mode of communication, consists in the questioner, again and again enumerating, perhaps mentally, the letters of the alphabet, the spirit indicating, by a rap, successive letters, so as to form words, sentences, &c. The spirits also make communications in writing, and, by guiding the hand of mediums, holding a pen, &c.; by what are called the “tippings,” of a table, and perhaps of other articles of furniture; by a voice, and also, as at the very first, by rappings, as requested, in answer to questions conditionally proposed; also, if I mistake not, by causing involuntary movements of the arms, &c. Of what are called the physical manifestations, I shall speak hereafter.

It appears that similar circumstances have happened, perhaps in all ages, except the mode of communicating. Dr. Plot gives an account of a most sin-

\* Pamphlet of Messrs Capron and Barron.

† *Spirit World* of August 16, 1851.

gular instance, which happened at Woodstock, in England, as early as the year 1649. The circumstances were very extraordinary, and, as it appears to me, highly significant. Another extraordinary instance is that which occurred in the family of the father of John Wesley; and a good account of which is given in Southey's *Life of Wesley*.<sup>\*</sup> These instances are well known; but there are two others, which happened nearer to our own time, though long before the spirit rappings so called, which I will give in the words of the respective narratives. The instance which I shall cite first, is extracted from the *Spirit World* of Jan. 11, 1851. It has such a pleasing air of truthfulness and sincerity, that I will give the entire account, or that portion of it which describes the circumstances that were observed. The article is headed "Rappings forty years ago."

"It was on a very beautiful October evening. The moon was at her full; while there was not a cloud to obscure the brightness, nor breath of wind to disturb the stillness of the night. We had, (four of us, two sisters older than myself, and a young man hired by my father,) been on a visit to see our young cousins. We had returned home late, about the hour of eleven, and the rest of the family being asleep, we seated ourselves round the few remaining coals on the hearth; but it being cool, we procured a piece of 'pitch wood,' as it is called in that State, (Maine,) which soon made a comfortable fire and brilliant light. We chatted some thirty minutes, when I proposed to my young companion to retire to our room. From that moment, all our voices, as if by common consent, were suspended for a few seconds, when the stillness was broken by a rap on the large fire shovel that reclined on the brick work within one foot of where I was seated. At that instant all eyes were turned to see what was the cause, when another, a little lower down the handle, succeeded, and another, still lower down, till there had been seventeen, the last being low down the blade, and seemed to cease the ringing in the distance below the hearth. There was not a word uttered by one of us, from the commencement till the close of the ringing, for so it should properly be called. It was not like the sound produced by the sudden contact of two pieces of metal at rest on other bodies; but as clear and as loud as that of a common clock bell. Now the

<sup>\*</sup> See *Seventh Vial*. I cannot but pity the credulity of any one who can believe that the manifestations, in either of the above instances, were caused by mischievous or designing persons, spirits in the flesh; and by means of any known, recognized, and acknowledged dynamic processes.

shovel was at rest at two different points, which caused us to wonder, for we tried to produce the same sounds in various ways, but could not. The ringing seemed, as nearly as I can describe, to be spontaneous, or to proceed from the interior of the shovel; and the exact order of the periodic times was preserved from the beginning to the end, which continued, as near as I can remember, from twenty to twenty-five seconds. It had, to me, an unearthly sound. But I was not affrighted. The same could not be said of my two sisters; and when, at the expiration of the sounds, I turned to the young man, to ask if he had ever heard the like before, I discovered a solemnity had come over him. The question was put to each of us in turn, by the others, how many 'raps' there were, when we discovered that all had counted alike, though mentally. Now, the certainty that no visible agent could be the cause, as the shovel was stationary at the time, and not touched by either of us, or by any one, and that the same sounds could not possibly be made by any known laws, and that there could not possibly be any collusion, the room being perfectly free from any commotion, while there was a very clear light, places the subject beyond human sagacity to account for."

The other instance is extracted from Barber's Historical Collections, page 93. The circumstances happened in the adjoining towns of Salisbury and Sheffield.

"These occurrences commenced Nov. 8th, 1802, at a clothier's shop. A man and two boys were in the shop; the boys had retired to rest, it being between 10 and 11 o'clock at night. A block of wood was thrown through the window; after that, pieces of hard mortar, till the man and boys became alarmed, and went to the house to call Mr. Sage, who arose from bed and went to the shop, and could hear the glass break often, but could not discover from whence it came, notwithstanding the night was very light. He exerted himself to discover the cause without success. It continued constantly till day-light, and then ceased till the next evening at 8 o'clock, when it commenced again, and continued till midnight; then ceased till the next evening at dusk, and continued till some time in the evening, and then ceased. The next day it commenced about an hour before sun-down, and continued about an hour, and then it left the shop and began at the dwelling-house of Mr. Ezekiel Landon, 100 rods north, in the town of Sheffield. It continued several hours, and ceased till the next morning: when the family were at breakfast it began again, and continued two or three hours, and ceased till evening, when it began again and continued several hours, and ceased till the next morning, when it began again and continued all the forenoon, and then ceased altogether. The articles thrown into the shop were pieces of wood, charcoal, stone, but principally pieces of hard mortar, such as could not be found in the neighborhood. Nothing but

stones were thrown into the house of Mr. Landon, the first of which were thrown into the door. There were 38 panes of glass broke out of the shop, and 18 out of the dwelling-houses: in two or three instances persons were hit by the things that were thrown. What was remarkable, nothing could be seen coming till the glass broke, and whatever passed through, fell directly down on the window-sill, as if it had been put through with a person's fingers, and many pieces of mortar and coal were thrown through the same hole in the glass in succession. Many hundreds of people assembled to witness the scene, among whom were clergymen and other gentlemen, but none were able to detect the source of the mischief. The more credulous readily believed it to be witchcraft, but it was generally thought to be some slight of hand, effected by a combination of individuals, as the windows were broken on different sides of the buildings nearly at the same time."

If I might be permitted to express an opinion, I should judge, that it would have been much to Mr. Barber's credit to have omitted the last sentence. After having given one of the most satisfactory, and best authenticated accounts, that has ever been published, in relation to one of the most interesting subjects, that can occupy the attention; and which, itself, affords unanswerable and conclusive evidence of the truth of the alleged facts; thus to fall in, *or appear to*, with the insensate unbelief of the unreflecting multitude, was surely not required. Of the *unreflecting multitude!* and yet there are still, I believe, men of considerable pretensions to learning and general knowledge, who not only doubt in respect of the more palpable demonstrations of modern spiritualism, but even of the facts of mesmerism and clairvoyance. The long continued incredulity concerning the last mentioned, with which the world has been pestered, can be explained only by a combination of untoward circumstances; and first, the report of Dr. Franklin, and the other commissioners, appointed by the king of France, to investigate the subject, in the time of Mesmer. That report was the merest farce; in modern language, one of the greatest humbugs, ever palmed upon the world. It appears that the subjects whom Mesmer employed, in the investigation, perhaps as being the most impressible, and overlooking the cir-



cumstance that their imaginations would be impressive, even in greater proportion, were young females, in delicate health. Now every physician knows, that with such subjects, the presence of a number of aged men, in high repute for almost superhuman knowledge, and watching every motion and expression, with looks of severity and wisdom, would essentially modify, and often, as respects their more favourable influences, in a great measure or altogether, suspend, the effect of the most powerful narcotic medicines. The truth seems to have been, not that the alleged effects of magnetism were produced by the imagination, but that the imaginations of the subjects were so excited as to prevent the usual effects of magnetism. This is doubtless often the cause of the failure of magnetic experiments, especially when conducted in publick. That Dr. Franklin, with his rugged nerves, and mental and social habits, knew nothing of the causes of the failure of Mesmer's experiments, is credible; it is also quite credible that, as has been asserted, while Franklin had it his own way before the publick, the other members of the commission presented a counter report to the king. At any rate, it is not difficult to believe, that every intelligent person in Paris, except the Commissioners, and a few in the recesses of the Court, knew that Mesmer's experiments had succeeded times innumerable. The Rev. Mr. Townshend mentions more than one instance, in which he succeeded in mesmerizing individuals, who were not in his presence, and who were totally unconscious that his attention was directed towards them. In one of these instances, the subject was in another house, at a considerable distance; thus proving, that there is a real influence, totally independent of the imagination.\* But even if it were otherwise; if the phenomena of magnetism were, in truth, entirely dependent on the imagination; what then? Would the unquestionable facts of somnambulism and

\* See "Facts in Mesmerism;" by the Rev. Chauncey Hare Townshend, A. M.

clear seeing be any the less momentous realities? The unbelievers tell us, in one breath, that it is *only* the imagination, and in the next, that the imagination can produce the most surprising effects. If it be the imagination, mesmerism teaches how to controul, and regulate, and direct a most active and powerful element of our natures. Is it altogether unreasonable to surmise, that Dr. Franklin, who, while in Paris was much lauded for his discoveries in electricity, was unwilling that another wonder should be brought forward, to occupy the publick attention?

The other principal reasons for the slow progress of the truths of mesmerism, appear to have been; First, the unwillingness of a selfish and scheming world to admit the reality of a power by which, as was alleged, their secret thoughts and purposes could be known. To use a well known phrase, they have "fought against it." Second, strong men, conscious of the ability to exercise a powerful controul over their own thoughts and feelings and condition; and of power to resist external influences, have felt a very natural contempt for the trivial means, by which, as it was affirmed, many of their race could be wrought upon. But lastly, the most considerable difficulty, perhaps, is found, in the impossibility of making it understood, that in psychologico-physiological experiments, negative proof is of no value. In experiments purely physical, one well conducted negative experiment is conclusive; but not so in those of the class we are considering. If a few cases of induced, or artificial somnambulism and clairvoyance, can be established, no number whatever, of cases of failure, prove anything. But the truth is, that under favourable circumstances, skilful magnetizers generally succeed in inducing both somnambulism and clairvoyance.

After this long digression, which, however, has not been altogether a digression, for there is, unquestionably, an intimate relation between magnetism and the rappings; I will proceed to lay before the reader, some of the more remarkable facts, which have been

observed, in the progress of the rappings; not that they will be new, but that it will comport with my plan to give a connected outline of the principal circumstances, *upon which my conclusions are founded*.

The Rev. Laroy Sunderland, editor of the Spirit World, one of the earliest, most vigilant, persevering, and, may be added, candid, investigators of the subject; and who has had peculiar facilities for observation, one or more of his own family having been mediums, for more than a year; in an article in the Spirit World of May 10, 1851, entitled **WHAT IS IT?** gives the following sketch of circumstances, observed in his family. He says, "The following was a part of the phenomena produced in our family, and which have been witnessed by multitudes of people; and a part of these results, if not all of them, have been testified to, publicly and privately, often, and in different localities throughout the country. Put them all together, and we affirm that they *cannot be* accounted for on any other hypothesis than that of **SPIRITUAL AGENCY**, exerted by spirits who have *left* human bodies." The force of Mr. Sunderland's conclusion I do not perceive. Indeed, there appears to me to be only a *slight possible connexion* between the conclusion and premises. Mr. Sunderland, after having explained that immediate human agency *could* have had no share in producing the phenomena, thus enumerates them.

I. "Sounds made in one or a half dozen places, *at once*; different sounds, made on the floor, on the table, on the chairs, on the window, on the sides of the house, and under the feet of spectators. These sounds made visible *vibrations* in articles that were not touched, at the time, by the medium or any other mortal.

II. Sounds made without the medium's knowledge. Thus, a skeptic puts his hand under the table, and requests the angels to imitate his motions, which no human being can see. This is often done.

III. The table moved without human hands. It is upset, raised up, made to dance, and carried a distance of *fifty feet*! Chairs turned over, or made to vibrate without human agency. Articles moved, or thrown from place to place. Books and papers have been repeatedly moved in the hands, and taken out of the hands of spec-

tators. The medium did not, and under the circumstances, could not, touch the articles when they moved.

IV. Music produced by drumming on the table or floor, and by musical *sounds* resembling an æolian harp. Tunes have been produced in this manner, which no one in the circle knew.

V. Sounds imitating the discharge of fire arms and minute guns at sea.

VI. Sounds imitating the bass and snare drums ; tunes drummed out, of which the medium had no knowledge.

VII. Writing on a slate and on paper, with a pencil ; done when the paper was held in the hand of the spectator ; done over and under the table. The hand-writing of deceased persons imitated, of which the medium had no knowledge at all.

VIII. The communication of *intelligence*, in regard to *time*, *places*, and *persons*, beyond the knowledge of the medium, and every other person in the circle. Our columns might be filled with accounts of facts under this head.

IX. The sense of touch. I have been taken hold of, handled, patted on my head, shaken, my clothes pulled, and touched with great force, when no human being (whose hands were not both held fast,) was near enough to me to touch me in any way. Clothing of silk or woollen forms no obstacle against these manifestations. This I have proved by actual experiment.

X. Strange noises, like the human voice ; articulation of words.

XI. Strange sights, light produced in a dark room, and the appearance of human forms, seen, not by the medium only, but by skeptical spectators.

XII. Sounds imitating mechanics at work, such as striking with a hammer, planing, sawing, driving hoops, grooving, &c., and made on the table, when no human hands touched it.

XIII. The window has been raised without human power ; doors have been moved, opened, and shut, when requested, by spirits. A table bell has been rung, and the same bell taken from a table, and wrapped in a silk apron. The notion about electricity vanishes before these facts.

The above are a part of the manifestations made in our family, and similar to those made in other places. Mr. Gordon has been moved wholly by spirits, so that his body has been lifted entirely from the bed and laid upon the floor. Miss Margaret Fox had a pitcher of water brought to her door, one night, entirely by spiritual hands. And we have heard of mediums taken up in their chairs, by spirits, and carried around the room. Indeed, volumes might be filled with similar details of phenomena that are now developed by the same *spiritual* agency, in various localities all over the country. And now, how are they to be accounted for ?”

Mr. Daniel Davis of Boston, philosophical instrument maker, certifies to having witnessed the removal

of the table, at Mr. Sunderland's, or a similar instance, as mentioned above. He says,

"A common centre table was moved over almost the entire length of two connected parlors, and back, making a distance of *more than fifty feet*. The same table was *poised on two of its castors*, while the elevated side *waved or danced in the air, in perfect time with music*. This scene continued some minutes, during several repetitions of the tune, and ceased only when that ceased. The table was *three distinct times overturned*. Sounds in good imitation of mechanical labors were heard, and a small music book *was removed from the hand* of a person present, and all these things were done without the slightest visible instrumentality.

I declare them to be positive facts, occurring in the presence of several persons, who, like myself, believe them the productions of intelligent spiritual beings, or of those who call themselves spirits.

It is known that I have offered \$1000 for a satisfactory explanation of these mysteries, on natural principles. That offer was made in good faith, and is still in full force; and I will give half of that sum to any one who will imitate them by means which I cannot readily detect."

The following is extracted from the Journal of Man, Vol. II, No. 7, page 197. It is part of a sermon preached, Jan. 12, 1851, by the Rev. J. P. Stuart.

"I learn from the trappers who had been among the Indians of the Rocky Mountains, that knocking demonstrations abound there. The Indians regard the sounds as produced by the spirit of the 'Black Bear;' they are afraid to come near to where the sounds are heard, and they dread them as the harbinger of evil.

Coming to the occurrences of our own time and country, the experience of the Rev. E. Hammond, dated Rochester, Feb. 22, 1850, is pointed and striking. Speaking of his third visit to the house where these strange manifestations were made, he says:

'I was selected from half a dozen of gentlemen, and directed, in company with others, by these sounds, to retire to another apartment. It was about 8 o'clock in the evening. A lighted candle was placed on a large table, and we seated ourselves around it. On taking our positions the sounds were heard, and continued to multiply and become more violent until every part of the room trembled with their demonstrations. They were unlike anything I had heard before. Suddenly, as we were all resting upon the table, I felt the side next me move upward. I pressed upon it, but it soon passed out of the reach of all of us. In this position we were situated when the question was asked, 'Will the spirit move the table back, where it was before?' And back it came, till it regained its first position. In the mean time the demonstrations grew louder and louder. A transpar-

ent hand, resembling a shadow, presented itself before my face. I felt fingers taking hold of a lock of hair on the left side of my head, causing an inclination of several inches. Then a cold, death-like hand was drawn designedly over my face. Three gentle raps on my left knee. My right limb was forcibly pulled, against strong resistance, under the table. Then there was a violent shaking as though two hands were applied to my shoulders. Myself and chair were uplifted and moved back a few inches. Several slaps were given, as with a hand on the side of my head, which were repeated on each one in the company more rapid than I could count.

‘These were among many other demonstrations which I witnessed that evening, amid which I felt a perfect self-possession, and in no instance the slightest embarrassment, except a momentary chill, while the cold hand was applied to my face, similar to a sensation I have realized when touching a dead body. To think that any of the company could have performed these things would, as the circumstances were, require a greater stretch of credulity, on my part, than it would to believe it was the work of spirits.’

The opportunities which I have myself had, of witnessing the phenomena of the Rappings, have been limited to a single interview with Mr. Gordon, the medium, together with his assistant, Mr. Cooley. At this interview nothing very remarkable occurred. The spirits, or spirit, appeared to converse with reluctance. We were seated round a table, seven of us, though some were a part of the time absent, forming what is called a circle. The sounds were not loud, though sufficiently so to be plainly heard. They appeared to proceed from the solid substance of the table, a little beneath its upper surface. They might, perhaps, be imitated, as to quality of tone; but I know of no mechanical means by which I can believe they could be imitated, as to location. All the circumstances being considered, there can not be the slightest suspicion that the agency is that of ventriloquism. The sounds are heard, I believe, when the medium is asleep. Some of the mediums are young children. The number, moreover, that have appeared, within two or three years, precludes the idea of ventriloquism; to say nothing of the manifestations, other than the rappings, which evince a power, sufficient to produce them. During the sitting, Mr. Gordon became much ex-

hausted, and nervous, so that Mr. Cooley proposed to put him to sleep, magnetically, to quiet him. A cup of hot coffee, however, revived him, so that he became quite himself, for the remainder of the period.

It had been mentioned that I wished to propose various questions, which it would require a spirit of considerable intelligence to answer; and the spirit of Dr. Franklin was evoked. No token, however, was given. At my suggestion the spirit of Dr. Channing was then called upon, and readily signified its presence. This spirit purported to answer, or decline to answer, all the questions, which were proposed, during a sitting of about three hours. The following are some of the questions and answers.

Q. Are the spirits, (contrary to the opinion of the ancients, in respect of purely spiritual existence,) more happy than when in the flesh?

A. Yes.

Q. Do you spend much time in contemplation and rest?

A. Yes.

Q. Do you spend much time in social intercourse?

A. Yes.

Q. Have you active employments, at all analogous to those on earth?

A. Two raps, "doubtful, in part, some, soon."

Q. Do you visit remote places, as Europe, China, &c.?

A. Yes.

Q. At what rate do you travel—100, 200, 500, 1000 miles in an hour?

A. Roll of raps.

Q. You are, it seems, dwellers in what is termed the second sphere. That, I suppose, is concentric to the earth: at what distance above the earth does it commence?

A. 1. Yes. 2. No answer. 3. Commences at the earth.

Q. To what height above the earth does it extend?

No answer.

Q. Are there in the second sphere, extensive plains, with undulating surface?

A. 1. Yes. 2. Yes

Q. Are they covered with plants, flowers, and trees?

A. Yes.

Q. Have you useful arts, at all analogous to those on earth?

A. Yes.

Q. Are there rivers in the second sphere?

A. Yes.

Q. Mr. Davis informs us that there are six celestial spheres, in which different orders of spirits dwell, is it so ?

A. Yes.

Q. Have you the enjoyments of friendship and have you the various, often undefined, sentiments of the heart, common to good men ?

A. 1. Yes, numerous. 2. Yes.

Q. Have you any remains of evil passions ?

A. No.

Q. Are there any of yourselves, or are there spirits of a higher order among you, who have authority ?

A. More advanced, no rulers.

Q. Is the distinction of sexes known in spiritual existence ?

A. Yes.

Q. Have you connubial enjoyments ?

A. Seven raps, "improper question, or unprepared to answer."

Q. My next neighbour on the north, is the Rev. Mr. L.—What is that gentleman's age ?

A. Dont know his age.

Q. Have you prophetic powers ?

No answer.

Q. What should prevent you, with such knowledge of the affairs of men, as you appear to possess, from doing infinite mischief, by improper and unseasonable disclosures ? Evil men will not be deterred by motives of propriety, delicacy, honour or justice from asking unsuitable questions—what will prevent you from answering them ?

No answer.

Q. If the answer to a question would disclose a secret, which the person more immediately concerned, was honestly desirous of keeping inviolate, should you refuse to answer ?

A. Depend upon circumstances.

Q. Should you be restrained by the fear of God's displeasure ?

A. No.

Q. Is your knowledge of languages of any use to you in your intercourse with one another ?

A. No.

Q. Have you, while in the spiritual condition, acquired a knowledge of what are called the learned languages ?

No answer.

