

ANALYTIC RESEARCHES
IN
SPIRIT-MAGNETISM,
CONSIDERED AS THE
KEY TO THE MYSTERIES OF NATURE AND REVELATION,
AND THE MEDIUM OF
COMMUNICATION WITH THE INVISIBLE WORLDS,
ALSO APPLIED TO THE
SOLUTION OF THE MICROCOSM—MAN,
WITH RESPECT TO HIS PAST, PRESENT, AND FUTURE STATES OF EXISTENCE, AND
RELATIONS TO
THE MACROCOSM, OR UNIVERS-CÆLUM ;
ALL
TENDING TO INDICATE THE REAL NATURE, END, USES, AND PARAMOUNT IMPORTANCE
OF
ECSTASY AND CLAIRVOYANCE,
AND THE PSYCHOLOGICAL PHENOMENA OF
ELECTRO-BIOLOGY.

BY

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THE FOLLOWING PAGES ARE
DEDICATED TO THE JEWS,

BY THEIR
FELLOW-SERVANT AND BROTHER IN CHRIST;

AND ARE INTENDED TO POINT OUT, TO THEM, IN COMMON WITH
THE TEN TRIBES OF ISRAEL, LONG SINCE UNITED TO THE
GENTILES, THAT THE APPOINTED TIME HAS COME,
WHEN THE TWELVE TRIBES ARE TO BE UNITED
IN THE SUPPER OF THE GREAT GOD, PREPA-
RATORY TO THE PASSAGE OF THE FAITH-
FUL INTO THE NEW JERUSALEM,
THE HEAVENLY CANAAN,
AND THE EDEN OF THE
MILLENNIUM.

“ Behold I will bring them from the north country, and gather them from
the coasts of the earth.”

“ Behold, the days come, saith the Lord, that I will sow the house of Israel
and the house of Judah with the seed of man, and with the seed of beast.”

P R E F A C E .

The first marriage that is revealed in holy writ, is that of Adam and Eve, in which we find combined in man, the material body and the spiritual ; in the former, we have the affections of the animal creation, or the beast, and the percepts, or the serpent ; in their combination, forming the devil, or satan.

The spiritual principle was first made negative, or female, as materialism was to be first developed. The domestic faculties formed the link with the animal creation ; which accounts for the organ of Philoprogenitiveness being discovered by Gall, in the monkey tribe, which first directed him to it in man ; his problem was this : " what propensity is that which is stronger in women than in men, and more developed in the monkey than in other animals ; " and he found it was the love of their offspring. The tree of knowledge, or science, and the tree of life, constituted the great heads of the instruction of the human race, for the acquirement of which, we were placed in our peculiar state on earth ; accordingly, we find that good and evil were the first fruits of the union, in other words, Cain and Abel ; the evil first overcame the good, but was not suffered by God to be destroyed, so Cain was permitted to live ; but the promise, or Seth, of a more agreeable state of things, was then given, to indicate that Good was at last to triumph over Evil ; the serpent to be subjected to the spiritual principle, and Eve, at last, to become positive, when the Lord should establish a new creation on earth, wherein " a woman should compass a man ; " when the spirit world was to be opened, and a new marriage consummated. As it is only by our experience that we are enabled to understand the councils of the Almighty,

I was led to look for the explanation of the education of the human race by the great teacher, by considering what were the most efficacious means that we could adopt, in educating each other. I accordingly found, that the most skilful masters, in all arts and sciences, invariably combined the end with the beginning, and commenced with the conclusions at which they were ultimately to arrive; so has it been with man; the great Alpha and Omega adopted this course, in the education of his children, which accounts for the remarkable coincidence between the early chapters in Genesis, and the conclusion of the Revelations; He also communicated to us, through the Delphic oracle, the conditions of our destiny, and the amount of knowledge that was required of us before death, should be destroyed. The problem, was, MAN; the data—his infancy, when he emerged on all-fours from the animal creation; his manhood, when he stood erect; and his decline, or old age; when man was solved, death, or the destroying Sphinx was to be no more, and the serpent was to change his skin; still man was to live as before, in other words, “dust was to continue to be the serpent’s food;” after the curse was taken away, he was still to travel by his belly, with animal and vegetable dust to supply his engine with vital fires; all were to be destroyed by the Sphinx-like monster, death, until the problem of man was solved, and, we accordingly find, that to this day, those who have advanced to meet the monster, have only hastened their destruction, having suffered from imprisonment, fire, and sword. Regardless of the fate of my predecessors, with Clairvoyance for my Delphic oracle, I now advance on the destroyer, another victim, or Œdipus, as the case may be; with magnetism and the Holy Scriptures I meet the monster, to destroy the serpent, by solving the problem, man. Victory, too, as before, has its penalty, but possesses no terrors for me; Œdipus was fated to murder his father, to marry his mother, and to lose his eyes, that they might not see brothers and sisters in all his relatives. So shall it be now, the destroyer of the serpent must murder his father Adam, and become united to Eve, and be the brother of the human race; the loss of eyes will be supplied by clairvoyance; my name already proclaims my victory, and I now

fearlessly advance to the combat, regardless of anathemas and persecutions, whether they come from the thunders of the Vatican, and be trumpeted forth from the scarlet robe, or proceed in silvery tones, from *shepherds*, luxuriating in the spoils of their impoverished flocks, and sitting in the seats of princes. Let those who wish to discover Antichrist, recognise him in all who have accepted from Satan, that temporal power that Jesus Christ refused. The third marriage too, has come, to unite for ever Christ and his church. One only remains, and lo! the faithful followers of the Lamb, from all the tribes of Israel are now called to the supper of the Great God! let them not hesitate, for, as I live, all things are now fulfilling that were to mark our era's close.

I am now ready to establish all that is revealed in the following pages to the satisfaction of those who believe in the Holy Scriptures, and are prepared to admit the existence of clairvoyance; with others I shall not concern myself, as, however willing, I have not time to instruct them in matters that they may learn from babes, otherwise than by giving out the facts that I may meet with, through the press; let them meet me there if they can. But should they adopt another course, and throw reason overboard, and content themselves, like the self-sufficient pharisee, in thanking God that they are not as other men; I shall not notice them, for their denunciations will have no more effect than the whispering of the idle wind.

I have been requested to publish all my letters that have appeared in the Dublin papers; from the beginning of the contest with the Medical Profession, to its close, together with those in which I announced my discoveries in clairvoyance, and my experiments with the magic mirror, &c. This I shall do as soon as possible, giving, in full, the revelations respecting Sir John Franklin, that I was obliged to curtail from want of space. The sequel of this work, will, I trust, be ready as soon as the public are prepared to receive it, with all the revelations of my ecstasies; but I am quite aware, that in the present I have given out more food for reflection than will be digested for some time. I shall continue, from this forward, to publish any important and well attested cases of clairvoyance, that may present themselves.

In conclusion, I may state, that as my chief task is done. I am now ready to apply Mesmerism, Phreno-Mesmerism, and Electro-biology, to the cure of disease. In the sequel of this work, the reader will find a list of cures in which I have already succeeded, in one of which the patient was given up by several of the Medical Profession, and is now in perfect health. And now I must close for the present, and it remains for my readers to decide, when I shall next address them, and whether in person or in print.

The work that I now introduce to the public is very different from that which I had originally prepared. The desultory nature of it arose from my inability to prevent myself from advancing in my investigations; while these pages were passing through the press; I had, consequently, to alter it continually, as views developed, and I have been obliged to close it abruptly, lest new discoveries might make it requisite for me to change it all. Since I have written this, one ecstatic was carried away, in spirit, to the Golden City of the New Jerusalem, and revealed enough of what he saw, and heard, to satisfy me, that I have not advanced too rapidly. Other things were revealed to him that he was not permitted, on that occasion, to divulge; but they seem of the *last* importance, and will probably be delivered in the presence of numerous witnesses, before many days. His words were "I will never be permitted to tell them here," alluding to the place and persons there present. Later still; a clairvoyant in Trinity College, in my presence, spontaneously passed into the state, and saw enough to satisfy me, that great changes are now being effected in the spirit-world; the previously existing relations between men and angels appear to be changing, since I last investigated them, and found them in accordance with the revelations of Cahagnet. This may have arisen from a speciality in my new ecstatic; if it proves general, the first part of the twentieth chapter of Revelations is now being fulfilled in the spirit world.

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10 D'Olier Street, Dublin,
March, 5th, 1852.

INTRODUCTION.

" And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—MAT. xxiv. 14.

" Then cometh the end when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.—1 Cor. xv. 24-5-6.

" And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—1 Cor. xv. 28.

" And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the TESTIMONY OF JESUS: worship God: FOR THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY.—REV. xix. 9, 10.

Of all the mysterious agencies that have been employed by Providence, to point out to us an ever-active protection and special care for the development and ultimate happiness of our race, we will find none so calculated to excite our wonder, and embarrass all our reasoning faculties, as the Spirit of Prophecy, conveying to man, at times, through the medium of his fellow-man, clairvoyant perceptions of the past, the present, and the time to come; but more especially are we led to recognise the immediate presence of the Deity in the exercise of Provision, and to regard its mediums as the favored instruments through whom He directly communicates with man, and whom he uses as trumpets to give out his mandates to the world; we find events destined to occur at particular epochs of our history, distinctly marked out long before they arrive, and communicated to man in such allegorical language as is fitted to seal the revelation until the time for its interpretation has arrived, when the connexion between the prophecy and the

event becomes so intelligible as to clearly indicate, that the progress of man from the beginning was predestined and provided for in the councils of the Almighty, and not left to be determined by blind chance, or the aggregate of the capricious acts of individual men. At times, too, we find particular men in a manner predestined to work out the designs of Providence, but never so influenced in their particular acts as to warrant us in doubting for a moment, the freedom of the will, within such bounds as are sufficient to render us responsible for the proper use of the opportunities that are afforded us, and accountable for the talents, be they great or small, assuredly committed to our care. We will find, on consideration, that prophecy would not have subserved the ends for which it was destined, had it been otherwise conveyed to us, as a certain foreknowledge of the times and circumstances would either have operated as a counter causality to prevent its fulfilment, as shown in the words of St. Paul—"Unless these abide in the ship, ye cannot be saved;" or, might itself have been supposed to be the cause of its fulfilment by the effect of the impression conveyed. As we find Hazael apparently changed in disposition, and impelled to gratify his newly-awakened ambition, by murdering his master, and usurping the kingdom that the prophet had marked out to him as his own. A similar result the present age may witness, in a partial gathering of the Jews in the land of their forefathers, brought about by aspirations, arising out of, what I consider, an erroneous interpretation of the prophecies regarding them. Some commentators have been led to recognise them, as alluded to in the following passage in the Revelations of St. John :—"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared." The first part of this prophecy has, I think, received its correct interpretation and fulfilment, in the reduction of the Mahomedan Empire ; but I would rather incline to recognise the East India Company as the Kings of the East, than the Jews ; and the vial, as operating, by opening a highway, by the decline of Mahomedanism, for the intercourse

of all nations, and the advancement of the common interests of man, at last to be united in the peaceable bonds of brotherhood, than intended to facilitate the passage of a handful of Jews to a country that now possesses for them no special attraction, while their peculiar and similar avocations would mar their prosperity as a separate nation. I am more inclined to look for the termination of their present state, in their being brought in, now, with all nations to a more glorious Canaan than ever was enjoyed by their forefathers. When I come to refer to the Revelations that have been made respecting man's state of existence after death, and the influence such knowledge is calculated to bear on the regulation of his present life, as a preparatory state, we shall be led to understand how similar results were obtained by such information being conveyed to man, by his inspired teachers, in parables suited to his comprehension, before he was fitted or destined for the reception of spiritual truths in their literal acceptation.

Among the different species of prophecy to which I shall have occasion to allude, I shall be led to call your particular attention to the latest and most extensive ever delivered to man, to prepare him for the approaching consummation of all things that are revealed in the Holy Scriptures. We will find in the case I allude to, that the great truths of spiritualism have been literally revealed contrary to preceding experience, but also mightily protected by new, but equally efficacious means. We will find, as we proceed, as remarkable a difference in the methods used by Providence for the instruction and guidance of man, as in the conditions of our race; so much so, as to make it impossible from an analogy of his dealings with former generations, to predict the future, or form any clear conceptions founded on natural reason, of the manner in which the promises are to be fulfilled. How irrational, then, are men in refusing to consider any apparent revelations that may be made to them, because they may not conform to their particular expectations, if indeed they have any. Such men would never, like the faithful Abraham, have entertained angels unawares. But, should

they be unable to bring themselves to a calm investigation of the astounding marvels of their age, while they are ready to adopt blindly all the traditions of their forefathers, let them, at least, stand by, lest while they profess to regard with astonishment the persecutions to which the advocates of new truths have been subjected in former ages, they may themselves be condemned by succeeding generations.

We will find different degrees and kinds of evidence presented to man at different ages, and not regulated so much by the greatness of the mediums, as by the requirements of our race. We accordingly find our Blessed Saviour refusing to comply with the requests of those who demanded of him a sight of their relatives from the dead, as a convincing proof of the resurrection, and assuring them, that such evidence would not have the effect of convincing them, if they were unable to give credence to previous revelations. I have had an opportunity within the last two years of appreciating the wisdom that dictated our Saviour's refusal, in seeing some who were not capable of being converted, even by the rising of the dead, but, like the materialists of the present day, were inclined to regard all as subjective; or, as Swedenborg describes, would refer all to a delirium of the imagination. So, we can easily comprehend, that at that period such manifestations would not have been attended with satisfactory results, as the time had not arrived for demonstrating a Spiritual Resurrection. At a later period (about the middle of the eighteenth century,) we find Swedenborg, when a communication with the spiritual world was opened to him, declining to convey assurances from the spirits to their friends on earth, as he says:—"Wives have, in this manner, seen their husbands and children upon earth, and have wished me to tell them that they were present, and looking upon them, and that I would mention the particulars of their state in the other life; but I said, *this was not allowed, by reason, that they would have called me mad, or would have pronounced my information to be a delirium of the imagination.* Inasmuch, as I was well aware, that although they gave assent with their lips to the

doctrine of the existence of spirits, and of the resurrection of the dead, of man being among spirits, and that spirits can see and hear, by means of man, yet, they did not believe these things in their hearts." We find him at other times, when doubts as to the reality of his power of communication were advanced, bringing startling conviction to his queen and others, but in general, withholding from his generation those revelations that were destined to meet their uses at the present day, and so avoiding unfruitful persecution, and living respected and honored to the advanced age of eighty-four. Thus, we find, that our Heavenly Father, who did not spare His Beloved Son, when his sufferings were destined to benefit the human race, or allow the bitter cup of misery to pass by, preserves, on other occasions, His faithful servants, from subjecting themselves to unnecessary trials.

