

Harvard College
BOOK
OF
HUMAN NATURE:

ILLUSTRATING
THE PHILOSOPHY (NEW THEORY)
OF
INSTINCT, NUTRITION, LIFE;

WITH THEIR CORRELATIVE AND ABNORMAL
PHENOMENA,
PHYSIOLOGICAL, MENTAL, SPIRITUAL

BY LAROE SUNDERLAND,
AUTHOR OF THE "BOOK OF PSYCHOLOGY," "BOOK OF HEALTH,"
"PATHETISM," ETC. ETC.



NEW YORK:
GARRETT & CO., PUBLISHERS,
18 ANN-STREET.

1852

CONTENTS AND INDEX.

	PAGE.		PAGE.
Biography.....	7	26. Pain.....	49
Preface.....	19	27. Chemical Laws.....	50
Announcement.....	23	28. Polarity.....	51
PRELIMINARY.		29. Attraction and Repulsion.....	51
1. Information Wanted.....	25	30. Positive, Negative.....	52
2. Nature's Prophecy.....	26	31. Angular Motions.....	53
3. Good Time Coming.....	26	32. Degrees of Motion.....	53
4. Theories.....	28	33. Heat, Motion, Light.....	54
5. Necessity of Investigation.....	29	34. Truth.....	56
6. Competency of the Human Judgment.....	30	35. Doctrine of Correspondences.....	55
7. Hindrances.....	30	36. Relation.....	57
THE DIVINE.		37. Perfection,—Good, Imperfection,—Evil.....	57
Love, Will, Wisdom.		38. Forms, Uses.....	58
8. First Cause.....	32	THE HUMAN SOUL.	
9. Infinite Design.....	32	Motion, Life, Sensation.	
10. Ends, Causes, Effects.....	33	39. Life.....	59
11. The Divine Immort.....	34	40. The Human Form.....	59
12. Doctrine of Degrees.....	35	41. Origin of the Race.....	60
13. Importance of this Knowledge.....	35	42. Hypothetical.....	61
14. Illustration.....	37	43. Instinct.....	61
NATURE.		44. Vegetable Instinct.....	62
Substance, Aggregation, Universe.		45. Nutrition, Life.....	62
15. Matter.....	44	46. Vitality.....	63
16. Heat.....	44	THE HUMAN BODY.	
17. Motion.....	45	Mineral, Vegetable, Animal.	
18. Light.....	45	47. Organic Life.....	65
19. Kingdoms.....	45	48. Hypotheses.....	65
20. The Mineral Kingdom.....	46	49. Nutritive Fluid.....	66
21. The Vegetable Kingdom.....	46	50. Animal Life.....	67
22. The Animal Kingdom.....	46	51. Growth.....	68
23. The Celestial.....	46	52. Sleep.....	69
LAW.		53. Nature of Sleep.....	69
Association, Progression, Development.		54. Wakefulness, Exercise, Egestion.....	71
24. Mineral, Organic, Moral.....	47	55. Correspondential Phenomena.....	72
25. Responsibility.....	48	56. Motive Life.....	73
		57. Ingestion, Retention, Egestion.....	73
		58. Instinctive Phenomena.....	73
		59. The Cerebellum.....	74

	PAGE.		PAGE.
60. Male and Female.....	77	115. Conditions of Memory.....	114
61. Generation.....	78	116. Abnormal Memory.....	114
62. Maternal.....	78	117. Can Memory be Improved?..	118
63. Nerves of External Sense....	79	118.  The Curative Principle.....	117
64. The Cerebrum.....	79	119. Vital Phenomena.....	117
65. Incarnation.....	81	120. Functional Power.....	117
66. Physionomy.....	82	121. What is it?.....	118
67. Nervous Associations.....	82	122. Muscular Motion.....	119
68. Respiration, Circulation.....	83	123. Motions of the Nutritive Fluid	122
69. Sympathy.....	83	124. Abnormal Motions.....	123
70. Individuality.....	84	125. Perfection, Beauty.....	124
71. Abnormal Action of the Senses	85	126. The Human Voice.....	124
72. Functions of the Nutritive		127. The Mind, and Nutritive fluid	125
Fluid.....	86	128. Extraordinary Results.....	125
73. Degrees of Sensation.....	86	129. Disease and Death.....	126
74. Suspension of the Senses.....	87	130. What is the Substance of	
75. Excitement.....	87	Mind?.....	127
76. Double Senses.....	88	131.  Perfect Nutrition 	128
77. Double Brains.....	88	132. Further Reasons for this con-	
78. Soul—Mind—Spirit.....	88	clusion.....	128
79. The Soul, the Love Principle.	89	133. Nature's Method.....	130
80. Instinctive Love.....	89	134. Unnatural Drugging.....	130
81. Sensations Love.....	89	135. Reciprocity of Mind and Body	131
THE HUMAN MIND.			
Consciousness, Intelligence, Reason.		136. Illustrations.....	131
82. Receptive Mental Emotions....	91	137. Cerebral Excitements.....	132
83. Retentive Mental Volitions....	91	138. Abnormal Cerebral Action....	133
84. Relative Mental Actions.....	91	139. Chemism and the Mind.....	134
85. Self Control.....	92	140. Congenital Phenomena.....	135
86. Power—Will Principle.....	92	141. Temperaments.....	136
87. Mental Love—Life of Mind....	93	142. Degrees in the Temperament	136
88. Intellectuality.....	93	143. Combination of Temperaments	137
89. Intellectual Emotions.....	93	PHENOMENA.	
90. Volitions.....	93	Congenital, Correlative, Abnormal.	
91. Actions.....	94	144. Constitutional Tendencies....	138
THE HUMAN SPIRIT.			
Knowledge, Intuition, Prevision.		145. Dreams, Trance, Somnambulism.....	138
92. The Wisdom Principle.....	95	146. Fits.....	139
93. Emotions.....	95	147. How Induced?.....	140
94. What is Love?.....	95	148. Disease.....	141
95. Volitions.....	97	149. Insanity.....	143
96. Spiritual Actions.....	97	150. Spheres.....	144
97. The Human Will.....	98	151. The "Od".....	146
98. Illustrations.....	98	152. Philosophy of Spheres.....	149
99. Volition.....	98	153. Idiosyncrasy.....	151
100. Reason.....	98	154. Sympathetic Imitation.....	152
101. Mental Harmony.....	99	155. Instinctive Sympathy.....	152
102. External Reason.....	99	156. Antipathies.....	153
103. Knowledge.....	100	157. Intuitive Knowledge.....	153
104. Intuition.....	100	158. How is it?.....	153
105. Philosophy of Intuition.....	100	159. How is it developed?.....	153
106. Intellectual Power.....	101	160. Intuition.....	154
107. Universal Harmony.....	101	161. To be considered.....	154
108. Health.....	102	162. Cases of Intuition.....	155
109. Pleasure—Happiness.....	103	163. Abnormal Cases Studied.....	157
110. The Problem of Evil.....	104	164. What does not follow.....	159
111. Childhood.....	107	165. Prevision.....	160
112. Death.....	109	166. Prophetic Dreams.....	161
INSTINCT.			
Physiological, Vital, Mental.		167. Singular Case of two Sisters.	163
113. Memory.....	113	168. Remarkable case of Thomas	
114. Three Degrees of Memory....	113	Walton.....	164
		169. Clairvoyance.....	165
		170. Degrees of Clairvoyance....	165
		171. Presentiments.....	167

CONTENTS AND INDEX.

v

	PAGE.		PAGE.
PSYCHOLOGY.			
Influence, Sympathy, Effluence.		227. Very Limited.....	260
172. Human Influence.....	169	228. Conjectural.....	263
173. Patheticism.....	170	229. The Test of Truthfulness.....	264
174. Conditions of Power.....	171	230. Political.....	265
175. Mental Associations.....	172	231. Insincere.....	267
176. Charms, Fascination.....	172	232. The False.....	268
177. Hallucinations.....	172	233. Tests of Personal Identity.....	271
178. Mysteries Explained.....	173	234. Tests of Intelligence.....	273
179. Laws of Habit.....	173	235. Spirit Writings.....	277
180. Mental Sympathy.....	174	236. Letter- written by Spirits.....	279
181. Analysis of this State.....	174	237. Literature of Spirits.....	280
182. Spiritual Unity.....	175	238. Spiritualism of the books Conceded.....	285
183. Philosophy of Mental Ef- fluence.....	176	239. What do the Spirits want.....	285
184. Government of Children.....	176	240. Spiritual Instructions.....	286
185. How to do Good.....	180	241. Curiosities of (Spirit) Litera- ture.....	292
186. Corresponding Characteristics.....	180	242. Tests of Grade.....	299
187. The Germ.....	180	243. In what sense are Spirits ever refractory.....	309
188. The Idea.....	183	244. Possession—Lectate.....	312
189. Tradition.....	184	245. Instruction—Admonition.....	318
190. Mental Contagion.....	185	246. Guardian Angels.....	322
191. The Crusades.....	185	247. The Great Test of Use.....	325
192. Heresim.....	185	248. Inspiration.....	331
193. Pauls.....	186		
194. Mental Infection.....	186	INTELLECTUAL CULTURE.	
195. Fanaticism.....	190	Education, Discipline, Improvement.	
196. Traits of Fanaticism.....	193	249. Aspiration.....	339
197. The Invisible.....	193	250. The Model Man.....	340
198. The Unknown.....	198	251. His Goodness, Truthfulness, Harmony.....	348
199. The Invisibles.....	199	252. Impediments.....	350
200. Sympathetic.....	202	253. Hereditary.....	351
201. Miracles.....	204	254. Educational.....	352
202. Witchcraft.....	210	255. Innate Total Depravity.....	352
203. Conditions of Witchcraft.....	213	256. A Picture of Depravity.....	353
204. Superstition.....	214	257. Vindictive Punishment.....	355
205. Sectarianism.....	216	258. An Angry God.....	356
206. Sectarianism Defined.....	220	259. Injustice.....	357
207. Sectarianism Unfriendly to Science.....	221	260. Another Picture.....	358
208. Opposed to Freedom.....	223	261. Science.....	360
PNEUMATOLOGY.			
Spirits, Possession, Inspiration.		262. Philosophy.....	363
209. The Spiritual World.....	225	263. The Divine Philosophy.....	367
210. What has Occurred?.....	228	264. Correspondences.....	368
211. Unaccountable Phenomena.....	230	265. Progressive.....	370
212. Mysterious Intelligence.....	232	266. The Human.....	371
213. Method of Investigation.....	234	267. Theology.....	371
214. Personal.....	235	268. Man-Science.....	372
215. What has done it?.....	239	269. Selfhood.....	374
216. Suggestions.....	243	270. Egotism.....	374
217. Not Ephemeral.....	243	271. Self-knowledge.....	375
218. Grade of Spirits, whence they Come.....	244	272. The Conjugal.....	377
219. Correspondence in God's Works.....	244	273. Marriage.....	377
220. Contradictions Admitted.....	245	274. Polygamy.....	378
221. Their Use.....	245	275. True Marriage.....	380
222. The External not the Real.....	246	276. Divorce.....	381
223. Characteristic Devils.....	254	277. Celibacy.....	382
224. Tests of Congeniality.....	254	278. Correct Views.....	383
225. Tests of Knowledge.....	256	279. The Parental.....	384
226. Sympathetic.....	257	280. Important Conditions.....	385
		281. The Filial.....	387
		282. The Fraternal.....	399
		283. The Universal.....	391

CONTENTS AND INDEX.

८१

	PAGE.		PAGE.
284. Virtue.....	396	294. Spiritual Contradictions....	412
285. Goodness.....	397	295. Essential Contradictions....	413
286. Justice.....	400	296. Fatal Contradictions.....	415
287. Integrity.....	402	297. Discordant views of the Deity	415
288. The Family Circle.....	408	298. The True God.....	415
289. Circles for Mental Culture..	406		
290. Declaration.....	408		
		HUMAN DESTINY.	
DIVINITY.		Harmonious, Progressive, Eternal.	
External, Internal, Immost.		299. The Evils to be Remedied...	426
201. Sectarian Theology.....	400	300. Problem of Society.....	428
202. Biblical Contradictions.....	410	301. Freedom.....	428
203. Literal Contradictions.....	412	302. Labor.....	430
		303. Fraternity.....	430

BIOGRAPHY OF THE AUTHOR.