Q. Have any of you any disposition to do wrong ?

A. No.

Q. Your spiritual bodies, according to Mr. Davis, resemble, in form, your earthly bodies.—Have you the several senses, which you had on earth ?

A. 1. Yes. 2. More refined.

Q. Have you new senses ?

A. Yes.

Q. Are you liable to pain, sickness or sorrow ?

A. No.



Q. Are you subject to the passions of ambition, pride, envy or vanity?

A. No.

Q. The bible speaks of the tree of life in the midst of the Paradise of God. The tree of life once grew on earth. Are the plants and trees of the spiritual spheres, similar in kind, to those on earth?

A. Yes.

Q. The science of the pure mathematicks is the same in the spiritual spheres as on earth.—Are there other sciences, which have been translated, with little or no change, from earth to the spiritual spheres: or which are known there? as those of electricity, optics, and harmonicks, for example?

A. 1. Yes. 2. Yes. 3. Yes.

Q. Have you arts analogous to the fine arts on earth?  
No answer.

Q. Have you any thing answering to books?

No answer.

Q. To Music?

A. Yes.

Q. Are its principles the same as those of practical music on earth?

A. No.

Q. Have you any thing like theatrical amusements and dancing?

A. 1. No answer. 2. Yes.

Q. It has been observed that there are few of the actions of men, which would not, in beings of angelic natures, produce a smile or a tear.—Are you ever pained and grieved by the errors and follies of those on earth, or are you raised above such feelings, by comprehensive views and Divine philosophy?

A. 1. No. 2. Yes.

Q. It has been affirmed, in some publication, that the Spirits sanction the Harmonial philosophy of Mr. A. J. Davis; and that Mr. Davis sanctions the disclosures and responses of the Spirits.—Is this true?

A. 1. Yes. 2. Yes.

Q. Is Mr. Davis inspired?

A. Some of the time.

Q. By an exalted spirit, or by the Most High himself?

A. 1. Yes. 2. No.

Q. Is the spirit of Mr. Davis released from the body and conveyed to distant places?

A. Yes.

Q. To remote planets?

A. Yes.

Q. To the sun or region of the fixed stars?

A. 1. Two raps. 2. Yes.

Q. Does Mr. Davis actually behold the objects which he describes, objectively, or are they represented to him in a dream like trance?

A. 1. Yes. 2. No.

Q. Are Mr. Davis' revelations to be regarded as a regular addition to the bible?

A. Yes.

Q. As superseding the bible?

A. Two raps.

Q. Will the theory of Mr. Davis ever be confirmed by miracles as great as those alleged to have been wrought in confirmation of the Christian system?—such as healing, in the more considerable surgical cases, and raising the dead, after decomposition of the body has commenced?

A. 1. Yes. 2. No answer. Bodies of those said to have been raised from the dead were not dead but in a state of trance.

Q. Mr. Davis describes, in his treatise on special providences, a glorious angel, who shewed him a sublime vision. To which of the six spiritual spheres did this angel belong?

A. Second sphere.

Q. Is Mr. Davis' theory of the creation the true theory?

A. Yes. Double affirmative.

Q. Mr. Davis affirms that man is not a free agent, that there is no devil, that there are no special providences—are these doctrines true?

A. 1. Yes. 2. No. 3. No.

Q. If man have not freedom of will or choice, if all his actions are determined by what is called philosophical necessity, can he sin?

A. No.

Q. Nature universally teaches that man is a free agent, capable of choice, of choosing or rejecting. Every man believes this, till entangled in the meshes of speculation—how then is Mr. Davis' theory one of "Nature's Divine Revelations?"

A. In part. Two raps.

Q. Will the teachings of Mr. Davis, together with those of the spirits, bring in a period of universal peace, righteousness and happiness?

A. Yes.

Q. Mr. Fernald, one of the most distinguished of the harmonial writers affirms that all matter must be a unity—that there cannot be two kinds of matter, and yet he speaks about the purifying of matter—how can matter that is a unity be purified?

A. No, cannot be purified.

Q. May there not be different kinds of matter, even to infinity, rather than but one kind?

A. Yes.

Q. Is matter converted into spirit and endowed with intelligence?

A. Yes.

Q. Did Jesus Christ perform the miracles ascribed to him in the Scriptures?

A. Seven raps.

Q. In the delirium tremens the patients are almost uniformly

haunted by very formidable devils. The constant recurrence of this phenomenon evinces a constitution of man, relatively to the external world, which presents an interesting subject of enquiry. Is this a part of *Nature's revelations*, or is it one of her irregularities?

A. 1. No.

Q. Were the angels of old limited, in their intercourse with men, to haunted houses, mediums, &c., &c., like the spirits at the present day?

A. No.

Q. Were the knockings, &c., at the house of the father of Wesley, similar, in their origin, to the like manifestations at the present time?

A. Yes.

Q. Is the institution of Masonry benevolent and useful, or selfish and evil?

A. 1. Yes.

Q. Is this institution described in the 57th, 58th and 59th chapters of Isaiah?

A. Yes. Double affirmative.

Q. It is affirmed that the Shaking Quakers have the power of evoking spirits, who make themselves visible, hold long conversations, I believe in an audible voice, &c.—is this true?

A. Two raps. At times they do.

Q. The jugglers often know the thoughts of men, and move light weights without any visible means. Is the power which they exert, similar to that exercised by yourselves?

A. No.

Q. Is the book recently published by the Shakers, and which purports to have been inspired, an important revelation, calculated to advance human happiness?

No answer.

Q. Is the social system, of which the Shakers give us an example—aside from their peculiar views of marriage—that form of society, which will prevail in “the good time that’s coming?”

A. Yes.

Q. Is the earth kept in its place relatively to the sun, by repulsion and attraction, acting at different distances? or are attraction and centrifugal force sufficient?

A. 1. Yes.

Q. I first heard the death watch in 1817, previous to the death of a very near relative. I have often heard it since. Is this a natural phenomenon, or is it caused by spirits?

A. 2. Yes.

Q. Is the democratic or republican form of government the best?

No answer.

Q. Was the bible given by inspiration?

No answer.

Q. Is the doctrine of the Trinity—not as explained by Divines, but as laid down in the scripture—the true doctrine of the mode of

existence of the Divine Being? Are there three intelligences existing in a Divine Union?

A. 2. No.

Q. Was the man Christ Jesus, who appeared on the earth more than eighteen hundred years ago, and founded the Christian System, a mere man?

A. Yes, a mere man only.

Q. I shall conclude with a question in the words of Scripture—  
HAS JESUS CHRIST COME IN THE FLESH?

A. Yes.

The sitting at which the above responses were given, took place, Jan. 18, 1851. During the evening of the same day, another sitting was had at Springfield, where Mr. Gordon then resided, he being the medium. There was present Dr. Gridley, cited heretofore, who improved the opportunity, (the first he had had of witnessing the phenomena of the rappings,) to inquire if the spirit of Madame Guyon, of whose character and writings he had, it seems, formed a most exalted opinion, was present; if she would communicate with him; if she was his guardian angel, all which questions were answered in the affirmative; the last having been prompted by a belief, which he had, though on what grounds he does not explicitly inform us, of her having been often near him. He also proposed that she should give some signal manifestations of her presence, to which she consented. The following is Dr. Gridley's narrative of what happened in answer to this request, and of some other particulars.

"The time had now come for the promised manifestations. I will here remark that from the first I had no curiosity to gratify. I sought only an open, solemn, and holy introduction to the invisible hosts of heaven; and my most ardent wish was more than realized. I asked for manifestations for no other motive than as tangible evidence to convince gainsayers. Well, the table before me began to move—at first so slowly that it seemed to be crawling—then faster; it many times whirled with great violence; it rose up on one side, and while standing on two legs, it shot over another table that was standing by its side, and which was of equal height as they stood together. This feat was accomplished a number of times. It was raised a foot high, and forced down with great power, I judged, more than fifty times;

and then, quicker than a glance of the eye, it was overturned and pitched on to its side into my lap and the lap of the lady who sat next to me. Here it lay a number of minutes. I saw it; I felt it on my lap; I handled it. There it was, when instantly both table spreads were twitched off, folded, thrown upon the lower half of the table—one cloth near one end, and the other near the other end—and the upper half of the table was doubled over on to the spreads, with a heavy slam. This was all executed in a twinkling, and while it still lay in my lap. [Perhaps I should have mentioned that this was an elegant centre table, with a movable top, and folded in the middle.] The most marvelous of all, to me, was that a heavy table should be pitched, swifter than lightning, upon my lap, and though falling on its edge, there was scarcely any apparent weight, and that of the softest and to appearance, of the most yielding kind. I accounted for it, at the time, by supposing that it fell chiefly on the lady, and was supported by her. But the first remark between us was from her. She said to me, 'You received the whole shock and support of the table when it fell; and while it remained on me it felt only like a cushion.' The truth must be that the instant it came in contact with our clothing its force was arrested and supported by the same invisible hands that threw it there. The table spreads were evidently thrown between the folds to prevent their being marred. 'Dr. Phelps's spirits' were not there. Several times the table turned half way round to bring a sheet of paper to a lady, at her request, that lay on the opposite corner from where she was sitting. It not only turned round, but advanced towards her, and slid up so as to carry the paper over her lap and directly under her face. This was repeated once and again, by her request, by a spirit purporting to be her little son. Another lady called on the spirit of her boy, some time dead, and after a few responses he seemed literally to leap into the mother's lap. He pulled her silk apron, he untied its strings, and he shook it and fluttered it with a violence that would rival any sail in a storm, that was half loosed from its fastenings. The mother screamed with fear a dozen times, but as this shaking continued, as it seemed to me at the time, some twenty minutes, the mother's feelings became calmed, and her spirit seemed most cordially and maternally to embrace the spirit of her child. The opinion was expressed by the mother and other ladies, that the apron would scarcely be found by its tatters, so finely and completely did it seem that it would be whipped into its original fibres. But when the child was through with his innocent mirth, he folded the apron and dropped it in his mother's lap, with no harm except that it might well weep for the smoothing iron. A cloth more ruffled I never saw.

A gentleman whose guardian spirit professed to be that of a grandfather, asked him if he would give the company a specimen of the trade he followed, while on earth. Instantly the sole of a boot was hammered out, as loud, and clear, and long, and with the identical sound of a shoe hammered on a lapstone. No person, from that sound, could have doubted his being in the shop of a shoemaker. By request of different individuals, the most perfect imitation of the

dropping of water was heard, the feeling and sound of blowing of wind was experienced, the opening and shutting of doors, the last by the spontaneous separation of the tables about four inches, and then sliding together so true and perfectly, as if done with the nicest machinery. This was repeated a number of times.

These are some of the things, but by no means all, that I saw, and that filled my heart with reverence on that memorable night. The promise of strong demonstrations was now fulfilled, and with a powerful play of the largest table, up and down, for some twenty minutes, with slight intermissions, the legs striking the carpet with a force, that shook the whole house, and in a still night might be heard half a mile, they bade us a cordial, Good night.

One thing is worthy of special remark, and that is, if any foolish or useless question was put, it was unanswered. For instance, I enquired if I should become a clear-seeing spiritual clairvoyant before I left the body. It was asked like all the other questions, without premeditation, and I felt foolish as soon as it escaped my lips. It was unanswered. I noticed, also, that the answers corresponded with the strongest probabilities. When I enquired of my father's family, all of whom are in the spirit world, except myself, my father and brother said they were present and happy, but were not my guardian spirits, (not being sufficiently advanced to do me any good.) My sister and mother said they were present, happy, and my guardian protectors; and mother said she was with me always. They have been much longer in the spirit home, and were more enlightened when they left the body. I will now close by saying that so frequent a use of the first person may seem egotistical; but before I commenced my questions, I felt a desire to be impressed to ask the most useful to us all—that what was *my* truth, was *your* truth, the *world's* truth."

The above are some of the phenomena of what may be designated by the comprehensive term of the spirit rappings, or that of the mysterious rappings, &c. In speculating upon their cause, the theory which holds that they are mere sensuous delusions, as many of the exhibitions of the first class of jugglers are affirmed to be, must at once be relinquished; because the appearances, all of them which admit of it, are not fleeting, but permanent. Thus, written characters are permanently traced upon various surfaces; articles are removed to another place, and remain there; articles of furniture, &c., are broken, and remain broken, &c. Three other theories, however, may be proposed, each of which requires a degree of attention.

The first supposes that the phenomena are produced

by the medium. That he derives the information, needed for answering the questions, sympathetically, from any required distance; and that the physical manifestations are caused by an act of the will. This theory is not, in itself, altogether absurd. Instances of sympathetick knowledge of the thoughts of others are not uncommon. Jugglers appear, sometimes, to be surprisingly cognizant of the thoughts of those around them. Jugglers *appear* to move bodies, of different weights, by an act of the will, or by some invisible power; and in some instances, I believe, there is all the evidence that material substances are actually moved, that there is in ordinary cases. An act of the will is sufficient to cause the deflection of the needle of a delicate galvanometer. Here, then, are powers, which only require to be possessed in due degree, to enable the possessor to cause all the phenomena of the rappings; and if mediums were as rare and select as jugglers, there would be no more difficulty in supposing the varied efficiency to be personal, than in the case of jugglers.

Another and more plausible theory is, that the appearances are caused by spiritual automata, which have been, at different times, projected, or produced, by the thoughts, volitions and muscular movements, of men, and perhaps animals, and also, perhaps, by emanation from dead bodies; and which, although, themselves unconscious, are acted upon by the thoughts, volitions, and vital motions and conditions, of intelligent beings, through an invisible medium, as puppets are thus acted upon, through the medium of muscular force, wires, &c.; with this difference, that while the puppets move simply in *direct* accordance with the intelligent volition; the movements of the phantoms are far more complex, and in various ways and degrees, oblique and collateral. If such beings or productions exist, which the phenomena of haunted houses, &c., and the visible appearances, in human form, which are seen hovering about places of sepulture, render extremely probable, no limits can be as-

signed to their *apparent* intelligence, and actual physical power. A person spends the night in an apartment where, a hundred years before, some one had suffered a cruel imprisonment. The atmospherick conditions are favourable, and when the individual falls into an appropriate train of thought, adapted to move the phantom, produced a hundred years before, by the sighs, and tears, and mental anguish of the unhappy captive, it starts into apparent life, traverses the apartment, clanks its chains, &c. In like manner, under given conditions of temperament, and of imponderable and atmospherick agencies, spiritual androides, originating, perhaps, like the above, but now at liberty to wander, at least through terrestrial space, are moved, according to laws peculiar to their anomalous existence, by the thoughts, wishes and volitions of intelligent beings, somewhat as if they themselves had intelligence. I know of no natural reason why this theory may not be the true one. On the supposition that the phantoms, though not, themselves, intelligent, partake, in some sort, of the character of the intelligent beings, with whom, or with whose remains, they originated; and, moreover, that this mode of being, half mechanical, and half spiritual, is liable to great occasional disturbances and imperfections, a happy explanation is readily afforded, of the irregularities, and inconsistencies, which have, all along, characterized the manifestations. A young gentleman of my acquaintance, who was present at several of the rapping *soirees* at Mr. Sunderland's, became impressed with the idea, that the answers were essentially modified and controuled, by the occasional presence of Mr. Sunderland. He came, at last, to the unqualified conclusion, that such an influence was exerted. It is not probable that the presence of Mr. Sunderland should materially affect the answers of intelligent spirits, good or bad; more probable that the answers might be affected, in a slight degree, by the influence of his presence, over the medium and the questioners. But our theory supposes, that an



energetick and practised will, like that of Mr. Sunderland, who is well known as an experienced and able mesmerizer, would exert a commanding influence over the phantoms. Mr. Sunderland disclaims any such controul over the supposed spirits ; but, if our theory be correct, might he not exercise it over the phantoms, unconsciously ? If there be any insuperable objection to this theory, it will be found, I believe, not in natural causes, so far, at least, as at present understood, but in prophecy. I have proceeded upon the supposition that the spirits are devoid of intelligence ; but who shall affirm that they do not possess a kind of intelligence ?

According to the theory which remains to be mentioned, the agents in the rappings are spirits. Spirits properly so called, beings endowed with intellectual and moral qualities, and who are held accountable for their actions. If there are any reasons why such beings can not hold communion with mortals in the flesh, they are either natural, such as are incident to the conditions of existence, proper to spirits ; or they are statutory, dependent upon the will of the Almighty. Of reasons of the first class we know absolutely nothing. Any difficulties consisting in the alleged disconnection of spirits with time and space, and their inability to act upon material substances, or upon mind associated with these, if such should be urged, appear to me to be alike inconsistent with common sense and with scripture. When Satan was desirous of proving Job, there seem to have been no difficulties in the way, as soon as he had obtained permission. So of good spirits, mentioned in scripture. They appear to have had the same relations to space and time as men, and to have been far more capable of influencing material substances. By combining this theory with the preceding, and supposing that the phantoms are acted upon by spirits as well as by men, that they are the intermedium between men and spirits, a theory is formed, which perhaps obviates every difficulty ; those found in natural causes, so far

as understood, in the exceedingly irregular character of the manifestations, and in prophecy.

But the question, what is the moral tendency of the influence which produces the rappings, is of incomparably more importance, than those which relate to its natural history. The declaration of scripture, by their fruits shall ye know them, is probably as applicable to spirits as to men. Determined by this rule, what should be our judgment of the agency which produces the rappings, whatever it may be? Those who admit the Divine inspiration of the scriptures, will have no doubt; those who do not, will form various opinions; but there is a considerable class of inquirers, who have recently abandoned the old revelation for the new, or who are hesitating between them, who will not be displeased with a brief review of the subject.

And first, it is observable that the rapping spirits, if such they are, have already fallen into various sects. Can this be a dispensation from heaven, designed, in the first instance, for the reformation of the so called religious world? The place of abode of the spirits is the "second sphere," which, it will be recollected, according to the spirit of Dr. Channing, commences at the surface of the earth, although he declined to say to what height it extended, above the surface. The devil is called, in scripture, the prince of the power of the air. This coincidence is really observable; in connexion, moreover, with the supposed relations of the spirits to electricity. The good spirits, mentioned in scripture, seem to have been independent of the various influences, which controul the movements of the rapping spirits. But the spirits have acknowledged that they were the devil. They have done considerable mischief, in the destruction of property, without, so far as I have learned, assigning any adequate reason, if indeed, any reason. Two young persons came near to losing their lives by their proceedings. The conversation of some of the spirits has been exceedingly gross and vulgar. In what

were called the Germantown Mysteries, a person was haunted by a dreadful and unearthly spectre, which appeared, punctually, once every twenty-four hours, at a time of day originally appointed by the individual himself, for an interview with a spirit. His intercourse with the spirit world commenced with the rappings. When the spectre first made its appearance, two other persons were present, and heard the raps, but saw nothing.\* A spirit made this communication: "No mind can will that which its wisdom tells can only work its ruin, and defeat its own desire for more happiness." Unless there be a quibble upon the word only, is not this contradicted by constant observation? The spirits commanded to leave the *presbyterian church*. They affirm that all spirits are happy. Approve of the writings of A. J. Davis. Say that the world has been created "over fifty millions of years." Affirm that nature is the system of teaching. Have accused a man of murder, indicating a very suspicious circumstance, very possibly contrived by themselves, when the missing man, said to have been murdered, was living and in health. The following piece of poetry purports to have been dictated by a spirit.†

"My cousin dear, I love you yet,  
Still deeper than before;  
My love for you cannot be check'd,  
I'll love you ever more.

Our love for friends, while on the earth,  
Burns purer here than there;  
For now we see their inner worth,  
And all is clear and fair.

\* See Spiritual Philosopher of Sept. 7, 1850. Had Mr. D. been careful to have nothing to do with unknown spirits, except so far as was needful, to *prove all things*—1 Thess. 5: 21—and also to *try the spirits*—1 John 4: 1-3—he would perhaps have been saved from this affliction, of which he says, "O, what would I not give to be freed from these most frightful visitations!" Of this remarkable narrative Mr. Sunderland says, "The account should have been *authenticated* and accompanied with other, responsible names." In connexion with a reference to the above I find in substance, the following memorandum. The first step, when the spirits visit a house, should be to try them. If they do not abide the test have nothing to do with them—resist them and they will flee.

† See Spirit Messenger of July 26, 1851.

If they do wrong we know the cause,  
 And never blame them now ;  
 But seek to try to change their course,  
 For we can tell them how.

Love should adorn the human race,  
 And deck each being fair ;  
 As well on earth as in this place  
 Where love fills all the air.

If it were so, man would not feel  
 As now he often does ;  
 That happiness comes but in weal,  
 And never in his woes.

Let love sink deep into all hearts,  
 Let love direct all hands ;  
 Then will you well perform your parts,  
 And spread joy o'er all lands."