But, now that the appointed time has come, when a knowledge of our spiritual relations is to form a part of the Education of our race, we find science at last destined to be the appointed seer of the future, and the spiritual world opened to the analysis of man's voluntary powers, and means of investigation placed within our reach, the most convincing and irresistible ever presented to man, as he rapidly approaches the consummation of all things, and the fulfilment of the promises made from all ages to his race. May I then be accounted undeserving of credence, a traitor to the best interests of man, and a renegade to my hopes of happiness and Heaven, when I cease, from unworthy motives and personal considerations, to preach and demonstrate the souls immortality, the spiritual resurrection, and the errors of the materialist, to point to the now opening Heavens, and proclaim, exulting, the approach of God's Kingdom upon earth; and to exhibit, as far as in my power, before the spiritual eyes of those now fitted for the state, when wide awake, their long lamented relatives and friends; at last, to them risen from the dead, the sons and daughters of the Almighty Father, "for ever disengaged from their prisons of clay," and permitted to reciprocate with man

on earth, and to announce to him the joyful tidings of the marriage of the spiritual and terrestrial worlds, to be now conjoined in man, risen, regenerated and redeemed; while the last efforts of the expiring Serpent, after having, during the predicted reign of the Prince of Darkness, insinuated himself into all the ramifications of the Church of Christ, are now strenuously exerted, to defeat the rise of man and resist his recovery of Paradise, by tainting Magnetism with the doctrines of Materialism and Infidelity, and describing the promised land as peopled with demons and phantoms; to convert the last fruits of the tree of knowledge into evil, that were destined from the first, for the final conversion of evil into good, misery into happiness, death into life—to banish Satan from his long-usurped dominions, and “drive him out from his demoniac holds.” Eighteen centuries have now elapsed since he received his “first, but not his deadliest wound;” and now again we find the same influences at work, for the accomplishment of his final overthrow, which depraved man would, as formerly, attribute to the author of evil, inclined as he has ever been to connect all misfortunes with the Deity, described as visitations of Providence, while he would ascribe the mighty and sanatory influences of the Divinity to the enemy of our race.

I shall conclude my introduction, by anticipating some of the objections that may be raised by the unreflecting, against these and similar revelations. Many are disposed to object to them on the grounds, that they appear to rival or surpass the miracles of Jesus and his apostles, inclined as they are, in opposition to all revelation, reason and development, to admit all that may be advanced in the early history of man, while they would regard the human race as gradually deteriorating. To such I would observe, that in an advanced condition of man, when the dominion of the Prince of Darkness has reached its limits, as predicted, we have every reason to expect greater miracles than those presented to an earlier age, and furthermore, were prepared for the occurrence of such, by that faithful witness that came, not to demonstrate, but bear witness to the Spirit of

Prophecy that was first to be preached to the whole world, as a witness, lest we might be taken unawares. How else are we to interpret his words in the 12th verse of the 14th chapter of St. John, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to the Father." And again, when Nathaniel received him as the Son of God, when he found he had seen him, (by clairvoyance,) under the fig tree, he says, "Because I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him, verily, verily, I say unto you, hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man." This has been literally fulfilled in my clairvoyants and Cahagnet's, as I shall show; and I ask the members of the different creeds, who may affect to be startled at these revelations, how they pretend to interpret the passages to which I have alluded, or on what grounds they profess to expect the second coming of our Lord, as close at hand, when they deny the possibility of such marvellous occurrences that the scriptures lead us to expect beforehand, through the instrumentality of man. Before I have done I shall clearly show, that the Spirit has already begun to be poured out upon all flesh, that their sons and their daughters are beginning to prophecy, and their old men to see visions, while the signs of the end that are mentioned by the prophet Daniel, in the last chapter, are plainly visible, when "many shall run to and fro, and knowledge shall be increased."

I shall also show you, that the very same manifestations that accompanied the descent of the Holy Ghost upon the Apostles have already been witnessed and manifested in the most remarkable manner, before the incredulous and unbelieving, when awake. Fear not, then, like the shepherds, but receive the tidings with great joy, that are disclosed in Magnetism; for assuredly the Kingdom of Heaven is close at hand. Seven of my subjects, in magnetic ecstasy, have already been permitted to enter the Kingdom of Heaven, and behold the promised land, of which Canaan was the type; and three of them have seen the

heavens open, in their waking state ; while hundreds have had an opportunity of being assured of the certainty of the facts to which I allude. Already, then, have spies been permitted to inspect the promised land ; but have not, as formerly, the power of misrepresenting what they have seen. Man is fast approaching the time appointed for his restoration to paradise, but the unbelievers, although they cannot, as before, shut out their generation from the enjoyment of the promises, may still, like the incredulous nobleman, be permitted to witness the fulfilment without tasting of the fruits, or leave their carcasses in the wilderness, like the rebellious children of Israel ; while it may be left for the succeeding generation to realise the inheritance from which their fathers' were excluded for their sins.

SPIRITUALISM

VERSUS

MATERIALISM.

"In thoughts from the visions of the night, when deep sleep falleth on men.—Job iv. 13.

"As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more.—Job vii. 9.

"But man dieth, and wasteth away; yea, man giveth up the Ghost, and where is he? As the waters fall from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.—Job xiv. 10, 11, 12.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.—Job xix. 25, 26.

"But some man will say, How are the dead raised up? and with what body do they come? But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; It is sown a natural body; it is raised a spiritual body. 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 first man is of the earth, earthy: the second man is the Lord from heaven. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit corruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.—1st Cor. xv. 35, 38, 39, 40, 42, 44, 45, 46, 47, 49, 50, 51, 52, 53, 54.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—2nd Cor. v. 1.

IN considering the conflicting opinions, respecting Matter and Spirit, which have so long perplexed and baffled the human mind, I propose to treat of the Powers of Light and the Powers of Darkness, the Deity of the Universe, and the Prince of this World;—God and the Serpent concentrating their mighty forces in Man, and in him and through him,

that wonderful microcosm, as a narrowed battle field, representative of the macrocosm, waging that fearful warfare for the sole dominion of both, the absolute possession of the universe and him, which commenced with his being placed in that peculiar condition, as the Man of Sin, denominated "the fall," in which he finds himself the prey of the serpent, the slave of his material organization, the atheistic materialist, deriving but evil from the "tree of knowledge," and so, wholly and exclusively, the child of its aggregate, personified under the name of "Devil," or "Satan," which thus, at the beginning, was suffered to exercise such undivided dominion, as to be fairly entitled to the appellation of "the god of this world, the enemy of all righteousness and truth, and the dispenser of hatred and discord to its followers; producing states of misery, representative of hell in their extreme, and attended with pains and penalties that at last were to terminate in that culmination of human suffering, physical death, applied to the termination of our present state of existence, as attended with pain in its greatest intensity, and fears of annihilation as the least of its horrors.

Such seems to me to be the true explanation of man's early destiny, that the first fruits of the scientific Tree were un-mixed evil, in consequence of their being necessarily applied without restraint to the gratification of the animal propensities in undeveloped man, as yet the offspring of Materialism. Man, furthermore, destined to consume all the productions of the Tree, varying with his changing state, was necessarily placed in a state of temptation, but only accountable for those evils as *sins* which he voluntarily resigned himself to, and afterwards gloried in; while those sins uncommitted, but desired, remain impressed on the soul. In this we may look for the true meaning of repentance, a new heart, sins forgiven and blotted out. In order to carry out the above mentioned conditions of destiny, we find strong allurements inseparably attached to evil, and *unvariably* attended with pains and penalties here, and classed under the Natural Government of God, so constant and unchangeable, as to induce many, from a proneness to hasty

generalization, to merge all the powers of the Deity, in carrying out the general laws prescribed from Eternity, thus deifying Nature as disclosed in Materialism, and denying the special Providence of God; to replace it with such disheartening and unspiritual doctrines, as are opposed to all true scripture and revelation, and calculated to convey but faint hopes, and infinitely distant prospects of immortality; and, considering the gods, as described by Horace, too happy to trouble themselves with the affairs of mortals; a class included in the second division of atheists, by the great and truly spiritual philosopher, Plato, whose enlightened mind shone forth amidst the darkness of heathen superstitions, with a brightness that even yet eclipses the mental illuminations of the vast majority of professing christians, who, following the blind leaders of the blind, adopt, without examination, the accidental creeds that they have either inherited from the authors of their being, or have had engrafted on their minds in early and impressible infancy, by the various priests and nurses, to whose influences they have been subjected in the passive and unreflecting stages of unresisting childhood. So have they been led to regard with reverence, and receive as intuitively-evident truths, those conclusions that at last almost form part of their being, from having been at first adopted spontaneously by their imitative faculties, (all powerful in youth) stamped with the peculiar vividness of first impressions, received at a period that escapes recollection, and afterwards mingled by passive habits of reflection and involuntary associations of ideas, with the more valuable acquisitions of the ripened judgment of maturer years. On such "faith without works," do they place their reliance, and refuse to submit their opinions to investigation, or to acknowledge the necessity of a rational foundation for the hope that is in them. By such unapproachable but ever active influences has Error perpetuated those numerous sects,

"De l'erreur invincible innombrables sujets."

that are ever arising to follow her blindly, through all her devious and tortuous meanderings in the labyrinths of ignorance and superstition; and, seducing her votaries from the paths of

righteousness and truth, has ever been enabled for a time to resist successfully the progress of the steadily advancing car of Science, propelled by reason, and illumed by Nature and Revelation; bringing us nearer and nearer, to a knowledge of the great Creator, and a better appreciation of our own high destiny; dissipating our childish conceptions, of a material and distant resurrection, and elevating our views to a more desirable and enduring condition of existence, as inhabitants of a city, that hath foundations, whose maker and builder is God.

La sont, après la mort nos âmes replongées,
De leur prison grossière à jamais dégagées.

We have now considered how men have at all ages, and under every dispensation, adopted, without inquiry, the creeds of their fathers; we will furthermore find them in their different sects struggling for ascendancy, and consigning all those that differ from them to everlasting destruction; and so firmly persuaded of the infallibility of their particular views, as to lead them to refuse all appeals to reason, while they exercise despotic sway over the minds of their fellow-men; and, when at times in an individual, the rational faculties are found to be so strong, as to burst the chains that restrained them, the bold pioneer, who dares to assert man's rights to freedom of conscience, is at once denounced and driven from their communion, to found another sect, or raise new altars to the "unknown God."

" Sous des noms differens le monde entier l'adore."

The most satisfactory hypothesis that I have met with to explain the relation that the Deity bears to the universe, regards it as negative to the great positive mind, with its general laws, subject from Eternity to his involuntary powers, while the voluntary constitute special Providence, and continue ever active, as from the beginning, watching over and renovating creation, directing the times and the crises, and causing the chaotic state and exhausted energies of one æra to precede and usher in another, to terminate in a New Genesis or more advanced Beginning; the night still to be succeeded

by a new and more glorious morn, and creation to pass through her changes, ever renewing her youth, and increasing in beauty, as fresh and unwearied as when first she started into life and motion, impressed by the Will of Omnipotence; necessarily existing, from Eternity, in essence, and so foreknown from all ages to Omniscience, predestined by his thought, but deriving her conscious existences and individualized identities in times, spaces, and forms, from the fiat of the Will, or spirit power of the most High—The Word of God—by which, in the appointed times and seasons of Divine Wisdom, by the exercise of the voluntary powers of Special Providence, suns and planets, earths and heavens, were, and are, and ever shall be, made, created, developed and changed in state, or passed away, as evanescent, and in his sight, before whom a thousand years are as a day, as ephemeral as are those little worlds of clay, our material envelopes, that frail and erring man would fain proclaim the heirs of immortality, but otherwise regarded in the inspirations of poetry.

“Flowers of the sky, ye too to age shall yield,
 Frail as your silken sisters of the field,
 Star after star, from Heaven’s high arch shall rush,
 Suns sink on suns, and systems systems crush;
 Headlong, extinct to one dark centre fall,
 And Death, and Night, and Chaos, mingle all;
 ’Till o’er the wreck emerging from the storm,
 Immortal Nature lifts her changeeful form,
 Mounts from her funeral pyre, on wings of flame,
 Rises, and shines another, yet the same.”

DARWIN.

Similar powers to those alluded to above, we find in man, thus made after the “likeness of God,” and see them exhibited in our wonderful Microcosm, the universe over which our Spirit resides, as its Ruler and Sovereign Master, under God, subjected to its controul, by being created negative to its positive will, or spirit power, as long as man preserves his normal condition; but, oft’ rebelling against its ruler, when he abuses his authority, and banishing him from his dominions, or else

reversing the established law, and making him the slave of his organism.

Capable too, as in Magnetic states, of being placed in subjection to the systems of others, in all varieties, from part to whole, and in endless combinations, by means of which, mighty powers and latent faculties are disclosed, declaring man to be greater than he knows, and giving rise to numerous divisions, under which the various phenomena have been elicited and classed.

In one of them, with which the public have, of late, become acquainted, under the name of Electro-Biology, we find man, permitted to rule his psychologised brother, as a god; to familiarise us with those higher powers of nature, classed as supernatural, and to teach us the mighty power of Him,

“ Whose word leaps forth at once to its effect—
Who calls for things that are not, and they come.”

Man finds himself thus able to create ideal worlds with the rapidity of thought, and to realise in a moment all the conceptions of fairy land, in the appearances, so presented to another, springing into existence by the expressed word, or often by the silent will of the magnetiser, as perfect to the beholder as the material forms that surround him in his ordinary state of existence, and capable of being dissolved at will; as rapidly as they arose—the fleeting fabrics of a vision—but so real to the subject in the waking trance, as to make it questionable whether such ideal existences, or the so-called material, are, in fact, the more substantial, or whether, in fact, subjective or objective, differ but as forms of thought. Under this head, we may account for many of the signs by which Moses was directed to influence the minds of the Israelites and the Egyptians, and which were likewise performed by the Magicians through their enchantments. To such a source I refer the changing of the rod into a serpent, and others of the same class. Such an explanation of them, by bringing them within our comprehension, or rather our experience, extends, in place of over-ruling Nature's established laws; and, while it in some measure divests them of their mysterious character, it by no means lowers the mira-

culous, which would thus consist of a difference of degree in place of kind, and make them to us more glorious, by rendering them spiritual in place of material, as intended for man's instruction and encouragement, and not for his confusion, by reversing established order, and placing in opposition the laws of Nature, and of Nature's God.