IN presenting this work to the public, it affords the publishers pleasure in being able to gratify the reader with the following accurate account of the Author. Now admitted to be one of the most extraordinary men of this or any preceding age, it is not marvelous, that a general desire should be felt to know something of his private history. Having been before the public as a *Clergyman*, an *Editor*, and *Author* ;* and,

* The following are among the publications made by Mr. Sunderland, and they are here named nearly in the order of their appearance :—

1. A Question (on Temperance) to Those whom it Concerns. New London, Ct., 1828.
2. A Sermon. This Life a Time of Probation. Boston, 1830.
3. Biblical Institutes. New York, 1834.
4. Essay on Theological Education. New York, 1834.
5. Appeal on the Subject of Slavery. Boston, 1834.
6. History of the United States. New York, 1834.
7. History of South America. New York, 1834.
8. Testimony of God against Slavery. Boston, 1834.
9. The Watchman (Periodical). New York, 1836—1842.
10. Anti-Slavery Manual. New York, 1837.
11. Christian Love. New York, 1837.
12. Mormonism Exposed. New York, 1842.
13. Anti-Mormon Almanack. New York, 1842.
14. The Magnet (Periodical). New York, 1842-43.
15. Pathetism, with Practical Instructions. New York, 1843.
16. "Confessions of a Magnetiser," Exposed. Boston, 1845.
17. New Phrenological Chart. Boston, 1847.
18. Book of Health. Boston, 1847.
19. Pathetism. Man, considered in Respect to his Soul, Mind, Spirit. Boston, 1847.

especially, as a Lecturer on Mental Philosophy for the space of thirty years, it is a laudible curiosity which seeks gratification in the biography of the remarkable man, who has startled and astonished such multitudes by his mysterious intellectual powers, and who has, certainly, performed more real wonders in mental magic, than all the wizards, or conjurors of modern or ancient times:—

“LaRoy Sunderland is well known as transcending all who have attempted to explain to us the mysteries of the *human mind*. No lecturer has ever attracted such crowds, or held them by such a *spell*. No one has produced results so magical; doing, with no visible means, far more than all others have done with them.”—*Boston Chronotype*, Nov. 10, 1847.

We, naturally enough, desire to know something of the germ whence such wonders have originated, and the slow and certain steps by which one has arisen from obscurity and poverty, without opulent friends, and without any assistance (out of his own *MIND*), has acquired such an eminence in popular fame. The following testimony, coming, as it does, from one who differs in sentiment from Mr. Sunderland, will give the reader an idea of the estimate put upon his powers by those best competent to judge:—

“LAROY SUNDERLAND.—This strange and extraordinary man continues to work his way into popularity, and his lectures are attended by crowded and eager audiences. We had little doubt that such would be the case, although we have very strong objections to his manner of presenting this subject. He certainly performs wonderful, almost *incredible* things, and his entertainments possess every element of unbounded popularity. He is a sort of *human chloroform*, under whose operations your most cherished and deep-rooted prejudices are extirpated unconsciously to yourself.”—*Daily Sun*, Philadelphia, Feb. 28, 1848.

-
- 20. *Pathetism. Statement of its Philosophy, and its Discovery Defended.* Boston, 1850.
 - 21. *The Spirit World (Periodical).* Boston, 1850-51.
 - 22. *Book of Psychology.* New York, 1852.
 - 23. *The Original (Periodical).* Boston, 1852.
 - 24. *Book of Human Nature.* New York, 1858.

The increasing popularity of Mr. Sunderland's "Books," which we are now publishing, set us to looking for some account of the author's origin and life. For, although we have been familiar with his history for some years,* we prefer to take the accounts of him, which have already been laid before the public, as, perhaps, being better calculated to do him justice, than anything which we could utter. We, therefore, begin with the

TESTIMONY OF PHRENOLOGY.

The following account was published, in 1842, before Mr. Sunderland had commenced his public labors, as a lecturer on Intellectual Philosophy.† If Phrenology be admitted as a science, as it now seems to be all over the world, then it bears, through one of its Apostles, the following testimony, as to the mental character of our Author:—

"Great energy, force, resistance; prepared for almost any emergency; naturally inclined to defend him-self, in spite of opposition; cannot submit to what he thinks is wrong; great amount of *courage*, both physical and moral, and *mental courage* to speak his mind under any circumstances; disposed to be severe to those whom he believes to be wrong; not cruel; naturally irritable; has a strong love of children; a more than common faculty of governing and securing obedience.

"Is *strongly attached to individuals*, but not fond of society; does not feel at home in promiscuous or gay circles; will defend his friends courageously and generously; speaks his mind without fear, but is rather politic; takes cognizance of foreign influences when he expresses his opinion; has both boldness and caution in his language and conduct; has a natural tendency to take care to be saving, not so much to make, or acquire property, as to save and value it when made; more intense and pointed in his remarks than protracted, expresses much in a few words; is remarkable for perseverance amid difficulties and obstacles, for the sake of overcoming.

"It is morally impossible for him to refrain from doing or saying what he believes to be his duty. Very sensitive about his moral character and reputation, as a man of morals. Has not so much self-esteem and regard for himself as a *person*, as for his position; is very

* One of our firm having been connected with the office, in this city (Piercy and Reed's), where Mr. S. had his paper, "The Watchman," printed, in 1836.

† This description was given by one of the most popular Phrenologists of the day (see the "Magnet," 2d vol., page 81), and written down at the time, by the well known Mrs. E. W. Farnham, since of California.

desirous to have his word valued. Estimating his rights and personal freedom highly; his *self* esteem is remarkably strong in this manifestation, but not as giving pride. Love of power strong wants to be felt as a man of power.

"Disposition to scrutinize motives strong; power to do it, good. Great ability in discerning right and wrong. *This is the leading feature of his moral character.* Sense of immortality strong. Sense of devotion not strong. *Sympathy and benevolence both very strongly indicated.* Sense of the exquisite, fanciful, not strong; prefers the beauties of nature to those of art. Prefers the strong, pointed, *intellectual* and forcible, to the finished, beautiful, high wrought. Love of the fanciful, extra finishings, &c. weak.

"Capacity to adapt himself to the ways, manners and customs of men, in action, feeling, and thought, weak; *is a man by himself*, with a mode of doing all these peculiar to himself. Marvelousness, more active than strong; naturally *skeptical*, yet hope, reason, and conscience, should produce a good degree of faith.

"Capacity to enjoy and make fun; fondness of gayety, excitement, &c., only moderate. He is a better philosopher than man of science; more judgment than love of facts, prone to reason, inquire, meditate.

"Comparison, sagacity, discrimination, criticism, good; memory of present events not so good as that of events of an older date. Sense of time good; better faculty for acquiring knowledge, than of retaining it. Arithmetical powers, weak. Desire for food, strong. Has a strong wish to be temperate, yet loves indulgence. Physical love, active, but not inclined to indulge much unless excited. Powers of invention, better than of manual dexterity."

TESTIMONY OF THE PRESS.

The following account, was written by Mr. Osian E. Dodge, Editor and Proprietor of the Boston Literary Museum, in which paper, it was first published, July 21, 1849:

"LaRoy Sunderland was born in Exeter, R. I., April 22d, 1804. His ancestors were from Scotland. From an early age he manifested an intense love for books and study, and often exhibited some of those peculiar mental traits which have so much distinguished him in his profession as a lecturer upon HUMAN NATURE—perhaps beyond most that have ever preceded him in this department of science. In 1819 we find him a student at Day's Academy, Wrentham, Mass. June 9th, 1823, he made his first attempt as a Methodist minister, before a small congregation in Walpole, Mass. Before the close of the address, some dozen or more of his audience were under the influence of *Fascination*, and had entirely lost their self-control and strength. In meetings held in other places immediately after, similar mysterious results followed, so that it was not uncommon for large numbers of his audiences to fall into a state of *Trance* while he was addressing them; in which state they would remain for hours; of which, however, after

their recovery, they would have no recollection whatever. These results were by many, in those days, attributed to the "Spirit of God;" but in what sense they might be so considered, we need not now stop to inquire, especially as Mr. Sunderland has given a full account of these things in his "BOOK OF PSYCHOLOGY." We refer to these phenomena here, because their production thus early in his career as a public speaker seems to have put Mr. Sunderland upon a course of investigation into the *Laws of Mind*, which resulted in the new *Theory* he has since published to the world under the name of *PATHETISM*. This term has come into general use, within the last few years, to signify "the philosophy of that influence which one mind exerts over another." Whether this theory be true or not, one fact must be admitted, that history gives us no account of the man who has equaled LaRoy Sunderland in the power of *FASCINATION*, exercised over a promiscuous audience.

"The discovery of this extraordinary power, which the subject of our remarks found in himself, was purely accidental, and for some ten years or more, while devoted to the Christian ministry, it was exercised without any design for producing the results above described, though we believe he was somewhat noted for the revivals which generally followed his preaching, and, which were more or less characterized by these strange phenomena. His zeal in public so much exhausted his strength that he lost the use of his vocal powers, and was in 1833, on this account, compelled to give up the labors of a pastor. The three succeeding years were spent in literary labors at Andover, Mass., during which time he wrote a number of books, that were published by the Methodist Book Concern, at New York. Among the number were 'A History of the United States,' 'History of South America,' 'Biblical Institutes,' and an Essay on 'Theological Education.'

"To LaRoy Sunderland, the Methodist Episcopal Church is indebted for the first efforts made by her clergy, in behalf of Theological Seminaries, and an elevated standard of ministerial learning. In the winter of 1836, Mr. Sunderland removed to the city of New York, where he commenced the publication of a paper called the 'Watchman,' devoted to the discussion of the slavery question, the agitation of which had been commenced in the M. E. Church, before by him, in this city, by writing and publishing an 'Appeal' upon the subject. That discussion, as is well known, finally resulted in the disunion of the Church. Mr. Sunderland, however, withdrew from the connection, in 1843, before this event took place. The 'Watchman' was ably edited, and conducted by him for nearly seven years, during which time he was subjected to a

series of trials, and a kind of opposition (*persecution*, it should be called), which must have crushed any ordinary mind. During six successive years, he was prosecuted and tried before the 'New England Conference,'—of which he was a member,—for matter published in his paper, but was eventually, in each case, honorably acquitted of the charges preferred against him. The manner in which he managed these cases, and defended himself before that body of ministers, gave him a character for forensic talents in such matters, which, perhaps, few men, beside LaRoy Sunderland, have ever had the opportunity for displaying. In addition to these successive vexatious ecclesiastical law-suits, he was once, in 1837, indicted, in Livingston county, N. Y., for a libel, based on an account he had published of a mob in Mt. Morris. At the time of trial, he appeared before the Court of General Sessions, in Geneseo, and managed his own case entirely. The District Attorney, unwilling to risk himself alone against Mr. Sunderland, engaged the Hon. John Young, since Governor of the State, to assist the prosecution, and Mr. Young declared, in his summing up, that though the defendant did not appear there as a lawyer, yet a more finished and able plea had *never been heard before that bar*, than the one offered by the defendant. It is needless to say he was honorably acquitted. In May, 1842, he commenced, and continued about a year and a half, the publication of 'The Magnet,' devoted to the science of PATHETISM, which received from the press generally, throughout the country, the highest encomiums of praise for the very able manner in which it was conducted.

"The 'spiritual power' of which Mr. Sunderland found himself in the possession thirty years ago, he has since been in the constant habit of using in the relief of human suffering. A writer, in a recent number of the 'Practical Christian,' says: 'In New England, no person has effected so many *cures* in this way, perhaps, as LaRoy Sunderland. He has lectured all over the Northern and Middle States. He does not hide his deeds in a corner, and there are multitudes who can testify to his healing power. He heals the sick by means of *sympathy* and *will*. He is no miracle worker, in the theological sense of the term. He claims no *supernatural* power. His *works* testify to his 'going about doing good.' The marvelous phenomena performed in his lectures are designed to call attention to the *Philosophy of Man*, and the 'laws by which good is developed in all.'"

INTELLECTUAL PROPERTY.

To such as may never have had the opportunity of witnessing Mr. Sunderland's wonderful performances, or of attending his public lectures, the publishers submit the following testimonies, as they explain his method of operating upon the human mind, and the practical benefits which have followed; and they will show, moreover, the estimate which the public have placed upon his *discoveries in mental science*, as, also, his labors, both as a writer and lecturer, the *originator* of new *ideas*, which promise good to the human race. Indeed, it may be considered as no very equivocal compliment to La-Roy Sunderland, the author of *Pathetism*, that so many attempts have been made, within three or four years past, to reap benefit from the use of some of his *ideas*, by presenting them to the public, without due credit to him, under certain cabalistic names.*

An original *idea* is *property*, intellectual property, which is more valuable than physical wealth, inasmuch as the *mind* is more valuable than silver or gold. All *inventions* originate in the mind, by which physical wealth is acquired. The time was, when it endangered one's liberty to evince extraordinary degrees of knowledge; because, ignorance and superstition implicated its possessor as "in league with the devil." But although that time has passed, in this country, it yet remains for those who perform arduous intellectual labors, to be secured in this right of property, as all will most assuredly be, when society has progressed to that state of development when the reign of even and exact justice shall be complete. At present, however, it is humiliating to contemplate the lamentable want of that *sense* of right which should always attach to one's own intellectual wealth. Indeed, the "Patent Laws" are sufficient to show the truth of this remark. Why, else, do we have patent laws at all, securing to authors the right to their

* "Electrical Psychology," "Electro-Biology," and "Mental Alchemy."

own property, only for the term of "fourteen years;" property which attaches to *originators*, for ever!