The following letter is addressed to the editor of the *Spirit World*,\* by a person who appears to have been quite disconcerted in his spiritual researches.

"Sir,—The ardor of many in western New York, has very much abated of late, in consequence of the utter uncertainty of the origin of the communications. Our old opponents who first condemned the whole as humbug, now begin to admit the fact, but attribute it all to an imaginary being, called the devil. I, with many others, in this vicinity, have written by the aid of spirits, but who they are, we do not know. It is my opinion, that communications purporting to come from a departed wife and brother, may be from another source ; for I (as have all the writing mediums that I have seen) have been troubled more or less, with apparently wicked or undeveloped spirits, and now, when I attempt to write, (which I seldom do,) a spirit of this kind uses my hand to the exclusion of all others.

Since there is so much that is contradictory and absolutely tantalizing, I have been deterred from making so much effort in the cause as I should have done, under more favorable circumstances. I sincerely hope that the time is not far distant, when we shall obtain truthful and reliable communications from the spirit sphere ; when that time arrives, we can get numbers of readers and subscribers to your paper, and others of a kindred spirit.

I believe the people in the west are better prepared to receive this spiritual philosophy, than are those at the east. There are reasons for this. I know that in this town there are many of different minds

\* See *Spirit World* of Sept. 27, 1851.

who are anxious enquirers, and should our spiritual friends and teachers make that progress which I sincerely hope for, I am sure I can induce a goodly number to become subscribers."

Now what is there to oppose to this amount, not inconsiderable, of positive and palpable evil, of importance enough to prove, that, *notwithstanding*, the dispensation is a beneficent one? I know of nothing, absolutely nothing.\* We hear much of the "beautiful messages," which are constantly being spelled out; but they are all of a very commonplace character; such sentiments and precepts as are found in sentimental novels, and popular books of morality and devotion. Often, just and amiable sentiments, expressed in pleasing language; but, in a new revelation we want something more than this. We want, and have reason to expect, new ideas, adapted for promoting human virtue and happiness; or, at least, important instruction, in the useful arts of life. Can any thing of this kind be produced from the numerous communications of the spirits? I presume not, and my opportunities for acquiring information on the subject have been good. I feel confident moreover, that not a single moral precept can be mentioned, of the least importance, that originated in this mode, which is not to be found in the scriptures.

Mr. Sunderland, the indefatigable editor of the *Spirit World*, appears to have adopted the harmonial philosophy, although he treats its founder, much as the Chinese treat their gods, whom they chastise, when they are not propitious. He is also the staunch and indomitable advocate of the rapping dispensation, explaining all the vagaries of its agents, though he is sometimes as much put to it as was the gentleman's servant, who was in the habit of vouching for, and proving, all his master's lies, told in hours of conviviality, when he besought his master not to tell *quite such lies*, as he should be unable to give them any appearance of plausibility. The two systems appear to be intimately connected, although we have latterly

\* Good advice *was said* to have been given, in one instance.

heard of a distinguished individual leaving the one for the other. The truth is, the rappings themselves, as has been observed, are at variance with one another; and it is only possible to select, and to follow some particular denomination of the rapping spirits.

Mr. Sunderland has often expressed the opinion, that the evidence afforded by the rapping spirits, of the future and spiritual existence of man, is, of itself, a sufficient, or a highly important reason for the dispensation. This can be so only on the ground that the testimony of scripture is rejected, for that is abundant and explicit; and, what is very observable, *it is varied so as to meet every form of objection.* The visible ascension of Elijah into heaven; the appearance and prophecy of Samuel; the testimony of Christ, supported by a blameless life, by incomparable teachings, and by miracles such as were never wrought by demon or wizard; the transfiguration and appearance of Moses and Elijah; his own resurrection, which, with his death, he had predicted, and first, in the body, with a mortal wound, proving his identity; his visible ascension into a cloud, where, as flesh and blood cannot inherit the kingdom of God, he doubtless threw off his mortal body; the resurrection from the grave at the time of his crucifixion, of numbers, who were seen of many, and who, probably, accompanied him, who had power over death, to heaven; and lastly, the coming of the Holy Ghost, as he had foretold.

How does the evidence afforded by the spirits compare with this? The fact that there are spirits near us, (admitting them to be such, which is not quite certain,) and who have found modes of communicating ideas, and of manifesting themselves, of itself proves nothing. The fact that they affirm that they are the spirits of men, and have a knowledge of events in the memory of those with whom they converse, proves nothing; all must depend upon their truthfulness. Now a large proportion of them are notorious liars. It is said that a man is known by the company he

keeps ; is it otherwise with spirits ? Would good spirits, in a movement having for its object the reformation of the world, mingle, thus, in inextricable confusion, with evil spirits ? *Would they claim belief, without giving abundant proof of their mission ?* On the other hand, if the rappers are evil spirits, was it not to be expected, that when permitted to manifest themselves, they would be *compelled* to give, like the lion and rattlesnake, an intelligible token of their designs ? and that, if permitted also to deceive to a limited extent, it would be done by a semblance of sincerity, decency and friendliness ? Nothing can exceed the ready credulity with which the messages of the spirits have been received. Would they have inspired such confidence in a matter of more immediate practical interest, affecting property ? Mr. Sunderland holds that some of the spirits are good, because they give truthful and proper answers. Is it not equally probable, that evil spirits are constrained to answer thus, when questioned in a right spirit, or, at least, not to deceive ; or, that they answer thus, with sinister purpose. Is not Mr. Sunderland's doctrine, that *truth is truth and valuable, by whomsoever given*, of dangerous practical tendency, especially to the inexperienced, since truth in due proportion, is the very element of deception ? That the movement was permitted, and will be overruled for ultimate good, I doubt not. It renders it abundantly probable, that evil spirits are near us, and have much to do in the affairs of men. It also seems to prove that there are, in the spirit world, degraded and ignorant spirits ; we had no doubt before, that there were wicked spirits. Should the manifestation put men upon their guard, against their spiritual adversaries, in the last great struggle between the powers of light and darkness, its beneficent tendency will be unquestionable. When the rapping spirits shall have performed miracles as great as those performed by the founders of christianity, shall have cured the more difficult surgical cases, and raised the dead, will it not then be

time enough to receive their testimony as equal to that of Christ and the apostles ?

The promulgation of the harmonial philosophy, and the rapping demonstration, has made known two interesting facts ; that there are considerable numbers, who are dissatisfied with prevailing theological systems, but who yet are *spiritually minded*, and are earnestly seeking for light. This is as it should be. At the same time it is painful to observe how ready they are, like the sceptical writers a century ago, to confound the bible with the crude theories deduced from it by fallible men ; and with what superficial investigation, and on what slight and trivial grounds, they reject portions of the bible, a book which has been received by the profoundest understandings, as the inspired word of God. Whatever may become of theological systems, the bible is not so easily disposed of. I do not recollect a single statement of scripture, dependent on moral evidence, which can not be satisfactorily, that is, rationally, explained. Some few numerical statements have, perhaps, been erroneously copied by transcribers ; though I am not quite sure that even this is needful to suppose ; and I regard the alleged discrepancies and absurdities, as having much the same weight, in proving that the scriptures are not an authentick revelation, as would some minute unexplained circumstances, in an account honestly kept, towards proving that the account was not just.

I have seen several communications by those of the harmonial belief, setting forth that there are numerous palpable inconsistencies in the scriptures, and giving instances. Yet I do not recollect one of these instances, which can not be triumphantly vindicated. One of the writers above mentioned, see the Spirit Messenger of July 19, 1851, says, " There is no limit to the contradictions with which this book abounds ; and as a matter of self-defence, when the friends of our Philosophy—the harmonial—are assailed by the accusation that we would decry the merits of the



Bible—"the *faultless* word of divine inspiration"—they should be ready with passages like the above, to meet and silence the charge." And what are those passages with which believers in the bible, and who, of course, doubt the authority of the modern revelations, are to be met and silenced? Five instances of alleged inconsistency are given; the two first may serve as a specimen of the sort of imperfections in the scriptures, on account of which the bible is to be rejected, and new and better teachings followed. It is proper to observe that this particular writer expresses no opinion of the rappings. "In Numbers, xiv. and 22d, it is affirmed of God that he has been '*tempted*' by the Israelites 'ten times,' whilst in James, i. and 13th, it is said, '*God can not be tempted.*'" Answer. In the first passage, as appears by the context, it is affirmed that God had been *tempted* by the Israelites ten times, *to bestow merited chastisement*; while in the second it is said, that God can not be tempted, *to do that which is wrong*. Second instance. "In Leviticus, vi., 8th, and 9th., the Lord is represented as giving a special law concerning burnt offerings and sacrifices; in Jeremiah, vii. and 22d, he says, 'he neither *spake* unto the Israelites, nor gave them any '*commands*' concerning burnt offerings nor sacrifices.'" Answer. The passage in Jeremiah reads thus. *For I spake not unto your fathers, nor commanded them IN THE DAY THAT I BROUGHT THEM OUT OF THE LAND OF EGYPT, concerning burnt-offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people, &c.* Now it is most true, that in the day when God brought the people of Israel out of Egypt, he did not command them concerning burnt offerings or sacrifices. Those commands were not given till some time afterwards. But, in accordance with the haste and exigencies of the period, he gave them a command,\* which, in some sort, included all others, and would, for a time, be sufficient, the command of obedience. A little attention to the context will show that this mode of speaking was en-

\* By the lips of Moses, God himself spake to them at Mount Sinai.

tirely appropriate, as God was reproving the people for *not obeying* him in the matter of idolatry.

I shall perhaps be censured for paying any attention to objections so trivial, indeed *puerile*; but I think it would be unjustly. The followers of the new philosophy are already a somewhat numerous and influential sect; they appear to be diligent inquirers after truth; and will it not be right, by all appropriate means, and in all gentleness and meekness, to lead them back in right paths? I shall directly give my reasons for believing that the new movement is fraught with danger to all the best interests of the nation, religious, political and social.

A gentleman of the legal profession, residing in Pittsburgh, W. S. Courtney Esq., evidently of a philosophical turn of mind, has paid considerable attention to the subject of the rappings, and made several communications to the journals, on that and kindred topics. With respect to the reality and spiritual character of the rappings, he says:

“As to the ‘rappings’ proper, the following predicates with regard to them could be established in half an hour by an array of evidence that would, under our law, be sufficient to hang the best man in our community, namely, *That* they are made by an invisible agency, without the knowledge or will of the medium; *That* they possess *power* to move natural objects; *That* they are more or less *intelligent*, and *that* they spell out by means of sounds, intelligent sentences and messages. This being the case, the only *rational* mode of explaining the ‘mystery’ is the supposition of the presence of invisible agencies, and in this we are *not deluded* nor mistaken. Months of patient, cool, and cautious investigation, under the most favorable circumstances, have established the conviction beyond all shadow of doubt.”\*

In another communication of Mr. Courtney are the following startling particulars.

“Spirits are clairvoyant and intuitional; and when they come to a person they read over his whole memory or ‘Book of Life,’ and are cognizant of all his most secret ways, and thoughts, and can accurately determine his exact quality. They ‘search the reins, and try the heart’—they not only see his motives and purposes, his lusts,

\* See Spirit World of July 12, 1851.

loves, schemes, and machinations, but the *actions* that will be ultimated or follow from their indulgence. In this way my mind has been searched by Mr. Austin,\* and without even having breathed a syllable or thought to mortal, have had my states of mind spelled out to me with proper admonitions, remonstrances and instructions. So with others, who I have seen grow pale with fright and astonishment, at the fearful revelations, &c. Moreover, our spiritual monitors and guides have been sent by us to explore the minds of others, friends or foes, just as a good clairvoyant would trace out the mind and condition of a person at a distance, and returning, have kept us advised of their thoughts and intentions, whether good or bad. What is more wonderful is their *prevoyance*; for I have had the particulars and events of the following day told me the evening previous, and which, in every instance, came unfaillingly true.”†

If these facts, in connexion with those which have preceded, be not enough to cause the trumpet of alarm to sound, and to be heard, sleep on!

Another form of spiritualism has been mentioned, which also originated in the Empire state.

#### SPIRITUALISM AMONG THE SHAKERS—SHAKER BIBLE.

The Shakers are a well known sect, which was founded in the United States, about the close of the revolutionary war, by three English emigrants, Ann Lee, William Lee and James Whittaker. The first mentioned was the divine teacher; the other two were “witnesses;” indeed, “**MOTHER ANN LEE**,” the “Daughter of Zion,” was also one of the “three first chosen witnesses.” Ann Lee professed that she was an incarnation of the Eternal Word, Christ in his second coming; and these claims are still acknowledged.

The following concerning the social organization of the Shakers, is extracted from the introduction to the *Millennial Institutions*, page 46. “In the year 1795, the Shaking Quakers, or Shakers, as they are more commonly called, or **MILLENNIAL CHURCH**, as they de-

\* The spirit of a deceased friend.

† See *Journal of Man*, Vol. II, No. 12, page 372.

nominate themselves, at the suggestion of Meacham, their chief elder, threw their property into a common stock. They united in small communities, called families, were clothed by the common means, and fed at a common table; and the direction of the labour, and of their pecuniary concerns, was entrusted to overseers appointed for the purpose."

The experiment was eminently successful. Wherever a Shaker village is seen, there is neatness, order, thrift and abundance. There are no *poor* among the Shakers. Every one is well fed, well clothed and well housed. In accordance with their habits, tastes and acquirements, every one has all the substantial advantages of wealth. Their means are such that, if it would add to their happiness, (which may well be doubted,) all could cultivate the elegancies and refinements of life. At any rate, if the spirit of literary criticism, and of taste in the fine arts, were as common, as at Athens, in her best days, they could abundantly gratify the new wants, which would have arisen among them. The above is said as being rendered probable by distant observation, and without a minute acquaintance with their polity and domestick arrangements.

They dance as a part of religious worship; and some of their proceedings have been regarded by their neighbours and visitors, as extravagancies. They formerly practiced whirling, like the whirling dervises of the east; individuals whirling with a rapidity and for a length of time that was judged to be beyond the range of muscular power.

I had heard of revelations and visions, or appearances of spirits, among the Shakers; and of the Shaker bible, a supernatural revelation, which they had been directed to print, and copies of which they had been instructed to send to the kings of the earth; and had been desirous of seeing the book. When I was enabled to procure a copy, I knew absolutely nothing of its contents; and knew little of the peculiar religious tenets of the fraternity, beyond what is universally

known, that they held war and marriage to be unlawful, and regarded Ann Lee as being an inspired person. It was my intention to say something, in the present work, of the spiritual developements among the Shakers, and of the new revelation ; and I had every disposition to speak favourably ; but a sacred regard to truth compels to a different verdict.

The following explains the circumstance under which the revelation commenced.

“ A Proclamation of the Lord God of Heaven and Earth, sent forth by his blessed Son, and revealed in flames of fire upon his holy mountain, for mortal hand to write.

Introduction to the Proclamation. New Lebanon, May 4, 1842.

This morning, between the hours of six and seven, the word of the Lord, through a Holy Angel, came to me, saying, Arise, O thou little one, and appear before the Lord, on the Holy Mount ; and as thou goest, kneel seven times, and bow low, seven times to the earth ; for the Lord hath words for thee to write ; and thou shalt kneel, or sit low, by the side of his Holy Fountain, and the words shall be revealed unto thee, in flames of fire.

I went, and in obedience to the direction of the Holy Angel, I kneeled, and bowed the number of times required.

And as I reached the foot of the hill, whereon the Fountain is placed, language cannot describe the sensations of my soul ; and the noise as of a mighty rushing wind, or as of distant thunder, did roar throughout the hill. But as I approached the Fountain, and seated myself low, to write, all became calm ; and an inexpressible feeling, as of a consuming fire within, filled my mortal frame, and prepared me to write the following communication.

PHILEMON STEWART.”

Then follows the proclamation, which is prefaced thus :

“ The Word of God, to his holy Son Jesus Christ, the Saviour of men.

*Take this short Roll of my word, go forth to earth, and read aloud, upon the top of my holy Mountain, that one of my servants may understand and correctly write the same.*

*To this place, I will cause one of my holy Angels, who shall bear thee company, to lead the one whom I have chosen, even in the first watch of the rising sun, to the sacred spot of ground, whereon I will cause my word to be revealed in flames of burning fire.”*

The book is a goodly sized volume, extending to over 400 pages. Of this the greater part consists of the revelation proper, entitled A sacred Roll and Book, &c. The remainder consists of Revelations by ancient Prophets, and by Angels, and of inspired Testimonials to the authenticity of the Revelation, by various individuals of the fraternity. The Revelation concludes thus :

“And in the tenderest feelings of love and good will, to all my brethren and sisters of the human family, and in obedience to the direction of the Holy Angel, do I sound forth these sentences unto you, my companions and sojourners in time’s dark vale below. And let all the inhabitants of the earth remember, of whatever nation they may be ; rich or poor, professors or profane, that by one just and righteous God, we must and shall all be judged, according to our works ; before his holy throne and tribunal of eternal justice, none can be wronged of that which is their just due.

PHILEMON STEWART.”

The following is one of the inspired testimonials of the authenticity of the Roll and Book.

“TESTIMONY OF OLIVE WHEELER.

New Lebanon, N. Y. April 20, 1843.

I feel bound to write a few lines, testifying my full belief in the divine origin of the foregoing Roll, brought by the holy and mighty Angel of God.

On the fifth of February, eighteen hundred forty-three, I distinctly heard the mighty Angel, beating, as it were, upon a drum three times. I then saw him enter the room where I was, and make some signs, for which I could not account ; he then disappeared.

But after a little while, I looked out of the window, and to my surprise, saw him marching the street, with forty holy Angels. He appeared to me as a man clothed in white, black and red. Another Angel then appeared to me, who was an attendant of the mighty Angel ; he passed through the house where I was, and showed forth a multitude of signs which were very singular and strange. All this, I was told, represented the work of God, and the present work of the holy Angel ; which was, to warn a lost world to turn from the evil of their doings, and flee from the wrath to come.

And I do solemnly testify and declare to all, who may consider these few lines worth their notice, that the origin of the foregoing Roll is divine, and that it is the word of God, revealed, in his infinite

mercy, to mortals on earth. And I will ever stand to the truth of this assertion, while time endureth.

OLIVE WHEELER.

*I was born October 21, 1802, and was brought among this people by my father, March, A. D. 1809."*

I am ready to believe that sister Olive really saw what she describes ; and if she did, I have not the slightest idea that it was the product of the imagination. The faculty of the imagination can not, as has been observed, produce *apparent realities* ; although the mind and senses, one or both, in certain states of disease, can do this, while yet, the appearances are mere illusions. It is the province of the imagination to produce *semblances*, which it is *known* are *not* realities. But it would be absurd to suppose, that various individuals, at different Shaker villages, hundreds of miles apart, could, at much the same time, see visions, and have revelations, all tending to one point ; the same vision seen by several persons at once, and all this the effect of disease. The only question appears to be, were the spirits who caused the visions, and gave the revelations, good and truthful, or evil and designing ? The Shakers, as it appears to me, have considered it as a given point that they were of the former description, almost without expending a thought upon the alternative. Should it appear, however, that the new revelation is inconsistent with the scriptures, which the Shakers themselves treat with the greatest reverence, and receive as the basis of their faith, (contrasting most advantageously, in this respect, with the Harmonians, and followers of the rappings,) there will be little doubt that the spirits are of a far different character.

It is worthy of especial observation, that the Shaker bible abounds with denunciations of great judgments, which are coming upon the earth, which are near. The following is one of these passages.

"But give ear, O earth, and understand, O ye people that dwell in her ! The day of my visitation hath begun, saith the Lord ; and

I will never cease, nor cause my hand of judgment to be stayed, until I have met all nations in their own paths. Mercy and judgment are in my grasp; and my hand of wrath and indignation is hovering over the earth, and my Angels are passing to and fro, through every quarter."

These predictions coincide, as is believed, with those of scripture, yet I have observed no evidence of their being founded upon the scriptural prophecies. There is much in the new bible, the origin of which can be traced to the scriptures, but the announcements of approaching woes and judgments, appear to be original, at least, as respects the time which is given, of their coming. Besides this coincidence there is much, very much, in the new bible that is conformable to the teachings of scripture. There is much in the Shaker economy that is excellent. There is an appearance of sincerity, earnestness and spiritual mindedness, in numbers of the fraternity; as a denomination they practice self denial, they are moral, they live up to their profession as nearly, it is probable, as any christian denomination whatever; possibly, more nearly than any other except the Quakers. *The social system exempts them from innumerable temptations to which the "world's people" are subject.* They revere the scriptures; to a great extent they inculcate and practice its moral precepts. If I could believe it possible that a religious community, as such, could, at the same time, have revelations from good and evil spirits, I should be willing to believe that some of the "angels of power," to whom the Shakers are indebted for these modern revelations, were not evil angels.