Thus, and thus only, can we understand the explanation of them, that Moses ascribes to the Deity, when he alludes to the relation he established between him and Aaron, when He sent him to exhibit *signs* to establish his mission before the people of Israel, and the different relations in which he was placed with respect to Pharaoh and Aaron, when he was sent to demand, from Egypt's king, the deliverance from captivity of the people of God. For the first relation between him and Aaron, I refer the reader to the 16th and 17th verses of the fourth chapter of Exodus,—“And he shall be thy spokesman to the people, and he shall be to thee instead of a mouth, and thou shalt be to him instead of God; and thou shalt take this rod in thy hand, wherewith thou shalt do signs.” And again, for the relations in which Moses was placed, with regard to Aaron and Pharaoh, I refer to the 1st verse of the seventh chapter of Exodus, “See, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet.” Here, under different magnetic states, resulting from positive and negative relations, we find Pharaoh and Aaron subjected to Moses, for the accomplishment of the ends of the Most High; the one impressed by the signs, created by Moses, to him realities, and the other, as a prophet announcing to Pharaoh the coming judgments of the Lord. I shall not at present enter further into the analysis of this portion of Holy Writ, but as I am now fairly entered on my task, I may at once unmask my intention: of reviewing every spiritual allusion in the Holy Scriptures that tends to throw light on Magnetism, or to receive its explanation therein, to stand forth at last in unclouded beauty, unveiled at the appointed time, when the mysteries of past ages shall be disclosed, as sworn, by the Angel of the Lord, in the Revelations;

according to St. John, and to the Prophet, Daniel. I purpose to proceed in my task, irrespective of all considerations of sect or party, willing to meet any adverse opinions that may be advanced, if brought forward temperately, and with a christian spirit, being more anxious for the advancement of truth, than the maintainance of a character for consistency ; I shall gladly avail myself of the assistance of all who may co-operate with me in advancing the true interests of the human race, regarded as destined members of one body in Christ ; being well assured of the final triumph of the glorious truths of Spiritualism, that I am advancing, over the temporal prejudices in favor of irrational delusions—

“ For modes of faith, let graceless zealots fight,
His can't be wrong, whose life is in the right.”—

And, now, I cannot better proceed with the difficult task that I have undertaken, than by laying before you the conclusions at which I have arrived, conducted by every inspiration of Nature, Revelation, and Reason. I am about to trace the arch fiend, the Mighty Serpent, from his ascent, out of the bottomless pit ; to follow him through his victorious career, and undivided dominion over fallen man, until we will find him overthrown by the Son of God, and passing into perdition as the beast that was, and is not, and yet is, preparatory to man on earth, risen, regenerated, and redeemed, entering into permanent possession of that very Paradise, called Eden, or the Garden of God, celestial and not terrestrial, that was disclosed to man in the fall, and destined for him in the consummation, under the description of the promised land, the heavenly Canaan, the New Jerusalem, to be enjoyed by him, here, and not hereafter, by a change of state, and not by change of place, or favorable conditions of terrestrial vegetation—the erroneous conceptions of man, based on Materialism, and leading him to incorrect and different conclusions, respecting both Paradise lost and Paradise regained. The time has come, both for the correction of the erroneous notions, and the fulfilment of the aspirations of the great Milton—

" For though that seat of Earthly bliss be failed,
 A fairer Paradise is founded *now*—
 For Adam and his chosen sons, whom thou,
 A Saviour, didst come down to reinstal,
 Where they shall dwell secure, (when time shall be),
 Of Tempter and Temptation without fear.
 But thou, Infernal Serpent ! shall not long
 Rule in the clouds ; like an autumnal star,
 Or lightning ; thou shalt fall from Heaven trod down
 Under his feet. * * Hereafter learn with awe,
 To dread the Son of God, he all unarmed,
 Shall chase thee, with the terror of his voice,
 From thy demoniac holds, possession foul,
 Thee and thy legions ; yelling they shall fly,
 And beg to hide them in a herd of swine,
 Lest he command them down into the deep,
 Bound, and to torment sent before their time.
 Hail Son of the most High, heir of both worlds,
 Queller of Satan. On thy g'orious work,
 Now enter, and begin to save mankind."

MILTON'S " PARADISE REGAINED."

I shall now diverge from man's beginning, as the starting point which I have proposed to myself, and allude to the different points of view in which the fall may be regarded ; and if, with the materialist, we regard man merely in the light of the animal, endowed with reason, the vegetable with the most perfect organism, the head of both vegetable and animal kingdoms, we will find no fall, but in the instinctive powers accompanying the development of the voluntary faculties that rendered them no longer necessary to the animals preservation. So we at last find sensation and perception developed to such perfection, as to supply a subtilty and natural wisdom, acquired by the gradual ascent of our organism, through every department of creation, until at last we find *all* blended in man, and ending in a creature endowed with reason ; In his mere animal nature the mighty Serpent that had been for ages ascending out of the bottomless pit, from the fiery bowels of our planet, and passing in all directions, to and fro, through the uttermost parts

of the earth, going about like a roaring lion seeking what it might devour ; the ruthless destroyer of the animal and vegetable kingdoms, to fit them for higher developments and formations ; and, ever ascending to the surface, and the human form as the ultimate of development, after numberless changes of names, and of forms, concealing his ideality by continual transition ; ever the beast, that was, and is not, and yet is, a murderer, and a liar, from the beginning of creation, formed from the dust and eating it all the days of his life, like a mighty stomach digesting the elements, out of which he was formed ; the vast mill of creation for grinding and refining the elements of our globe, to fit them for the formation of higher organisms, and the production of more glorious eras, combining all within him, until at last, it became bone of his bone, and flesh of his flesh ; and having thus, become endowed with every kind of sensation and perception, we find him, at last, after having, imperceptibly, passed through every form in creation, and progressed for myriads of ages, gliding into man and devouring gradually the fruits of the tree of knowledge, digesting them for his use, and presenting them to him under the form of evil ; for such, all knowledge becomes, when, used exclusively for the gratification of the animal propensities. We have now traced the serpent, until we find him entered into undeveloped man, as his absolute master, and almost extinguishing the small voice that is now first heard from within, revealing to him his higher nature, and giving him a momentary glimpse of Eden, Paradise, Happiness, and Heaven, to be ultimately enjoyed by man, on this very earth, and representative to him, by change of state in his interiors, in his man-microcosm of a more glorious heaven, or place, or state, hereafter, when in his body of flesh he shall exist no more ; a state, impossible to be permanently possessed by him here or hereafter, until the conquest of the serpent in each individual, by the victory of the moral over the animal, the spiritual over the material nature, to fit him, as heir of the promises, "to him that overcometh," but inaccessible, as long as his riches consist in affections for the perishable treasures of the present world.

" For I know that in me (that is, in my flesh,) dwelleth no good thing ; for to will is present with me ; but how to perform that which is good I find not

" For the good that I would I do not : but the evil which I would not that I do.

" Now if I do that I would not, it is no more I that do it but sin that dwelleth in me.

" I find then a law, that, when I would do good, evil is present with me.

" For I delight in the law of God after the inward man.

" But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

" O wretched man that I am ! who shall deliver me from the body of this death ?

" I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin.

Rom. vii., 18. 19, 20. 21. 22, 23, 24, 25.

I shall now consider heaven and hell, as extremes of happiness or misery, accompanying the prevalence of the moral or animal tendencies, the attraction of the soul towards earthly things or heavenly. Such a state, then, as Eden proved evidently impossible to man in his undeveloped condition, and, therefore, in the infancy of the race, and was only disclosed to him for a brief period, under the guidance of involuntary powers, to proclaim to him his high destiny, and awaken, within him, aspirations which were to conduct him, at last, (under the rule of his voluntary powers) on earth, to that very state, and to terminate in the ultimate glory and happiness of his race. Deleuze found it looming in the distant clouds of the magnetic horizon ; but dreaded a closer acquaintance with the unknown. Cahagnet's Clairvoyants first entered it, and passed into the state, but *he* recognized it not in its importance, and the magnetiser, in alarm, confounded the Tree of Everlasting Life with death. I am now alluding to the state, of spiritual ecstasy, in which *his* Clairvoyants and mine have described themselves, as passing into heaven, in which they seem to be, when the state is perfectly entered into, far away from their earthly bodies or tabernacles, and as the angels of heaven ; but, when less perfect, they are unable to decide whether they are in the body, or out of the body ; they describe themselves as conducted into the state or place by guardian angels, at least at first, and all describe

themselves as passing through clouds of surpassing beauty, like a *sea of azure*, and having passed into the state, they all see light far above the brightness of the sun, and others seem to be dissolved, as it were, in the harmonies of light and music, and describe the angels as clothed with garments glittering like the light of stars. This description tallies in its chief particulars with St. Paul's ecstasy at his conversion, and his description, when caught up to the third heaven, when he heard unspeakable words, and saw, what eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive; but was unable to tell whether his condition was in the body or out of the body, a state or a place, representative, in the microcosm, or real, and bodily, in the macrocosm; his state I have met with in Clairvoyants, when the ecstasy was imperfect; but, once fully established, nothing would persuade them to admit the possibility of their being still within their bodies; and such was Cahagnet's firm conviction, after studying the Revelations of his ecstasies for many years. But, in his last work, the "Sanctuary of Spiritualism," in which he treats of ecstasies produced by Haschish, and enters himself, for the first time, into a peculiar ecstatic state, he seems to have arrived at the conclusion, that the Kingdom of God is within us; thereby, shewing that our Saviour's words were literally true, and seeming to indicate that the heaven of clairvoyance is a state; but whether that state be representative of the future, or the same, it remains for my readers, for the present, to decide for themselves; as for me, I am only, as yet, the faithful witness and chronicler of those phenomena and revelations in magnetism that have either sprung up under a careful and truthseeking analysis, or occurred spontaneously by the advance of this living and spiritually developing science; and, if, at times, I am induced to suggest to you views, that an extensive experience has unfolded to me, you cannot find fault with me for doing so, when I also place you in possession of my data, and give you a faithful relation of those experiments that have not been done in a corner, and narrate to you what was seen and heard "in the

visions of the night, when deep sleep falleth upon man ;” by means of which, those of my readers that are better fitted for the task, will have an opportunity of correcting my errors, and conducting you to those conclusions that escaped my feebler intellectual powers. In the spiritual world, then, I am led to conclude that spirits can communicate by change of state, as perfectly as men, in the normal condition, by change of place ; this process of effecting *rapport* has been called Interspheration, and supposed to operate by an extension and assimilation of the life spheres, with which, our spiritual bodies seem to be surrounded and connected ; we are indeed “fearfully and wonderfully made.” Some, from similar considerations, have conceived the spiritual body to be the interior, and not the exterior, envelope of the soul, which might thus be considered to be co-extensive and commingled, as it were, with the soul of the universe.

I am now compelled to anticipate, by a brief introduction, some of the mysteries of Spiritual Clairvoyance, which will be treated of more closely and minutely, in their proper place, as the work advances ; and, as, any hypothesis, if merely used as a temporary substratum for the facts that present themselves, is better than none, and may be employed with advantage until the true one is discovered, by happy *invention*, from a comparison of the results obtained after a more extensive experience ; I shall first suppose, as the discoveries of Baron Reichenbach and the Revelations of Clairvoyants would seem to indicate, that all combinations of matter, (and therefore our planet) are permeable to the free passage of the magnetic *od*, as glass is to the luminous medium, by which vision is exercised in our ordinary condition ; if this be the case, as there is every reason to suppose, matter presents no obstacle to our spiritual vision, exercised through *its* all-pervading medium. Again, we find in some birds an extraordinary provision for accommodating their organs of vision to the perception of both near and distant objects, so as to confer on them a most remarkable range of telescopic and microscopic power ; and we, furthermore, find *ourselves* enabled, by the aid of microscopes and telescopes, to extend the spheres of observation, to which we are otherwise restricted by the pe-

culiar formation of our material organs ; and can thus, at pleasure, approach objects formerly beyond our reach, by being too remote or too minute ; and thus, in a measure, annihilate distance, and compel the animalcule to reveal its form ; overcoming, by art, those restrictions that were wisely prescribed by Providence, for a time, to compel us to analyze within salutary limits, and so, acquire, inductively, an *actual* knowledge of the mechanism of creation, displayed to us within such boundaries, as were suited to our comprehension, and best fitted for our instruction during the early stages of human existence. Why then should we withhold from man, in a higher sphere of existence, those powers of adaptation, that are possessed approximately by the fowls of the air, and conferred upon us by the discoveries of science, and the use of instruments of human construction, and which may yet be destined to extend the limits of our vision in the normal state to an extent that no human being can foresee ; why, then, should we find any difficulty in according to spiritual vision a power of accommodating itself to a perfect perception of any object in the universe. Clairvoyance points to the possession of such a power, and the contemplation of it presents no difficulty to a mind that is fitted to soar beyond the limits of our sublunary state, and ready to admit the possibility of the existence of things, that eye hath not seen, nor ear heard, nor the heart of man conceived. It is, in fact, much easier to admit all that I have demanded, than to receive, without some similar conception, the facts that are hourly presenting themselves to our notice, and that must otherwise be simply regarded as supernatural and miraculous, in the ordinary acceptation of such terms. And, now, as I am about to treat so largely of Revelations, and miraculous occurrences and powers, I may state, that we have no grounds, either in reason or revelation, for supposing, that such, so called supernatural evidences of divine interposition, are necessarily confined to any age. Such a supposition, has induced many to doubt their credibility, and would expose the Christians, equally with the worshippers of Jupiter to the ridicule of Lucian, who demands of them whether the marvellous feats, attributed to *their* deity, in the