And, in this connection, it may be stated as a singular circumstance, affecting the subject of these remarks as it does, that, a recent application has actually been made to *Congress for a patent, in the use of a PRINCIPLE in respect to the NUTRITIVE FLUID in the Treatment of Disease*, a discovery, made and announced by LaRoy Sunderland, in 1847, as his published works will show! One fact is certain, that if a knowledge of the "*principle*" here referred to, be of advantage to the reader, then the credit of its discovery and first announcement belongs to the subject of this memoir. But to his credit it may, indeed, be recorded, that he never contemplated a *patent*, for any of his *METHODS* for doing good to the souls and bodies of men!

That our author has hit upon what will yet be accepted as the true Theory of NUTRITION, is the opinion of not a few intelligent and scientific gentlemen; and, whether true, or not, his views are certainly attracting the attention of Physiologists, and Physicians all over the country. When sufficient time has been allowed for arrival at just conclusions upon this interesting and important subject, perhaps justice will be done to the author of the *BOOK OF HUMAN NATURE*. Slow, *justice* may be in all her operations, when contrasted with some other features in nature's developments, yet, we rest assured, that her decisions will be equal and certain in the final issue.

The following are quoted as so many signatures which have been voluntarily placed upon record, as witnesses to the claims to which reference has just been made:

From a personal acquaintance with Mr. Sunderland, who is a most talented and worthy man, we have no fear but he will do the subject justice. He has already published several valuable works on the results of his investigations.—*People's Advocate*, March 31, 1842.

LaRoy Sunderland is a gentleman of an inquiring philosophical mind, who has for some time past devoted himself to the investigation of a subject, the immense importance of which can as yet be but imperfectly estimated.—*The Pennsylvanian*, May 20, 1842.

Mr. Sunderland has evidently studied his subject with great care and attention, and presents a work of no ordinary interest. He speaks with becoming modesty, is a man of truth, and therefore is entitled to be heard. The theory is very interesting, and has important practical bearings.—*Liberty Standard*.

Mr. Sunderland is evidently a vigorous reasoner, and whether his theory be correct or not, we think his views well worth examination.—*Washington Banner*, May 21, 1842.

We are glad Mr. Sunderland has undertaken the investigation of this subject. His well established character for rectitude, his powerful intellect, nice discrimination, and long experience, eminently qualify him for the task. We have full and entire confidence in him, and believe he will impart a vast amount of genuine knowledge.—*Broome (N. Y.) Republican*.

Mr. Sunderland is a man of science, and is every way qualified to make a popular work.—*Boston Transcript*, June 24, 1842.

The testimony of the doctors was, that the experiment had entirely satisfied them that Mr. Sunderland wielded an influence over the nervous system beyond the most powerful opiate.—*Nantucket Telegraph*, April 5, 1845.

Mr. Sunderland then took hold of Dr. Paine, (who was still under his spell,) and led him to the somnambulist seated in the chair. And now occurred a sight upon which, probably, mortal eyes never gazed before. It was to see the somnambulist doctor in the process of extracting that tooth, while both he and the patient were in a state of trance, and neither of them able to open their eyes, or move a muscle without the consent of the lecturer. In a few minutes after, the doctor himself was seated in the front chair, the spell still upon him, and another physician present, (Dr. Lyman) proceeded to perform a similar operation upon him! This experiment was intensely interesting, and highly satisfactory to the audience, as we suppose it the first and only one of the kind ever performed since old Adam was put into the "deep sleep," for the purpose of having the rib taken from his side.—*Troy Budget*, Sept. 23, 1845.

"What Mr. Sunderland has accomplished during his visit to this city, has abundantly confirmed the newspaper reports we have seen of his wonderful performances in other places, which, in the production of psychological phenomena, place him far before all other men of whom history has given any account."—*Troy Budget*, Sept. 23, 1845.

"The experiments of LaRoy Sunderland are different from one and all who have preceded him. Who can witness the results he produces, and doubt the existence of the human

soul, or say in his heart, There is no God?"—*Pittsburg Daily Dispatch*, April 9, 1848.

"We have heard many lecturers on this science, but never yet have seen any who had such complete *control over mind*, or who made experiments more interesting or instructive than LaRoy Sunderland."—*Daily Times, Cincinnati*, June 1, 1848.

"Mr. Sunderland is a gentleman of a keen and philosophical mind, and of immense reading and research, especially upon those extraordinary phenomena of the soul, to which he has, for the last few years, devoted his attention."—*Louisville (Ky.) Journal*, June 26, 1848.

And to these, we might also add numerous testimonies borne to Mr. Sunderland, as a philosopher, by large and intelligent audiences, composed of clergymen, physicians, and others, competent to judge of this matter. The following specimens will suffice :—

"By a large audience, in attendance on Mr. Sunderland's lectures, in Mechanics' Hall, New York, on Friday evening, Dec. 11, 1846, offered by the Rev. Zenas Covel; John F. Driggs, Esq., in the chair :

"Mr. LaRoy Sunderland has produced results in his EXPERIMENTAL LECTURES on the HUMAN SOUL, which, in the opinion of this audience, fully establish Pathetism as the true science of mind, and that Mr. Sunderland's knowledge of his subject eminently qualifies him for imparting to others the philosophy upon which this science is founded.

"JAMES ASHLEY, M. D., *Secretary*."

N. Y. Mirror, Dec. 13, 1846.

"On Monday evening, March 8th, 1847, in Odd Fellows' Hall, Philadelphia :

"*Resolved*, That we, citizens of Philadelphia, have been highly delighted, amused, and, we hope, morally and intellectually improved, by attending Mr. Sunderland's lectures on the science of Pathetism, and we do hereby express our gratitude for the intellectual entertainments they have afforded us.

"*Resolved*, That, in parting with Mr. Sunderland, we feel the loss of one who has endeared himself to us, not only as a most courteous and gentlemanly lecturer, but as one having the most profound knowledge of the *human mind* of any or all that have ever appeared amongst us.

"*Resolved*, That the common courtesy due to a stranger, who has given such satisfactory evidences of the truth of Pathetism at his numerous lectures to the dentists, doctors, editors, and other scientific gentlemen, specially invited upon

the platform for that purpose, demands from them something more than a mere silent acquiescence in the wonders of his performances.

"*Resolved*, That Mr. Sunderland will always find attentive audiences, open hands, and warm hearts to welcome him, whenever he can make it convenient to visit us again.

"JOHN EVANS, *Chairman*.

"GEO. W. DUNCAN, *Secretary*."

Philadelphia Sun, March 10, 1847.

"Friday evening, in Tremont Temple, Boston. Nov. 17th, 1847, the following resolutions, presented by Rev. Mr. Morris, and seconded by Rev. E. T. Taylor, were passed by a large and intelligent auditory:—

"*Resolved*, As the sense of this meeting, that we have not only been highly entertained in our attendance on the Lectures of Mr. Sunderland, by the new, amusing, and wonderful experiments he has performed on his audience, but, as we hope, morally and intellectually benefited by the information he has afforded us on the nature and laws of the human mind.

"*Resolved*, That Mr. Sunderland's gentlemanly and courteous manners, his intelligence as a philosopher, his astonishing success as an experimental lecturer upon human nature, his generous attention to the sick in his gratuitous lectures to ladies, commend him to the confidence and patronage of our citizens." *—*Boston Ch. Freeman*, Nov. 26, 1847.

Fascinating from one to a hundred of his auditors, and compelling them, while otherwise perfectly conscious, to sing or dance at his will; rendering them unconscious of pain while difficult surgical operations were being performed upon them; fixing his spell upon eminent surgeons, and causing them—as in the case of Dr. Hoyt, at the Tremont Temple, Boston, March 12th, 1846—to extract teeth from a patient, while both were in a state of *Unconscious Trance*: these are, indeed, marvels, and such as have rendered LaRoy Sunderland one of the wonders of the age, and it would be vain to suppose

* "A SILVER CUP, bearing the following inscription:—'Presented, by the Ladies of Philadelphia, to Mr. LaRoy Sunderland, for his successful and satisfactory Experiments in Pathetism, 1847.'"—*Native Eagle and American Advertiser*, Feb. 20, 1847.

"GOLD WATCH PRESENTATION.—The watch was double cased, with one diamond, and a complement of jewels, and cost \$228. On the inner case, the following inscription was beautifully engraved:—'*Pathetism*.'—Presented, by Ladies of Boston, to LaRoy Sunderland, 1847.'"—*Boston Chronotype*, Dec. 14, 1847.

that any mere human being could perform these things without admitting that he must have almost unlimited knowledge of the greatest study in the world, viz : HUMAN NATURE. And this tribute was certainly paid to his talents, when his assistance was sought and obtained by the able counsel employed in the defence of A. J. Tirrell, for the alleged murder of Maria Bickford. But for the difficulties arising in securing the stipulated fee, it would have never been known to others than the friends of the prisoner and his counsel, that Mr. Sunderland furnished the "authorities" quoted on the question of *Somnambulism* in that remarkable case, or that he wrote that portion of the opening argument of the junior counsel, relative to the main point, which, as the issue proved, saved the life of the unhappy criminal.

PREFACE.

WITH books as with men, the information actually communicated, must depend, not merely upon that which is uttered, but also upon the receptive principle in those who read. All have, more or less, of that capacity which loves both to receive and to give knowledge. This is intellectual life. But this element, variously developed, makes the difference in our abilities for giving and receiving aliment, that is purely mental.

The sectarian books of the past, may, each, subservc some comparatively good design. I find no fault with them; they have each had their appropriate place, in the great system. And yet I know, that what I now utter will most assuredly conflict with many long established prejudices. If our previous notions, associations, hopes and fears, be such as that a given truth would be likely to excite combativeness, that faculty of our nature which prompts to *self-conservation*, will resist, from the same principle that would lead you to repel any force that gave you pain. The *BOOK OF HUMAN NATURE*, differs from other works, not only in the compass of its design, but also, in the *method* adapted for its accomplishment. Do not a large majority of the books, previously published, gratify the love of *tradition*? This may, in some sense, be right. But, is it enough? Is it all that is wanted? Does it *satisfy* all? Does it, fully, meet the wants of the race? Are they not, many of them, directly calculated to favor the bitter antagonisms of society? Or, do they contemplate a *progression* in the Divine Love and Wisdom? Do they bring

men nearer to the Infinite, and thus nearer to one another¹ And, has not the time come, when efforts like this, are demanded by the wants of the age, by the signs of the times? Have we not *sectarian* books enough already? May there not be one, whose motto shall be—*One God! one Origin! one Destiny!* Goodness and truth in all, and for all—a better state for all. Not, mathematically, the *same* in degree, but the same in *nature*, the same in its elements. No *absolute* evil, no eternal injustice; but an immortal nature, evolved, carried on, perfected, and developed by the laws of eternal progression, which correspond with the goodness, power and intelligence of the Eternal God.

Upon the threshold of what may perhaps be considered the most *mysterious*, if not the most important, developments, that have ever attracted the attention of mortals, it would seem that a *free, fearless, independent* book was wanted, especially if it may assist in any degree, to the knowledge of those laws, by which these strange things have been brought about. For, certain it is, that what are called “spiritual manifestations,” or cases of *obsession, possession, infestations* by “spirits,” are now multiplied and are extending all over this country, at least.