But, notwithstanding these favourable circumstances and appearances, the foundation upon which the entire superstructure of Shakerism is reared, is believed to be unsound. The Shakers receive the scriptures as an inspired revelation of the will of God, and yet they live without the protection of the appointed christian ordinances. They forbid to marry. By reason of these and other causes, as is believed, they



are placed in a situation, which subjects them to the influence of evil spirits, and renders them liable to be deceived and led astray by their wiles.

The leading peculiarity of the Shaker belief, on which all depends, is, that Ann Lee was the incarnate Word, Christ in his second coming. In the Seventh Vial I have given an exposition of the memorable prophecy of the Saviour, recorded by three of the evangelists, of a series of events which were to happen, extending to the time of the second coming. The following are extracts from that exposition.

*“ Matt. 24 : 29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken :*

The *tribulation of those days* is that spoken of in ver. 21, 22 ; or that brought upon the Jewish and Christian communities, by the wars, and persecutions, and oppressions, of Mahometan nations. The Mahometan power had ceased to be formidable to Christendom, from the time of Eugene ; though it still continued so, to some of the minor Christian states, and annoying to others. But this condition of things ceased with the fall of Algiers, in 1830. Then the *tribulation of those days* regularly terminated. And *immediately after*, within one month, if I do not misremember, came on the revolution of the three days. Then indeed, *the sun was darkened* : the national church, as then constituted, and fostered, and revered, at least, to use the oft repeated language of scripture, *with feigned obedience*, in the *leading state of Catholick Christendom*. Then the moon ceased to give her light : the civil government. And the stars fell from heaven : the nobles. And the powers of the heaven were shaken. Both the church and government lost their prestige. The monarchy indeed, ceased, for any permanently valuable objects.”

“ The darkness, and decadency, and shaking, were not confined to the Catholick world. Sometime after the above, the government of Great Britain were *compelled*, by threats and violence, to sanction the reform of parliament. I speak not now of the reform, but of the mode in which it was accomplished. Of the reform I have spoken elsewhere. In the Millennial Institutions I predicted, with entire confidence, that the reform would be of no avail ; and the present condition of Great Britain, compared with that, seventeen years since, affords sufficient proof of the justness of my conclusions. In the chief seat of the Protestant power, then, “ *the sun was darkened*, for the church itself, was veiled in sympathy and fear ; the moon withdrew her shining, was dimmed by earthly mists ; the stars fell from their accustomed heaven ; and here also, *the powers of the heaven*

were shaken. About the same time was published the Millennial Institutions ; and by this also, were the very pillars of that terrestrial heaven shaken ; and the powers of the heaven throughout Christendom."

If this be a true exposition, of which let others judge, Ann Lee appeared before the time for Christ's second coming, and precisely during the time when false Christs were to be expected. Matt. 24 : 23, 24. *Then—during the period of the tribulations and oppressions, consequent upon the rise of the Mahometan power—if any man shall say unto you, Lo here is Christ, or there : believe it not. For there shall arise false christs, and false prophets, and shall shew great signs and wonders ; insomuch that (if it were possible) they shall deceive the very elect.*

The following is extracted from the Shaker bible, page 14. "I AM, is God ; whose power is Almighty, and whose glory and beauty filled immensity and space ; yet the least creature of my creation, is an object of my particular notice ; either in mercy or in judgment. And with Me, time does not exist, for before time was, I AM, existed, and after Me can never come." The angel appears here to have committed an oversight. Space is illimitable, no less than time, yet God appears to be represented as having relations to space, but not to time. And the reason that is given—"for before time was, I AM existed." Why not say that God exists *beyond* space, as well as beyond time. There is the same reason for the one as the other. But even admitting that God existed before time began, as is asserted, this fact would, of itself, prove that God has relation to time—that *with God time exists*—because he *must* have existed in one manner, before time commenced, and in another after. In other words, *as related to God*, first, time did not exist, and then did ; unless, indeed, God's creatures, as well as himself, existed before time began ; for otherwise, *concerning whom but God*, did time *not* exist ? In all the statements in the Hebrew scriptures,

concerning the metaphysical relations of time, it may be confidently asserted, there is no such inconsistency as this. At any rate, however the above argument may be viewed, (not that which compares time with space, and which, of itself, is believed to be conclusive,) the fact that God existed before time began, if it were so, proves nothing, as respects his relations to time, after it commenced. Of these I have spoken in another place, and demonstrated, as is believed, that God has relations to time and space, similar to those of men.

The Shakers hold that the scriptures forbid marriage; and yet I find nothing in the new bible, which has the semblance of proof, or even of argument, except in the following passage, page 17. "But the irrational and inferior propensities working upon his animal part, seduced him to yield to the pleadings of the weaker vessel, and disobey the righteous command of his Creator God. By giving way to indulge their natures, the seat of which gratification was placed in the midst of their bodies; and this is the tree, standing in the midst, bearing the forbidden fruit, from which they plucked, not for the sake of procreation, but wholly for the sake of gratification."

Here again, the angel seems to have committed an oversight. On turning to the preceding paragraph it is evident, that the garden of Eden was regarded as a real garden, with real trees and fruits; no part of the description figurative, but that which relates to the tree of knowledge. That the narrative ought to be explained literally, and not figuratively, is obvious. There is not the slightest reason why it should not, either in the text or context. Why then explain a part of it figuratively? The assumption that the commerce of the sexes is forbidden is altogether gratuitous and arbitrary, unsupported by the slightest evidence. The mere supposition, aside from the violation of rhetorical unity, betrays in the originator, if it must be said, an entire ignorance of the usages of language, of that *natural rhetoric* by which, alone, the

bible can be interpreted. It might with just as much reason be said that the appetite for food was the forbidden fruit, (except, as we shall see, for just enough to preserve life,) because the stomach, the organ of that appetite, is placed in the midst of the body ; or, that the propensity to sentimental revery is the forbidden fruit, because the organ of sentimental revery, the spirit, is placed in the midst of the body. The command was given to Noah to be fruitful and multiply and replenish the earth ; and that command has not been repealed.—The passages in the writings of St. Paul, which appear to be favourable to celibacy, relate, evidently, to individuals, peculiarly circumstanced, and not to communities.

A feeble attempt is made to keep up an appearance of consistency with scripture—evidently, itself, most inconsistent—by giving a sort of consent to live in wedlock, and practise hymeneal rites, for the purpose of increase. All beyond this is denounced as most grievous sin ; is often called beastly appetite, &c., though for what reason, it is difficult to tell, because it is notorious that animals, those in the natural state, adhere to the Shaker rule, and gratify the sexual propensity, only so far as is needful for increase, man being the only exception. The following passage from the Shaker bible, page 109, appears to be conclusive, together with the practice of the Shakers, as to the extent to which the permission above is accorded. “ And they did furthermore bear witness”—the three witnesses—“ that the spirit of Christ, the Son of God, had, in truth, made his appearance the second time, without sin unto salvation ; and that none could be cleansed and purified, and enter into the work of regeneration, while living after, or taking any part in, the works of natural generation.” Does the following well known passage in Timothy, apply in part, or altogether, to the Shakers ? 1 Tim. 4: 1-3. *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ; Speaking lies in hypoc-*

*ris; having their conscience seared with a hot iron ; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.*

The Shaker bible teaches that there is no resurrection of the body. Page 122: " And I do now testify unto all the inhabitants of the earth, that the only resurrection that will ever take place, either on earth or in eternity, is that of the soul, not of the natural body. The soul, or spiritual body, is complete within itself, and needeth not the aid of that which is natural, to complete its order."

This is believed to be unquestionably inconsistent with scripture. The well known passage in Corinthians appears to be, of itself, entirely conclusive. 1 Cor. 15: 35-38. *But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: And that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body.* The question is, what *body* will the dead have *when* they are raised. The answer, (omitting the exclamation,) begins thus: *that which thou sowest is not quickened except it die.* What is sown but the body? Is the spirit, which all admit leaves the body at death, and enters upon a spiritual existence, that which is sown? If not, it is the *body* that is *quickened*. The subject is then illustrated by comparing the body to grain, which is sown, and dies, all except the germ, which shoots into new life. The body that is sown is *not the body that shall be*; but God giveth it, that is, he giveth to the body that is sown, a body as it hath pleased him. He giveth to the grain that is sown, to *that part* of it which is susceptible of being *quickened*, a new body in the blade, stalk and ear, which, by accretion, are produced from the germ. The grain that dies, is compared to the natural body; the stalk that

is produced from it to the spiritual body.\* That persons unable to trace the connexions and dependencies of a somewhat complex, though perfectly well elaborated paragraph, should read this passage, and arrive at some vague and erroneous conclusion respecting the meaning, is not strange ; but that such a man as professor Bush, should, after studying it, "become settled in the belief that the current dogma of the *resurrection of the material body* was a gratuitous hypothesis, unsupported by a sound interpretation of Scripture," is not the least of the wonders of modern times.

Other passages of scripture may be produced, which prove the resurrection of the body. Ephes. 5: 23. *For the husband is the head of the wife, even as Christ is the head of the church ; and he is the Saviour of the body.* 1 Thess. 4: 16. *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first.*

It is observable that the chapter of the Shaker bible from which the passage above is cited, affirming that there is no resurrection of the body, commences thus. "I here require, saith the Holy Angel, such passages of the sacred writings, or some few of the most prominent ones, as refer to the resurrection, to be transcribed entire." The only passages cited in the Shaker bible, in obedience to this requirement, are verses 20-26 ; 39-50, of the chapter of Corinthians, verses 35-38 of which, I have cited above. These four verses, which, with others, are omitted, are by far the most "prominent ones," in the entire section, the most to the point ; but, unfortunately, they make against the theory adopted by the Shakers ! My respected Shaker friends, how is this ? Why this omission ? Is it not much more like the artifice of a polit-

\* The grain, the body that is sown, is one ; but the stalk, the new body, has many grains. This I regard as one of the proofs of multiplied consciousness, in the future state of being.

ical newspaper, on the eve of an election, than like the words of absolute verity.

The Shakers, as is well known, like the Quakers, hold all war to be unlawful. Is this doctrine conformable to scripture? To say nothing of the numerous wars that were carried on by the Jews, at the Divine command, and of the fact that the man after God's own heart was a man of war from his youth, is this belief confirmed by the precepts and example of the Saviour? Luke 22: 36-38. *And he that hath no sword, let him sell his garment and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, it is enough.* The result is well known. When the party sent to arrest him drew nigh, one of his followers drew a sword, *and smote a servant of the high priest, and cut off his right ear.* Now here was war, and civil war, sanctioned by the Saviour himself, in one of the last acts of his life. Probably, see ver. 37, *For I say unto you, &c.,* because the arrest was in itself illegal, or because he had been guilty of no violation of the laws.

Before concluding I will offer a suggestion to the United Society, and bespeak for it their serious consideration. It is this, Whether the Shaker Fraternity be not prophesied of in scripture, under the figure of a man who had not a wedding garment? Inasmuch as they receive the scriptures as the word of God, and receive Christ as the Son of God; and inasmuch as they have adopted, and given an example of the social system; under which, as I have shewn in the Millennial Institutions, a feast of fat things is to be spread for the invited guests; and where the Church, the "bright and mystic bride,"\* is indeed to be united to the Son of God, they have come to the feast; but inasmuch as they reject the Christian ordinan-

\* H. H. Milman.

ces ; and would debar the body, the temple of the Holy Ghost, from one of its most solemn and interesting functions, the forming of new temples for the indwelling of the Spirit, have they not come without the wedding garment ?

I will also offer an opinion as to the reason why such a mixed dispensation as that under which the Shakers live, containing so much that is good—millennial—and so much which, it is to be feared, is evil, has been permitted, in the disposals of Providence. Is not the reason this, to give the world a practical illustration of that momentous truth, that the most favourable external circumstances, even a well arranged and successful *social* organization, are not sufficient, unless all the requirements of the gospel are complied with, to secure God's blessing, and to protect a people against the wiles of their spiritual enemies ?

#### SCRIPTURE ACCOUNT OF MODERN SPIRITUALISM.

I suppose that most intelligent persons regard the Harmonial Philosophy, the spirit rappings, and the Shaker spiritual manifestations, as among the *ignes fatui*, that are constantly springing up, to amuse the credulity of the less informed portion of the community, for a brief period. Nothing could be more erroneous. The coming of modern spiritualism is an event of centuries, such as mark an epoch, and denote those great changes in the world, that are foretold in prophecy.

In the Seventh Vial I made mention of the strange circumstances, which happened in the family of the father of John Wesley ; and gave a theory of those manifestations. About the time that the concluding pages of the work were being written, I heard of the Rochester knockings ; and was ready to apply that theory to the more modern occurrences. But it soon appeared, that though the theory might be sufficient to explain the first mentioned train of circumstances,



it was inadequate to explain those which were now every day happening, and that another explanation must be sought. Such an explanation I readily found in the scriptures; and it has continued to be entirely satisfactory, up to the present time. It also serves, especially in connexion with other portions of scripture, and with a circumstance to be mentioned hereafter, to give a prophetic character to the revelations and other spiritual demonstrations among the Shakers, and to the revelations of Mr. Davis.

The passage of scripture, which was considered as referring to the spirit rappings, was the following. Is. 8: 19, 20. *And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no morning in them.* The mediums have *familiar spirits*, and are wizards, who, by means of those spirits, *peep* and *mutter*. The peeping appears to represent the single raps of the rapping spirits; and the muttering, the roll of raps, that is sometimes given.

That the above passage is a part of a prophecy, relating to the last days, will be apparent on reading the entire context.\* It is also evident that when it shall happen, that numbers are thus seeking to those who have familiar spirits, and to wizards, a prophetic morning will be opening. *To the law and to the testimony*—that is, to the scriptures—if *they speak not according to this word*, it is *because there is no morning in them*. That the rapping spirits do not speak according to that word, need not here be affirmed.

The first rays of a prophetic morning, of the millennial morning, are believed to have been visible in the east, at the time of the publication of the Millennial Institutions, in 1833.† In that publication it is

\* Chapter 8, and chapter 9, to ver. 7.

† Neither the Millennial Institutions nor the Seventh Vial were *published*, in the technical acceptation of the word: though such a circulation was given to small editions of each, as perhaps to justify the use of the term.

supposed to have been demonstrated, that England is the primary millennial kingdom, from whence millennial institutions are to spread throughout the earth ; and also, that the social system constitutes an essential part of those institutions. That publication, as appears, related, primarily, and more especially, to England ; but, as the natural morning begins at different times, in different places, though near ; so the *millennial morning* begins, with respect to various different relations, at different periods. The “Comment on the Twenty Third Chapter of the Prophet Isaiah” sets forth the prophetical relations of Ireland. This was published in 1842. Original Music, published in 1839, was a part of the series—See, also, Psal. 46 : 4, 5 ; and Is. 21 : 11. In the Seventh Vial, published in the latter part of the year 1849, another view is given of this glorious morning.\* *Hast thou commanded the morning since thy days, and caused the day-spring to know his place, That it might take hold of the wings of the earth, that the wicked might be shaken out of it ?*† It is explained that the *wings of the earth*, called, also, paradise, and in the Seventh Vial denominated the external sphere, consist of a transparent concentrick sphere, surrounding the earth, far above the domain of the *prince of the power of the air*, or the second sphere, sometimes faintly visible in the zodiacal light, and constituting the abode of the separate spirits of the just, and doubtless of good angels, of Christ himself. Now what is meant by *causing the day-spring to know his place, that it may take hold of the wings of the earth, &c.* Is it not to disseminate appropriate knowledge on prophetical topics ; and to persuade the true millennial disciples, by faith and patience, in the practice of every christian virtue, and the exercise of every christian grace, to enter into a closer union

\* See Seventh Vial, page 151, et seq. The meteors at Mocha, Nov. 1832, could hardly be regarded, either as the sign or commencement of the millennial morning, till they were confirmed by those seen in America, Nov. 1833.

† Job 38 : 12, 13.

with the blessed inhabitants of the External Sphere ? I shall refer to this subject again directly.

We will now return to the more immediate consideration of the passage in Isaiah, which led to these observations on the prophetic or millennial morning.\* *And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards, that peep, and that mutter : should not a people seek unto their God ? for the living to the dead ? To the law and to the testimony : if they speak not according to this word it is because there is no morning in them.* The next verse is as follows : *And they shall pass through it hardly bested and hungry : and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.* That is, they shall pass through the prophetic morning, (that portion of it which remains,) *hardly bested* : perplexed, and little profited, by reason of the inconsistency, and viciousness of the revelations. *Hungry*, for spiritual food, which, notwithstanding the reiterated promises of the spirits, that important revelations were soon to be made, they do not receive. When they are thus hungry, *they shall fret themselves, and curse their king and their God.* They shall curse the anointed Saviour, whom, in his scriptural capacities of Mediator, of prophet, priest and king, they disallow. Not so much, perhaps, with a curse of execration, as with one of contemptuous rejection. They shall curse their king and their God, *and look upward.* Look upward to the spirits of the "second sphere," for safe direction, and consolation, neither of which, from that source, will they receive. That these predictions are all in a train of incipient and prospective accomplishment, is what any one, who will read a file of the Spirit World, for a year past, especially the letters of the correspondents, will be satisfied of.

\* The last of the series of publications, commencing with the Millennial Institutions, before the present, was entitled Aerial Navigation : published in the summer of 1850. It points out generally, and probably as to particulars, modes in which aerial navigation is practicable: not impossibly, as to the general principle, the only mode. See Mal. 3 : 5, 6.

My limits will not permit me to attempt an exposition of other portions of the prophecy, of which the extracts above are a part ; but the entire prophecy is worthy of being attentively considered, in connection with current and probable events.

Those who are sufficiently conversant with prophecy to be aware how the important predictions are repeated and confirmed, will feel assured that if the expositions above are correct, there will be other predictions of modern spiritualism. And accordingly we find a remarkable instance, as it is believed to be, in the hitherto obscure prophecy, in the first and second chapters of Joel.

It is evident from various particulars, that the formidable insects, mentioned in the beginning, represent other enemies, and those not mortal but spiritual. A consideration of the history of the Jews leads to the conclusion, that the *palmer-worm* represents those exalted spirits, who were the objects of the idolatrous worship of the surrounding heathen nations, and which was occasionally adopted by the Jews. That the *locust*, in like manner, represents those inferiour spirits who were permitted to possess, and by various other means influence, the bodies and souls of men. The *canker-worm* is supposed to be an emblem of those spirits whose influence and suggestions led to the Jewish form of infidelity, that of the Sadducees, who denied the existence of angel or spirit. The *caterpillar*, again, is significant of those spirits who, after the introduction of christianity, were enabled to establish the *mystery of iniquity* ;\* and thus, by the aid of the Masonick institution, in a great measure to controul and direct the affairs of the christian world, even up to the present time. I am led to adopt these conclusions, because the evil influences, which have been mentioned, so to speak, cover the whole ground, from the time when the Jews became an independent peo-

\* 2 Thess. 2 : 7.

ple, up to a period subsequent to the introduction of christianity. Joel 1: 2-4. *Hear this, ye old men ; and give ear, all ye inhabitants of the land : hath this been in your days, or even in the days of your fathers ? Tell your children of it, and let your children tell their children, and their children another generation : That which the palmer-worm hath left hath the locust eaten ; and that which the locust hath left hath the canker-worm eaten ; and that which the canker-worm hath left hath the caterpillar eaten.*

The second chapter of Joel is obviously a continuation of the prophecy in the first ; but here one of the spiritual enemies, described in the preceding chapter, is represented as coming, in the last days, with great power. Joel 2: 1, 2. **BLOW YE THE TRUMPET IN ZION, AND SOUND AN ALARM IN MY HOLY MOUNTAIN ;** *let all the inhabitants of the land tremble : for the day of the LORD cometh, for it is nigh at hand ; A day of darkness and of gloominess, a day of clouds and of thick darkness, AS THE MORNING SPREAD UPON THE MOUNTAINS : a great people and a strong ; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.* The entire description bears such a resemblance to a destructive and overwhelming visitation of locusts, that it has been supposed to refer to a literal infliction of this kind ; but various circumstances seem to forbid the supposition. The army consisted of a great people and a strong, the like of which there had never been, nor ever would be. They are to be removed far off, and driven into a land barren and desolate, &c., *because he hath done great things*, marginal reading, *because he hath magnified to do.\** This can hardly refer to literal locusts. Again, it is said, *And it shall come to pass afterward, that I will pour out my spirit upon all flesh, &c.* See ver. 28-32. It seems hardly to comport with the dignity of the latter transaction, to suppose that it

\* See ver. 20. Did not the arch director of modern spiritualism *magnify to do*, when, by means of his subordinate agents, he exalted the teachings of nature above those of the inspired word of God ?

would be announced that it should take place soon after a flight of locusts. The antithesis seems to require spiritual enemies. It is said, moreover, in the first verse of the next chapter, *For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, &c.* The promise, also, of great and permanent—millennial—blessings, in verses 21–27, of chapter 2, seems to relate to events, which are to follow, soon after the signal discomfiture of the *northern army*.\*

Peter, it is true, cites the last of the second chapter, as referring to the events of the day of Pentecost;† but this is explained by supposing, (the most probable supposition, perhaps,) that the passage is accommodated; or, by supposing that Peter speaks of the beginning of a dispensation of prophecy, &c., of spiritual effluence, of the “germinant accomplishment” of the prediction in Joel, *after* the first invasion of the locusts, as described in the first chapter. At any rate, it is extremely improbable that the spirit of inspiration should connect the final and permanent establishment of the Jews, in their own land, and the edification of the millennial Zion among them, as seems obviously to be done in verses 21–27, of the second chapter, in connexion with an invasion of literal locusts, thousands of years before; and after the dispersion, only a small proportion of the Jewish nation could be affected by any invasion of locusts, however formidable.