early ages, were discontinued in consequence of Jove's youthful vigour being no more. I shall regard those miracles, that have been transmitted to us, as performed by divinely commissioned men, as the results of higher powers of nature, or a greater endowment of those powers already bestowed upon us, than could be accounted for in the ordinary course of nature. Either supposition would, at the early ages, have been sufficient to have established the authority of individuals over the mass, and to have obtained credence for the revelations, whose divine origin they may have been intended to establish. Nor would such occurrences be more lessened in their importance, by the powers by which they were effected, being afterwards disclosed to man, than prophecy by its fulfilment; but would thus form the counterpart of revelation; the one, anticipating the science of the coming age as the other anticipates its history. They have hitherto been supposed to be produced by the suspension or subserversion of nature's laws, and men have, in consequence, been perplexed to account for the conflicting operations of nature and the deity, and have so been induced to halt between two opinions. When I come to treat of miracles in detail, I shall enter more fully into an analysis of their nature: but to return from my digression. We have treated of the extraordinary powers of vision possessed by man in abnormal states, by means of which he is enabled to communicate with angels, spirits, and men, at a distance, as if he were already an inhabitant of the spirit world. As we proceed, we will find that spirits can also exercise all their other faculties, as freely at a distance, as in our ordinary close communion, and can, in fine, see, feel, converse, and appear, and from any distance communicate with those with whom they may happen to be *en rapport*, by means of their "spiritual spheres or spheres of life," which are described by Swedenborg, as "flowing, and overflowing, from every man, spirit, and angel, and encompassing them about, flowing from the life of their affections and consequent thoughts; according to which spheres, in another life, associations and dissociations, are regulated, and distances, created and overcome, those which agree being joined by their agreement, and those

which disagree, being separated by their disagreement." In *this*, my experience of clairvoyance would lead me to agree. The thought of the clairvoyant, accompanied by a strong desire to communicate with a distant spirit, produces the similarity of state or sphere, and accomplishes the *rapport*. This would account most satisfactorily for clairvoyants, so often describing truly the present situation and circumstances of those to whom their own thoughts may happen to be directed, and also of those friends and acquaintances, who may happen to be thinking of them at the time, and so unconsciously effect *rapport*. As my object is to enable as many of my readers as may have an opportunity to verify for themselves the reality of the startling truths that I shall lay before them, and, ere long, should my life be spared, enforce on their reception as a necessary part of their creeds, I request them to address themselves, when occasion offers, to a subject in the sleep-waking state, not previously ascertained to be clairvoyant, and as sceptical and incredulous as they please.—Ask the sleepwaker to go to any part of the globe, or to see an individual with whom he may be unacquainted, and referred to only by name, and you will find the subject instantly prepared to obey you without betraying more surprise at the extraordinary demand made upon him, than if it had been the regular business of his previous existence. Ask him to see a deceased relative, and you will find, that all are equally alive to him. Should you succeed in effecting *rapport*, (towards the accomplishment of which, all that is required, is to direct them to form a strong wish to see the person or place desired,) you will, in that case, soon be as far advanced in your belief as I am ; but, should you not at first succeed so far ; waken them, and inform them of their attempts, and in the scorn and derision, with which many of them will treat your disclosure, you will have received your first intimation of the truths that are in store for you, if you persevere ; the sincerity of the subject, and the laurels that are at hand for the magnetist, and liberally showered upon him by those whom he endeavours to enlighten. Should you obtain *rapport* in the first instance, as is not improbable, if you

magnetise with a good intention, and exert a powerful will. Be sure and ask for some one easily described, and conviction will not long be delayed; ask for a number of persons in rapid succession, without informing the mediums whether they are alive or *dead*, and you will find them described to you with equal accuracy and with so little astonishment, on the part of the Clairvoyant, the very first time you try the experiment, that they will not think it necessary to add to their description, *alive*, or, *dead*, unless you ask them the question which will then be answered, correctly and promptly, should they be in a perfect state; if not, have patience for a little, and if you certainly seek for truth you will assuredly find it. Ask them, to converse with the distant subject of the *rapport*, still ignorant of the means of doing so, in the waking state, and you will find them all, without a single exception, (at least as far as my experience is concerned) conversing with you in the ordinary manner, but holding communication with angels, spirits, and men at a distance, with whom you may ask them to converse, without moving their lips, and while their ears are deaf to the loudest sounds, and they unable to hear questions addressed to them by any one present, except their Magnetiser, or those with whom they may chance to be *en rapport*. If these indications of the reality of such communications are not sufficient to induce you to proceed further, remain in your ignorance, you are not likely to be convinced in this world, and may regard all that follows as the result of imagination; but should you not be able personally to make the experiments; among the thousands in Britain that have now arrived at the proper state by Magnetism, the facts can be easily established, and the triumph of Spiritualism is secure.

With respect to the Interspheration, the introduction of which has led to this digression, I may remark that when the Magnetiser has established strong *rapport* between himself and his subject, the spheres seem in some cases to be so inseparably blended, that the subject is compelled to approach and follow him, no matter how rapidly he moves; instances too are on record of the Magnetiser being enabled in this manner, to attract individuals whose whereabouts he had previously endeavoured to dis-

cover in vain, and to draw them to him from considerable distances. Some subjects in the mesmeric state, cannot be induced to separate from their Magnetiser, or will not allow him to think upon another, and some continue to approach him until their hands are in contact ; some too I have met with and read of others in the Zoist, that seem actually compelled, as it were, to concentrate their sphere with their magnetiser's, which might perhaps be possible were both freed from their material envelopes; when the clairvoyants are *en rapport* with a person on earth or a spirit, they always describe themselves as conversing with them, face to face, and, if asked, where they see them, invariably reply, *here*, and point to them as if in their immediate neighbourhood ; but imagine themselves as present in the spirit world, or in the remote locality on earth, in which the person alluded to resides, while at other times they describe them as present in the room in which their own bodies are. The variance most probably depends on whether they intersphere *their* subject or are themselves intersphered, but in any case they will, within the same moment, if desired, extend their hands to all with whom they may be *en rapport* ; and appear to be able to communicate, in this manner, at the same time, with the inhabitants of Russia and China, Africa and America, without change of place ; and now I am prepared to shew, that the power of concentrating our sensations and faculties, and appearing to be present within any portion of our possibly infinitely extended life sphere, irrespective of our bodies remaining actually present, in a fixed locality, as the centre of the sphere, are perfectly analogous to our experience, within the limits that our material or visible bodies present to sensuous observation ; and, as in other branches of science, we are warranted in advancing from the known, to the prediction of the unknown, from the visible to the invisible, from the seen and temporal, to the unseen and eternal, from the finite to the infinite, as we are led to expect to find dispersed through infinite space, suns, and planets, like our own ; so we might, even without experience, have been justified in inferring, that if a life sphere exists, as described, and forms a part of our being, it should be possessed of similar

properties. Clairvoyance seems, by no means obscurely, to indicate that such is the fact, and so increases the probability of its existence ; such powers are useless, if confined to the limits of the visible body, and dormant in the normal state ; we are, therefore, justified in regarding them, as attributes of a higher condition, and exhibited within the limits of the body, only as a portion of the life sphere, to which they more properly belong ; destined to resolve for us, the difficulties, otherwise beyond our comprehension, of communicating, in another state of existence, as inhabitants of the illimitable universe, endowed with organs of perception, increased in number, and apparently unlimited in power ; directed by exalted intellects, and practised reason, and aided by, perhaps, instinctive powers, and spiritual inspirations. Such is the wondrous future revealed, by magnetism to man, in which, those who shall be accounted worthy of the perfect enjoyment of the state, shall be enabled to survey the varied and wide spread fields of creation, with a flight, so rapid, as, to cause the lightning to retrograde in its course, while Heaven, and the objects of our well directed affections shall appear to surround us, as we glide, imperceptibly, along, annihilating distances at will, careering through space with the speed of thought, and realising, instantaneously, the brightest conceptions of the mind.

A Heaven more glorious, but similar to that described by the giant mind of Voltaire, when, under the inspiration of organs of veneration and ideality, larger perhaps, than any ever allotted to man, he seemed to see Louis, as the celestial guide or guardian angel of the great Henry, conducting from Hell to Heaven, in the magnetic trance, the heavenly minded hero of France.

“ Du Dieu qui nous créa la clémence infinie,
 Pour adoucir les maux de cette courte vie,
 A placé parmi nous deux êtres bienfaisans,
 De la terre à jamais aimables habitans,
 Soutiens dans les travaux, trésors dans l'indigence ;
 L'un est le doux Sommeil, et l'autre est l'Espérance :
 L'un, quand l'homme accablé sent de son faible corps

Les organes vaincus sans force et sans ressorts
 Vient par un calme heureux secourir la nature,
 Et lui porter l'oubli des peines qu'elle endure ;
 L'autre anime nos cœurs, enflamme nos désirs ;
 Et même en nous trompant, donne de vrais plaisirs ;
 Mais aux mortels chéris à qui le ciel l'envoie
 Elle n'inspire point une infidèle joie ;
 Elle apporte de Dieu la promesse et l'appui ;
 Elle est inébranlable, et pure comme lui.

Louis, près de Henri, tous les deux les appelle ;
 Approchez vers mon fils, venez, couple fidèle.
 Le Sommeil, l'entendit de ses antres secrets :
 Il marche mollement vers ces ombrages frais.
 Les vents, à son aspect, s'arrêtent en silence ;
 Les songes fortunés, enfans de l'Espérance,
 Voltigent vers le prince, et couvrent ce héros
 D'olive et de lauriers mêlés à leurs pavots.

Louis, en ce moment, prenant son diadème,
 Sur le front du vainqueur il le posa lui-même :
 ' Règne, dit-il, triomphe, et sois en tout mon fils ;
 Tout l'espoir de ma race on toi seul est remis.
 Mais le trône, ô Bourbon, ne doit point te suffire ;
 Des présens de Louis le moindre est son empire.
 C'est peu d'être un héros, un conquérant, un roi ;
 Si le ciel ne t'éclaire, il n'a rien fait pour toi.
 Tous ces honneurs mondains ne sont qu'un bien stérile,
 Des humaines vertus récompense fragile,
 Un dangereux éclat qui passe et qui s'enfuit,
 Que le trouble accompagne, et que le mort détruit.
 Je vais te découvrir un plus durable empire,
 Pour te récompenser, bien moins que pour t'instruire,
 Viens, obéis, suis-moi par de nouveaux chemins :
 Vole au sein de Dieu même, et remplis tes destins.'

L'un et l'autre, à ces mots, dans un char de lumière,
 Des cieus, en un moment, traversent la carrière.
 Tels on voit dans la nuit la foudre et les éclairs,
 Courir d'un pôle à l'autre, et deviser les airs :
 Et telle s'éleva cette nue embrasée
 Qui, dérochant aux yeux le maître d'Elisée,
 Dans un céleste char, de flamme environné,
 L'emporta loin des bords de ce globe étonné.

Dans le centre éclatant de ces orbes immenses,
 Qui n'ont pu nous cacher leur marche et leurs distances,
 Luit cet astre du jour par Dieu même allumé,

Qui tourne autour de soi sur son axe enflammé.
 De lui partent sans fin des torrens de lumière ;
 Il donne, en se montrant, la vie à la matière,
 Et dispense les jours, les saisons, et les ans,
 A des mondes divers autour de lui flottans.
 Ces astres, asservis à la loi qui les presse,
 S'attirent dans leur course, et s'évitent sans cesse ;
 Et, servant l'un à l'autre et de règle et d'appui,
 Se prêtent les clartés qu'ils reçoivent de lui.
 Au-delà de leurs cours, et loin dans cet espace
 Où la matière nage, et que Dieu seul embrasse
 Sont des soleils sans nombre, et des mondes sans fin,
 Dans cet abîme immense il leur ouvre un chemin.
 Par-delà tous ces cieux le Dieu des cieux reside.
 C'est là que le héros suit son céleste guide ;
 C'est là que sont formés tous ces esprits divers
 Qui remplissent les corps et peuplent l'univers,
 La sont, après la mort, nos âmes replongées,
 De leur prison grossière à jamais dégagées."

" Henri, dans ce moment, d'un vol précipité
 Est par un tourbillon dans l'espace emporté
 Vers un séjour informe, aride, affreux, sauvage,
 De l'antique chaos abominable image.
 Impénétrable aux traits de ces soleils brillans,
 Chefs-d'œuvre du Très-Haut, comme lui bienfaisans.
 Sur cette terre horrible, et des anges haïe,
 Dieu n'a point répandu le germe de la vie.
 La Mort, l'affreuse Mort, et la Confusion,
 Y semblent établir leur domination.
 " Quelles clameurs, ô Dieu ! quels cris épouvantables !
 Quels torrens de fumée ! et quels feux effroyables !
 Quels monstres, dit Bourbon, volent dans ces climats !
 Quels gouffres enflammés s'entr'ouvrent sous mes pas.
 ' O mon fils, vous voyez les portes de l'abîme
 Creusé par la Justice, habité par le Crime :
 Suivez moi, les chemins en sont toujours ouverts.'
 Ils marchent aussitôt aux portes des enfers.
 Là, git la sombre Envie, à l'oeil timide et louche,
 Versant sur des lauriers les poisons de sa bouche :
 Le jour blesse ses yeux dans l'ombre étincelans :
 Triste amante des morts, elle hait les vivans.
 Elle aperçoit Henri, se détourne, et soupire.

Auprès d'elle est l'Orgueil, qui se plaît et s'admire ;
 La Faiblesse au teint pâle, aux regards abattus,
 Tyran qui cède au crime, et détruit les vertus ;
 L'ambition sanglante, inquiète, égarée,
 De trônes, de tombeaux, d'esclaves entourée ;
 La tendre Hypocrisie aux yeux pleins de douceur,
 (Le ciel est dans ses yeux, l'enfer est dans son cœur ;)
 Le faux Zèle étalant ses barbares maximes ;
 Et l'Intérêt enfin, père de tous les crimes.

Des Mortels corrompus ces tyrans effrénés,
 A l'aspect de Henri, paraissent consternés :
 Ils ne l'ont jamais vu ; jamais leur troupe impie
 N'approcha de son âme à la vertu nourrie :
 Quel mortel, disaient-ils, par ce juste conduit,
 Vient nous persécuter dans l'éternelle nuit ?