If *infancy* need the help of superior wisdom to guard it against the evils to which it would otherwise be exposed, so does this Dispensation, this new Philosophy, need the united guidance which results from a large and matured experience in the laws of the material and spiritual worlds. It is for the want of this experience that so much is now taken for *spiritual* manifestations which results mainly, if not wholly, from an excited nervous system. Witness the communications made by clairvoyants and the so-called “mediums” whose nervous systems are abnormally excited, and which are obsequiously *received*, either as infallible revelations of the Divine Will, or veritable manifestations from pure spirits, without any admixture of the human medium through whom they are made. Witness the *credulity* with which communications are received in different localities, all purporting to come from the spirits of “Apostles and Prophets,” and from Swedenborg,

and even from Jesus Christ! And these "Apostles" are multiplied like the frogs of Egypt, all over the country, and telling as many different stories as there are mediums sufficiently low to receive their utterances. Nor does it seem to tend, in the least, to open the eyes of those who receive these "apostolic" communications, that the "St. Pauls," "St. Lukes," and Swedenborgs, are multiplied to such an extent all over the land. That they are not the same spirits responding in different localities, is evident from the fact that they themselves say so; and also from the many different doctrines which they teach. Indeed, when *apocryphal invisibles*, assume *authority* to TEACH at all, is it not *prima facie* evidence against them?

Witness, also, the avidity with which books are *published* from apocryphal spirits, where the names of particular persons are used, when there is not the first particle of reliable authority for so using the names once borne by mortals on this earth. Surely there are states in human progression to which it may be proper to apply the terms, sectarianism and fanaticism, and something is yet to be done, before nature's laws are understood as the greatest good of the race would seem to require.

That some of the most characteristic features of the present age, important as they are, should not be distinctly perceived and scarcely appreciated at all, by the great mass of the race, is not marvelous, when we take into consideration how it has always been with Nature's efforts. To what extent was Jesus appreciated by his cotemporaries? How small the number who really knew who he was, and heartily co-operated with him in the great work it was his mission to perform! And so it must be admitted that the great mass of mortals, at the present day, are not advanced sufficiently above *infancy* to appreciate the true Philosophy of NATURE. They do not really believe in any spiritual world, nor do they begin to comprehend what is peculiar to a state of manhood. They are attracted mainly by the external. The almighty dollar has charms for them. Spiritual philosophy is far too high for the mass. Man's progression is slow, when compared with

developments which are below him. There are but few advanced in years, but "here and there a traveller" who has a just idea of that other world to which all are bound. Well, it is a matter of gratitude that there are so many. Sure I am that the number will never be less; and under the conviction that I have now done all in my power to make the number what it is, I feel a satisfaction which is sweet, indeed.

ANNOUNCEMENT.

The following is a summary of the author's discoveries and observations, which he believes to be partly or wholly *original* and peculiar to this and his preceding works upon the same subject.*

The THEORY, here referred to, and which is set forth in the pages of this book, so far as the *Principles* are true, are, indeed, as old as NATURE itself; but, in no previous work, it is believed, will some of them be found so distinctly elaborated, according to the *relative* part which each sustains in the economy of human life:—

I. In respect to INSTINCT and the functions of the NUTRITIVE FLUID. Its elements are *Triune*, and must be understood in order to comprehend the resultant manifestations of *Life*, with the *Ingestive*, *Retentive* and *Exclusive Motions*, which constitute the *Vital Economy*: especially, such as are peculiar to the *Nervous Systems*; *Muscular*, and *Functional Power*; *Sympathy*; the "*marks*" upon children, and the rationale of all *Congenital Phenomena*. It is the real, and only "*Vis medicatrix naturæ*," and it explains the true philosophy of *sleep*, *growth*, *pleasure*, *pain*, and *death*.

II. The CORRESPONDING, *correlative phenomena* of MIND—*Idiopathic*, *Suggestive*, and *Volitional*:—

1. The nature and causes of *cerebral excitements*, both natural and abnormal.

* *Pathetism*, 1848, and 1847. Also, "*Book of Psychology*," 1851.

2. The rationale of induced *insensibility*.
3. The rationale of mental and spiritual emotions, volitions and actions.
4. The philosophy of mental influence.
5. The true nature of disease and health.
6. The causes of mental hallucination, fits and insanity.
7. The nature of intuition.
8. The rationale of induced trance or fascination.
9. The philosophy of the results attributed to supernatural or miraculous power.
10. The rationale of the effects attributed to talismans, amulets, charms, &c.
11. The rationale of sympathy.
12. The connection between instinct, the nutritive fluid and the human mind.
13. The difference in the instinctive, ingestive, retentive and exclusive emotions, volitions and actions of the human mind.
14. Connection between memory and the nutritive fluid.

The brevity which the author has studied throughout the work, may have left some parts of the subject in comparative obscurity; but the most inferior capacity, it is believed, will be able to comprehend the most of what I have written, especially as I have pointed out, so distinctly, the means which will enable all to judge whether, in its principal features, it be true or false.

Charlestown, Ms., July 4, 1846.

BOOK OF HUMAN NATURE.

Information Wanted.

1. The present is distinguished from all previous periods by the superior power which spirit, or mind, exerts over matter; the inner principle over the outer, the more refined over the external and more coarse. What are all the inventions of the present and past, but so many triumphs of spirit over matter? So many developments of the wisdom element, which gives us knowledge, and directs to the use of the most appropriate means for securing the best ends? It is, therefore, that period in the world's history, when MAN is found approaching that state of maturity in which, more than during any previous period, he is able to comprehend himself; the time when he obtains more satisfactory answers than ever before to such questions as these: Whence am I? What are the elements of my nature? What makes me differ from another man? Why is one male, another female? What is evil? Whence is pain? What is disease? Health? How many elements are there in the Divine nature? What is their order? How many elements in human nature? What is law? What is the true doctrine of correspondences? What is the greatest good of each? What is Individuality? On what does man's immortality depend? What makes man differ from an animal? What is death? What is spirit? What is matter? What is virtue? What is crime? What are the laws concerned in man's origin, progression and final destiny? What are the causes and cure of evil, hereditary, educational, social? What are the best methods for intellectual culture? What are the highest uses to which each should *aspire* in the various relations of life, individual, conjugal, parental, fraternal, filial, universal? What is the best form and order of society? What is man as to his spirit? What is man as to his body? What is our relation to the spiritual

world? And what may we expect of goodness and truth from the spheres above?

Nature's Prophecy.

Nature's *prophecy*, giving the answer, by anticipation, to these questions, has been uttered in various forms, in past ages of the world. Dark, uncertain, and angular, indeed, her first developments may have been, coming, as they did, through forms more or less imperfect. But whether among the Hebrews, Hindoos, or Christians of ancient times, we shall find in the religious writings of all, the *hope* of future *unity*. And, so sanguine were many of the most learned Christian writers of the last century, that they even ventured to fix the precise year when the long expected *good* should be fully realized.*

Good Time coming.

Yes, and that "good time" has indeed come to many. They have outgrown their exclusive notions of Nature, and of its Divine Spirit, as really as they have outgrown the garments of their childhood. They now begin to see that there is more than one sense in which mortals may be said to be infants, and how true it is that "a child may die an hundred years old."

And then, to the above, add the still greater multitudes who have, till now, been denounced by sectarians as "sinners," "skeptics," and "infidels," without the "covenanted mercies of God," a class of people who have always formed the vast majority of the human family, and whose numbers have increased with the increase of the race. All the labors of popes, bishops, priests, ministers, and deacons; and all the "revivals,"

* Benjelas and Wesley limited it to 1836; Hobershon and others fixed on 1844; Wolf and others, on 1847; Wood and Hales, on 1850; Faber, Scott and others, on 1866.

Hans Wood, Esq., of Rosewendia, Ireland, in 1787, suggested that the 70 weeks of Daniel IX, formed part of the 2300 days in the preceding chapter, which, as he judged by a natural influence, would bring their termination in 1843. This view, said Dr. Hales, is "the most ingenious of its class," and he considered it worthy of republication, in the "Snspector," in 1789, and again in 1796, and again, in the "Orthodox Churchman's Magazine," in 1803, and afterwards in his great work, the "New Analysis of Chronology," vol. II, page 664.

And hence, the calculations of the people called "Second Adventists." They looked and confidently *expected* the dissolution of the universe, in 1843. And though they see that nature's laws do not fail, yet many of this class are still *hoping* that these laws may be *interrupted*, and the present material earth burned up!

and Bibles, and tracts; and all the conferences, conventions, camp meetings, prayer meetings, and the like; and all the prayer, and the faith of the whole sectarian world, for the last six thousand years, have never yet been able to put the least perceptible check upon the increase of this class of the human family. The presumption would, therefore, seem to be, that the race, as such, must sustain some peculiar relation to the DIVINE FATHER, which has not, as yet, been sufficiently recognized in the sectarian creeds. Think, here, for one moment, and then say if a WANT so generally felt, more or less, by all, shall not be, in some way, provided for. If we make a distinction between Religion or the Divine Element in man, and what has passed under the name of Christianity, then it is easy to see the truth of the confession made by a distinguished clergyman, a few years since, when he said that "Christianity had, thus far, proved a failure." But why should we dispute about mere words? The race is yet undeveloped, not progressed very far. It is external, skeptical. The spiritual senses are not yet perfected. It is more theoretical than philosophical, more intellectual than spiritual, more sectarian than liberal. Is there not, in many respects, more slavery than freedom, more belief in evil than Infinite Goodness, and more respect shown for position and wealth than for reason or superior wisdom?

And now, because the race had to be born in order to be, and, being *born*, we had to be infants before we could become men, does it not follow that when one finds himself approaching MANHOOD, that he should "put away childish things?" Shall we progress in time, and not in space? Shall we advance in science, and stand still in philosophy? Shall we improve in all things, except in those faculties that bring us nearer to the Divine? And why, then, (except in so far as we are children,) should we be confined to the teachings of one man, or one book? And why, (except in so far as we have not yet advanced from a state of infancy,) should it be necessary for us to argue such questions as these at all?

It is said that the Jews, some two thousand years ago, *expected* the advent or development of goodness in some *form*, which, Christians of later ages tell us, those same Jews should have witnessed in the person and character of Jesus of Nazareth. But is it not plain, that if those ancient Hebrews had had correct ideas of the *good* they anticipated, they would have found it in Jesus, as sure as he was the complete fulfillment of their hopes? Hence, we must admit, either that he was not what they anticipated, or, if he was, they did not know what their anticipations were. And is it any more marvelous, that the Christians of the present age should mis-

judge as to the real fulfilment of their hopes, than it was that the ancient Jews should do so? All, or at least, a vast majority of the most intelligent minds, whether Christian or Heathen, are agreed that about this period in the history of the Race, some new and wonderful developments are to be made. And, is the long expected good to consist in the *destruction* of this earth, or in the revivification of decayed animal forms, or in the frustration of NATURE'S LAWS? Is it not, rather, in the gradual, harmonious *progression* of the Race from infancy to MANHOOD, from discord to unity?

Contemplating nature, therefore, as a whole, we find that she does not go back. All her changes, her so called catas-trophes, her storms and earthquakes, but indicate the great laws of *Association, Progression and Development*, which have brought about the SPIRITUAL ERA, which we now behold not afar off, but as very near. "Prophets and kings desired it long, but died without the sight."

Nature has her *alternations*, her day and *night*, *cold* and *heat*, *sleeping* and *waking*, *summer* and *winter*, *life* and *death*, *infancy* and *manhood*. But these alternations make its *progressions*. The vibrations of the pendulum cause the revolutions in the wheels of the clock, by which its hands are carried round the dial, and mark the progress of time.

As near, therefore, as we advance to that state, where we become conscious of MANHOOD, we shall enlarge the sphere of our observations. We shall not merely be men in physical stature, but our spiritual nature will demand that range of activity corresponding with its powers, precisely the same as the external body must have air and exercise for its health and symmetrical development.

Theories.

4. If, as we are taught by one of the first principles of Philosophy, our theories may be made the grounds of *practical conclusions*, whenever we are able, by them, to account for things *as they are*, then it will be admitted, probably, that just so far as the author may have succeeded in this attempt, in the following Theory of Human Nature, he may be justified in the conclusions which follow. If mind, like the phenomena which combine to make up the present state of things, have its *laws*, and we find out what those laws are, then the *emotions*, *volitions*, and *actions* peculiar to *human nature*, must each have their causes, also; and they may be ascertained and described, whenever the *mind* is sufficiently developed for comprehending them.

When *uninformed*, man has always been *disposed* to attribute phenomena, that were new or strange, to supernatural agency.

But we shall see, that in strict philosophy, one mental result is just as *supernatural* or *extraordinary* as another; the only difference between what we denominate common and extraordinary phenomena, is, with the former we are more *familiar*; and at the same time the latter class may be just as often in their occurrence; but because it may not have come in our way to *notice* them, they seem to us more *mysterious*, and hence, to be attributed to supernatural power.

Human nature is a *system* of laws; and so of the mind. When we come to dissect it, as it were, and examine its phenomena, in the light of its own inherent faculty of wisdom, perfectly *developed*, we shall find what those laws are, and how beautifully they all harmonize with every other law in nature and the constitution of things. This degree of knowledge is the *perfection* of the human mind; and it is for the want of it, that men fear *investigation*. We *fear*, because we do not *know*; and we do not *know*, because our faculties of knowledge are not *developed*; and these faculties are not developed, because the *appropriate* laws have not been in operation, within and upon us, necessary to bring about that result.