If, then, the locusts of the first chapter were those spiritual enemies, who were permitted to afflict the Jews, in the time of Christ and the apostles; and for an indefinite period before; the second chapter seems to describe a new and still more formidable irruption of the same spiritual adversaries, in the last days, a short time before the final restoration of the Jews, and

\* So called, perhaps, because incredible numbers of the literal locusts, (from whom the figure is derived,) are produced, as is affirmed, on the vast plains, or steppes, of central Asia, whence they move southward, in quest of food.

† See Acts 2: 16–21.

in connexion with the *great and terrible day of the LORD*.\*

Are not the terms of the description in the second chapter, exceedingly applicable to the spiritual phenomena, which are happening at the present day? The number of the spirits, especially of the rapping spirits, is, not improbably, great. They are found in the length and breadth of the land. Their knowledge of events, and even of the thoughts of men, is surprising. Their controul over inanimate substances is such as is ascribed to angels of power. Some of them are openly and avowedly wicked, even diabolical. All are enemies, or equivocal and suspicious friends, of revelation. Well may it be said of them that they are *a great people and a strong*.

If the immediate agents are the spirits of the departed, or spiritual projections from living men and emanations from the bodies of the dead, that remain invisible, their existence unsuspected, till circumstances call them into activity, the similitude of the locusts is most appropriate; the locust, as is well known, remaining hid in the ground for years, and then appearing in great numbers. Not less appropriate is it if they are of the class of spirits, who afflicted the souls and bodies of men, in former times. There is still another sense in which the comparison is well adapted. Since the times of witchcraft the belief in spiritual agencies has been gradually done away; but now it must be revived.

The following particulars of the description in the second chapter, are singularly applicable to their untiring activity, their knowledge of the thoughts, and revelation of secrets, their controul over matter, and their inculcation of beliefs that would obscure the light of revelation. Joel 2: 9, 10. *They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; THEY SHALL ENTER IN AT THE WINDOW LIKE A THIEF. The earth shall quake*

\* Joel 2: 28-32.

*before them, the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining.*

But there is another part of the description, which will be considered less applicable; that which speaks of their *marching every one on his ways, not breaking their ranks, not thrusting one another, &c.*, since it is well known that the spirits are already at variance among themselves, that they give conflicting testimony, &c. But, if their purpose be evil, their intention to deceive, this is only the dust that rises in the march of the mighty army. It is probable that their organization is complete, their strength and their weakness accurately counted upon; and that all is under the direction of foresight, and wisdom, and skill, far transcending those of men.

But, *the LORD shall utter his voice before his army: for his camp is very great.* As spiritual enemies are to be encountered, this army probably consists of spiritual beings; especially of the cherubim, described in the Seventh Vial, and whose presence appears to be well nigh universal. And here I will advert to a subject, which has been already mentioned, with the intention of again referring to it. After the invading army is discomfited, and driven into a land barren and desolate, it is said: *And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions. And also upon the servants, and upon the handmaids, in those days, will I pour out my Spirit.* A Spirit of prophecy, and of dreams, and visions, is poured out upon all flesh; and also, upon the *servants and upon the handmaids*, there is an outpouring of the Spirit, in the more ordinary sense of the term. Is not this the same dispensation as that which is figured in Job, (or a part or continuation of it, or coincident with it,) by the DAY-SPRING being caused to know his place, that it might take hold of the wings of the earth, that the wicked might be shaken out of it?



The injunction which is given in verses 12-17, appears to be **EQUALLY APPLICABLE TO JEWS AND CHRISTIANS**. Is it not, in its spirit, obligatory upon all who are waiting for the consolations of Zion ?

As was to be expected, there is in the New Testament, it is believed, a decided, and most important reference to modern spiritualism. In the Seventh Vial, (so often referred to,) it is supposed, in the section giving an exposition of the scripture account of Freemasonry, that the *mystery of iniquity*\* consists of the masonick institution, in its connexion with evil spirits, and as directed and controuled by them ; thus exercising a most pernicious agency upon the Church and the world ; and hindering and perverting the beneficent influences of the christian dispensation. This power of evil, which was thus to "let," or hinder, as above, till it should be taken out of the way, is regarded as having been, in some sort, taken out of the way, at the commencement of the French revolution, by means of the prevailing atheism, with which, the masonick, or Philistinick divination, which, in a great measure, gave to masonry, (with the exception probably, of the higher degrees,) its spiritual character, was inconsistent. The atheism, atrocities, *radicalism* and blasphemy, of the French revolution, are supposed to have accomplished the predictions in verses 3 and 4. In one of the sections of that portion of the Seventh Vial, above alluded to,† after expressing these opinions,‡ I add : "Whether, when he who letteth, or *masonry*, is finally and completely taken out of the way, there will be a renewed or continued fulfillment of the prediction, in a new accession or outpouring of wickedness, remains to be seen. The passage however, which we have just considered, last of Is. 59 : 19, leaves little doubt on the subject."

\* See 2. Thess. 2 : 1-12.

† The connexion of Freemasonry with modern spiritualism is supposed to be such, that I have given this division of the Seventh Vial, entire, as an appendix to the present work.

‡ See appendix, sections X. and XV.

When this passage was written, I was indeed aware, that masonry had been removed out of the way, in the eastern states of the American confederacy ; but I knew of no subsequent increase, or outpouring of wickedness, answerable to the conditions of the prophecy we are considering. Soon after, however, I learned something concerning the Rochester knockings, and the harmonial philosophy ; and I was not long in forming an opinion of those manifestations. More latterly, I have had an opportunity of acquiring some information concerning the spiritualism of the Shakers. The result of my investigations I have given, sufficiently, in the preceding pages. And now, how stands the account ?

It has been made to appear, as is believed, by deductions from scripture, that masonry is that power, which has so long hindered the goodness of God, as manifested in the christian dispensation. In the principal kingdom of the old world, masonry is removed out of the way. This event is followed by a train of circumstances, answering to the predictions of the first part of the prophecy, concerning the mystery of iniquity.

A number of years after, but all within the memory of man, masonry is removed out of the way, in the principal nation of the western world, and in the chief of the various communities of that nation, the powerful state of New York. This event is brought about by the excitement, consequent upon the abduction and murder of a seceding mason, who had ventured to disclose the secrets of the order. Some years later, after just such an interval as was to be expected, considering for how long a period the *mystery of iniquity* had prevailed, three different forms of spiritualism are manifested, in the same commonwealth of New York. In what guise do they appear ? Is it not, *with all de-  
ceivableness of unrighteousness, after the working of Satan, with all power, and signs, and lying wonders ?* Can it be doubted then, that modern spiritualism is that mysterious power of darkness and evil, that *Wicked,*

*that was to be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming ?*

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This work is so far connected with that entitled the Seventh Vial, that the following particulars, supplementary to two of the subjects treated of in that work, will properly find a place here.

#### THE FUTURE.

Prophecy and the signs of the times forebode change. We are actually living, as is believed, in the time spoken of in the memorable prophecy of the Saviour, as rendered by St. Luke. "And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken."

—" Man's world of romance

Is fast disappearing,  
And shadows of changes are seen in advance,  
Whose epochs are nearing.  
And the days are at hand when the best shall require  
All means of salvation ;  
And the souls of men shall be tried in the fire  
Of the final probation !

And the witling no longer or sneers or smiles—  
And the worldling dissembles ;  
And the blank-hearted sceptic feels anxious at whiles,  
And marvels and trembles ;  
And fear and defiance are blent in the jest  
Of the blind self-deceiver ;  
But hope bounds high in the joyous breast  
Of the childlike believer !"

The following admirable observations concerning the need of change, are extracted from the *Journal of Man*, vol. II, number 2, page 33.

"It is no partial change—no patchwork of reform that is needed in this disorderly world. No man who has a conscience and is accustomed silently and reverently to listen to its dictates, can go forth into society as it is, without feeling the dictates of that conscience violated in all the relations of mankind. In the family and the school, in business and in government, in social intercourse and in the associate movements of organized bodies, everywhere, alike, a low standard of life obtains; and he who would suggest purer principles or a life more in harmony with the professions which all are willing to make in abstract terms, at once arrays against himself the firm phalanx of all who are contented with the world as it is, and who repel as visionary or wicked the nobler principles which silently rebuke their own lives.

A sense of the necessity for reform, for *universal* reform, disturbs the repose of thousands, who feel, that whatever may be the destined course of such reform, whatever shapes of beauty, of fitness, and of happiness the future may be destined to reveal, it is certain at least that universal and regenerative changes are demanded, and that the foreshadowing of their approach is already falling across our path."

But where is change to commence? in the benighted regions, or among the more civilized nations, of the Heathen world; or in the outskirts or the heart of Christendom? The following passage from the seventy-fourth psalm, would seem, of itself, to settle the question, though there are numerous other passages in the prophetic writings, tending to the same conclusion. Verses 10–12. "O God, how long shall the adversary reproach? shall the enemy blaspheme thy name forever? Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom. For God is my king of old, working salvation in the midst of the earth." The nations of Western Europe have the old world on one side, and the new on the other. There is the geographical meridian of the first maritime nation of the globe; and that the millennial kingdom. And, although much apathy and incredulity still prevail, the tokens of coming change in those nations are visible to many, and can not well be mistaken.

It is hardly to be expected, aside from prophecy, that radical changes in the social, and, to some extent, in the civil and ecclesiastical institutions of ancient kingdoms, will be effected without convulsions of society, without bloodshed. The time of these changes, to the extent, at least, of the establishment of millennial institutions, is called, in scripture, the *great and terrible day of the Lord*. The friends of peace will mourn at such a prospect; but perhaps the following extract gives more just views of the question of war, in the present condition of the world, than those which are presented by the advocates, at least, of unconditional peace.

“God gave us life, not that we might preserve it at any price, but that we might know when and where to lay it down at his bidding. War, consequently, is not to be denounced because it occasions a great sacrifice of human life, for peace also occasions the destruction of life, no less certainly or profusely; for from peace proceeds security—from security, false confidence—from false confidence, the too great increase of the population—from this too great increase, poverty and distress, and famine and pestilence, which dig more graves on the earth’s surface than the most destructive wars.”

In the Seventh Vial, as has been mentioned, I have given an exposition of the memorable prophecy of the Saviour, concerning his second coming, and the *end of the world*; or, in other words, of the then existing institutions of the various nations of the world. In that prophecy, the prospective destruction of effete institutions, old or new, appears to be figured by the gathering of eagles around a dead body: *Wheresoever the body is, thither will the eagles be gathered together*.\* When that exposition was written, it was impossible to resist the conviction, that the organization and collection of troops, in and about Paris, in consequence of the revolution of 1848, under the banner of the eagle, was this gathering of the eagles. I did not then expect a double accomplishment of the prediction; did not foresee, that within less than two years, the eagles

\* Luke 17: 37.

would be gathered together in London, from every kingdom under heaven ; the merchants and manufacturers, who, from their inaccessible eyries, pounce upon the flocks of the husbandman, and the few lambs of the labourer. *Under the individual system the merchants and manufacturers have ever been the eagles of the world.*

Those who may have read the Seventh Vial will recollect the opinions there expressed, concerning omens, and judgments, and providences. I anticipated, with a considerable degree of confidence, that during the progress of the industrial exhibition, there would be some providential token, that the eagles were there gathered together. Perhaps the following circumstance will be regarded as such a token.

“ A disastrous balloon accident occurred in London on the 16th inst., when Mr. and Mrs. Green, who had ascended in the great balloon from the Hippodrome, received serious injuries, the balloon having struck against the dome of the Crystal Palace, where it was only saved from doing vast damage by a discharge of the ballast, after which the machine took a direction towards some houses, against which it struck, damaging property to the value of £1,000. The accident was occasioned by an escape of gas through a rent in the silk.”

I express no opinion as to the precise time of the accomplishment of the predictions ; I merely express the belief that the time is near. When there shall come a great voice out of the temple of heaven from the throne, saying, It is done ; there will be voices, and thunders, and lightnings ; and a great earthquake ;\* when God's time shall arrive, human means will not avert the catastrophe a moment.

The following is a summary of the principal reasons for believing that the *day of visitation* is at hand. They are all more or less connected with prophecy. Several of them have been adverted to already.

1. The surprising increase, in numbers, power, dominion, wealth and resources, during a comparatively

\* See Rev. 16 : 17, 18.

brief period, of the British nation ; qualifying them to become the millennial kingdom. The present and probable dissemination of the English language and literature, is another circumstance worthy of note. "Of all the races which are now striving for the mastery of the world—to impress on the future of society and civilization the stamp of its own character and genius—to make its law, idiom, religion, manners, government and opinion prevail—the Anglo-Saxon is now unquestionably the most numerous, powerful and active."\* This, it appears, is essentially true ; though I should object to the word *strive*. Such has seemed to be the natural tendency of events. But does not this goodly fabrick of power, as established in Great Britain, seem on the brink, at least of colonial dissolution ? Are there not alarming symptoms of decay at home ? Is not change required ; and an infusion of conservative elements, in the best and legitimate sense of the term ? Who could object to prophetic—millennial—conservatism ?

2. Joel 2 : 30, 31. *And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come.* Wonders in the heavens, see 4 and 9. The blood shed in the American and French revolutions was the first shed for systematick or philosophical republicanism ; and thus introduced a new era, an era of change, tending to the final consolidation of society. *Fire and pillars of smoke.* The fire and pillars of smoke of the steam engine. *The sun shall be turned into darkness and the moon into blood, &c.* See Seventh Vial.

3. Matt. 24 : 22. *And except those days should be shortened there should no flesh be saved, &c.* We have seen that those days terminated, with the fall of Algiers ; thus preparing the way for the ulterior devel-

\* This writer includes the mixed Anglo-Saxon race in America.

opements of the prophecy. The days were shortened, when the Mahometan power, which threatened the subversion of Europe, and of Christianity, was driven back. That the days have terminated, is confirmed by the edict of toleration, recently issued by the Sultan of Turkey.

4. Matt. 24: 30. *And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.* Accomplishment of the first portions of this prediction, See Seventh Vial.

5. 1 Thess. 2: 1. *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, &c.* Is not all ready for the gathering together, of the chosen, unto Christ? that is, for the establishment of millennial, social institutions? See, in connexion with the context, 7 and 8.

6. Mal. 4: 5. *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.* See the work entitled Aerial Navigation.

7. 1 Thess. 2: 7. *He who now letteth will let, until he be taken out of the way.* That is, will prevent the benefits of Christianity. We have seen that he has been taken out of the way, both in the old world and in the new; and,

8. Has it not been made to appear, that that Wicked . has been revealed, who immediately precedes the brightness of the coming?

9. Luke 21: 25, 26. Already cited. See Seventh Vial.

10. Matt. 24: 27, 28. *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.* We have seen how the eagles are gathered together.



Is not all the west of Europe covered with a dark cloud? When shall we see the flash?

11. All the tokens, mentioned in the prophecy of the Saviour, which were to precede the coming, appear to have been given.\* Matt. 24: 32-35. *Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors.*

#### THE CREATION.

Fifty years ago, wherever the bible was read, and received as a revelation, the belief was, perhaps, universal, that the world was created in six days. Why was it so? The reason doubtless was, that that *natural rhetoric*, of which mention has been made, the only *organum* by which the scriptures can be interpreted, requires that the scripture account of the creation should be so understood.

That account consists of six sections, each giving a narrative of the work of one day. The several propositions of the first section have every appearance of being strictly consecutive. There is no more appearance of any interruption in the narrative, than in the other sections. Verisimilitude, analogy, regime, all require that this section should be regarded as a continuous and uninterrupted description, no less than the others. And so, as has been observed, it was generally regarded; universally, doubtless, by all unsophisticated readers of the word, up to a period within the memory of man.

But since then, supposed difficulties, found in the geological structure of the earth, have led to the rejection of this belief; and it is now taught, from the university to the infant school, that the world was created, covered with vegetation, and inhabited by various

\* See Matt. 24; and Mark 13; Luke 17: 22-37; 21.

orders of animals, for an indefinite, but greatly extended period, hundreds of thousands or millions of years, before the six days of the creation, recorded in Genesis; or at least, for I believe authorities differ, before the creation of Adam. This is greatly to be deplored; for the inevitable tendency is, to lead to the habit of unwarranted, fanciful and arbitrary accommodation of scripture language, and to deeming lightly of its plain and obvious statements. One of the most distinguished of the American geologists,\* has, indeed, in a work quite recently published, "The Religion of Geology and its collateral Sciences," attempted to show that the opinion, that the first section of the scripture account of the creation, extends over an unknown period, was held by ancient authors, christian fathers, perhaps, for I have not read the work. This is meeting facts with facts of much less magnitude; always an unsound and suspicious mode of reasoning; although, if managed adroitly, some may be mystified by it. If a few ancient writers held this doctrine, it was not because there was any peculiarity, or any want of cohesion, in the language of the first section; but, as with modern geologists, to obviate some imaginary difficulty; or, because they were desirous of making the language of scripture agree with some Aristotelian or other system of cosmogony, deemed of paramount authority. The universal belief, (notwithstanding these ancient authors,) that the world was made in six days, is a fact, a phenomenon, that can be explained only on the supposition that such is the obvious import of the language.

We shall be told, indeed, that the bible does not teach science, that in matters of natural philosophy it conforms to appearances, and popular prejudice, that it speaks of the sun as rising and setting, &c. All this is to some extent true, but unfortunately, is not applicable. In the present instance there were no appearances,† and, so far as is known, no popular pre-

\* President H.

† Merely terrestrial appearances.

judices, to conform to.\* An account, literally true, admitting the geological theory, would, even in that rude age, have been perfectly intelligible; and, as is observed in the Seventh Vial, would have been no less sublime, than the account that is given. What reason can be assigned then, why Moses did not conform to the facts of the case?

In the Seventh Vial I have given a theory of the creation, including the changes wrought at the time of the deluge, and at another memorable period in the earth's history, which explains every difficulty, geological, phenomenal and astronomical; which, on the one hand, does no violence to facts, and on the other, does no violence to the language of scripture. I have not, indeed, gone much into geological details; but I know of no fact which is not susceptible of an easy and natural explanation, in conformity with this theory, nor do I believe that any one can be proposed. My present object is, to supply a slight omission in that theory.

The heaven that was created in the beginning, was the sun, the ultimate heaven of our system, and probably the planets, &c. It did not include the fixed stars; they are the *heaven of heavens*; and on the other hand, it was not the firmament, or atmosphere, which was formed from the waters, on the second day; and it is as easy to suppose that the sun existed, in a rudimental state, at first, as that the firmament did. The sun was *finished* on the fourth day, perhaps; and at any rate, the earth was first caused, on that day, to revolve in its orbit; hence the declaration, And God said, *Let there be lights*, &c. The final astronomical arrangements were made on the fourth day, &c. The light was divided from the darkness, by the earth being caused to revolve on its axis; which demonstrates that the light was collected in one place, in other words, that the sun existed, when

\* Unless, indeed, Moses anticipated the difficulties of modern geology.

light shone ; or, at least, when the process of dividing the light from the darkness commenced.

The earth could not have been covered with vegetation, and inhabited by animals, before light was. It could not have been thus inhabited, after light shone, and before it was divided from the darkness, *only on one side*, for before that time the earth was stationary. Are there any traces, in geological records, of the earth having been inhabited on one side, while the other side was involved in more than hyperborean darkness ? Certainly not. When the light began to be divided from the darkness, *or before*,\* in other words, when the earth began to revolve on its axis, the first day had commenced. Now observe the language of the text, and see how obviously *consecutive and conterminous* the several propositions are. *And God said, Let there be light : and there was light. And God saw the light that it was good : and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.* Where is the interval, *after light shone*, where this period of thousands or millions of years can be interposed ? It would be an insult to our understandings, well nigh impious, to suppose that the first day differed in length from the others ; because, aside from obvious regime and analogy, God rested on the seventh day, *and therefore*, instituted the earlier sabbath. Again, if, during the first day, the earth made a complete revolution, as on the other days, *it was stationary before*. It is confidently affirmed then, that, if the history of the six days of the creation be received, in a manner at all conformable to the usages and proprieties of language ; unless the entire account be resolved, without the slightest warrant from the structure of the language, into an arbitrary myth, the alleged pre-adamic period is impossible.