Le héros, au milieu de ces esprits immondes,
 S'avavançait à pas lent sous ces voûtes profondes :
 Louis guidait ses pas : " Ciel ! qu'est-ce que je voi !
 L'assassin de Valois ! ce monstre devant moi !
 Mon père, il tient encor ce couteau parricide
 Dont le conseil des Seize arma sa main perfide.
 Tandis que, dans Paris, tous ces prêtres cruels
 Osent de son portrait souiller les saints autels,
 Que la ligue l'invoque, et que Rome le loue,
 Ici, dans les tourmens, l'enfer les désavoue."

' Mon fils, reprit Louis, de plus sévères lois
 Poursuivent en ces lieux les princes et les rois.
 Regardez ces tyrans adorés dans leur vie ;
 Plus ils étaient puissans, plus Dieu les humilie.
 Il punit les forfaits que leurs mains ont commis,
 Ceux qu'ils n'ont point vengés, et ceux qu'ils ont permis.
 La mort leur a ravi leurs grandeurs passagères,
 Ce faste, ces plaisirs, ces flatteurs mercénaires
 De qui la complaisance, avec dextérité,
 A leurs yeux éblouis cachait la vérité.
 La vérité terrible ici fait leurs supplices ;
 Elle est devant leurs yeux, elle éclaire leurs vices.
 Voyez comme à sa voix tremblent ces conquérans,
 Héros aux yeux du peuple, aux yeux de Dieu tyrans ;
 Fléaux du monde entier, que leur fureur embrâse
 La foudre qu'ils portaient à leur tour les écrase.
 Auprès d'eux sont couchés tous ces rois fainéans,
 Sur un trône avili fantômes impuissans.'

Henri voit près des rois leurs insolens ministres ;
 Il remarque sur-tout ces conseillers sinistres,
 Qui, des mœurs et des lois avars corrupteurs,
 De Thémis et de Mars ont vendu les honneurs ;
 Qui mirent, les premiers, à d'indignes enchères
 L'inestimable prix des vertus de nos pères.
 Etes-vous eu ces lieux, faibles et tendres cœurs,
 Qui livrés aux plaisirs, et couchés sur des fleurs,
 Sans fiel et sans fierté couliez dans la paresse
 Vos inutiles jours files par la mollesse ?
 Avec les scélérats series-vous confondus,
 Vous, mortels bienfaisans, vous, amis des vertus,
 Qui, par un seul moment de doute ou de faiblesse,
 Avez séché le fruit de trente ans de sagesse ?

Le généreux Henri ne put cacher ses pleurs.

“ Ah ! s'il est vrai, dit-il, qu'en ce séjour d'horreurs
 La race des humains soit en foule engloutie,
 Si les jours passagers d'une si triste vie
 D'un éternel tourment sont suivis sans retour
 Ne vaudrait-il pas mieux ne voir jamais le jour ?
 Heureux, s'ils expiraient dans le sein de leur mère !
 Ou si ce Dieu, du moins, ce grand Dieu si sévère,
 A l'homme, hélas ! trop libre, avait daigné ravir
 Le pouvoir malheureux de lui désobéir ! ”

‘ Ne crois point, dit Louis, que ces tristes victimes
 Souffrent des châtimens qui surpassent leurs crimes,
 Ni que ce juste Dieu, créateur des humains,
 Se plaise à déchirer l'ouvrage de ses mains ;
 Non, s'il est infini, c'est dans ses récompenses ;
 Prodigue de ses dons, il borne ses vengeances.
 Sur la terre on le peint l'exemple des tyrans ;
 Mais ici c'est un père, il punit ses enfans ;
 Il adoucit les traits de sa main vengeresse ;
 Il ne sait point puir des momens de faiblesse,
 Des plaisirs passagers, pleins de trouble et d'ennui,
 Par des tormens affreux, éternels comme lui.

Il dit, et dans l'instant l'un et l'autre s'avance
 Vers les lieux fortunés qu'habite l'innocence.
 Ce n'est plus des enfers l'affreuse obscurité.
 C'est du jour le plus pur l'immortelle clarté.
 Henri voit ces beaux lieux, et soudain, à leur vue,
 Sent couler dans son âme une joie inconnue.
 Les soins, les passions n'y troublent point les cœurs ;
 La volupté tranquille y répand ses douceurs.

Amour, en ces climats tout ressent ton empire ;
 Ce n'est point cet amour que la mollesse inspire ;
 C'est ce flambeau divin, ce feu saint et sacré,
 Ce pur enfant des cieus sur la terre ignoré.
 De lui seul à jamais tous les cœurs se remplissent ;
 Ils désirent sans cesse, et sans cesse ils jouissent,
 Et goûtent, dans les-feux d'une éternelle ardeur,
 Des plaisirs sans regrets, du repos sans langueur ;
 Là, régnent les bons rois qu'ont produits tous les âges ;
 Là, sur un trône d'or, Charlemagne et Clovis
 Veillent du haut des cieus sur l'empire des lis. ”

It has been ascertained, and established, beyond all manner of doubt, that there exists, in man a capacity of passing into various peculiar states, and which, at times, have been found occurring, spontaneously, in cases of catalepsy and natural somnambulism, in which, transference of sensation has been found to occur, at first discovered accidentally, and afterwards verified by numerous experiments, during which, objects presented to the epigastric region, or pit of the stomach, or at the extremities of the fingers or toes, are perfectly perceived, and found to excite the sensations and perceptions, usually exercised elsewhere, while the accustomed channels are completely closed. In some cases, the subjects, if asked where they see, or smell, or otherwise observe the objects, so presented, will, at once, refer them to the immediate vicinity of their eyes, or the other organs with which they are ordinarily perceived, as the normal centre of sensation, while at other times the centre of sensation, or reference, seems also to be transferred ; in other words, any object, presented at any point within the limits of the body, may be there perceived, but referred to, and appear to be present at a common centre, while the centre, or point of reference, may at other times, itself appear to be transferred to the different points, within the same limits, and so we may be conscious, or appear to be actually present there, with all our faculties ; and thus the analogy, with the sphere is complete. So, as far as our visible material body extends, we find it capable of exhibiting all the properties that I demand for the sphere, viz. : the possibility of all perceptions and sensations being exercised, at any point, within its limits, whether those limits are found to be

finite or infinite, fixed or variable, and whether our spheres may exist simultaneously or by rapid succession, in those different states by which we are enabled to communicate with Heaven, or Hell; with man, on earth or in the spirit world; as existing, at present, or in ages past; and referring all to a common centre, with a power of changing the centre of reference as the seat of sensation, identity, and consciousness, to any point within the same limits, while the body retains its position in space. If we find, then, throughout the sphere, that sight, speech, hearing, &c., are perfectly exercised, and by involuntary powers, we cannot possibly regard the sphere otherwise than as a portion of the I or me, the *Je* or *moi*. Should then any number of individuals become mutually intersphered, the mystery of mysteries would be resolved; I in you, and you in me, one in all and all in one. Should sympathy occur, and identity be merged or changed, as can be exhibited in Electro-biological and other magnetic states, and the spheres become concentric, perfect unity might be attained; we might from the doctrine of the spheres deduce other relations, that would, without an explanation of their basis, appear equally incomprehensible, and as mysterious as any ever disclosed to man, but now no longer involved in difficulty—That the innumerable spheres proceeding from individuals, could exist separately, and at the same time apparently occupy the same space, and yet remain distinct and unobstructed, is very marvellous, but not beyond our experience; when we allow of a similar diffusion in the imponderables, Heat, Light, Electricity, and Magnetism. Here, too, we may, perhaps, find the most satisfactory explanation of possessions, by supposing, that those who delight in evil, assimilate their spheres, and so facilitate the approach of evil spirits, thereby drawn into their spheres, and working mischief, in which they delight, until cast out by superior power. Some kinds of epilepsy are plainly magnetic states, and we may thus account for instances of epilepsy, and possession being recorded as the most numerous in which the magnetic influence has been beneficially applied. I shall conclude my present allusions, to the life sphere, by a reference to the analogous

powers of transferring sensations, &c., to any portion of our bodies that have been elicited by the use of herbs, found spontaneously occurring in cataleptic patients, and repeatedly observed in the subjects of the magnetic trance, quite as wonderful, and unaccountable, as our being able to see, hear, feel, taste, smell, converse, and appear, and actually seem to be present at any point within the range of our spheres, without our bodies changing place. I transcribe the following from the *Isis Revelata* of Colquhoun, where he alludes to transference of sensation. "Von Helmont (he says) informs us, that at one time he entertained an opinion, that many strong poisons might be employed with advantage as remedies, (thereby anticipating Homœopathy,) if we only knew how to regulate the doses, and to administer them at the proper time. In order to enable him to ascertain the correctness of his supposition, he resolved to make some experiments on himself, with the Napellus, and accordingly, having prepared a root, he tasted it with the point of his tongue, swallowing none of it, and spat out a good deal of saliva; at first he found as if his head was bound tightly with a bandage, and soon afterwards the following symptoms occurred: he perceived with astonishment, that he no longer heard, saw, thought, or imagined anything by means of the cerebral organs, but that all their ordinary and peculiar functions appeared to be transferred to the epigastrium or pit of the stomach;" after a time he experienced like a vertigo, and was speedily restored to his normal state. A century and a half after this had occurred to *John Baptist Von Helmont*; *M. Petetin*, an eminent Physician, and honorary and perpetual president of the Medical Society at Lyons, discovered, also accidentally, similar results in a cataleptic patient, who, when shut out from all sensation, through the accustomed organs, was able to read, through an opaque body, a book, when applied to the pit of the stomach, and to hear distinctly when addressed at that region, and to experience the different sensations of smell and taste, from objects there presented to her. *M. Petetin* was, at this time, a disbeliever in the mesmeric influence, which makes his discoveries of more importance; he afterwards, on instituting experiments, with

a view to corroborate the strange facts, so presented to him, discovered in some patients, a similar transference to the fingers and toes. I may add, that such results are now of common occurrence in magnetic states, and have frequently been presented to my experience, in subjects that otherwise gave no indications of Clairvoyance; if, then, our spheres are a part of us, all is resolved, by perfect analogy, to our experience, and these strange phenomena do not, so much, throw light upon Clairvoyance, as receive their explanation therein. The Rev. C. H. Townsend, in his useful work, mentions that his clairvoyants, at times describe themselves, as seeing objects by means of the light, proceeding from themselves, towards the objects, and, at other times, from the objects towards them. This would, likewise, meet its explanation in interspheration. Gregory, too, in his letters, relates a case, in which Lewis the Electro-biologist, succeeded in magnetising a lady, from a distance, and says, that at the instant it was effected, Lewis saw the lady in her own room, and that she likewise saw him. This too corroborates the theory I have adopted, as probable. Again; I was conversing, one evening, through a clairvoyant, with a lady, thirteen years deceased, and well known to me on earth; on her declaring that her son was in heaven, and that she was not there yet, but would shortly be, I asked her if she ever saw her son, to which she replied, "yes, frequently," upon which, I enquired of her, whether she went to heaven on those occasions, or her son came to her? the answer I received was very remarkable, as, at the time, I had not formed any theory depending on spheres and change of state. She simply replied, "we meet," and no further explanation could be obtained. I have purposely given these cases as concisely as possible, as I am not now establishing the phenomena, but building my skeleton hypotheses, and, if my explanations are found to be obscure, at first, they will, perhaps, on closer examination, prove to be the clearest that have, as yet, been advanced on the subject, and, probably, the first that have appeared to account for the extraordinary exercise of clairvoyance. Swedenborg, (and many of his revelations, are true and invaluable,)

expressly declares, after a personal experience, and study of the spiritual world, for a period of twenty-nine years, that change of state can effect, for the spiritual body, what change of place does for the material; and that by this, spirits separated by vast distances, in the universe, can enter into close communion, or *rapport*. I may suggest that even the memory of our dreams seems to favor this revelation, and the overwhelming difficulties that we encounter in attempting to reconcile any other hypothesis with the existence of a universe of infinite extent, to be explored by the spirit, not only in space, but in time past to infinity, and many other considerations incline me to receive this view joyfully, as, with all its difficulties, the simplest and most satisfactory that has ever been entertained, and, perhaps, as nearly suited to our comprehension as any we are capable of receiving in our present state, with our limited faculties and different experiences. Such an hypothesis is well adapted to rescue the astronomer from the darkness of despair, that has hitherto been the lot of some of the brightest luminaries of science, driven to despondency by finding the insignificance of the world on which they tread, in comparison with the vastness of the universe, that by their superior endowments they were destined to explore. So are we led to appreciate those limits that an all-wise providence assigned to man, at first, and, which rendered such revelations as I am about to lay before you, unnecessary; but, afterwards, we will find them mercifully vouchsafed to us, when a knowledge of higher powers became indispensably necessary to assist our reason in grappling with the immensity that the advance of science at last disclosed—That the universe originally open to our inspection, was sufficiently large to employ and satisfy those endowed with the most enlarged normal conceptions is clearly shewn by the fact, that the celebrated Humboldt found the most advanced term of human life insufficient to survey it, with flying footsteps, and to describe a few of its superficial wonders in rapid narration without exploring its depths, in every atom of which the microscope would have presented a world, or analyzing the bright specs in the firmament, in each of which

the telescope discloses a system within whose bounds our planet would be invisible, and separated by such vast distances, that, were each solar system one solid globe of matter, it would not present, in the most powerful telescope, a visible form to another ; nevertheless, we find him in his Cosmos, the moment he attempts to connect our system with the Universcælum—

“Lost in the sphere that bounds our planet’s skies,
Allures from far, still as we follow, flies.”