For the want of *knowledge*, we *believe* and *hope*; and hence it is, that we feel the most secure, the most *satisfaction*, in resting upon what we *believe* to be *true*. What each one *believes*, he believes because he thinks it true, whether it be so or not. Thus, we cling to the views for which we can assign no *reason* at all; and hence it is, that the mind defends error with as much *tenacity* as it does *truth*, whenever error has been once received, instead of truth. Men contend for error, they suffer for it, fight and die for it!

Necessity of Investigation.

5. Nothing can be more easy of comprehension, than that the human mind shrinks from *investigation*, just in proportion to the *imperfection* of its developments. When, therefore, we dread the light, and resist all legitimate efforts to find the truth in relation to mind, or any thing else, we do, in this very way, confess our want of information; and thus is proved (as it would seem) the *truth* of what I have assumed as the true philosophy of mind, in the following theory.

Is it not perfectly self-evident, to the smallest capacity, even, that two, or a dozen conflicting views about one and the same thing cannot each be right? And, as we each differ from the other, if we assume *infallibility*, or, what is the same thing in substance, that we *cannot* be wrong, *error* must be immortal, or exist, at any rate, as long as we do ourselves. For, if we err, and refuse investigation, by which alone we

may be enlightened and set right, we must remain in error as long as we have an existence; and how long that may be we can determine only from *investigation*. Whether there be another state of existence for man or not, is not a matter of *universal knowledge*; for, were it so, no human being could ever have doubted it; or, at least, there could not be a class of minds who could justly be called heathen, or skeptics, because in that case all would have the necessary knowledge to induce belief in that fact. And hence the necessity of those *reasoning* faculties in the exercise of which we can determine what is true!

Competency of Human Judgment.

6. It is perfectly natural for every sane mind to determine what is true or false, in regard to every proposition which is brought before it for that purpose. Now, if the mind, when suitably *developed*, be not *competent to judge of any given proposition*, whether it be true or false, of course there is an end to the matter, and further argument would be useless. Where there is no competency there can be no responsibility; certainly, no moral obligation. But, if the mind, when perfectly developed, be competent to judge, that competency is exercised when, after due examination, it receives that which is believed to be true, either of mind or the nature and constitution of things.

The largest number of minds, therefore, of every class capable of reasoning upon the subject, will agree that it is consistent and best, all things considered, for each individual to use all available means for *information*, and then to receive or reject what the enlightened reason decides to be true or false, in relation to every subject which comes within the range of human investigation. "Prove all things,—hold fast that which is good." But, we can *prove* nothing without *examination*, and we examine nothing without the faculty of reason.

True it is, that one may imagine himself led by an enlightened judgment when he is not; and hence the conditions which I have stated (100) for making up a correct judgment upon matters which come before the mind for adjudication.

Hindrances.

7. Perhaps nothing has tended more to prevent the development of that *wisdom* by which the mind acquires correct views of itself, than the *excessive* action of those organs denominated *Faith* or *Marvelousness*; for, just as far as the mind is led by these organs, instead of *wisdom*, it is carried into the regions of *fancy*, and from a knowledge of *realities*.

But, when evenly balanced and well developed, as we shall see, the mind always is led by reason; and hence, in the nature of things, it is impossible for such a mind to err essentially, or to refuse the truth when it is once presented for its reception.

In their original elements, all minds are exactly alike, as all are also, in the precise number of their faculties; however, all the elements and faculties are not developed in the same degree; but just so far as they are harmoniously developed in each mind, truth is received in *so far as the developments are adequate for its comprehension*; and hence, if truth be not received, or, when perceived, is not understood, the fault is in the *state* of the mind. The faculty of intelligence or reason never receives what that same faculty is unable to comprehend. Faith and marvelousness may receive any thing; and the mind is safe only in following these organs when they act in harmony with wisdom. And hence it is manifestly unjust to charge those whom we believe to be enthusiastic, or deluded, with *dishonesty* in all cases. We should allow all to be honest until we are convinced of one of two things:—either that they assume what they know to be false, with a *design* to deceive; or, that they knowingly act contrary to their principles or profession, and for a similar purpose. Every human being capable of putting forth mental manifestations, may be said by another, to be fanatical, or deluded in some way or other. We are all in our own way, “believers,” or “skeptics;” for what one believes the other disbelieves, so that it would, perhaps, be scarcely possible to describe, or conceive of any fact, real or imaginary, which has not been, or is not now believed and doubted by different minds the world over; and hence a good maxim for all would be,—“In non-essentials, *liberty*; in essentials, *free inquiry*; and in all things, *charity*.”

THE DIVINE. LOVE, WILL, WISDOM.

First Cause.

8. In the nature of things, there must be an adequate *cause* for every event. Effects must, in all cases, correspond with the cause, or causes, that have induced them. And if results manifest *design*, there must have been *intelligence* in their production. Hence, it is manifest, that the essential elements constituting the *essence* of the *first producing cause*, are *three-fold*:—the *evolution* and manifestation of *existence* demonstrates Love, which is *light* and *life*; their *production* demonstrates his WILL, which is *power* in *motion*, procedure, or a state of activity; and the *order* and *forms* of *existences*, adapting appropriate means to definite ends, demonstrates his WISDOM. And thus is demonstrated the EXISTENCE of the ETERNAL MIND or ESSENCE; love, will and wisdom. This *mind* is, *was*, and always will be: for present *motion* demonstrates his present existence, past motions prove his prior existence, and their uniform *progression* makes it manifest that he always must be, as he always has been, the one all-merciful, all-powerful, all-knowing, from whom has proceeded and who now conserves, and who will forever perpetuate the nature and constitution of things, in their *essence*, *form* and *use*.

Infinite Design.

9. Whatever tends to develop *life*, according to the design of the Infinite Love, is *good*, and as far as it corresponds with his wisdom, or method of carrying out his design, it is *true*. The greatest good, or the highest *use*, therefore, of all, is to have each element in nature developed in perfect harmony. Hence, those associations, that knowledge, and all those influences brought to bear on human organisms, are good, which tend to develop the elements of our nature in perfect harmony. Those which tend to discord, to carry one element or faculty out of proportion, beyond another, are *evil*.

A correct estimate, therefore, of *goodness*, cannot be made without taking into view the *DESIGN* of the Infinite in the development of man. If we suppose the Divine *Love*, *Will* and *Wisdom* must, necessarily, have harmonized in the *design* which resulted in the development of *man*, then it follows that the greatest happiness of each must finally result as a matter of course. For, if the *DIVINE* be that *Love* which desires the greatest happiness in giving life, and that *Wisdom* which uses the most appropriate means for securing what his love desires, and that *Will* which is the power to use those means by which his love is gratified, then, we infer, that all is good in the mineral, vegetable, animal and spiritual worlds, which tend to carry out the Divine design in the physical and spiritual man. And all is true, only so far as they correspond with that design. Evil, therefore, is a term which applies to the imperfect degrees in which we find the physical and mental systems developed in each case. An infant may be a perfect child, but an imperfect man; and when compared with manhood, infancy is certainly an evil. In the infant, the life element is developed long before the wisdom faculty makes its appearance at all, except as we see its motions in *instinct*. But compared with an animal, or no existence at all, our infantile existence is not an evil, but a positive good. Hence the appliances of food, air, and clothing, by which its existence is conserved and developed into manhood. And manhood is evil, when compared with that *spiritual* state, where the perfect man has been developed into an angel, and advanced to the spheres above the mere human. And infants all may be said to be, indeed, in more than one sense, if we have not yet advanced sufficiently to see that the race is *progressive*, not as individuals merely from a state of infancy to manhood, but also from a state of ignorance to one of more goodness, more truth, as a race.

Ends, Causes, Effects.

10. Order and Form are wisdom, and wisdom is *design*, the adaptation of appropriate means to the accomplishment of certain effects. This law comprehends and makes the parts *correspond* to the whole; it produces, pervades, and governs universal existence; and, by it, all things are *evolved* and subsist, from the *one* First Cause. He exists in himself; all else is *from* him. Hence, this law of *design*, comprising the Order and Forms of things, comprehending Ends, and the Causes by which they are envolved, is universal and eternal, determining whatever enters into the nature and compositions of *matter*, and the Order and Forms of its developments, with

infinite reason, and *mathematical* or *corresponding* degrees. The *self-existent essence* is *above* and *beyond* human ideas of *time* and *space*; but the *wisdom* of his love, or the *motions* of his *will*, by which existences are evolved, and derived from him, come within the comprehension of time and space; and, consequently, all motions are *mathematical*, and must accordingly *correspond* with the Order and Form, in the wisdom of the first producing cause.

The Divine Inmost.

11. If we contemplate Human Nature as a system, and trace its history backward, we shall find that it has always *acknowledged* its Author:—

I. In the sense of dependence on superior goodness, power and knowledge, which has always been manifested in *prayer*, *faith*, and forms of religious worship. It is not unreasonable to infer that this has come from the *Inmost* recesses of man's nature, from the Divine Element, whose developments have suggested the term of "Religious Animal," which has been applied to him.

The body, so to speak, is not the life, or soul. Nature is not God, only as it is his work. It is God's external Form; the garment with which he has clothed himself, and of which he is, was, and always must be the one, all pervading *inmost soul*. He is all, and in all; the *inmost* of each universe; the *inmost* of each world; the *inmost* of each kingdom, and of each sphere, and of each individual, and of each element, and each particle, always and everywhere, throughout universal space.

II. This will be further manifest, if we consider the *sufferings* which mortals have undergone themselves, or inflicted upon others, *actually* or *theoretically*, for no other purpose than to gratify their love of the Divine. The different forms of *sacrifice* among the Jews, the Hindoos and *savage* nations, all tend to prove this Religious Element as *inherent* in man's *inmost* nature. Nor among the ignorant savages alone, have these bloody sacrifices been found, even of human beings; but the most enlightened nations of the earth, still *feel* the *want* of the death of a human being, in order to appease "an angry God," and atone for the sin of that very *inmost* soul in man's nature, which is itself Divine! Look at the shaker, denying the instincts of the nature he has derived from God himself; or the Hindoo, whose heroism fastens and confines him to the top of a style, twenty feet from the ground, where he remains day and night, for as many years. All this is done from love to God. The love Element is strong; but, the wisdom Prin-

ciple being feebly developed, the religious devotee perverts his instincts, scourges his own body, and inflicts upon himself pains and penalties, which he vainly imagines render him more acceptable to the Divine.*

Doctrine of Degrees.

-12. 1. *Forms* appertain to substance; for any supposable substance of which no form can be predicated, has no existence.

2. *Series* are made up of forms. We find these for example, in the processes of vegetation by which bodies are constituted of various coatings, as the pith, the wood, and bark.†

3. *Degrees*. Three forms make one series, and three series make one degree; and these are of two kinds.

1. Degrees of *altitude*, or such motions as ascend or descend from a given centre; and 2d, degrees of *latitude*, or such motions as extend in any given direction, without regard to height or depth; and thus, all things included in *matter* and *mind*, *extend* or *ascend*, and *descend* in forms, series, degrees, and spheres. For example:—1st, The atmosphere. 2nd, Water. 3rd, The earth, life. 1st, Vegetable. 2nd, Animal. 3rd, Men. And the next develops, 1st, The soul. 2nd, Mind. 3rd, Spirit. And thus it is, that we shall find this elementary, threefold, or *triune*, pervading all NATURE in its essence, *forms* and *uses*—from the first cause to the last result which comes within the range of human investigation. Hence it is manifest, that a clear perception of the doctrine of design lies at the foundation of all correct reasoning in respect to *Nature*; as, without this, the mind is not in a state to appreciate the true relation between causes and their effects. And, on this subject the truth has been so well expressed by others, that I readily avail myself of their assistance.

Importance of this Knowledge.

13. The knowledge of degrees, is, as it were, the key to open the causes of things and enter into them; without it scarcely any thing of cause can be known; for, without it the objects and subjects of both worlds appear so general, as to

* One of the best works, in our language, on Theology, is that entitled: "Discourse of Religion," by Theodore Parker.