\* It is supposed that the first day differed from the others in this, that the earth was stationary twelve hours ; that it then made half a revolution, thus bringing morning and evening to every part of the surface, and the day being of the same length as the others.

There is only one way of avoiding this conclusion ; and that is, by supposing that the substance of the sun, or light, was at first diffused, so that light shone on every side. This is extremely improbable. It would be needless, as respects the sun. There is no intimation of the substance of the sun, or of light, being gathered together. The sun would be required, *in situ*, to regulate the position and movements of the other bodies of the system ; and lastly, the analogy of the earth, which first appeared in a dense form, *in forma et in limine*, as near as the circumstances would permit, requires that, much more, should the sun, the centre of the system, thus appear.\* What would be said to the above by president H's. ancient authors ; what will be said to it by their co-labourers of the present day ?

\* If there was any time when the light was thus diffused, there was *then*, no darkness for the light to be separated from ; yet the obvious import, or, at least, tendency of the language is, that darkness existed all along.

## N O T E S.

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### I.

PAGE 28, 29.

I could have wished, before writing this note, to have found such Creeds, and Confessions of Faith, as would have enabled me to prove that every particular, mentioned above, had been, and was still, a part of the received doctrine of the Trinity, by citations, directly to the purpose. I have not been very fortunate, however, in collecting such authorities, and must depend, to a considerable extent, upon constructive evidence.

I am old enough to remember the commencement of the Unitarian and Trinitarian controversy in Massachusetts; and remember something of the general course of the arguments, at a time when all reading and thinking men in the community, were interested in the subject, indeed, agitated by it; and I can testify, that a very considerable change for the better seems to have been going on since, in that portion of the religious publick, known as orthodox, or evangelical. On reading the above, page 28, 29, to a graduate of one of our most respectable religious seminaries, orthodox, he at once objected to such a definition of the Trinity, because it was inconsistent—inconsistent with what?—not with scripture, but with reason. Now forty years ago, such an objection would not have had the weight of a feather. The only question would have been, is this doctrine laid down in scripture, *as I explain scripture*? If so, it is to be received, at all hazards. To object, because it is inconsistent with reason, would be to *set up reason*, &c. Many years since the period mentioned, no less a person than professor S. of A., advanced a similar rule of belief.\*

The principal question at issue, in the controversy alluded to, was this. The one party held that the Divine being consisted of three persons, such as completely as three men; while yet the Divine essence, or subsistence, was one. That is, the subsistence of the Father was the subsistence of the Son. The subsistence of the Son was that of the Spirit. The subsistence of each was that, neither more nor less, of all. The doctrine was, not, that the substance of each was perfectly similar to that of the others—this would have been no mystery—but identical with them. The other party held that this was impossible. One of the principal disputants, on the Trinitarian side, perhaps Dr. Wooster, used the very language that I have employed above. The Divine being, as he alleged, consisted of three persons, that were so as completely, as "Peter, Paul and John;" while yet the Divine essence, or subsistence, was *one*. Now to which of the specifications in the text would this writer, and others of the evangelical school, have denied their assent? Would they have said that the Divine being was not one personally, or essentially, or individually, or numerically? Would they have denied that each person of the Trinity was personal in either

\* I hope I have not misrepresented this venerable and learned individual; to whom the entire community is under obligations. I can only say I so understood him.

of these senses; and if so, in which? Recollect that the personality of Peter, Paul and John, involved each and all of these predicates.

I do not find it expressly asserted that the Son proceeds from the Father, and yet is self-existent; and that the Spirit proceeds from the Son, or the Son and the Father, and yet is self-existent; but is not this unequivocally implied, in either of the following? "And in unity of this Godhead, there be three Persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost."\* "There are three Persons in the Godhead, the Father, Son, and Holy Ghost: and these three are one God, the same in substance, equal in power and glory."† "There is one only living and true God, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth; subsisting in three persons, the Father, Son, and Holy Ghost, the same in essence and equal in every divine perfection."‡ The Son and Spirit are here said to be, of *one power and eternity*, with the Father; to be *equal in power and glory*; to be *equal in every divine perfection*. Now the power, the eternity, the glory, the perfection, of self-existence, are altogether peculiar, far above all glory that is derivative. If this glory of right belong to the Son and the Spirit, they are self-existent; from the conclusion there is no escape. That it is held that the Son, and the Spirit, are *also*, by Divine procession, derivative, I need not, I conclude, attempt to prove.

## II.

Page 25, X.

I have had occasion to advert, on a preceding page, to the oft repeated observation, that there is little in the world that is new. When the passage above referred to was written, I was disposed to consider the idea as new, as it was unquestionably original. Some time after however, on looking over a sketch of the life and writings of Zeno, the founder of the Stoicks, I found the following. "Unwilling to admit, on the one hand, two opposite principles, both primary and independent, and both absolute and infinite; or, on the other, to suppose matter, which is in its nature diametrically opposite to that of God, the active efficient cause, to have been derived by emanation from him; yet finding himself wholly unable to derive these two principles from any common source, he confounded their essence, and maintained that they were so essentially united, that their nature was one and the same."

## III.

Page 52-54; 58-61.

A definition of Light might be as follows: That entity, which produces the sensation, and the physiological and chemical phenomena of light—The Newtonian theory of light, that it consists of particles emanating from luminous bodies, must be relinquished, because it is inconsistent with the laws of projectiles. Reflected light moves with the same velocity as original light; which supposes and requires a force, differing entirely from projectile force. The fact that terrestrial light moves through the denser portions of the atmosphere, with unappreciable velocity, with a velocity as great, perhaps, as that of solar light, would seem to be conclusive, as to the question of radiant particles. The resistance of the air to projectiles is as the square of the velocity. It has there-

\* First Article.

† Catechism.

‡ Articles of Faith of the General Association of the State of New York.

fore been found, that little advantage is gained, by giving to cannon balls a velocity, greater than that which is given by gunpowder; the increased resistance of the air, almost immediately reducing the velocity to the standard of that which gunpowder produces. The velocity of light is two millions of times greater than that of a cannon ball. It follows therefore, that the resistance of the air to bodies, moving with the velocity of light, would be 4,000,000,000,000 times greater than that of the air to military projectiles. This supposes the different bodies to be of the same size and weight. But the resistance of the air to bodies of similar substance, but different size, is as the *axis* of the cube of the weight. In virtue of this law, in addition to the preceding, the resistance of the air to bodies so minute as the particles of light are supposed to be, and moving with such velocity, would be well nigh infinite, at least inconceivable; and sufficient instantly to check, or at least greatly to retard, the movement of such bodies.

The objections to the theory of a vibrating medium, are almost equally great. There is no proof of the existence of a suitable medium, universally diffused. The theory supposes a most cumbrous and complex apparatus, to produce comparatively simple effects. I remember, as long ago as the year 1817, mentioning to professor Dewey of Rochester, then of Williamstown, a theory of light, which supposed that the phenomena were caused by vibrations, produced by a power acting at a distance, without intermedium; somewhat, for example, as a sensitive magnetick needle, might be made to vibrate, by the vibrations of another near.—This theory is not liable to the objections which hold against the preceding; it may, indeed, be the true theory. I should prefer, however, at present, to discard the idea of vibrations; the reality of which is not yet, perhaps, sufficiently established; and to regard light, phenomenal light, as *an influence*, acting at a distance, (or near,) according to fixed laws.

When, therefore, it is said, that the seven Spirits of God are the seven rays of light, &c., the meaning is, that they consist of the entity, or entities, which, (as according to our definition,) produce the sensation, and the physiological and chemical phenomena of light. When it is said, in scripture, that *God is light*, the meaning appears to be, that the Divine subsistence is of such a nature that, under circumstances, similar to those of the seven Spirits, it would produce similar phenomena. It may be added, that the phenomena of light are so superiour to the more ordinary chemical and dynamick processes, that they may well be regarded as being of more immediately Divine origin.

#### IV.

Page 121.

In the Seventh Vial I have given a theory of the extraordinary circumstances which happened in the family of the elder Wesley; ascribing them to the electric cherubim, whose universal presence, superintending care, and ceaseless activity, are supposed to have been symbolized by the figure of the cherubim on the ark of the covenant. I know of no especial reason for altering this opinion. The manifestations, though in various respects similar to the modern spirit rappings, differed in this, that there was no admixture, so far as I am informed, of obvious moral evil. The same may be said of the manifestations at Woodstock, recorded by Dr. Plot; and there, certainly, a most important lesson was inculcated. The manifestations in Salisbury and Sheffield, in 1802, *in the immediate vicinity of the State of New York*, were no less extraordinary; and it has now become an interesting question, in connexion with the more recent manifestations, which commenced in New York, what was the purport of the earlier demonstrations? What was their origin? Why were they permitted, or given? On considering the circumstances as tokens, given by good spirits—for here, so far as appears, there was nothing of moral evil—various considerations are suggested. I will mention but one. There were *eighteen* panes of glass broken out of the house of Mr. *Ezekiel* Landon. On turning to the eight-



centh chapter of Ezekiel it is found to consist of a series of declarations, most appropriate, considered as an antidote to the mischievous doctrine of philosophical necessity, taught by the harmonial philosophy, and confirmed by the rappings; and to those of Providential necessity, and moral inability, inculcated by some religious denominations. The chapter is worthy the attentive consideration of all.

## V.

### *Mesmerism and the Spirit Rappings.*

It is a question of great importance whether the practice of mesmerism be lawful, morally right; whether it be, or be not, attended with spiritual danger.

It is admitted, on all hands, by those who have considered the subject, that if the practice be continued, the operator acquires an influence over the subject, *body and soul*, which is truly astonishing. By the soul I mean, more especially, the will. Will the cautious and discreet subject themselves to such an influence, while so little is known of its nature, whatever hygienic advantages may be in prospect? What will be the result of this habitual exercise of power, by one individual over another? especially in times of weakness and sickness, mental or bodily, to which, of course, both are subject. What at the period of death; what in the future state of being? There are not wanting in scripture, suggestions to the effect that the intimate union of the sexes, lawful or unlawful, is attended, *as a natural result*, by future and spiritual consequences. Now the relations of magnetizer and subject appear to be, on some accounts, more intimate than those produced by the union of the sexes.

The discoverer of mesmerism, he whose name it bears, was flourishing in Paris in 1784. Mesmerism, then, in its earlier developments, was made known at about the right time to be identified with him that was to be *revealed in his time*;<sup>\*</sup> as the more advanced powers and revelations of A. J. Davis, may be referred to a later period, indicated in verse 8, with context.

There is reason to believe that the publick are acquainted with but a small part of the proceedings of the rapping spirits. Intimations are often given, that manifestations, far more wonderful than those which are communicated, are witnessed. Why are these withheld? In like manner it may be doubted whether clairvoyants make known all which is brought to their minds, in the mesmeric trance. In the last number of the Spirit Messenger,<sup>†</sup> however, there is an apparently candid, though partial, exposition of experiences in clear-seeing, which might startle the most incredulous, and awaken the most serious reflections. It is given by the gifted and newly associated co-editress of the Spirit Messenger. I *dare not* express any opinion as to this particular case; and advise others to be careful of expressing opinions till more is known on the subject.<sup>‡</sup> The article is entitled, "The Initiation."

"With such as are skeptical in regard to the higher manifestations, induced through the power of human magnetism, I have no disposition to enter into any controversy at the present time. My intention is not to establish principles, or to form a theory, since higher powers than mine are already brought to that work, but simply to relate my experience as a subject of spontaneous clear-seeing.

It is unnecessary to describe the several gradations through which I passed, previous to my initiation into the higher mysteries; but I take the reader by a single step to the point where I first fell into the state alluded to above."

The writer then describes a ravishing vision of celestial scenery, and then proceeds:

<sup>\*</sup> 2 Thess. 2: 6.

<sup>†</sup> Of October 25, 1851.

<sup>‡</sup> See Matt. 12: 24-32.

"Just beyond the shadow of the linden where I still reclined, stood a female figure; but whether woman or angel I knew not, so loving and so holy did she appear. Her garments were lucid as woven light, tinged with the softest hue of rose, and her features were so radiant with the expression of a truly developed nature, that my eyes fell blinded; and I could not look upon her.

She drew near, and spoke again: 'Sister, shrink not. I come to bless thee. From a little child I have watched over thee, and led thee, until the present time; and now I stand before thee, face revealed to face, and spirit to spirit.'

'And thou, beautiful one!' I exclaimed with rapture, 'art thou, indeed, the guardian angel who has often blest me in my dreams, and made my waking visions glorious with the light of her sublime countenance? Art thou the Spirit whose utterances I have felt—whose messages have been whispered in the soul?'

She smiled assent: and as she spoke once more, the voice seemed to be filled with a still deeper harmony. As I listened, the senses, one after another, as if at the touch of some lulling and soothing hand, seemed to fall asleep, while the mind gathered strength and activity of which it had not before been conscious, until only itself remained awake.

'Child of earth,' she continued, 'bathe in the fountain before thee; for not yet art thou fully redeemed from the thrall of the senses, so that pure spirit may approach thee without shrinking.'

With still deepening astonishment I went down into the water, and obeyed. As I re-ascended the bank, she again approached me, and dipping her hand in the neighboring basin, she bathed my brow, saying, 'Mortal, receive the baptism of the Spirit.'

I will only add two questions: What is the evidence that the glorious being, described above, was a good being, competent to administer the baptism of the Spirit? and O, what if it were an evil being, under an illusive semblance?

# APPENDIX.

## SCRIPTURE ACCOUNT OF FREEMASONRY,

EXTRACTED FROM THE SEVENTH VIAL, PAGES 53—88.

### X. HE THAT LETTETH—THE ACHAN IN THE CAMP—THE ACCURSED THING.

#### II. THESS. II.: 1—12.

- 1 53.—Now we beseech you, brethren, by the coming of our Lord Jesus  
2 Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as  
3 from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come* except there come a falling away  
4 first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.  
5 Remember ye not, that when I was yet with you, I told you these things?  
6 And now ye know what withholdeth, that he might be revealed in his time.  
7 For the mystery of iniquity doth already work: only he who now letteth  
8 *will let*, until he be taken out of the way; And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and  
9 shall destroy, with the brightness of his coming; *Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders,  
10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.  
11 And for this cause God shall send them strong delusion, that they should  
12 believe a lie; That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Who is this dark and mysterious foe, whose presence delays the *day of Christ*, and renders nugatory, in great measure, the promised blessings of the gospel of peace; and whose removal is attended with an outpouring of transcendent wickedness? I will not yet name his name, for the announcement would be received with derision, and indignant incredulity. I will suffer the scriptures of truth slowly to unfold the dark mantle that shrouds his dread features.

The same *enemy* appears to be spoken of in the parable of the tares.\* He is often alluded to in the Jewish scriptures;

\* Matt. 13: 24—30; 36—43.

but in the prophet Isaiah, a considerable section, chapters 57—59, is expressly devoted to this subject. These chapters we will now consider; beginning however, with chapter 56, which is preliminary.

# XI. ISAIAH LVI.

## SALVATION AND RIGHTEOUSNESS NEAR—VARIOUS CLASSES OF MEN.

54.—Verse 1, 2 Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it: that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Although this chapter commences a new subject, it appears to recognize the last verses of the chapter preceding, which speak of the period of millennial fruition; while here it is said, *God's salvation is near to come, and his righteousness to be revealed*; evidently alluding, if our chronological inferences, in the preceding pages, are regarded as established, to the present time.

3 Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people:—

Here, and in the connexion, it is evident that God has a peculiar people, in the last days. It was needful he should have, as a nucleus, a central point, around which to gather the nations. Yet it is said, of individuals of other nations, who *have joined themselves to the Lord*, that they should not regard themselves as separated from this people. How kind, and, if I may so speak, I say it with reverence, how considerate, is this announcement.

3—5—neither let the eunuch say, Behold, I *am* a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant; Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off.

By the *eunuchs* appears to be meant, those who have no children, whether in barren wedlock, or in celibacy. The number of these, in every community, is such as to constitute them a considerable class. The proportion of unfruitful marriages, if I remember, is about one in twenty-two. Yet let not such despond; and feel as if they had no place in God's house, which is about being builded, for all genera-

tions. If they choose the things that please God, and obey his statutes, the influence of their good example, and good deeds, will still extend to future ages, and will be to them a memorial, and give to them a place, in God's house, better than of sons and of daughters.

55.—6, 7 Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called An house of prayer for all people.

In verse 3 individual strangers are spoken of; here it is numbers, communities, or entire nations. As of old, the different tribes of Israel went up to worship at Jerusalem, so, in the last days, the statutes and ordinances, which God will give his chosen nation, are designed to bless, in process of time, *all people*.

8 The Lord God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, besides those that are gathered unto him: Hebrew, *to his* gathered.

It is here apparent, that *God's people*, who are introduced in verse 3, and kept in view in ensuing verses, are not Israel. Again, as it would seem superfluous, after saying that God *gathered the outcasts of Israel*, in other words, *is gathering the outcasts of all Israel*, to add that he will gather *others of Israel*, to those that are already gathered, I conclude that *his gathered*, are that nation, spoken of in preceding verses, and (evidently there regarded as *gathered*,) which, in one sense, has superseded Israel, but in another sense, is gathered to him, that is, England. *God will gather others to Israel, as primary, but mediately to England, who is gathered to Israel already.*

56—9—12 All ye beasts of the field, come to devour; *yea*, all ye beasts of the forest. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. *Yea, they are* greedy dogs which can never have enough, and they *are* shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, *and* much more abundant.

The words, ver. 10, *His watchmen*, can refer only to the *gathered*, last of ver. 8. If then, the explanation, given above, of verse. 8, be correct, we shall hardly avoid the conclusion, that the *watchmen*, ver. 10, and the *shepherds*, ver. 11, are the civil rulers of England, and the religious teachers of the established church. I need not say how great a

change of views, since the publication of the Millennial Institutions, is here involved ; but I repeat, I see not how we shall avoid the conclusion. I could not, without much of repetition and anticipation, give all the reasons for believing, that the explanation given of ver. 8, is the true one ; I will only add, here, that much confirmation will be found in the ensuing chapter.

## XII. ISAIAH LVII.

SUBJECT OF X CONTINUED—WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM.

57.— 1, 2 THE righteous perisheth, and no man layeth it to heart ; and merciful men *are* taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace : they shall rest in their beds, *each one* walking in his uprightness.

Unquestionably this is one of the most obscure and one of the most singularly constructed paragraphs in scripture. Let it be borne in mind, that the preceding chapter speaks of classes, no less than ten being mentioned, and all, more or less directly, in connexion with England. Unless then, there be evidence of a change of regime, (and the evidence is of a contrary tendency,) it must be supposed that a class, or classes, are spoken of here, and in connexion with England.

*The righteous perisheth, and no man layeth it to heart.* This is not true, in the literal sense, either of England, or of any nation, or any considerable or influential place, in Christendom. It is very improbable that it is true, even in that approximate sense, which would warrant a general assertion. We must, then, turn to the *nearest* figurative sense, which may be thus expressed. The righteous perisheth, and no man layeth it to heart, *by uncommon external demonstrations of mourning.* This appears to be the meaning ; and it will be observed, that there is at once, an implied antithesis. *There are those who, when a distinguished individual of their number dies, do lay it to heart, by uncommon external demonstrations of mourning.* Of whom can this be predicated ? There is one class, and but one, so far as I am aware, which pervades, not only England, but all Christendom, of whom this is true, and that is the Masonick Fraternity. *And merciful men are taken away, none considering that the righteous is taken away from the evil to come.* Alternative reading, *that which is evil.* This, again, is not true,

but of an evil that is not known, or not heeded, or not regarded as an evil. Now all this is true of the enormous evil of Masonick influence. Most men are entirely oblivious of it; the few who have suspicions, regard it rather as a matter of curiosity and speculation, and do not heed it; and the Masons themselves, of course, do not regard it as an evil.

I shall cite the next verse without the additions of the translators, which appear superfluous. Ver. 2. *He, shall enter into peace* :—alternative reading, *go in peace* : *they, shall rest in their beds, walking his uprightness*—alternative reading, *walking before him*. That is, *he*, the righteous man, dies and enters into his rest. *They*, men of mercy, also die, and are borne to the place of sepulture. As the mourners, the funeral train, return, they observe the monument of the righteous man. His virtues and good deeds are brought to remembrance; and thus his *uprightness walks*, in the minds and hearts of the mourning procession. Or if, as in the alternative reading, they are dwelling upon the virtues of him whom they have just laid in the tomb, the uprightness of the merciful man *walks before him*, that is, before the righteous man. The more this explanation is considered, the less far fetched, and the more probable, or rather certain, it is believed, it will appear; for it is doubted whether any other *plausible* explanation can be given, which will answer to all the terms, conditions and specifications of the text.