And when the talented author of the “Vestiges of Creation,” would fain have discovered in the distant nebulæ, a resting place for his speculations, a new beginning of creation, a home in the boundless prairies, an oasis in the sandlike multitude of stars ; the monster telescope of Lord Rosse, shews him the inefficacy of unassisted human reason, and resolves the nebulæ into myriads of suns. So terminate all the efforts of our normal powers, to comprehend the extent of the works of Omnipotence, the contemplation of which is but fitted to dazzle our feeble powers and lead us to receive, with gratitude, those higher revelations that alone can save us from being lost in the unfathomable wilds. Let us then receive the advancing revelation, with all joy and gratitude to him who knows our requirements, and suits the back to the burden, and demands not of feeble man more than he enables him to perform. A new revelation was wanted and it is at hand, disclosing such mighty truths to man, as are calculated to annihilate the petty differences of adverse creeds fated to disappear before the larger requirements now demanded of us. The signs that were appointed to mark the consummation of our era, are plainly legible ; a well grounded faith is now nowhere visible upon earth ; the direct light of reason is darkened by the advance of science ; the reflected light of revelation has been obscured in blood and persecution ; and the minor lights of philosophy have long ceased to shed a single ray in the darkness in which the christian world is now spiritually involved. So, we may well say, the sun is darkened, the moon turned into blood, and the stars have fallen from the firmament, before the great and terrible day of the Lord. All

things, as predicted, are hastening to a mental chaos on the eve of the second coming, now at hand. Should our future condition, then, as described, be shewn to be independent of our position in space, many of our greatest difficulties will be resolved. Swedenborg first clearly revealed this to us, and since I have been led to introduce him to your notice, I am necessarily compelled to furnish a short sketch of that extraordinary man, both for the information of the general reader, and to shew in what light I am about to regard his revelations, and the all important relation that they bear to that spiritual clairvoyance, which he indirectly predicted and explored. I shall proceed to shew how the clouds of hallucinations, with which his writings abound, arising from his own mental impressions, being, as it were, daguerrotyped to him, without his knowledge, in his psychological state, and so inseparably blended with his true spiritual impressions and visions, have hitherto obscured his otherwise true revelations, and divided men in their opinions respecting him, into two distinct classes, equally in error, the one from inferring the falsehood, the other the truth of all, from a correct judgment, in each, of the truth or falsehood of a part. To avoid his errors, and render serviceable the great spiritual truths, revealed in the voluminous works of this Prince of Philosophers, will form no unimportant portion of my arduous and responsible undertaking, for, to exclude his revelations from a work on clairvoyance, with a view to satisfy the prejudices of the public, forms no part of my design, and would be about as practicable as acting the play of Shakespeare, with the omission of the part of Hamlet; and as to the analyst, the abnormal, eccentric, extreme, and inharmonious states, are found to be the most important, in conducting to the discovery of the established laws, that lead to harmony and order; so, we may at last find, all that Swedenborg transmitted to us, with such unremitting and disinterested labor, ministering to important uses, and that so perfectly, as to make it questionable whether the real or the imaginary shall ultimately prove most beneficial to us, and whether they may not have been as necessarily blended as Good and Evil in

our past experience of the fruits of the tree of knowledge. Among his innumerable true revelations, he expressly stated, he was commissioned to write and print his revelations for an age that was to come, and is said to have asserted that those revelations, the object of which was concealed from him, although he thought otherwise, would not be fruitful in uses until a century had elapsed ; so this prophecy is now on the eve of its fulfilment, and the magnetic clouds that environed it, and other remarkable prophecies and spiritual truths, in the temporary hallucinations of the seer, are fast dispersing before the second coming of the Lord. His Revelations were published by him anonymously, withheld by him from his generation, as unfitted for their conviction, as I have shewn in the passage I have quoted in the introduction. When we reflect on the particular period of the christian era, at which this mighty star appeared, and consider the close connection between his revelations and those now disclosed in magnetism, we will find little difficulty in recognising him as the divinely appointed prophet, and instructor of the present era of clairvoyance.

The reader is referred to the Apocalyptic sketches by Cumming. I shall have occasion, in the course of this work, to refer to the remarkable manner in which I have been led by revelations in clairvoyance to a perfect coincidence with the most important conclusions to be found in them, and deduced from Elliott's work, and that before ever I read or heard of the work in question. I shall also shew how clairvoyance indicated to me in the most remarkable manner the very year, 1865, alluded to in it, as the appointed time, when the days of Daniel would indicate the close of our era, and the beginning of the millenium, with many other most important particulars, not hitherto explained ; in the meantime, I shall give a short account of *Emmanuel* Swedenborg, and in his own words :—

“ I was born at Stockholm, in the year of our Lord 1689, Jan. 29th. My Father's name was Jasper Swedberg, who was Bishop of Westrogothia, and a man of celebrity in his day. He was also elected a member of the English Society for the

Propagation of the Gospel; and he was appointed as Bishop over the Swedish churches in Pennsylvania and London, by King Charles XII. In the year 1710, I began my travels, first into England, and afterwards into Holland, France, and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with Charles XII., King of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of Assessor in the Metallic College; in which office I continued from that time till the year 1747, when I quitted the office, but still retain the salary annexed to it as an appointment for life. The sole reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which the Lord had called me. A higher degree of rank was then offered me, which I declined to accept, lest pride on account of it should enter my mind. In 1719, I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg*; from which time I have taken my seat with the Nobles of the Equestrian Order, in the Triennial Assemblies of the States. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm; but have never sought admission into any other literary society, as I belong to an angelical society, in which things relating to heaven and the soul, are the only subjects of discourse and entertainment; whereas, in our literary societies the attention is wholly taken up with things relating to the world and the body. In the year 1734, I published the *Regnum Minerale*, at Leipsic, in three volumes, folio; and in 1738 I took a journey into Italy, and staid a year at Venice and Rome.

“With respect to my family connections: I had four sisters; one of them was married to Erich Benzelius, afterwards promoted to the Archbishoprick of Upsal; and thus I became related to the two succeeding Archbishops of that see, both named Benzelius, and younger brothers of the former. My second sister was married to Lars Benzelstierna, who was promoted to a provincial government. But these are both dead: however, two bishops who are related me are still living. One

of them is named Filenius, Bishop of Ostrogothia, who now officiates as President of the Ecclesiastical Order in the Diet at Stockholm, in the room of the Archbishop, who is infirm ; he married the daughter of my sister. The other, who is named Benzelsteirna, Bishop of Westermannia and Dalecarlia, is the son of my second sister. Not to mention others of my family who enjoy stations of dignity. I converse freely, and am in friendship, with all the bishops of my country, who are ten in number ; and also with the sixteen Senators, and the rest of the Peers, who love and honor me, as knowing that I am in fellowship with angels. The King and Queen themselves, as also the three Princes their sons, show me all kind countenance ; and I was once invited to dine with the King and Queen at their table (an honour granted only to the Peers of the realm) ; and likewise, since, with the Hereditary Prince. All in my own country wish for my return home ; so far am I from having the least fear of being persecuted there, as you seem to apprehend, and are also kindly solicitous to provide against ; and should any thing of that kind befall me elsewhere it will give me no concern.

Whatever of worldly honour and advantage may appear to be in the things before-mentioned, I hold them as matters of respectively little moment, because, what is far better, I have been called to a holy office by the Lord Himself, who most graciously manifested Himself in person to me, His servant, in the year 1743, and then opened my sight into the spiritual world, and endowed me with the gift of conversing with spirits and angels, which has been continued to me to this day. From that time I began to print and publish various *arcana*, that have been either seen by me, or revealed to me ; as concerning heaven and hell ; the state of man after death ; the true worship of God ; the spiritual sense of the Word ; and many other highly important matters tending to salvation and true wisdom : and the only motive which has induced me at different times to leave my home and visit foreign countries, was the desire of being useful, and of communicating the *arcana*.

entrusted to me. As to this world's wealth, I have sufficient, and more I neither seek nor wish for.

Your letter has drawn the mention of these things from me, with a view, as you suggest, that any ill-grounded prejudices may be removed. Farewell; and from my heart I wish you all felicity both in this world and the next; which I make no doubt of your obtaining, if you look and pray to our Lord.

London, 1769.

EMAN. SWEDENBORG.

He died in London, in the year 1772, in the eighty-fourth year of his age, after founding the New Jerusalem Church, whose members are known as Swedenborgians; his birth took place at the most eventful period in the history of the two great divisions of the christian church, that his revelations, fulfilled in magnetism, were destined, in after ages, to confound; their differences, being unimportant, when compared with their common errors, and the mighty truths disclosed to all by the new revelation, and the means now placed within their reach, of arriving at the true solution of their difficulties; such was the favored servant of our Lord, in whom the temple of God was opened in Heaven; whereby we were first enabled to comprehend the state of man after death, the certainty of a spiritual and immediate resurrection, and to avoid the errors of materialism, preparatory to the entrance of man into the temple, after the plagues of the seven angels were fulfilled. His errors arose from his connection with the church, and wrong conceptions founded on his veneration for the Holy Scriptures; regarding the Bible as the Word of God, by which the Earth and Heavens were made, he looked for a hidden meaning, not only in every word, but, also in the very dots of of the original Hebrew as links that connected earth and heaven, and would endure to all eternity, as the jots and tittles of the law, that were not to pass away until all was fulfilled. Connected, as he was, by early associations and numerous ties with members of the church, his affections followed him in his ecstasies, and gave a tinge to his particular heaven, in accordance with his own revelations, that after death we are congregated in societies, suited to our affections. His erroneous

views, the deductions of his reason, he carried with him into the state, and unconsciously blended them with his true revelations and impressions ; nevertheless, he has given us sufficient evidence, that he was a highly favored messenger from God to man, and has communicated to us more spiritual light than all the Popes and Cardinals, Luthers and Calvins, that have existed since the age of the apostles. The church that he founded has accomplished its use, by the propagation and preservation of his works, and shall soon, with all other churches, cease to exist, when man shall realize the new Jerusalem on earth, in a spiritual state, and not a church, in which he shall enter the Garden of God, the terrestrial and spiritual worlds being at last in the consummation conjoined and married in man, when he shall at last enter within the veil as a priest of God, and of Christ ; but in that state will in vain look for a church, for, St. John saw no temple in the new Jerusalem, for the Lord God Almighty and the Lamb are the temple of it. Such a termination of our differences will, no doubt, disappoint the aspirations for ascendancy of the different churches ; the one concentrating all her efforts to establish her dominion once more, with temporal sway, over the kingdoms of this world, while the reformed churches would fain succeed their rival, extinguished by the overthrow of Babylon. Alas, for the pride of mortals ! a more glorious and desirable solution of our difficulties is approaching, and in the downfall of Babylon, the cities of the nations shall have their share ; short-lived, indeed, would be the relief from our troubles, were all the great promises made to our age to terminate in the triumph of a particular church, with all its errors ; soon, under the despotic sway that would follow its victory, might we have reason to regret its rival churches passed away. The interpretation that is given in Cumming's work of the cities of the nations, agrees with the conclusions to which I have been conducted by Magnetism, viz., that the downfall of all churches is at hand. The spiritual instruction of the coming age, and the new covenant is disclosed in the 31st, and following verses, of the 31st chapter of Jeremiah : " Behold, the days come, saith

the Lord, that I shall make a new covenant with the house of Israel, and with the house of Judah ; Not according to the covenant that I made with the fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which, my covenant, they brake, although I was a husband to them, saith the Lord ; But this shall be the covenant that I shall make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them, unto the greatest of them, saith the Lord.” So shall we worship God, to each, by Magnetism, revealed : and in the disappointed cries that shall be raised by those who turned religion into a trade, we shall find the fulfilment of another prophecy of Jeremiah : “Howl ye shepherds, and cry, and wallow yourselves in the mire, ye principal of the flock, for the days of your slaughter and of your dispersion are accomplished, and ye shall fall like a pleasant vessel ; and the shepherds shall have no way to flee or the principal of the flock to escape. A voice of the cry of the shepherds and the principal of the flock shall be heard ; for the Lord hath spoiled their pasture.”

I have already mentioned, that Swedenborg furnished convincing proofs, to his queen and others, that he was in a state that enabled him to communicate with the inhabitants of the Spirit-world. His scientific works, which are numerous, are still perused with pleasure and advantage, notwithstanding the advance of science ; and his revelations and various works connected with his religious opinions, have continued since his day to be read with increasing interest, even by those inclined to regard him as a mystic ; so that his works were gradually forcing their way into general circulation, from their intrinsic value, up to the period that was destined to unseal them to the world, when clairvoyance should at last, in the minutest particulars, verify the revelations, and attest the mission of the great seer. I am perfectly aware, my defence of him is a little

premature to be popular, but truth is paramount to such considerations, and my proofs are at hand, and many of those who may be startled at the manner in which I have introduced him, will find, before I have concluded, that I have not overrated his importance.

As I shall have occasion to refer to the *Celestial Telegraph and Sanctuary of Spiritualism* of the late M. Cahagnet, I may state, that in the former work the reader will find the particulars of conversations held with upwards of one hundred deceased persons, through clairvoyants, and witnessed by princes, counts, viscounts, generals, colonels, and priests of all denominations, and many of the literary men of France, all of whom were perfectly persuaded, of the reality of such communications. I shall corroborate them by cases that have occurred with my own clairvoyants; but the chief use I shall make of his work will be, to refer to it for his cases of superior ecstasy, in which his clairvoyants enter heaven. As this is by far the most important part of his work, and involved in the most obscurity, I have devoted myself chiefly to the study of it in my clairvoyants, and, I think, have obtained accurate and important results. I cannot better explain the tendency and object of Cahagnet's work, than by giving a few lines from his introduction to the *Celestial Telegraph*: "The object of the work (he says) is not to create or annihilate such or such a system, in favor of any particular religion or creed, more or less prominent in our age; its sole object is to commune with men, who, like me, seek truth with their whole soul; pursue the track where I believe it to be, and you will find it; be prudent, neither reject or admit anything without careful examination, and never proclaim a thing to be impossible, because you cannot comprehend it; ecstatic somnambulism, produced by magnetism, is the only way of obtaining the ends I have proposed to myself; any other state, produced by narcotics, leaves the individual too dependant on the resources of his belief, and the influence of his desires, and nought but very suspicious results are obtained; if, on the contrary, a variety of subjects taken from among all the con-