† See *Macrocosm*, or, the Universe without, by William Fishbough, in which this trinity is argued at length:—

"Nature is a harp of seven times seven strings,
On which, by God's own hand is gently played
The ever varied music of the spheres."

seem to have nothing but *what is seen with the eye*; when, nevertheless, this respectively to the things which lie interiorly concealed is as one to thousands, yea to myriads. The *interior things which lie hid*, can by no means be discovered, unless degrees be understood; for *exterior things* advance to *interior things*, and these to *inmost* by degrees; not by *continuous* degrees, but by *discrete* degrees. Decrements or decreasings from grosser to finer, or from denser to rarer; or rather increments and increasings, from finer to grosser, or from rarer to denser, like that of light to shade, or of heat to cold, are called *continuous* degrees. But, *discrete* degrees are entirely different; they are in the relation of prior, posterior, and postreme; or of *end*, *cause*, and *effect*. They are called discrete degrees, the prior is by itself; the posterior by itself, and the postreme by itself; but, still, taken together they make one. The atmospheres, which are called æther, and air, from the highest to the lowest, or from the sun to the earth, are discriminated into such degrees; and are as simples, the congregates of these simples, and again the congregates of these congregates, which, taken together, are called a composite. These last degrees are discrete, because they exist distinctly; and they are understood by degrees of *altitude*; but the former degrees are *continuous*, because they continually increase, and they are understood by degrees of *latitude*.

All and singular the things which exist in the spiritual and natural worlds, co-exist at once from discrete and continuous degrees, or from degrees of altitude and degrees of latitude. That dimension which consists of discrete degrees is called altitude, and that which consists of continuous degrees is called latitude: their situation relatively to sight does not change their denomination. Without a knowledge of these degrees, nothing can be known of the difference between the *three heavens*, or, of the difference between the love and wisdom of the angels there, or of the difference between the *heat* and *light* in which they are, or of the difference between the atmospheres which surround and contain them. Moreover, without a knowledge of these degrees, nothing can be known of the interior faculties of the mind in men; or, therefore of their state as to reformation; or of the difference of the exterior faculties which are of the body, as well of angels as of men; and nothing at all of the difference between *spiritual* and *natural*, or therefore of CORRESPONDENCE; yea, or of any difference of life between men and beasts, or of the difference between the more perfect and the imperfect beasts; or of the differences between the former of the vegetable kingdom, and between the materials that compose the mineral kingdom. Whence it may appear that those who are ignorant of these

degrees cannot from any judgment see *causes*; they only see effects, and judge of causes from them, which is done for the most part by an induction continuous with effects, when, nevertheless, *causes do not produce effects by continuity*, but discretely, for a cause is one thing, and an effect another; there is a difference as between *prior* and *posterior*, or, as between the thing forming and the thing formed.*

Illustrations.

14. It is of the first importance that we should be able, fully to comprehend what is meant, in the use of the terms Ends, Causes, Effects; as also Forms, Series and Degrees:—

The essential characteristic of continuous degrees, is their increase or decrease, from a low degree to a high degree, or from a less degree to a greater degree, of the *same* thing, and *vice versa*; as, for instance, from darkness to light, by inappreciable increase, or from heat to cold by imperceptible decrease. Darkness thus becoming light by regular increment or continuity of the *same* thing, and heat thus becoming cold by continuity or regular decrease of the *same* thing. So, also of bitter, or a low degree of sweet, becoming, by increase, sweet, or a higher degree of the same thing. So, of short, by continuity, becoming long; low becoming, by continuity, high; dull, sharp; thick to thin; gross to fine; weak to strong, &c., &c. These are instances of *continuous* degrees in the physical and sensational world, and, like continuous degrees, obtain in the intelligent and emotional worlds; as, for instances, ignorance, or a low degree of knowledge, becoming, by regular increase or continuity, intelligence, or a higher degree of knowledge; or evil, which is only a low degree of good, becoming, by regular increment, a greater good. Thus, in the sensational world, light, by continuity, shades off into darkness; heat, into cold, &c.; and you cannot put down your finger on the place where the one ceases and the other commences. So, in the intelligent world, knowledge shades off into ignorance; and, in the emotional world, good shades off into evil. In all which instances, the one differs from the other only by *continuity* of the *same* thing. The same low degree of heat, which will freeze a man to death, to speak antithetically, increased in degree, will burn him to death. It is a question of *quantity*, and relates to, or involves *space*, and not of *quality* or *time*.—There is no *essential* or *specific* difference, further than in the *amount* of the *same* thing. Our physical organism is constructed for, and adapted to, certain continuous degrees of the elements and objects around us, and *it* is the criterion which de-

* *Swedenborg's* D. L. and W., 184, 185.

termines what is hot and what is cold, what is darkness and what is light, what is large and what is small; and if you alter this criterion, you alter our appreciation of those degrees. For instance, if you augment our vision, the light of darkness will blind us, and mole hills will be mountains. If you increase our sense of smell, we "die of a rose in aromatic pain." If you increase our sense of hearing, we are "deafened by the music of the spheres," &c., &c. So, also, our moral and spiritual organisms are standards of what is knowledge and what is ignorance, or of what is good and what is evil; and, as the standard develops and perfects, our appreciation of those degrees alters.

It is more difficult to perceive and understand the distinctive characteristic of discrete degrees. They are different, separate and distinct, and are connected only by relation, or conjoined only by correspondence, or the law of analogy. They occupy towards each other the relations of *end, cause and effect, or prior, posterior and postreme*. As continuous degrees relate to *space and quantity*, so discrete degrees relate to *time and quality*, and are also denominated first, middle and last, and inmost, interior and external.

This trinal order prevails in each and all things that exist, inasmuch as each thing has an end or inmost, *from* which it is; a cause or interior, *by* which it is; and an external, ultimate or effect, *in* which it is. Hence, it is evident, that the one of those degrees is not, nor cannot become the other by continuity—increase or decrease—but by the *relations* of prior, posterior and postreme, or inmost, interior and outmost. The end can never become the cause, nor the cause the effect, by increase or decrease, as darkness becomes light, or heat becomes cold, by increase and decrease, any more than the inmost can, by increase, become the outmost, or the first, by increase, become the last, or the centre, by increase, become the circumference. These degrees are *relations* that cannot be altered by continuity. It is very true, that the cause is *in* the effect, and the end *in* the cause, as the middle expanse is in the circumference, and the centre in the middle expanse—all existing and subsisting together in the effect. Hence, it is, that those degrees are called *simultaneous* degrees, as contradistinguished to *successive* degrees, or degrees by continuity, which do not exist together simultaneously, but *from* each other successively.

The great creation, and every part of it, is thus *discreted* into this trinal order of degrees. There is a sphere of *ends*—the inmost or celestial heavens; a sphere of *causes*—the middle or spiritual heavens; and a sphere of *effects*—the material universe. In God is this trinity. His Divine Love, the End of ends, His Inmost, *from* which are all things; His

Divine Wisdom, the Cause of causes, *by* which are all things; and His operative or energizing sphere, or Holy Spirit, the effect, *in* which are all things. Man being a representative of God and the universe, has this trinal arrangement within him. His love or will is his inmost, or end, *from* which his intelligence, the cause, *by means* of which, and his action, the effect in which he is.

Let me illustrate. Take for instance, the mineral—say a diamond. It has motion, and it has discreted from that motion, an order of arrangement of its parts, or mode *by* which that motion proceeds and is determined *into* the angular form of the diamond. Thus *in* the diamond is motion, the end, and the order or manner *by* which that motion proceeds. Again, to bring an example from the vegetable kingdom, take the leaf. It has life, or an inmost vitalizing essence, (which typifies the Divine Love) and a form or order by which that life proceeds, and is elaborated in the external, (symbolizing the Divine Wisdom) and the leaf formed, the ultimate or effect, (corresponding to the material creation.) Here it is seen that the life or essence of the leaf is one thing; the form, order, or mode by which it grows, another; and the leaf itself, another. They are distinct and separate, and conjoined only by correspondence; and yet in the complex, they form a unit, just as the love, intelligence and actions of a man are distinct and separate, yet conjoined by correspondence forming a person; and just as the universe, celestial, spiritual, and natural, are separate and distinct, yet conjoined by correspondence, forming a unit. The motion in the diamond goes forth *by* its order of arrangement *into* the angular form of the diamond; life in the vegetable goes forth *by* its mode or manner of proceeding or elaborating *into* the leaf, apple, &c.; the love or desire of man goes forth *by* his intelligence *into* action. And the Divine Love, the inmost of all things, goes forth *by* the Divine Wisdom or Providence (which is the same thing,) *into* external material nature, the great *action* of God!

But if this trine of discrete degrees is in all things from the least to the greatest—if in the leaf and in each fibre of the leaf—in each composite love, in each single thought, and in each particular or intermediate action—where is the sphere or plane of operation for the continuous degrees? I will tell you. They are in each discrete degree; and then again, a *series* of discrete degrees form the continuous degrees. And to illustrate this, I will give you some examples. My love or desire to relieve the sufferer, may, in its inception, have been most inappreciably faint—so weak as scarcely to make me conscious of the emotion. But it *increases by continuity*—the same specific sentiment becoming by regular increment

stronger and greater, until reaching a certain point, it changes or discretizes itself into a new form, namely—my intelligence, which again in its dim and obscure beginning, may be inadequate to the satisfying my love, and it brightens and clears by regular increase, to a point where it plainly discovers to me and furnishes the means of ultimating my love, when it changes or discretizes itself into *action*. A man may feel a desire to act, and yet it may not be strong enough to move him until it is increased sufficiently in degree, when it discretizes itself into *thought* on the subject; and again his thought or intelligence may be confused and obscure—may not inform him of the way or means sufficiently clear and unequivocally to justify action until it is *increased* in degree so as to point clearly to the means, when it discretizes itself into *action*. Again, the life in the seed or germ of the vegetable, may lie dormant for ages, until it is fomented and increased by continuity, when it assumes an order of arrangement of its particles, which order amplifies and enlarges until it discretizes itself into the vegetable formed. Thus you will see that each discrete degree is formed of an indefinite number or series of continuous degrees, from a less to a greater, by increase, until they change or discrete their order of existence into a new form. The one does not become the other by continuity, but by discretizing—the continuous degrees proceeding until discretization takes place. *How* and *why* they thus discrete, I am unable to say. But again, what are continuous degrees formed of? I answer, of a series of discrete degrees of the *same* kind. For instance, light is formed of an indefinite number of separate particles, each discretized from the other, yet all *alike*, which can be increased until darkness becomes light, &c. Thus ice is discretized from water, and yet by increasing the amount of heat in it continuously, it discretizes itself into water. And again, by increasing the heat of the water, it discretizes itself into steam. In like manner are the atmospheres discretized from each other. Hence, continuity is a *series* of discretized or distinct individualities increasing until they discrete into a new order—give birth to or develop a new *species*, which increases and runs again in continued series, until it again discretizes or changes into still another order or species, &c.

Now development, or the law of perpetual growth, proceeds according to this two-fold order. All things thus develop by continuity, or series, to a certain degree, when they discrete or change into a new order or species distinct from the preceding one, just as the end transfuses itself continuously into the cause, until it discretizes itself from it, and just as the cause transfuses itself continuously into the effect forming it, until it

discretes itself from it. We will now illustrate this order by some examples. The mineral kingdom which is composed of an indefinite series of discreted particles, or individuals, grows or develops by attenuation or continuity, until it develops or discretizes itself into a low form or order of the vegetable kingdom, which is a *new* order of existence developed from it; the one not being the other by continuity, but by discretion. So again the vegetable kingdom proceeded or grew continuously, by long series and groups of series, during many geological ages, until it produced or discreted into the lowest form of animal or sensational life, which again grew and perfected in continued series, until it discreted into intelligent existence. Hence, as Emerson says, "every ultimate fact is but the beginning of a *new* series." For instance, in the vegetable kingdom, the potato goes round in a series of growth or development, continuously until it passes into a new species. So the animal develops and perfects continuously through a long series of generations, until it gives birth to a new species, discrete from the former.*

Now, *universality* is a quality of all the laws of celestial, spiritual and material existence, and to them there *are* and *can* be no exceptions. There is no *miracle*, but phenomena or law, the universality of which we do not yet comprehend, and no *mystery*, but ignorance. Mystery is only a name given to the hazy and obscure unknown which yet lies beyond the dim and confused vision. The same law which governs and controls the planetary system, carrying forward the planets in their orbits, around the central sun, governs and controls the economy of a drop of water, or one of the little glands of our physical system, for they have their centripetal and centrifugal powers, by which they excrete and secrete a magnetic centre and electric circumference. The same law which is the wisdom of the spiritual heavens, is *plenary* in my intelligence; and the same law, which is the love principle of the inmost or celestial angels, is *universal* in the heart of man. Moreover, when we come to consider things interiorly, or according to their spiritual and celestial *uses*, abstracted from space and