A shadowy distinction is all along kept up between the righteous and the *truly* merciful; as it would seem, for the purpose of intimating, obliquely, that although the Masons cannot, (as will be seen hereafter,) be righteous, yet they may have those merciful feelings, which are common, more or less, to all men of any degree of cultivation.

53.—3 But draw near hither, ye sons of the sorceress—

Here the antithesis, implied in the preceding verses, is clearly brought out. The *sons of the sorceress*, are those, who, all along, are put in opposition to the righteous and the truly merciful. The particle *but* connects the two paragraphs.

Sorcerers are those who accomplish their purposes by the aid of evil spirits.\* Is the Masonick mother, then, a sorceress? We shall see; but first I will say a few words concerning the origin, and early character, of masonry.

\* According to the old English law, which made a distinction between conjuration, witchcraft and sorcery, those who practised the latter had personal conferences with the devil.

Masons of our own time, or some of them, allege that the institution is of great antiquity, dating back as early as the time of Solomon. I decidedly incline to believe that the tradition is correct, there appearing to be evident traces of masonry, at an early period, in various scriptures. Those concerned in the great work of building the temple, would be likely to unite, for social purposes, and those of mutual aid and comfort, as did the officers of the American army, at the close of the revolutionary war; and the subtle and pervading genius of Solomon, monarchy being as yet but an experiment, might well devise a *method of regulating society by an invisible influence*, especially as he seems not to have been of a martial disposition, like his father. To this intent they would be governed by information obtained, by the ordinary methods of observation; and second, by minute attention to God's judgments and providences, towards any individual, community, or foreign people, who might happen to be under observation. This I infer from the nature of the case; and these, with an allowed brotherly familiarity, and conventional modes of intercourse, constituted at first probably, all the secrets of masonry. Such an institution may have been tolerated by Divine providence, as was the worship in high places;\* although from the first, from its extreme liability to abuse, it must have been dangerous.

It seems not improbable that Solomon's own weapons were turned against his family, at the time of the revolt of the ten tribes, for *oppression and revolt* are mentioned among the faults of masons.† However this may have been, masonry, in course of time, became vitiated, was rendered altogether mischievous and hurtful, by the adoption, for the purpose of obtaining intelligence, and in addition to the observance of God's judgments and providences, of a mode of divination, practised by the Philistines. From that period the Masons became subject to the influences of our great spiritual enemy; and from that time to the present, masonry has been a chief engine, in the hands of Satan, of turning men to all that is evil, and away from all that is good; and of preventing the blessings designed in the atonement, and the promulgation of the gospel.

59.—Is. 2 : 6—9 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

\* See I Kings 3 : 1—4.

† Is. 59 : 13.



If the chronology, as established in the first pages of this work, be correct, this passage, as appears by the context, relates to the present time, or to a time about commencing. It is not needful to suppose that the words *their land*, ver. 7, relate to Palestine. God has forsaken the people of the house of Jacob, because they are *replenished from the east*—alternative reading, *more than the east*. That is, masonry was derived from the east; but the proportion of Masons, among the Jews of the west, is much greater than among those of the east, hence they are *replenished more than the east*. Here is one of the numerous instances in which both versions of a double reading, are required, to complete the meaning. Is there any thing of which the above can be predicated, with any degree of plausibility, besides masonry? *Usury* may have been indigenous in the west, and prevails there, even less perhaps, than in the east.

*And are soothsayers like the Philistines.* The ellipsis should probably be supplied thus, and *some of them* are soothsayers &c., that is, of the house of Jacob. I find nothing in scripture concerning the soothsaying of the Philistines, but in 1 Sam. 6, which see. And truly, what can be imagined more irreverent, more presumptuous, more dangerous, than such a mode of seeking a knowledge of the future. On the most favourable supposition, (for it is not to be supposed that God will alter the course of events to give an answer to any and every question, which caprice, whim or levity, to say nothing of worldly and malevolent passions, may prompt,) such inquirers must be constantly misled, by a mere ignis fatuus. But if *God have forsaken them*, there is little doubt who will take them up; and if the great enemy of souls have power, to some extent, as he certainly has had, over the elements, or if he have power to influence the minds of men, what should prevent him from leading such according to his pleasure, and making them mere blind instruments of his will.

For years I have been led, *by observation*, to believe that the Masons practise this kind of divining. I have speculated on the possibility of misleading them, as it seemed that the question at issue might often be detected. That this kind of divining is practised, if not by the ignorant and credulous, by men of the highest capacity and acquirements, is undeniable. Sir Walter Scott practised it when he planted a tree, *with reference* to a young person, intending to observe the growth and development of the tree, and thence to deduce the character, fortunes, &c., of the individual.

Rousseau practised it, when he threw a stone at a tree, for the purpose of determining whether there was or was not a hell. As might be expected, there is some reason for believing, that the dark places of the earth are not exempt from this mode of evil influence. A Jesuit missionary at Hudson's bay, 1694, speaking of the practices of the indians, near the place where he was stationed, says, "They have grand Jugglers, and like the other indians, a custom of the pipe, which they call calumet. They are accustomed to smoke with reference to the sun, and absent persons, and sometimes with reference to our fort and ship." *There will be found, as we proceed, sufficient evidence, that the Masons practise the mode of intercourse with the powers of darkness, of which we are speaking, OR A WORSE.*

60. To proceed with our text, Is. 2: 6: *and they please themselves in the children of strangers*—alternative reading, *abound with the children of strangers*. The Jews are here obviously represented as principals, which, in the present state of western Europe, though it would be true of Masonick intercourse, with those of a different faith, would not be true of the intercourse of acquaintance, friendship and business.

7—9 *Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.* The closing words, *therefore forgive them not*, refer, I conclude, to all that precedes; to the *soothsaying*, &c., ver. 6, no less than to what follows. In another place we shall find, that similar representations to those here given, of intercourse with evil spirits, of worldly mindedness, worldly acquisitions, and idolatry of the world, are given of the Masons generally, and especially, of those of England. If then, God have *forsaken* the entire Jewish people, on account of the prevalence of masonry; and if, for this reason, and the prevalence of the world, it is said *forgive them not*, I conclude that much more will he have *forsaken* the English and other Masons; and that of them it will be said emphatically, *forgive them not*.

We will now return to our leading text, Is. 57: 3.

61.—Ver. 3, (repeated and continued.) But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

Fornication, adultery, whoredom, &c., are constantly em-

ployed in scripture, to signify that sort of mutual aid and comfort, that collusion, which has for its object, the obtaining unlawful advantage. See next verses.

4 *Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood.*

It would be difficult to imagine a pantomime, more perfectly, more graphically, significant of the Masonick language of signs, than *drawing out the tongue*. To suppose that the Masons do not avail themselves of the immense advantage, which their organization and mutual understanding give them, for compassing their ends, whether of interest, ambition, or revenge, would be to suppose them devoid of the ordinary passions and frailties of men. Still more than this may be presumed. Ill habits gather and strengthen, by opportunity and indulgence. How many, alas, have found themselves debarred from honourable competition, their prospects ruined, their hopes blighted, themselves driven to the direst extremities—even to the last sad extremity—by the artifices of the Masons, by the operation of a subtle and invisible machinery, the very existence of which they never suspected, the recording angel alone can tell.

d. 5 *Enflaming yourselves with idols under every green tree*—The allusions are evidently to the ancient worship in groves, but the *green tree*, in its modern application, appears to indicate a Christian church, *that portion of it, which has vitality*.\* Even the house of prayer, and the entire economy of Christian worship, are rendered subservient, by the Masons, to the incitements of cupidity. *Slaying the children in the valleys under the clefts of the rocks*. Words of mystery and gloom.

—“a darker departure is near.”

The word *valleys* is supposed to represent, in this connexion, parochial churches. Villages are often built in valleys. The clefts of the rocks are places of retreat, security, asylum. They are commonly damp places: water often drops or trickles down from above. The meaning is supposed to be this, that since the Masons are forsaken of God, since it is commanded to forgive them not, the baptism of the children of Masons is invalid. The children are thus, not only deprived of this inestimable ordinance, but they are also subjected to all the errors incident to such a false position. *They are spiritually slain*. I should be very slow to adopt this inter-

\* Botanically considered, every tree is a family or community, each bud being an individual, capable of reproduction.

pretation were it not singularly confirmed in another place.\*

62.—6 Among the smooth *stones* of the stream *is* thy portion ; they, they *are* thy lot : even to them hast thou poured a drink-offering, thou hast offered, a meat-offering. Should I receive comfort in these ?

The word *stones*, supplied by the translators, is evidently not right, for stones are an accident, and not an essential, of streams. The word should have been *places*. Recollect that the passage relates to the present time, and more especially, (though not exclusively,) to England. The smooth places of streams, then, are those which are navigable, and those which are used for propelling machinery, or *mill ponds*. *This supplement being adopted, the various smooth accidents of the stream will be virtually included.* The smooth stones and smooth trees, for building purposes ; and the smooth banks for landing places, and manufacturing villages. By obvious analogy, other moving power, and other facilities for locomotion, would be included also. We should thus have the steam engine, the canal, the steam vessel, the railway and the locomotive. It is customary, if I understand, when the corner stone of a factory, or manufacturing village, is laid, with Masonick ceremonies, to place valuables under it, and to pour a libation of wine upon it ; but the meat-offering and drink-offering, here mentioned, are probably the corporation dinners, and the libations of wine offered on such occasions. And what a picture of the Masons of England, and of *England*, is here presented. Is not this a people given up to idolatry ? *Should I receive comfort in these ?* says the Most High.

63.—7 Upon a lofty and high mountain hast thou set thy bed : even thither wentest thou up to offer sacrifice.

The various grades of masonry may be compared to a pyramid or mountain. *Bed*, see 64, *b*. *Even thither wentest thou up to offer sacrifice.* The meaning seems to be, that the Masons have substituted *Masonick charity*, which is mutual assurance, for Christian charity, which gives, without expectation of reward.

8 Behind the doors also and the posts hast thou set up thy remembrance—

That is, their *remembrance* or memorial, before the world, is *behind*, or *within*, their rites of admission, and their statutes. Posts are used expressly, in Ezekiel's vision, for statutes.†

\* See 71. *a*.

† See Ezek. 43 : 8, &c.

64.—8—for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them—alt. read., *hewed it for thyself larger than theirs*—thou lovedst their bed where thou sawest it,—alt. read. of where thou sawest it *thou providest room*.

I believe that the ellipsis, supplied by the words, *thyself to another*, was left, that it might be supplied by a double reading, (as with the alternative readings,) thus, *thyself to another*, or, thou hast discovered *another*. Can there be a particle of doubt, who this *other* than God, whom the Masons, (*perhaps* those in the higher degrees only,) have *discovered*, to whom they have *discovered themselves* and *gone up*, is? Ephes. 2: 2, Wherein, in time past, ye walked according to the course of this world, *according to the prince of the power of the air, the spirit that now worketh in the children of disobedience*. Ephes. 6: 12, For we wrestle not against flesh and blood, but against principalities, against powers, *against the rulers of the darkness of this world, against spiritual wickedness in high places*. Alt. read. of spiritual wickedness in high places, *wicked spirits in high places*. And truly, if masonry be the darkness of this world, can it be doubted who are the ultimate rulers of that darkness.

*b Thou hast enlarged thy bed, and made thee a covenant with them*. Alt. read. of *made thee a covenant, &c., hewed it for thyself larger than theirs*. Who is it that *hew their bed*, meaning a private, and commonly an upper, room, as see first of verse. 8, but Masons?

*Thou lovedst their bed where thou sawest it*. Alt. read. of *where thou sawest it, thou providest room*. Does this allude to the Philistinick divination, by which *room is provided, in the minds of the Masons*, for the influences of *wicked spirits*? or to a still more intimate mode of communion, *between the TERRESTRIAL LODGES, AND THOSE OF A HIGHER REGION*? The latter seems rather implied by the words *where thou sawest it*. Observe the reading of the last of the verse, without the additions of the translators: *and made the with them; thou lovedst their bed where thou sawest*.

If we have not here, (beginning with the words, *for thou hast discovered, &c.,*) *direct and conscious intercourse with the devil*, and even *devil worship and collaboration*, it is evidently something perilously near to it. But see the next verse.

65.—9 And thou wentest to the king with ointment—alt. read., And thou *respectedst the king* with ointment—and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

Is the *king*, first of the verse, a terrestrial king, a king of England, as George IV., who was a thorough Mason, or the

king of a still higher region ? I decidedly incline to believe, that both are included ; that the first reading is designed for the one, and the alternative reading for the other. The metaphorical language, *ointment*, and *perfumes*, seems, in each case, to describe the glozing over of evil deeds, and adulation of one exalted in power. The words *and didst send thy messengers afar off*, relate to a particular transaction. It will be sufficient to convince the Masons of high cast in London, that their *messengers* are recognised, (they were but partially so at the time,) and are not forgotten, to remind them of a date, that of the year 1821. And whom did they *debase unto hell* ?—dread secret.

10 Thou art wearied in the greatness of thy ways : yet saidst thou not, There is no hope : thou hast found the life of thine hand ; therefore thou wast not grieved.

The general description had converged, in the preceding verse, to a special, personal one. This continues, for several verses.

d By the Millenial Institutions it was established, that a change was about to come over the nations ; and that in England, as according to the prophecy, Is. 32 : 1, the time was at hand, when *a King should reign in righteousness, and princes should rule in judgment*. This however, by no means suited the purposes of those who in effect, bore rule in England. And what, under these circumstances, did they resolve upon ? By an excess of folly, or fatuity, which even now seems but a dream, they resolved, in *high* conclave, doubtless, *that, without becoming righteous, they would appropriate to themselves, the promised millenial blessings, by fraud*. Various considerations doubtless, led to the determination to *set me aside*, or rather, *not to take me up*. It was doubtless well understood not to be probable, that I should lend myself, under any circumstances, *consciously*, to deception and injustice. Not probable that I could *always* be deceived. In short, that for a *willing puppet* I was an *unpromising*, and bid fair to be an *unmanageable, and intractable subject*. It was resolved however, to secure a millenial succession of princes, who would continue to be tools, or *splendid worldly leaders*, in the hands of the Masonick aristocracy. And thus far the plan has *appeared* to succeed admirably. I conclude it is well understood by the *initiated*, by the *knowing ones*, that the two reputed sons of Prince Albert are not his. I conclude, it is well understood whose they are. If I am myself misled in this matter, which however I do not suspect, it has doubtless been done by a vile intrigue of the

Masons, and which will, very possibly, recoil on their own heads.

It will now be apparent how it is, that the Masonick aristocracy *are wearied in the greatness of their ways*, while yet they say *not, There is no hope*. How it is that they *have found the life*—alt. read., *living*—*of their hand*; and that *therefore they are not grieved*.

In some history of the American revolution it is said, that Gen. *Montgomery* had little more controul over his tumultuous and disorderly followers, than that which arose from his own superior arts of persuasion. The government of Great Britain has obviously, for some time, been tending to a similar state; only substituting, for the word *persuasion*, the word *management*. The time is at hand however, as I believe, when all their management, refined and sublimated, by long experience, as it has become; and though aided by the *arch manager* of the *upper lodge*, will avail them but little.

66.—11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

This requires no comment except to observe, that the words, *have not I held my peace even of old*, are believed to refer to the time when Christ was on earth. To what other period shall they be referred? It is highly probable that the *Masons of that time*, led by the great deceiver, were the loudest to cry Crucify him.

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

Heaven forbid that I should presume to judge any man. I have endeavoured to describe the transactions above, and those principally concerned, as they are described in the scriptures. It is proper to observe, that there are other scriptures, in which these transactions are alluded to. In common apprehension however, the turpitude of evil deeds depends much upon the degree of consciousness of evil; and it would here seem that those who are spoken of above, have discovered some method of justifying themselves. That they regard themselves, and their works, as *righteous*.

67.—13—16 When thou criest, let thy companies deliver thee: but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place: with him also *that is* of a contrite and humble spirit, to revive the spirit of the

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humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

*When thou criest let thy COMPANIES deliver thee.* Can it be doubted for a moment, that these are Masonick lodges? *But the wind shall carry them all away.* It seems probable, that enlightened publick opinion will soon, as with the force of a mighty and resistless wind, require the abolition of *masonry*. *Vanity shall take them.* The word supplied by the translators seems here to limit the meaning of the original. That which follows is yet future, and it would be premature, perhaps presumptuous, to offer any opinions concerning it.

68.—17—19 For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

These words, as in a former instance, are believed to be of a personal application. A principal reason for this belief is found in the first of ver. 19: *I create the fruit of the lips.* The various plants of this ruined world suffered, doubtless, at the *second fall of man*, that is, at the time of the deluge, no less than men and animals. Yet there are numerous evidences, in the scripture, that these are to be restored. During years past I have paid considerable attention to the subject of vegetable physiology; and am led to believe that I have discovered the clue to processes, which will gradually restore the vegetation of the earth, not only to the antediluvian, but to the paradisiacal state. Psal. 72: 16. *There shall be an handful of corn in the earth upon the top of the mountain; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.*

20, 21 But the wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. *There is no peace, saith my God, to the wicked.*

Let us all ponder well these solemn words; and pray to be delivered from those judgments, which will surely come upon the wicked.

I have concluded to give entire, a reprint of the section of Isaiah, which we are considering; although, *after the above*, little comment will be required on the next chapter.



## XIII. ISAIAH LVIII.

ADMONITION—WHAT ENGLAND AND THE MASONS MAY, WITH  
GOD'S BLESSING, BECOME.

- 1 CRY aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.
- 3 Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of
- 4 your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast
- 5 as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*?
- 6 wilt thou call this a fast, and an acceptable day to the Lord? *Is not* this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every
- 7 yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?
- 8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory
- 9 of the Lord shall be thy re-reward. Then shalt thou call, and the Lord shall answer, thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and
- 10 speaking vanity; And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be
- 11 as the noon-day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered
- 12 garden, and like a spring of water, whose waters fail not. And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the breach, The Restorer of paths to dwell in.
- 13 If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a Delight, the Holy of the Lord, Honourable; and shalt honour him, not doing thine own ways, nor finding thine
- 14 own pleasure, nor speaking *thine own* words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

69.—*Ver. 1 Cry aloud, spare not; lift up thy voice like a trumpet*—This injunction I could not but regard, (in the entire connexion,) as addressed to myself. The Hebrew of the words *Cry aloud*, is *Cry with the throat*. I did not therefore feel at liberty to make the communication, in any other mode than that which appeared to be specially pointed out. I accordingly signified to some of the respectable masons in the vicinity, that I was desirous of making a communication, on the subject of masonry, founded on the prophetic scriptures; and that I had especial reasons for wishing to make it orally. The proposal was received with some favour at first; but this soon took a turn that was by no means flatter-

ing. My Masonick *brethren* did not fail to intimate, very intelligibly, to the effect that my sudden desire to lecture, to a select auditory, with Masonick secrecy, arose from an absurd and puerile vanity. This, by the way, is an instance to prove, that the tact of the Masons, in estimating character and motive, notwithstanding their great advantages for a knowledge of mankind, is not infallible. Other intimations, still less savoury, were thrown out. On a more comprehensive view of the subject, I came to the conclusion, that I was no longer under obligation to attempt to discourse, *viva voce*; and that I was at liberty to adopt such a course as would most effectually secure the essential purpose of the *command*, for such I regarded it.

a 1 continued.—*and shew my people their transgression, and the house of Jacob their sins.* That is, the people of England, and the *English Masons*; the words *house of Jacob*, in virtue of the Hebrew origin of masonry, being supposed to indicate the latter; and it being evident, from ver. 2, that they constitute together, one people or nation.

And what is *the transgression, the national transgression*, of England, at the present time? It appears to be without dispute, that which is set forth so prominently, in verses 10, 11, of the preceding chapter; and which I have spoken of, Heaven knows, with what reluctance. I very well comprehend that the course I have pursued, will be denounced, as ungentlemanly, barbarous, savage; whether the allegation be true or false. But on the other hand, here appears to be an express command of the Most High. Could I disregard it?