ditions of civilized life, are directed by men who have no other object, but that of procuring information, the results will be more satisfactory, and for this reason, because the isolated ecstatic is like a frail bark in a boundless ocean, having no decided course, the account he will give of his voyage will pourtray but the ensemble of the picture he has seen, without describing the parts, whereas, if he be conducted by a will, stronger than his own, to a proposed object, we will arrive at the truth." He goes on again to say, "This work will offer you the proof of the existence of a better world than ours, where you will live after having left your material body, in this; and where a God, infinitely good, will compensate you a hundredfold for the evils it was profitable for you to suffer in this world of woe. I am about to prove to you, that your relations and friends there await you with impatience, that you can while on this globe, enter into communication with them, speak to them, and obtain from them any information you may require; by somnambulism you may obtain as many proofs of the existence of the soul as you please; but what rational man can deny there is such a being within our body, that seems separate from it, although intimately connected with it; this self that responds to the least desire of reason, that invariably says to us, I am here present with you, I am a unit to you, and a fraction to the mass; in my unity, I am as complicated as the mass; I am termed soul, spirit, mover, essential part of God, without knowing, positively, the nature of my essence, whether I be matter, in its most ethereal state, or a luminous substance, apart, I am the slave of this matter for a moment in eternity, I undergo its laws, only because I am identified with it through necessity; whether I be of its nature or another, there nevertheless, comes a time when I shall separate from it, and by that change, that is known as death, restore to the earth the atom that the body borrows from it, while I shall restore to space, the particles of spiritual substance, of which I am composed. I, the immortal child of eternity, a traveller sojourning for an instant on this petty heap of dust, return to my vast domain, never more to quit it,

and there enjoy the properties with which the Creator has endowed me." Cahagnet, rescued from atheism, by the disclosures made to him in spirit-magnetism, concludes in these words, "happy shall I be if I succeed in confirming in others that belief I have acquired of the existence of a world of consolation, and penetrating a few souls with all the happiness that I have experienced from so sweet a hope." He thus introduces his powerful ecstatic, with whose revelations I am principally concerned, and whom I shall allow Cahagnet to present to the reader; he says: "We are now come to our best and most powerful ecstatic, the one whose light has opened our eyes, the one who refuses no spiritual experiment, who replies to all kinds of questions in theology, metaphysics, and psychology, without pride or error. For several years past, in her magnetic sleep, she has lived with the beings of another world; give her but the christian and surname of persons deceased, no matter at what period of their existence, or at what age they existed, and desire her to perceive and consult them, and she sees and converses with them at will; hitherto, she has never failed in a single experiment, and you will be astonished at her clairvoyance, and the exact details that she gives of persons departed from this life. Adele Magnot was a somnambulist from birth, in her childhood she was sorely afflicted with somnambulic fits that compelled her to rise at night, to terminate or continue the labors of the day. I advised her to be magnetised for the purpose of curing or diverting the course of her somnambulism; she consented, and since that period her sleep has been undisturbed. From the first sitting she was clairvoyant. Adele possesses all the qualities that are desirable in somnambulism—she is perfectly isolated, totally independent of sympathy with the magnetiser, sleeps as long as desired, and awakes with perfect oblivion." As I have stated already, my chief concern is, at present, to explain the highest state of ecstasy in which the clairvoyant enters Heaven. I shall call it spiritual ecstasy, and we must carefully distinguish it from a dream ecstasy, that is alluded to by Berth, under the name of ecstasy, and that is of little importance; he describes it in his

manual, as having occurred with his patients twice during a experience of many years. I have, myself, met with it in a patient in the mesmeric waking state ; it is very beautiful, as he describes, but very different from the state I am about to treat of, and invest with vast importance, and I am inclined to regard it as phreno-mesmeric ; for a few particulars of the real ecstasy, I may for the present refer my readers to the Celestial Telegraph of Cahagnet, whose death occurred about the period my experience commenced, in the same field, and whose experiments in ecstasy, I have succeeded in repeating and extending ; a state no human being, as magnetist, can produce, by the power of will, or clairvoyant enter into at pleasure but as I have met with it in many important varieties, and find it advancing to its use, and developing as a permanent state ; I shall proceed to shew why I am inclined to regard it as Eden, and, also, how it has unfolded itself in my subjects, since the death of Cahagnet, and point out the grounds I have for concluding, that it is about to become, ultimately, the permanent possession of our race, by which the fall shall disappear, and life's immortal tree be ours to taste all the days of our earthly pilgrimage, and, at its close, to lead us across the dread abyss, by a deathless passage, to the skies—yes, “It is done”—that path is now open to some who may expect, when their time for departure draweth nigh to wing their way, rejoicing on magnetic clouds of blazing *od*, and, with a flight more glorious than Elijah's, for their earthly tabernacle shall be left behind, pass like him, in a celestial chariot, environed with flames, far beyond the borders of an astonished globe. My spirit glows with rapturous exultation, as I approach this glorious state of ecstasy, in whose bright light I recognise the advent of the Sun of Righteousness, now rising with healing in his wings, and ushering in the dawn of a new day, on our hitherto spiritually benighted race, in whose meridian splendour we shall realize the second coming of the Lord, and the fulfilment of the promises respecting the new era that have been made to us from the beginning, and heralded on their approach by the advent of Jesus Christ, as

the perfect *Branch*, typical of the perfect Tree of man, the faithful witness who came to bear testimony to the coming clairvoyance, or spirit of prophecy, the son of David represented as the morning star, the precursor of the coming sun. How, then, can I find language to herald his approach, when, even, the erring children of the East

“ Des antiques Persans les secrets successeurs
De Zoroastre encore aveugles sectateurs.”

The worshippers of his material emblem, to which they seem to have been directed by their favorable terrestrial position, surrounded by his choicest glories, are yet unable, without emotion, or with calm philosophy, to await the rising of the star of day, the visible representative to our solar system, of the reflected action of the Deity on materialism, shining forth as the dispenser of life, light, and heat, to the animal and vegetable kingdoms of the planetary worlds, thus subjected to his dominion, as a God ; compelling the fallen sons of Adam, dazzled by his effulgent splendour, to behold him with commingled joy and terror ; directing the spiritual-minded to the God of Heaven, but compelling the children of the serpent to tell, with Milton's Satan, how they hate those beams that bring to their remembrance the state from which they fell. So man, as his interiors became closed, and his soul, entangled, exclusively, with the enjoyments and contemplation of the external world, and restricted solely to knowledge derived through the material senses, delivering him to the allurements of the world, the flesh, and the devil, necessarily clothed all his conceptions of the future with material and perishable forms, mistaking the sun of earth for the sun of heaven, a material for a spiritual, a garden of man for a garden of God, a terrestrial place for a celestial *state*, or Eden, a material resurrection for a spiritual one ; and, placing the tree of everlasting life, amidst the unsatisfying productions of the ground. Thus, but little removed from the fire-worshippers, many of you are yet, with all your boasted conceptions of christianity, buried deep in the superstitions of your forefathers ; but the time of the darkness of your state shall shortly end,

when you shall raise your eyes to the God of Abraham, and apply directly for instruction to the living oracles of God.

“ Ces temps de vos états finiront les misères
 Vous levez les yeux au Dieu de *l'univers*
 Vous verrez qu'un cœur droit peut espérer en lui
 Nous voilà !!! Transportés dans ces temps bienheureux,
 Ou le Dieu des humains conversait avec eux.”

VISIONS OF THE MILLENNIUM.

So Man, at last, when Time shall cease to be,
 May extend his being like a boundless sea ;
 One moment present on a distant shore,
 The next at home, his toils and travels o'er.
 Where, Goldsmith, now, whene'er he will may roam
 Without lamenting for his much loved home ;
 And wondrous man, where'er his body lies,
 May reach his arms unto the distant skies,
 Until, at last, in Deity dissolved
 The mystery, of one in all, and all in one, be solved.
 Omniscient then, and omnipresent be,
 When he is united to the Deity ;
 So men, as *gods*, were destined *then* to be,
When they had consumed the fruits of science's tree ;
 אֱלֹהִים then the one grand man may be,
 Who made, at first, the Earth, and Heaven, and Sea.
 E'en now, on earth, celestial forms appear,
 Seen by the new-born senses of the Seer,
 To rescue man from errors long adored,
 To the one God, Jehovah, Jove, and Lord.
 No more shall man in vain attempt to see
 Like fruits produced by every kind of tree.
 A varied Heaven, we now appear to find,
 Suited to each variety of mind ;
 Our spheres accompanying our mind's expanse,
 We exist through space with uniform advance.

By change of *state* revisit scenes of yore,
 And live on earth when earth shall be no more ;
 As when on earth in memory's review,
 The past once more appeared to us anew.
 In youth, or age, as child, or man, appear
 In all the stages of our past career ;
 But still, fixed limits shall we surely find,
 As those that the erratic comet bind,
 A ruling Providence through the boundless skies,
 To mark our wanderings with e'er watchful eyes ;
 And as the planets in their orbits run,
 Shall we be subject to the Spiritual Sun.
 Our bodies one, in Christ for evermore,
 Our spirits one, in the God that we adore ;
 As one Grand man, destined, at last, to be
 The dwelling place, through all eternity,
 Of him who formed us in his vast design,
 At last in one Great Father to combine.
 So Jesus Christ shall still be God and man,
 When man is united to the Great I AM,
 To form the temple of the Almighty and the Lamb.
 So God, at first, was present to the seer,
 And then in Christ, as medium, did appear
 In him alone, as perfect BRANCH of man,
 At last to come in universal man ;
 When one in Christ, at last the perfect tree,
 Recipient of the mighty Deity ;
 On him engrafted branches of the vine,
 That was planted by the husbandman divine.
 In mankind, then, may Jesus next appear,
 And, so saints reign *with* Christ a thousand years ;
 So, in the marriage supper of the Lamb,
 Shall Christ and church, at last, form one in man.
 So doth the supper of our Lord assume
 Mankind, his flesh and blood was to become ;
 Then, in the end, the spirit was to pour
 Upon all flesh, as upon him before.

As John the Baptist saw it from above,
 Descending on the Saviour like a dove ;
 So, now again, hath God appeared to send
 The same marked tokens of a coming end ;
 And, as with water, first as type of fire,
 So shall mankind be next baptised with fire.
 The magnetic aura, water shall replace,
 With which the spirit shall redeem our race ;
 So shall the spirit, the water, and the blood,
 Agree in one, by leading man to God
 By living waters, now the fire of *od*. }
 E're now the last vial has begun to pour,
 'To make an end, as water did before ;
 A deluge sweeps the circumambient air,
 Destroying man, and herb, by electric fire,
 All efforts, vain, that would oppose the blight,
 That spreads o'er earth with the rapidity of light ;
 Death, in new forms, now quickly overthrows }
 The checks that art or medicine would oppose,
 And, like a destroying angel, comes and goes. }
 All now admit the changes in the air,
 Affecting earth, are from the electric fire ;
 Thus, as man once did perish by a flood,
 So may the fire next inundate the blood ;
 So may the earth be swept from shore to shore,
 And numbers perish e'er the night pass o'er.
 The magnetic state may then the arc be found
 To bear us safely to the new-born ground,
 By which alone enabled to abide,
 We may watch the turning of the fiery tide,
 And in the changing elements, remain
 'Till equilibrium is restored again ;
 And arrest the else inevitable fate,
 That awaits the negative electric state.
 Then may the coming age receive
 The promises first made to Eve ;

And Christ, *in person*, God no more, }
 May now be subject as before, }
 To Him who reigns for evermore. }
 Co-heir with man, at last the reins resign,
 That were committed to him for a time ;
 In whom, as Son, the Father first did come
 To announce to man the approaching kingdom come.
 When wars, on earth, for evermore shall cease,
 And all unite in universal peace ;
 To reign with Christ, as branches of one tree,
 As sons and daughters of the Almighty.
 Opposing creeds may now count one or three,
 No other triune will they ever see ;
 When pain and death exist for man no more,
 And earth shall rival famed Atlantis' shore.
 When man, as swift, from earth to heaven shall fly,
 As meteors flit across the autumnal sky,
 The serpent, now, *in man* his body bends,
 And *head to foot*, in magnetism descends.
 Compelled, thus prostrate, to the dust to go,
 To mark his final overthrow.
 Having received his last and deadliest wound
 That was to bring him to the ground,
 The mighty Serpent first was נחש named,
 And so a strict materialist proclaimed ;
 A quick observer of all things below,
 A monkey too, as Adam Smith will shew.
 To Sweden's Seer the sensuous man unveiled,
 To me, the BEAST, Phrenology revealed ;
The serpent's head now to my foot doth fly
To mark my mission from the opening sky.
 The monkey passes, and behold ! a MAN !
 The serpent, likewise changes into נח,
 And, so disguised, the devil stalks abroad ;
In us, the enemy to man and God.
 He now shall downward to the pit descend,
 As was predicted of the coming end ;

Tracked back by "Vestiges" and Monbuddo,
 Shall our earthy house to dust for ever go.
 Then, in our hearts, may Jesus quickly come
 And lead our spirits to the kingdom come ;
 When man in Christ, both God and man may be,
 As we regard the Indweller or the Tree.
 As Jesus Christ, as son, did God revere,
 And then, again, as Father did appear ;
 As angels sent as messengers from God,
 Do speak at times, as if they were the Lord.
 As the angel speaks, as Jesus now to John,
 And then, as sent by Jesus, speaks anon ;
 Jesus, himself, now in the angel speaks ;
 I, Jesus, have sent, my angel, next he speaks.
 So Jesus Christ unites both God and man,
 As Jesus spirit, and as Christ the man ;
 So, in the approaching Millennium may we see
 The former BRANCH, at last, become a tree ;
 The tree of life, too, 's now disclosed to view,
 When time has come for all to be made new ;
 The very name predicted *now* is given—
 BIOLOGY, the key to Life and Heaven.
 When Adam's sons, at last begin to rise
 And find, the Eden lost, by change of skies. }
 At last recovered by the spirit's eyes,
 When death, as such, to man, for ever dies ; }
 The flaming sword departs from Eden's gate,
 And death exists but as a change of state.
 The path 's now open from the promised land,
 No cherubim arrest the advancing band,
 That now would taste the everlasting tree,
 That leads us straight to life and liberty.
 But still the path is difficult to find,
 The gate still narrow, and the way confined ;
 But when, at last, we have reached the *ecstatic* state,
 We then can pass out through the open gate.
 With tears the ecstatic asks for leave to go
 And bids a last adieu to all below ;