* Those who wish to study this two-fold order of development more in detail, will find it fully treated of in the "Vestiges of Creation," although the author does not appear to have known that he was but applying and illustrating Swedenborg's "Doctrine of Degrees." The continuous degree of Swedenborg is Fourier's law of the *series*, and his discrete degree Fourier's law of the *group* or *species*. We see this order of development in the whole history of the human race, and it would be highly interesting to trace it out and exhibit how one form of social order continued in a series until it develops a new order of social life. How one dispensation passed in a series, until it gave birth to a new dispensation, &c. &c.

time, or, *which is the same thing, quantity and succession, we* find the uses or spiritual principle of the organs, fibres, viscera, &c., of the animalcule, by correspondence, the same as the uses of the viscera, functions, &c., of the Grand Universal Man. Great or small, first or last, are *not* conditions of their existence, and are no way implicated in their interior being. Spiritually, end, cause, and effect, are as perfect and omnipotent in the leaf as in the whole "complex of things," just as a legal principle is as much involved in a suit when but five dollars are in controversy, as in a suit when the amount in dispute is fifty thousand dollars. You can't predicate *great* or *small, first* or *last* of it. In like manner, our love and intelligence are *states* of our spiritual being, and have nothing to do with, and are above, and beyond, and without time and space. So God, the pure abstract Divine Love and Wisdom, is wholly independent of time and space, and the ideas of size, place, past, present and future, do not at all attach to His proper Being. Therefore, discrete degrees, spiritually considered, are the same everywhere. And if God is the Inmost of all things, centralized or focalized divinity, a Man, personal, human, divine, appearing in ordinary spiritual stature and parts, then is He discreted from His celestial, spiritual, and material universes, and conjoined with them only by correspondence. For, if by *continuity*, then the conclusion is irresistible, that God and Nature are identical, which won't satisfy our *devotional instincts, tendencies and wants*. Let me illustrate this *greatest* spiritual truth by some examples. Were we to look at our solar system from myriad millions of miles, it would appear to us a conglobated or solid mass, a unit, radiating its light and heat into the depths of space. But when we near it, it resolves into planets and satellites; and when we still near it, it discretizes itself into concentric atmosphere, then into concentric strata, until we reach an inmost centre, the brief focus of all its light and heat, which we can, as it were, grasp in our hand—which centre is discreted from the whole vast complex. So, the Man-God, the centre of the spiritual universe, abstracted from time and space, is thus discreted from His grand universe, and yet instantly and constantly upholds it, and is immanent in every part of it, by His Holy Spirit or sphere. Again, I radiate a sphere to an indefinite extent around me, which, was it perceptible by your senses, would make me a giant. This sphere is discreted from my body, and is *not* properly me. Furthermore, my body, which is in space, is discreted from my spirit, which is not in space, and yet my body is not properly me; and again, my love, or emotional nature—the *central me*, or inmost, of which you cannot predicate size or duration, is discreted from my spiritual

form, in which it *appears*; and it is of this *inmost or central me that manhood or personality is properly predicable*. In like manner is God the Central Manhood of the universe, the Inmost Personality, Humanity and Divinity, discreted from all things else. What a theology is this! In a subsequent article, I will show how this Divinity is united with the humanity of all earths and all times, constituting Him, in the largest sense, a *worshipful Being*.*

* W. S. Courtney, *Spirit World*, Vol. 2, No. 10.

NATURE.

SUBSTANCE, AGGREGATION, UNIVERSE.

Matter.

15. Matter, is the *substance* evolved from the Divine Elements, from which all systems of worlds and their inhabitants have been constituted and made. This substance corresponds with the first producing cause, and hence it contains the inherent inmost *qualities* and *powers*, for the development of all *forms* of existence, which, in their elements, must also correspond with the elements constituting the essence of the Divine Original. Matter is developed in corresponding forms, series, degrees and spheres.

We are accustomed to use the term *matter*, to signify only that which is cognizable to one or more of our external senses. But, as we progress in our knowing faculties, we find that, it we use this term as synonymous with *entity*, *essence*, *being* or *substance*, it is not inappropriately applied to objects which we cannot examine directly with any one of our external senses. We can form no consistent idea of any being without *form* and *form* appertains to substance, or matter. Strictly speaking, therefore, the whole of Nature, and its Author, may be included in the terms *SUBSTANCE* and *MOTION*. These terms cannot be used synonymously, though, indeed, one may never exist without the other.

Heat.

16. We next look for the *elementary* constituents of *matter*. And, as *Form* appertains to the *cause* of its evolutions, so, we find, the order in which these elements are arranged. Hence we say, the *first* element in matter is *heat*, which corresponds to *love*, or light and life. It is inherent: constituting its molecules, it evolves their mechanical *powers*, it makes and determines their chemical relations.

Motion.

17. The next element in order, is power, which is *motion* or *activity*, and corresponds with *will* or procedure. In whatever form matter is manifested, it is always *in motion*, for without motion, as we have said, matter could have no *form*, and consequently no *existence*.

Light.

18. The next element in order in matter is *light*, corresponding to *wisdom*. It is a constitutional element, (threefold, *red, yellow, blue,*) developed by heat; consequently heat, motion, and light, constitute the *mathematical* and *chemical* laws which enter into and make the nature and constitution of all things.* And thus, we perceive, how it is, that Form and Order, *correspond*, in the arrangements of Nature.

Kingdoms.

19. As the laws of chemical *affinity* or repulsion are inherent in matter, it follows that these motions must appertain to all Forms, Series, Degrees and Spheres *as such*; so that one may be said to *tend toward*, or to be *attracted* by another. The lower *tend to* and develop the higher, and in this sense, the higher *attract* the lower; and hence it is, that each one is attracted or repelled, according to the *relation* (above or below,) which it sustains to another.

Matter, Life, Mind and Spirit, are developed in *threefold* degrees; so that, when its motions and forms reach the third or higher degree, which correspond with its original elements, or with the elements constituting the Divine Essence, it then progresses to another; and thus Forms, Series, Degrees, Spheres and Kingdoms, are each developed in extending and ascending and descending Degrees, till the whole forms one universe of Matter and Mind. As motion is progressive, so are all its Forms in each Degree and Sphere. Its first associations were threefold, and hence the angular in the formation of minerals or crystallization, and this contained the *germ* of all the succeeding. The third Degree is the perfection of the two preceding. The angular in the third, or highest degree, develops the circular or the lowest form of life,

* A distinguished chemist of this country, Prof. Johnson, is reported in the papers to have stated, "that there is, in the sunbeam, not only a ray of *light* and *heat*, but also, a *chemical* property, or ray besides, and which varies at different seasons of the year, and different latitudes."

which begins the vegetable kingdom. Ascending by the same scale in this Sphere to its highest or perfect Degree, the motions become *spiral*, and thus animal life is developed ; first, in its lowest forms, and these ascend by the same mathematical laws through various series and Degrees, till they reach the vertical or spiritual.

1. *The Mineral Kingdom.*

20. 1. The Angular. 2. Multi-angular. 3. Perfected Multi-Angular. And thus is constituted a distinct Sphere or Kingdom of mineral formations ; the most perfect or highest of whose forms evolve,

2. *The Vegetable Kingdom.*

21. 1. The circular, and this produces porosity. 2. The ascending circular, and thus is evolved and circulated the nutritive fluid. 3. The progressive, or perfected progressive circular. And this comprehends all forms of vegetable life, and thus is constituted *one* vegetable kingdom, from the highest forms of which are evolved,

3. *The Animal Kingdom.*

22. 1. The spiral, from the highest forms below. 2. The ascending spiral. 3. The progressive, or perfected spiral ; and thus the animal kingdom becomes *Individualized*, so that although the forms change or alternate, the kingdom, as such, continues indestructible ; and its highest or perfected forms *correspond* in their *individualization* with the individualized kingdoms which are below ; and thus MAN becomes *individualized*, a sensuous, conscious, intelligent existence, whose elements can never be annihilated, because he is the *perfection* of *matter* and *motion*, and hence, from the animal, he ascends to

The Celestial.

23. 1. The vertical from the perfected spiral ; and these motions and corresponding forms evolve feeling, sensation, consciousness. 2. The progressive vertical or *mental* ; the soul, mind, spirit. 3. The perfected progressive vertical or spiritual ; reason, knowledge, intuition. And thus it is, that geometrical progression is the inherent and constitutional *law* of matter and mind.

L A W.

ASSOCIATION, PROGRESSION, DEVELOPMENT.

Mineral, Organic, Moral.

24. The same mathematical motions which have evolved the planets, develop and govern this earth and all its productions, in perfect correspondence with the *goodness, power* and *intelligence* of the *one* great first cause, in *extending* and *ascending* degrees, and thus is developed the mineral, vegetable and animal kingdoms, each by its own appropriate motions or laws.

1.—*Physical or Mineral.*

These embrace the phenomena of the earth without life, such as gravitation and the magnetic forces. Man is a *material* being, developed from matter, which is controlled by these laws; and hence it is that he is injured by fire, water, lightning, &c., precisely as if he had no mind or moral nature at all. But these motions develop,

2.—*Organic Laws.*

Such as constitute life, both vegetable and animal. These develop *organisms*, which *alternate* and go through regular degrees of growth and decay. They are *invariable*, and operate only in developing and perpetuating organic life in general, and species, in forms, series, degrees and spheres. And from this kingdom is evolved,

3.—*The Moral or Mental,*

or such *laws* as relate to *intelligent beings*. In addition to the intelligence common to animals, MAN possesses wisdom, or organs whose functions enable him to distinguish between right and wrong, and dispose him to acts of *benevolence* and *worship*; and hence the laws according to which the higher faculties of his mind must be exercised in order to answer the end of his existence. Each of these degrees of laws operate inde-

pendently of the others, and hence it is that all men, both good and bad, suffer in proportion as one or the other of these laws are disobeyed or fulfilled, and from which we deduce the *great law of design*, so apparent in the *development, conservation and constitution of things*, and by which MAN is made conscious of *pleasure* and of *pain*. But for his *susceptibility to pain*, he could not become conscious of violating law; when, therefore, these laws subject him to a state of suffering, they do in this very manner secure for him the greatest good which his nature is capable of enjoying.

Responsibility.

25. Mental or moral power is co-existent with mental or moral obligation, and both are conditioned on the development of *love* and *wisdom*. Mental law is in perfect harmony with physical and organic law, and the greatest good is secured when each of these laws are obeyed. Duties to the Deity are conditioned on the relations we sustain to Him; duties to country, family, and neighbors, are conditioned upon the relations we sustain to each, and the relations themselves are traceable to the developments of *love* and *wisdom*, which dispose us and show us how to do the greatest amount of good to the greatest number of persons—it is then that man enjoys the greatest satisfaction of which his nature is susceptible, and best answers the great end of his existence.

And hence it is, that this law of physical, organic, and moral, responsibility, pervades all bodies, all organisms, all individualities, all spheres, kingdoms and universes throughout the government of God. The pebble thrown into the air, holding a peculiar relation to this earth, comes back to it again. The earth holding a peculiar relation to the sun, continues its *obedience* to that luminary; as the sun himself does to the greater centre around which he revolves. And, corresponding with this universal law of *gravitation*, as it has been called, which is inherent in all physical bodies, is that moral law, still higher, which binds mind to mind, sphere to sphere, from the smallest (lowest) to the highest, and which it is as impossible to set aside or evade, as it is to change the nature and constitution of things.

“For clearness’ sake, the natural and personal obligation to keep the law of God as my conscience declares it, I will call *duty*; the conventional and official obligation to comply with some custom, keep some statute, or serve some special interest, I will call *business*. Here then are two things—my natural and personal duty, my conventional and official business. Which of the two shall give way to the other,—personal duty, or official business? Let it be remembered that I am a MAN

first of all, and all else that I am is but a modification of my manhood, which makes me a clergyman, a fisherman, or a statesman; but the clergy, the fish, and the state are not to strip me of my manhood. They are valuable in so far as they serve my manhood, not as it serves them. My official business as clergyman, fisherman, or statesman, is always beneath my personal duty as man. In case of any conflict between the two, the natural duty ought to prevail and carry the day before the official business, for the natural duty represents the permanent law of God, the absolute right, Justice, the balance point of all interests, while the official business represents only the transient conventions of men, some partial interest; and beside, the man who owes the personal duty is immortal, while the officer who performs the official business, is but for a time.