*And the house of Jacob their sins.* I have had doubts whether I should limit myself to the statements of scripture, or give also, the result of my own experience. In my long warfare with the Masons, I have been a not inattentive observer, and should my history be written, I could give incidents, which even in these days of excitement, would be of thrilling interest. In the materials, which I had prepared for this work, (and which, in the course of a few months, accumulated to such an extent, that, could they be all employed, and expanded in the usual manner, they would make an *original work* of imposing dimensions, instead of the moderate pamphlet, to which I must limit myself,) under the head of *Errors of Masons*, a sufficiently mild term, there were numerous specifications, including, as our mercantile friends would say, a *general assortment*, from direct complicity with the devil, down to murder, *poisoning*, treason, &c., and thence, down to any conceivable mean and dirty trick. Not one of these instances was entirely conjectural, but all were more

or less confirmed by proof. I know not however, that any advantage would be derived from going into these particulars. *The greater includes the less ; and we shall find enough in scripture perhaps, to warrant any conclusion, as to the variety of the offences of the Masons.*

One question however, will require to be answered. Who is this ? it will be asked ; what warfare is this ? and what is an obscure and unknown man to the Masons, or they to him ? In answer I observe, I have proof that while yet in infancy, the Masons had their eye upon me ; that I was even then under their watchful superintendence. Whether this were owing to some uncommon marks upon my person, or to other circumstances, or to both united, I can not with equal certainty say. Heaven knows what arts of divination the Masons may possess. Who shall say that the *curious arts*, mentioned, Acts 19 : 19, and many others, are not preserved and practised, in the Masonick lodges. According to my observation, the *minuteness* and *vigilance* of their operations are almost startling ; and evince a highly perfect organization. Cuddling with taverners, shoemakers, tailors, miniature painters, daguerrean artists, and even unsophisticated young persons ; apparently reckless of the consideration, that the most effectual method to instruct these last to do that which is mean, and dishonourable, and *dishonest*, on their own account, is to induce them to do it on account of those whose experience, and standing, and age, they may respect. I remember an instance of this description, in which it appeared to me the Masons ought to be hanged, for thus corrupting, and perhaps ruining, an innocent young man. *Any thing* however, to limit, circumscribe, depress, and *regulate* one who happens to be obnoxious to them. I must not however, be unjust to the Masons. I am ready to believe, that when it has not interfered with their own plans, or perhaps has promised to advance them, they have done to me, as *they* would be done by.

70.—Ver. 3.—*and exact all your labours : Hebrew, griefs.* Meaning that the *lex talionis* is the law, rather than the Christian law of forgiveness ; or Solomon's prudential or moral law, of letting alone contention before it is meddled with.

Ver. 7.—*and that thou hide not thyself from thine own flesh.* May allude to the *secrecy* and *exclusive charity* of the Masons.

Ver. 9.—If thou take away from the midst of thee the yoke, the putting forth of *the finger*, and *speaking vanity*. Can it be doubted for a moment that this is addressed to

the Masons? How many "stern republicans" have fought for liberty, and achieved it, not dreaming that they were all the time under the "yoke."

#### XIV. ISAIAH LIX.

##### A MASONICK MILLENIUM.

The chapter preceding relates to the English nation, and the English Masons. This chapter, it is quite apparent, is addressed to the Masons. See ver. 3—7; ver. 8, *they have made them crooked paths*; ver. 12, *For our transgressions are WITH US; and as for our iniquities WE KNOW THEM.*

71.—Ver 1—8. BEHOLD, the LORD's hand is not shortened, that it cannot 2 save; neither his ear heavy, that it cannot hear: But your iniquities have 3 separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lyes, your tongue hath muttered 4 ed perverseness. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lyes; they conceive mischief, and bring forth 5 iniquity; They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into 6 a viper. Their webs shall not become garments, neither shall they cover themselves with their works; their works *are* works of iniquity, and the 7 act of violence *is* in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths. The way of peace they know not; 8 and there *is* no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace.

• a This passage will require no comment, except the last of ver. 5:—*and that which is crushed breaketh out into a viper*—alt. read., and *that which is sprinkled* is as if *there brake out a viper*. This last seems to allude, once more, to the baptism of the children of Masons; and appears to confirm the exposition given of the last of ver. 5, of the preceding chapter: viz., *slaying the children in the valleys under the clefts of the rocks*. Of the children of Masons, *The mercies and blessings, covenanted in baptism, are not theirs; and believing themselves to possess them, they become equivocal and dangerous characters*. The alternative reading, or reading in the text, *and that which is crushed breaketh out into a viper*, seems to allude to the innumerable instances in which the hopes and prospects of others are *crushed* by the practices of the Masons, and they are thus turned upon society, with feelings, disappointed, embittered and envenomed. So

true is it, that God will render to every one, according to his own doings.

72.—9—13 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness. We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we* are in desolate places as dead *men*. We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them: In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

It is here evident that the Masons are looking for *some sort of a millennium. They wait for light, but behold obscurity; for brightness, but walk in darkness. They grope for the wall like the blind, and grope as if they had no eyes. They stumble at noon-day as in the night; and are in desolate places AS DEAD MEN. They roar all like bears, and mourn sore like doves. They look for judgment but there is none; for salvation but it is far from them.*

It would not be surprising, considering the incredible inconsistencies and obliquities of the human mind, if the Masons were actually expecting to bring about a millennium, a period of universal order, peace and happiness, and even righteousness, by fraud and deception, and the aid of the devil. There are devil worshipers in the east, who yet *baptize* their children; and it is *not* surprising, the effect of abstract belief upon the life and character being so inconsiderable, that they appear to be no worse, perhaps rather better, than their neighbours, whether Mohametan or Christian. *Mere* devil worship may be little more than dreaming; but intercourse, *collusion* with the devil, is perilous, fearful action. They are dealing with one who is sure to overreach them; and to turn their doings to his own account, and against themselves. Yet who can tell "what monstrous, what prodigious things," are engendered in the *chambers of imagery*,\* of the minds of men, doubly lost, like the Masons.

73.—14, 15 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that *there was* no judgment.

Should it be said, in common parlance, that *judgment was turned away backward*, it would be understood to mean, that judgment was administered upon the principles of a less en-

\* Ezek 8 : 12.

lightened, or less virtuous age. In the present instance, the expression is supposed to mean, that the mission of the Millennial Institutions\* was received as the mission of Christ himself was received, eighteen hundred years before. *For truth is fallen in the street.* How applicable, on the supposition of the correctness of the above. The words may also allude to the difficulties I experienced, quite considerable, in procuring each of the pamphlets to be published. These were so great that in consequence, *the Millennial Institutions, published in New York, was not offered for sale.* These difficulties I have attributed to the ever restless, and unceasing activity of the Masons. What do the Masons mean? What do they want?—Let them remember that the self denying Wesleyans, who have *made a covenant with God by sacrifice*,† are called and chosen; while themselves, rapacious, grasping, scheming, are rejected.

15 *Yea truth faileth.* What confirmation of the above. *And he that departeth from evil maketh himself a prey*—alt. read., *is accounted mad.* See 74, c.

*And the LORD saw it, and it was evil in his eyes that there was no judgment.* See next.

74.—16—19 And he saw that *there was* no man, and wondered that *there was* no intercessor; therefore his arm brought salvation unto him, and his  
17 righteousness it sustained him. For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to *their* deeds, accordingly he will repay, fury to his adversaries,  
18 recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

*After the above, ver 14, 15, God saw that no man was sufficient for the exigencies of the church and the world; for truths, new and momentous, which had been laid up in the treasury of his word for the occasion, and sufficient for the beginning of the regeneration of the world, had been clearly presented, and had been neglected. And wondered that there was no intercessor.* Christ is regarded as interceding at the throne of God, for sinners; but he intercedes not for the Masons, forsaken of God, led blindfold by the great enemy of God and man, and doing his will. Christ is here represented, the language being adapted to our comprehension, as *wondering* that men could be so perverted, so estranged from the way of peace, such darksome wanderers from the paths of hope. The truth is, there appears to be a fatal defect in

\* Including the Warning, and the Comment on Is. 23.

† Psal. 50: 5.

all the proceedings of the Masons. In maintaining with each other, on all occasions of miscellaneous intercourse, a left handed understanding; in acting upon society by an unseen influence, often capriciously, and with little consideration, or sense of responsibility; and commonly for selfish purposes, they do as they would not be done by. They thus violate habitually, and constantly, the first and chiefest command; while yet, he who is thus guilty of the least of the commandments, is guilty of all. The words above are supposed also, in the connexion, to have a special reference to those of high station, rank and influence, in England. *After the above*, once more, (ver. 14, 15,) no intercession could avail to preserve them from those judgments, which have already been mentioned, which are spoken of in an ensuing verse, and which are believed to be near at hand. The words that follow *therefore his arm brought salvation unto him*, and so to the close of ver. 17, relate to the period of preparation for the judgments, mentioned at ver. 18.

*b* 18 *According to their deeds*—Hebrew, *recompences—accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence*. Can it be doubted in the least, that the *Islands* spoken of, are the British Isles? These judgments will be brought upon them, not for their *deeds*, but for their *recompences*; those alluded to in ver. 14, 15.

*c* By the publication entitled *Millennial Institutions* it was first made known, that England was that nation to whom was given the *kingdom of God*, after that trust had been temporarily forfeited by the Jews; that England enjoyed the special favour and protection of the Most High; that to England was assigned an honourable precedence and pre-eminence in the great work of restoring mankind to happiness. The mode in which the work should commence was pointed out. One would think that the author of these *discoveries* had rendered services to England, little less considerable than those rendered by Columbus, to Castile and Leon. And what was his *recompence*? Neglect, *poisoning*, he was *accounted mad*, yet *not mad*, for it was deemed expedient to *make him a prey*, contempt. I have not the *slightest reason to doubt*, that an illness, of two months' continuance, which commenced about three months after the publication of the *Millennial Institutions*, was caused by poison, administered under the direction of the Masons in the vicinity, and at the instance of Masons in London. I believe that legal proof, as respects the more immediate agency, could even yet be produced, though I have been extremely cautious not to im-

plicate or expose the direct agents in the affair. I am willing to believe, that *this time*, whatever may have been the case on a former occasion, heretofore alluded to,\* they did not intend to kill me. The design might have been to *frighten me into my propriety*, and to keep me quiet. Whatever the motive, nothing but gross ignorance could render the proceeding more excusable than murder. The consequences might have been worse. Ver. 15, above. *And he that departeth from evil maketh himself a prey*. In what manner I have been *made a prey*, has already been explained, to some extent, sufficiently for those who *have ears to hear*.† The last of the recompences, mentioned above, was *contempt*. After the publication of the second pamphlet, something was said, quite intelligible, and apparently by authority, about “humbug;” alluding as was supposed, to a passage in that work, which has been cited in the preceding pages.‡

d Such were the *recompences*, and for which, as I believe, God is about to *repay recompence to the islands*.

e Ver. 19—*when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him*—alt. read., *put him to flight*. It is here evident that *the enemy* will make a final effort, that a struggle between the powers of light and the powers of darkness is impending; but the Spirit of the Lord will lift up the standard of truth, and incite those who are on the Lord's side to do valiantly, and thus *the enemy will be put to flight*. See 75.

20, 21 *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.*

These words will require no comment.

#### XV. THE MYSTERY OF INIQUITY.

75. The memorable passage of scripture, in which the *mystery of iniquity* is spoken of, has already been cited.§ He who hindered, opposed, *did let*, ver. 7, *was taken out of*

\* See 65.

† See 65, d.

‡ See 16.

§ See 53.



*the way*, by the intoxication produced by the *Contrait Sociale*, and revolutionary principles generally. It is also manifestly impossible, that a generation of atheists should practise the Philistinick divination, with the expectation that the questions would be answered by God. By formally deposing God, and exalting human reason, by the idolatry of science, and the exaltation of the Goddess of reason—the ceremonies, if I recollect aright, were performed in the church of Notre-dame—the spirit of the revolution *opposed and exalted itself above all that is called God or that is worshiped, and shewed itself sitting in the temple of God as God.\** Whether, when he who letteth,† or *masonry*, is finally and completely, taken out of the way, there will be a renewed, or continued, fulfillment of the prediction, in a new accession or outpouring of wickedness, remains to be seen. The passage however, which we have just considered, last of Is. 59: 19, leaves little doubt on the subject.

#### XVI. ARE THE MASONS ALL POSSESSED?—SYNAGOGUE OF SATAN.

76. Heaven forbid that in treating a subject of solemn, of awful, import, I should indulge in any improper levity. The words, first above, though familiar and colloquial, express the meaning, more clearly and concisely, perhaps, than any others.

There appear to be two kinds of possession: that of an indwelling of the evil spirit; and that in which the two intelligences, at whatever distance, are placed in a connexion, similar to the mesmeric connexion. It is of the latter only, of which I propose to speak. But first, let us consider, for a moment, the curious and interesting, though still so obscure subject, of the origin of ideas. These appear to be of four kinds: 1. Ideas of perception, in which the idea is conveyed to the mind, through the medium of the senses. 2. Ideas of conception, in which the thoughts succeed each other, in natural order, determined by the mental constitution, the acquirements and mental habits, of the individual. 3. Ideas of suggestion, in which one mind acts upon another, either without violation, and by mere sympathy; or by an exertion of the will; and in both cases, either without inter-

\* Ver. 4.

† Ver. 7.

medium, or by some medium other than the senses. 4. Ideas of contact, or co-presence, as in cases of indwelling possession.\* An ingenious writer speaks of mental secretion, or the secretion of ideas, &c. The expression is founded in obvious analogy, and is of general application; but is peculiarly happy, as applied to ideas of conception. Ideas of conception again, (of which I shall speak more particularly,) admit of subdivision. In reverie the will is quiescent. In musing the will is languidly active, the faculties occasionally lapsing into reverie. In vigorous application, the will directs the faculties, like a camera, but notwithstanding, the impression, except in cases of ideas recalled, is independent of the will. The mesmeric connexion, it scarce need be said, affords examples of ideas of suggestion; but what shall be said of instances of vaticination, either in the mesmeric trance, or in the case of natural, waking somnambules? like the "witch Williams," as Lord Byron calls her, *perhaps*; and like the late M<sup>lle</sup> Lenoirmont of Paris?† Is it possible, in such cases, to avoid the conclusion, that the mind is placed in connexion with an intelligence of a higher order than our own?

If so, the question arises whether men, forsaken of God like the Masons, abandoned to evil and darkness,‡ have not subjected themselves to the influences of evil spirits, in such a manner, that ideas of suggestion are mistaken by themselves, even in continued trains of thought, for ideas of conception.§ There are at least two passages of scripture, which countenance the supposition. One, Is. 57: 8, has already been considered.|| The other will be found in Rev. 2: 24.—*as many as have not this doctrine*, and which have not known the depths of Satan, as they speak. Strange idea, that when one is conversing with an acquaintance, as he supposes, and as the individual himself supposes, he is yet conversing with a demon. Such are the dangers, which surround us, peradventure, in this valley of the shadow of death; and which only, "the might of him who trod the waves," can avert.

That the above refers to the Masons, is rendered probable

\* I believe it is Dr. Forsyth, who was of opinion that numerous cases of madness, in modern times, are caused by this form of possession.

† I have been ready to believe that God, whose ways are not as our ways, raised up M<sup>lle</sup> Lenoirmont, to the intent, that in a nation of atheists, believing, neither in God, angel nor devil, there might still be a memorial of the unseen world.

‡ Is. 59: 9, 10, as above.

§ The form in law proceedings, *at the instigation of the devil*, recognizes something of this kind.

|| See 64.

by what we have seen, in connexion with the great antiquity of the Masonick institution; but there is other proof. The addresses to the seven churches, appear to be designed for the instruction of all the churches, and in all time. *He that hath an ear to hear let him hear what the spirit saith unto the churches.* In those addresses the *synagogue of Satan* is repeatedly spoken of. There may be other synagogues of Satan, probably are; but surely the Masonick lodge is *the synagogue of Satan*, by way of eminence. Rev. 3: 9—*them of the synagogue of Satan, which say they are Jews, and are not, but do lie.* That is, claiming that the institution is derived from Solomon, they call themselves, figuratively, Jews; while yet, (for reasons which have been sufficiently set forth,) *they are not, but do lie.*

#### XVII. LEVIATHAN, AND THE DRAGON THAT IS IN THE SEA.

77.—Is. 27: 1 In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent—alt. read., crossing like a bar—even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

The preceding chapter, Is. 26, of which however, my limits will not allow me to attempt an exposition, appears to me to have brought us precisely to the present time. If so, God is about to *punish leviathan, and slay the dragon that is in the sea.*

Unquestionably the literal leviathan, on which the figure is constructed, is the *sea serpent*. To say nothing of previous narratives, and beliefs, and superstitions, and incredulity, the sea serpent, in the year 1817, suddenly appeared in the vicinity of Boston harbour; much at the same time that another distinguished visitant\* was received, with appropriate honours, in the city. The description of leviathan in the book of Job† affords nothing very conclusive. Perhaps some difficulties will be found in ver. 18—21; but the leviathan of the passage we are now considering, appears to be, without dispute, the sea serpent. *Leviathan the piercing serpent.* In the literal or material sense, there is probably no creature of the sea, of the volume of the sea serpent, that can pierce through obstacles, as dense sea weed, &c., like him. *Leviathan crossing like a bar.* I am not minutely informed, but

\* The late President Monroe.

† Job 41.

suspect that the length of the sea serpent might be just sufficient to *bar*, the deep and safe ship channel, at the entrance of the harbour. However this may be, it is a curious circumstance, that the breadth of the entire entrance of the harbour, bears just about the same proportion, to the breadth of the harbour, as the average breadth of the front doors of dwelling houses, of different forms and dimensions, to the breadth of the houses. Leviathan *that crooked serpent*. The sea serpent, so far as I am informed, is the only crooked serpent; other serpents are straight, although Job speaks of the *crooked serpent*, alluding to the undulating movement of the serpent. Psal. 74 : 14. *Thou breakest the heads of leviathan in pieces*. Probably there is no considerable marine animal, with more than one head; but the bunches of the sea serpent, which have been affirmed to be a string of porpoises, readily suggest the idea of a number of heads.

Unquestionably leviathan is a representative, or token, of the individual system, in which every man, or head of a family, *bars* the doors, &c., &c. See 43.

78.—*and he shall slay the dragon that is in the sea*. The dragon is a winged serpent; hence the *dragon fly*, with its long serpentine body, and powerful wings. It is not improbable that the dragon existed before the deluge, some traditional recollection of him having been preserved. In our time, however, the only dragon is the *flying fish*. The flying fish rises in schulls, into the air; and thus happily represents the Masons *going up*, as see Is. 57 : 8; that is, going up to the lodges, and to hold communion with the upper lodges of the air.\* What became of the devils that impelled the two thousand swine into the sea, after the swine were choked? Did they, in a figurative or literal sense, enter into the flying fish?† The ellipsis in our text is to be observed. It was unquestionably designed. The most obvious and natural way of supplying it is as follows. And he shall slay the dragon that *sometimes is, sometimes not*, in the sea.

#### XVIII. HAVE THE MASONS NO HOPE?—HAS GOD CAST OFF FOREVER.

79. The mercies of God are over all his works. Even the Masons, in a manner forsaken of God, beyond the ordinary

\* See 64.

† See Luke 8 : 31. Gadarenes signifies *walled, or hedged about*.

pale of forgiveness, murderers, sorcerers, colleagues of the devil, without intercessor, are not an exception. I shall not at present enter into any argument on the subject; I shall merely state what is believed, and refer to a few passages of scripture; being little solicitous whether the announcement be received with some degree of belief, with neglect and indifference, with pity, with silent scorn, or with hooting incredulity.

I believe then, that I possess the secret of the HIDDEN MANNA, Rev. 2; 17. I believe that it is designed expressly for the recovery of the Masons. This ineffable gift will profit the Masons nothing, except as it shall be received in the regular course of God's providence, and in the methods pointed out by him. It cannot be *stolen*. Neither wisdom nor cunning, force nor fraud, will avail in the least. All the gold of California would not buy it, no, not for a single individual. When the appointed time shall arrive, if the Masons, in sufficient numbers, desire it, giving entire evidence of repentance and reformation, I shall be ready, God willing, and on the conditions then to be prescribed, to dispense it to them.

It will be seen, by a passage about to be cited, that the Masons are to preserve their organization, so long at least, as it can be useful. It will be required however, that they forsake all their evil ways and devices; that they render their organization an instrument, not for accomplishing their own selfish designs, but for promoting the general welfare; that they apply themselves, faithfully, diligently, (as circumstances permit and opportunity offers,) earnestly, to the pulling down the strong holds of error and darkness, to the founding and establishing of Christ's kingdom.

The passages of scripture to which I shall refer, are the following:—Is. 57: 18, with context; 13: 12; 27: 1—9; 32; 1—8, ver. 2 with Is. 57: 13.

XIX. THIS MY SON WAS DEAD, AND IS ALIVE AGAIN; HE WAS  
LOST AND IS FOUND.

80. The honourable employments to which the Masons will be appointed, and the favour with which they will be regarded, after they shall have reformed, appear to be set forth in the following passage of scripture.

Is. 62: 6—12. I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the

- 7 LORD keep not silence, And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.
- 8 The LORD hath sworn by his right hand, and by the arm of *his* strength; Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine for the which thou hast laboured: But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.
- 10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the LORD; AND THOU SHALT BE CALLED, SOUGHT OUT, A CITY NOT FORSAKEN.