No anxious steed has e'er desired the pace,
 As they have strained to run their final race.
 So two at once, I have scarce by will restrained,
 Who else had everlasting life attained,
 And so compelled their erring steps to stay,
 From Eden passed to wait a future day.
 To traverse earth, with wandering steps and slow,
 And end their pilgrimage in this world of woe ;
 To such, *now*, pain and death exist no more,
 Who pass to Life before the change is o'er.
 Yes ! Eden is now advancing to our race,
 And some have already seen the promised place ;
 But not to all is it permitted there to stay,
 Much less through it to life to pass away.
 The worldly minded, there, behold with gloom,
 The certainty of their approaching doom ;
 No joyful cries the wicked utter there,
 Where in bright light their secret thoughts appear.
 So God reveals to us our future fate,
 That change in man must precede change of state,
 And that ere man is fitted there to dwell,
 To him 'twere greater misery than hell.
 Still those on earth, in heaven, or hell may be,
 And those in hell the states of bliss may see ;
 To which, at last, the elect shall all ascend,
 And so the second resurrection end.
 When death and hell shall be consumed by fire,
 But none be lost that came from heaven before ;
 And in the doomed no spiritual seed be found,
 Formed, like the mighty serpent, from the ground.
 And, as in individuals we see
 The serpent found in every degree ;
 So, in the mass, he too may form a part,
 And thus deceive us by satanic art.
 Such have there been, who from virtues paths ne'er strayed,
 Who never knew her since they first were made ;
 Derived from these may the evil spirits be,
 That in the end shall ever cease to be ;

Destined to perish in consuming fire,
 When man shall cease the evil to desire.
 I shall proceed in magnetism to shew
 How God reveals such things to man below ;
 When in deep sleep, the visions of the night
 Appear to him in the everlasting light,
 That leads to the heavenly Canaan,
 That lights the new Jerusalem ;
 That shall at last pronounce the night no more,
 When tired, our bodies sleep to wake no more, }
 And life's dull play at last to us is o'er.
 And when night's curtain next on us shall rise,
 We will find our spirits wafted to the skies ;
 No more on earth conjoined to dust return,
 Clothed with a body ransomed from the worm,
 Nor of the clay of diverse planets made,
 Shall we become immortal by their aid.
 As some philosophers attempt to show,
 Who think there is nought but matter high or low ;
 Of whom Lord Byron might as well have said
 That all their arguments of stuff were made,
 As that Berkeley, when he proved there was no matter,
 Proved, also, "'twas no matter what he said."
 The Gordian knot, at last, begins to unbind,
 And matter to be subjected to mind ;
 Our spirits, *now*, can from their clay retire,
 By aid of spirit and odylic fire ;
 And feel no wish, whatever to return
 To the earth-made partner of their brief sojourn ;
 But dust to dust would gladly now resign,
Feeling that nought of *us* is left behind,
 But senseless matter, rotten to the core,
 That ne'er shall rise to clog our spirits more.
 Clothed with a body fitter for the skies,
 The joyous ecstatic now to heaven flies,
 And sees rejoicing with the spirit's eyes,
 That man, *on* earth, can be *in* paradise,

While some, like Cain, prefer the land of Nod,
 To dwelling in the presence of their God ;
 As worldly thoughts distract the ecstatic's mind,
 Their bodies sympathetic now we find.
 In sinuous forms, compelled still to writhe,
 As good and evil for dominion strive ;
 As Cain and Abel did at first contend,
 So doth the battle rage unto the end.
 The ecstatic's body thus proclaims, abroad,
 The serpent's battle with the Son of God ;
 At last compelled, his conquests all to leave,
 To yield to fate, in the promised seed of Eve.
 So man, in vain, to Heaven may hope to rise,
 Until the serpent, conquered in him, dies.
 Thus, in the earthly body, may we see
 The mental state of those in ecstasy,
 Who are, at times, permitted to ascend,
 Only like Swedenborg's spirits for this end,
 That they may find, like lightning from it driven,
 That we must change before we are fit for Heaven.
 One, too, I've seen, whose frightful cries did show
 A sad experience of a state of woe :
 A fortnight after, asking what befell,
 The ecstatic said she was passing into Hell ;
 And when I wished to know the reason why,
 Replied, "I'd go there, were I now to die."
 I now shall onward with my cases move,
 And shew how much I am prepared to prove ;
 Meantime I've only written what may be,
 As views oft' change when more we come to see ;
 And as magnetic truths do more unfold,
 I shall not fail to compare both new and old ;
 So may we all our former errors leave,
 Nor doubt the present, and the past receive.
 Advancing time will soon conviction bring,
 E'en now the coming era 's on the wing ;
 To many, now on earth, may it arrive,
 Perhaps, in eighteen hundred and sixty-five.

As the angel, by clairvoyance, answered me,
 When I enquired when the end would be ;
 In eighteen hundred and fifty-one,
 I was told a fortnight was yet to come,
 And lest I might think of days like mine,
 'Twas said a fortnight meant a long time.
 Soon, not very, I first was told
 Would be the time for all to unfold ;
 So Daniel's days and mine agree,
 As Elliot reads his prophecy ;
 Of which I was not made aware
 Until I first had fixed the year ;
 And if we both have missed the sense,
 'Twould be a strange coincidence.
 If ever prophecy appear
 To be fulfilling, it is here ;
 As the angel twice has fixed the day
 When former things should pass away.
 Now if such things we don't receive,
 I know not what we should believe ;
 If these, as errors, seem to you,
 Recollect, they out of the scriptures grew.
 As Adam's eyes first opened on earth,
 When he, from Eden, was driven forth ;
 So shall, in turn, man's spirit's eyes
 At the time appointed for his rise ;
 And man shall then both rise and fall,
 As his thoughts on heaven or earth may dwell,
 And pass from earth to paradise,
 By th' alternate opening of his eyes ;
 From normal to abnormal go,
 From heaven above to earth below.
 To mortal man it was not given,
 That he should reach the promised Heaven,
 Until such time as a second birth
 Should free him from his parent earth ;
 When born of spirit and of fire,

He might attain to his desire.
 The fire, as water, first was named,
 Until by science we had obtained
 A knowledge of those things that lie
 Invisible to mortal's eye ;
 That still affect us quite as much
 As those that are revealed by touch ;
 The "healing virtue " that from Jesus came,
 Was called a fluid next in place of flame,
 So Helmont called it before Mesmer came,
 And then it took that thaumaturgist's name
 Mesmeric aura then—the fluid rare,
 At last to end with Reichenbach in fire.
 So has it ended where it first began,
 When its inductive course was yet to run,
 Ere science claimed it as the right of man ;
 The æther too that Newton thought to find
 In the intuition of his master mind,
 By which creation would be all combined. }
 The link that binds the body to the soul,
 As spirit forms with matter one great whole. }
 Now, too, in this strange science can we see,
 How all that scripture tells may come to be ;
 Now, in a twinkling, might the quick be changed,
 If so the second coming were arranged,
 And meet the Saviour in the air,
 Their bodies still remaining here.
 So may the final trumpet sound,
 And through all earth and heaven resound ;
 And quick and dead alike appear,
 By transformation of " Life's Sphere."

הלל המאלתן ירדה ירדמ

"Behold, I shew you a great mystery; we shall not all
 sleep, but we shall all be changed."—1 Cor., xv., 51.

I am now compelled to alter the plan I had originally pro-
 posed to myself, of proceeding with my cases, with a view to

establish the revelations I have made. The limits I had prescribed to the first part of my work, precluded the possibility of introducing those of my subjects, whose revelations in ecstasy are calculated to establish the views I have advanced; I must, therefore, postpone them for the present, and either reserve them for the sequel, or give them orally, when I may be called upon to establish the astounding declarations I have made. I am about to replace them with discoveries more startling still, that have been made since the preceding portion of my work was in print. I have, since then, verified, before witnesses, almost all, even of the speculations, that occur in it, and have arrived at others of a still higher nature; the celestial chariot too, and horses of fire have appeared to the ecstatic, as I predicted. I have now to announce to the world the chief actors in the last scene, who have already taken their position and are advancing from beneath the rising curtain, commissioned from on high, to bring all things to a close. I here refer my readers to the fifteenth chapter of the Revelations according to St. John:

“ And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.”

“ And I saw as it were a SEA OF GLASS MINGLED WITH FIRE: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

“ And they SING the SONG of Moses, the servant of God, and the SONG of the Lamb, saying, ‘ Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

“ Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.’

“ And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: ”

“ And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.”

“ And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.”

“ And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.”—REV. xv.

Cumming, in his work, truly stated, that “ alleluia ” indicated, that the time was come for the fulfilment of the promises communicated, in prophecy, to the long persecuted Jews, but was

not able to explain the revelations that allude to them or to indicate the use of the word, which was, to direct us to the Hebrew: the second verse of the fifteenth chapter clearly points to clairvoyance; I request the reader to compare it with the description of it given in the twenty-fourth page of this work; the third, and fourth verses have no connection with the context, but reveal the name of him, who, arrayed in a vesture dipped in blood, was appointed by God to open His temple, Man; of whom the high priests sprinkled with blood, were typical; he prophesied, half a century ago, that he would be recognised in 1852, and *now* the prophecy is fulfilled, for the *psalm* points to מזומר the long calumniated servant of the Lord. He was stopped, as predicted by the pouring out of the first vial, in 1793. I now come to the destroying angel of the Lord, who was destined to accomplish the fall of Babylon: twelve months ago I thought I recognized him on perusing his orations; I have seen him within the last few days, and, at the first glance, all doubt vanished from my mind; I sought for his name in the Hebrew and I found it גורד, viz.: "the child emerging from its mother's womb, the torrent bursting forth, the warrior rushing to the battle." We have here his destiny proclaimed: the irresistible orator and the mighty warrior coming forth from the Church of Rome. I say, then, to all the faithful followers of Jesus: come out of Babylon, "that ye be not partakers of her sins, and that ye receive not of her plagues," for the hour is come for her dissolution, and the man; need I mention, Alessandro Gavazzi. I have, lastly, to direct the reader to the 19th chapter, *which is now fulfilled, to the end of the eighteenth verse.*

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God:

"For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand,

"And again they said, Alleluia. And her smoke rose up for ever and ever,

"And the four and twenty elders and the four beasts fell down and worshipped God that sat on the thrones, saying, Amen: Alleluia.

"And a voice came out of the throne, saying, PRAISE God, all ye servants and ye that fear him, both small and great.

"And I heard as it were the voice of a GREAT MULTITUDE, and as the voice of MANY WATERS, and as the voice of mighty thunderings, saying, Alleluia : for the LORD GOD OMNIPOTENT REIGNETH.

"Let us be glad and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready.

"And to her was granted that she should be arrayed in fine linen, clean and white ; for the fine linen is the righteousness of saints.

"And he saith unto me, Write, Blessed are they which are called to the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

"And I fell at his feet to worship him. And he said unto me, See thou do it not : I am thy fellowservant, and of thy brethern that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.

"And I saw heaven opened, and behold a white horse ; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

"His eyes were as a flame of fire, and on his head were many crowns ; and he had a name written, that no man knew, but he himself.

"And he was clothed with a vesture dipped in blood : and his name is called the Word of God.

"And the armies which were in heaven followed him upon white horses clothed in fine linen, white and clean.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of Iron : and he treadeth the winepress of the fierceness and wrath of Almighty God.

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

"And I saw an angel **STANDING IN THE SUN** ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ;

"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

"And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh."—REV. xix.

Again, we have "alleluia," and the supper of the Lamb is come, constituting mankind the Christ of the millennium, when the ten tribes of Israel now amalgamated with the Gentiles, shall be united with the Jews, in the worship of the God of

Abraham, in the supper of the Great God, the King of Kings, and Lord of Lords, for *now* the Lord God omnipotent reigns, and we have, at last, the explanation of the act and words of Jesus, when, *after the supper was finished*, he washed the feet of his disciples, and said, "what I do, thou knowest not now, but thou shalt know hereafter." Compare this verse with those with which I have headed my Introduction, and then form whatever conclusions your reason and your conscience may dictate. The scene advances, and lo! the rider of the white horse has come, after the opening of the temple of God to the entrance of man, after the plagues of the seven angels were fulfilled. The destroyer of the serpent; the promised seed of Eve; the voice crying, "*Praise our God*," the voice in the sixth verse; the angel standing in ἡλιος, the sun, and the rider of the horse are one; his name is read and his armour is fitted on to conduct the twelve tribes of Israel into the Heavenly Canaan. The azure sea, revealed to John, is now, while I write, fast drying up and disclosing a new heaven and a new earth, the sea of magnetic clouds that heretofore prevented the *transition* into Eden, see 777, and of which the waters of Jordan were the type: So shall we, at last, by change in man, realize the aspiration of Plato, without the destruction of the visible earth and heaven, by the retirement of the soul into its sanctuary, where it will remain for ever unmolested; now, like him, we may proclaim the souls immortality. "The earth may pass away, the sun himself grow dim with age, and nature sink in years; still thou shalt flourish in immortal youth unharmed amidst the war of elements, the wreck of matter, and the crush of worlds." While I write, the beast and the kings of the earth and their armies are preparing for the conflict, and Napoleon seems to have been raised up by God, like another Pharaoh, for this very end. Let him beware of his impending fate, for, as sure as he raises his arm against Britain, the land of freedom, and of God, his destruction will quickly follow, and he will never live to witness our planet's glorious transit into Eden's deathless skies. Let not Britain then fear him, for her soldiery are clad in the garb of the victorious rider, the vesture

dipped in blood; victory already encircles her brow, in the name of her glorious queen, while freedom's champion swiftly comes, *ῥῶπ*, the all conquering *bow*.

Yes! the greatest empire on earth, on which our sun has ever shone, shall survive, unharmed, to the millennium, were her enemies backed by all the implements of destruction, that Milton supplied to the fallen angels. Britain remains unshaken; that God who saved her from the Armada, can protect her still, if she only remains true to Him. The golden scales had preponderated in her favor, when John, in the Isle of Patmos saw "Victoria," inscribed in characters of fire on Magnetism's azure brow, as the banner of the conquering army clad in vestures dipped in blood. Britannia, then, may behold, without dismay, the gathering of the armies of the Beast, for the horseman has started on his wonderful race, already triumphant over chains and imprisonment, poison and psychical death, with which the infatuation of infidels would have closed his career; born under the same constellation as "Victoria," and, perhaps, destined to disclose, by clairvoyance, the secret councils of her foes. The unconscious Mesmer was impressed to array himself in a purple robe, a fitting garb for the high priest who was appointed to open the temple of his God; how much more, then, doth it appertain to him, from whose mouth proceeds the "Spirit Power," "the Word of God," the Sword of Life and Death, whose mission is now revealed to him, destined in the inscrutable councils of the Almighty, to prepare mankind for the millennium, and to raise the veils, in his temple, that conduct to the "Holy of Holies."

THE END.

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