"At death, the man is tried by the Justice of God, for the deeds done, and character attained for his natural duty; but he does not enter the next life as a clergyman with his surplice and prayer-book, or a fisherman with his angles and net, nor yet as a statesman with his franking privileges and title of honorable and Member of Congress. The officer dies of a vote or a fever. The man lives forever. From the relation between a man and his occupation, it is plain, in general, that all conventional and official business is to be overruled by natural personal duty. This is the great circle drawn by God, and discovered by conscience, which girdles my sphere, including all the smaller circles, and itself included by none of them. The law of God has eminent domain everywhere,—over the private passions of Oliver and Charles, the special interests of Carthage and of Rome, over all customs, all official business, all precedents, all human statutes, all treaties between Judas and Pilate, or England and France, over all the conventional affairs of one man or mankind. My own conscience is to declare that law for me, yours for you, and is before all private passions, or public interests, the decisions of majorities, and a world full of precedents. You may resign your office, and escape its obligations, forsake your country and owe it no allegiance, but you cannot move out of the dominions of God, nor escape where conscience has not eminent domain.*"

Pain.

26. It is because the *physical, organic and moral laws* are independent of each other, and because they are *universal*, and *invariable* in their application, as we have seen, that man or

* Theodore Parker.

animals *suffer*, for, when there is any want of conformity to either of these laws, *suffering* is the unavoidable and *necessary* consequence, and thus the greatest good of the greatest number is infallibly secured, in the very nature of man, and the constitution of things.

Pain, therefore, is an over excitement of the centrifugal motions of the organism. (52, 53.) The eye is pained by too much light; the sense of hearing is often destroyed by too much sound, and the sense of feeling becomes painful by the prick of a needle, which excites those motions more than by a severe pressure from an obtuse surface, which produces no mechanical irritation. (27, 53.) So, if you run, or make any mental or physical exertion which excites those *exclusive motions* of the nutritive fluid beyond the motions of breathing and digesting, by which that fluid is supplied, the exhaustion becomes *disagreeable*. But, if the excitement of any one sense be just enough to bring about its natural development, it is, in that case, pleasant; and the pleasure is just in proportion to the approach of the organ excited, to the perfection of its degree or sphere.

Chemical Laws.

27. 1. It is a law of *chemistry*, that the *same* results do not follow when the same elements are merely united in the same *ratio*; the same *properties* result only when the elements are the same, and their particles are *arranged* with mathematical exactness in the same manner.*

2. *Heat evolves motion*. All motion is *mathematical*, and must be in a *straight* line, unless there be two forces, one of which interferes with the other, and that makes an *angle*.† Hence, all *motion* must be mathematical. And, as all the *forms* of *motion* in space are resolvable into the *triangle*,‡ the first motions were *angular*, and these contained all the higher or more complicated, which, like the lower, out of which they are evolved, are also *mathematical* and *CHEMICAL*, as *motion* is *chemical change, direction, arrangement, always*.

Than the following testimony, no greater authority could be given, perhaps, on this subject:—

“Physiology has sufficiently decisive grounds for the opinion, that every motion, every manifestation of *force* is a result of the *transformation* of the structure of its substance: that every conception, every mental affection, is followed by changes in the chemical nature of the secreted fluids; that

* Turner's Chem. 5th Am. Ed. p. 271.

† Arnot's Elements.

‡ Legendre, b. 4.

every thought, every sensation, is accompanied by a change in the composition of the substance of the brain."

"The change of matter, the manifestation of mechanical force, and the absence of oxygen, are, in the animal body, so closely connected with each other, that we may consider the amount of motion, and the quantity of living tissue transformed as proportional to the quantity of oxygen inspired and consumed in a given time by an animal."*

From which it follows, that the ARRANGEMENT or the FORMS which the particles of any substance take, constitute the highest law of chemistry and mathematics.

. Polarity.

28. 1. It is a law of matter that forms, or the sphere within which bodies move, or within which their particles are arranged, determines the direction of their motions. Hence, when in a given sphere, a *motion* has reached a certain point, it there evolves another form, or *pole*, from which another motion or force is evolved in an *opposite* direction; so that, a necessary result of *motion in one direction*, within a given sphere, evolves *motion in another direction*; and hence, motions of infinite variety, and *spheres* within spheres may thus be evolved; and each particle of matter must be controlled by these motions into forms, series, degrees and spheres, and thus the chemical and geometrical relations of all particles of matter, and the different forms which they compose, are determined and mathematically fixed, which develop the nature and constitution of things.

Attraction, Repulsion.

29. 2. From the *poles* evolved by the *motions* within the spheres, are constituted what are called the *attractive* or *repulsive tendency*, or motions of particles and bodies, from or to one another; so that each is attracted in one direction just in proportion as it is repelled in another. And hence it is that one force evolves another, that is, proceeding in one direction within its sphere to a certain point, it there evolves another form or pole, and a motion is evolved in another direction; and hence, we say that one is *positive*, and the other is *negative*; which is true in this respect only; one begins to proceed in an opposite direction to the other, at a certain point where the other forms its *pole*.§

* Liebig Org. Chem. p. 326.

§ And is it not in these laws that we are to find a solution of those mysteries, in respect to heat and cold, when both are *said* sometimes

3. And hence, it is correct to say of every particle of matter, that in its relation to another particle, "in one point it is positive, and attracts, or *wants* another; or in a different point, it repels, rejects, what it does not want or need; and hence is originated the chemical affinities and tendencies of all matter throughout universal existence. Thus, in the development of the vegetable kingdom. The seed is deposited in the earth. Its first *want* is moisture, which it attracts, and is thus expanded into a state of germination. It also wants the light of the sun, to elaborate its parts, and excite from its pores the refuse particles, evolved by the process of nutrition. It wants the air, and the rain, and the other properties of the earth, which must enter into its composition, for the development of the flower, and the perfection of its forms in seed, thus wanting, *attracting*; and repelling, or throwing off from its surface, till it arrives at maturity, evolves its seed or spirit, and then is dissolved and returns to the gases, which want or attract it back again to its original elements. Hence, we say, that what a particle of matter attracts it *wants*, and either draws from its place, or by its want is drawn from its point to the pole, or point in the sphere where its want is satisfied. And, arriving at that point, and thus satisfying its wants, it evolves a new motion, which wants to go back again, and in this manner, motion from different poles or points, in the spheres, degrees, and forms, proceed back and forth, wanting, receiving and repelling, and rejecting what it does not want, or attract, throughout universal existence. Such are the inherent and eternal laws of matter.

Positive, Negative.

30. The foregoing remarks will assist us in comprehending what is meant by these terms. It is common to speak of that body which is *active*, and gives off an influence, as Positive; and the body which is *passive* and receives, as Negative. But then it should be borne in mind, that these terms are used merely to designate the RELATION which one body sustains to another; as a body may be both Positive and Negative at one and the same time; that is, B may be Negative to A, while it is Positive to C.

to produce the same results; as in the *expansion* of water, both by heating and freezing! And so, also, of motion. We speak of it both as a cause, and also as an effect, when we say Heat evolves it, and Motion also, produces or develops *heat*. Certain it is, that all Nature's motions do alternate in this way. See (29.)

Angular Motions.

31. The earth itself is a mineral production of the laws already described. As this is the lowest form, the motions by which it was evolved must have been the most simple; and hence, we find them developed in its primitive formations, which are *angular*, and these, as we have seen, contain all the higher, inasmuch as all the forms known throughout universal space, may be resolved into the triangle or angular, from which all other Forms are evolved in *ascending* and *extending* Degrees and Spheres, and which, as we shall see, correspond with the essential elements of the first producing cause.

On this feature of our subject, perhaps, the following testimonies will be acceptable. They are from two personages who are, by many, considered as very high authority in matters of this kind. The identity in the ideas is certainly remarkable:—

Degrees of Motion.

32. The lowest form is the *angular*, which is also called the *terrestrial* and the merely *corporeal* form, inasmuch as it is peculiar to bodies having angles and rectilinear planes, the measurement of which is the primary object of the present geometry. The second and next higher form is the *circular* or *spherical* form, which may also be called the *perpetual angular*, since the circumference of the circle involves neither angle nor rectilinear plane; because it is a perpetual angle and a perpetual plane, this form is at once the parent and the measure of angular forms, for it is the means of showing the properties of angles and figures, as trigonometry teaches. The form above this, is the *spiral*, which is the parent and the measure of circular forms, as the circular form is the parent and the measure of angular forms. Its very radii or diameters are not rectilinear, nor do they converge to a fixed centre, like those of a circle, but they are variously circular, and have a spherical surface for a centre; wherefore the spiral is also called the *perpetual-circular*.

There are other still higher forms, as the *perpetual-spiral*, properly the *vortical*; the *perpetual-vortical*, properly the *celestial*; and a highest, the *perpetual-celestial*, which is *spiritual*, and has in it nothing but what is everlasting and infinite.*

The original form was *angular*. This contained the principle and nature of all other forms; so, that from the lowest and intermediate forms up to the highest, could be constantly produced other forms, accompanied with and controlled, and

* Swedenborg's *Animal Kingdom*, I, 126.

acted upon by the Great Positive Power. Progression of the angular evolved the *circular*. This assumed not a spherical constitution, but was a combination of angular and rectilinear plane. Therefore, the continuance of the angular to the circular, was, only a perpetually progressive form, ascending toward the *spiral*. And this developed diameters, axes and poles, containing the perpetual angular, and progressed to a still higher and more perfect form, that of the *vortical*, properly the celestial.

Thus, from the lowest to this sphere of progression, there was a constant development of inherent principles and laws, the lower containing the higher, and the perfected comprehending all below it. The perpetual vortical or celestial was the spiritual, in which there is nothing, but what is refined, pure, and everlastingly infinite, containing unspeakable and celestial glory, brightness and grandeur. It is the Vortex, the inconceivably perfect and spontaneous substance of the Great Positive Mind.*

Heat, Motion, Light.

33. Thus, all the *conditions, motions and manifestations* of nature, or matter, are *mathematical and chemical*. The first condition in order is Heat; this evolves motion, form, arrangement; this is mathematical; and motion evolves Light, which is chemical change; and hence it is, that the same primitive laws appertain to every particle of matter, throughout universal existence, and which produce the *revolutions or alternations* of nature, such as Heat and Cold, Light and Darkness, Male and Female, Life and Death. One condition, motion, pole or force evolves its opposite, or becomes the law, cause, or reason for another of an opposite kind. Hence it is, that too much of one motion, when unaccompanied by another, produces its negative; as too much excitement of one kind, exhausts that kind of excitability; too much life, so to speak, produces death; and too much of one kind of light produces darkness! Thus, if two red rays, from two luminous points, be admitted in a dark chamber, and falling on white paper, or other suitable reflecting surface, differ in their length, by 0.0000258 part of an inch, their intensity is doubled. A like result is produced if such difference in length be any multiple of that nearly infinitesimal fraction, by a whole number. But, a multiple by $2\frac{1}{2}$, $3\frac{1}{2}$, $4\frac{1}{2}$, &c., gives the result of total darkness! While a multiple by $2\frac{1}{4}$, $3\frac{1}{4}$, &c., gives an intensity equal to one ray only. In one of these cases, light actually produces darkness! Corresponding effects are witnessed in

* A. J. Davis' *Nature's Divine Revelations*, p. 128.

violet rays, if the difference in their lengths be equal to 0,0000157 part of an inch. The like results are given by experiments on all other rays, the difference in length varying with a steady uniformity of increase, from the violet to the red.*

With what mathematical certainty and perfection, these laws develop the mysteries, miseries and felicities of human nature, we shall attempt to show in the following pages.

Truth.

34. From the ground we have now passed over, it may perhaps be more easily perceived what is meant by *truth*, which corresponds to the wisdom element, or, it is the development of the wisdom element in the Divine, the same as Goodness is the development of His love element. The *Laws*, therefore, of *Nature*, as we have seen, independent, unvarying, and universal, and which bring about association, progression, and development, are *truths*. And, hence it is, that when our thoughts internal and external, perfectly correspond with these laws or facts, they are *truths*. Facts are real, hypothetical or imaginary; and hence, the false is in those representations which put the imaginary for the real, or the hypothetical for the certain or mathematical. And hence we perceive whence it is, that we speak of correspondences between light and truth, or falsehood and darkness; because truth is the light of wisdom; as is always manifest in the conduct of life. The manners, or the form and order of our lives, determines the degree of our wisdom, precisely how much we know, and how much we love of goodness and truth.

Doctrine of Correspondences.

35. Correspondences. These are manifested by relations. Thus, one motion, form, series or degree, indicates or corresponds to another. Heat corresponds to love, because it evolves motion; light corresponds to wisdom, because it makes manifest, directs; and hence, it is the order and form of the motions, evolved by love, which is light and life. Thus, life corresponds with matter; the vegetable kingdom corresponds to the mineral; the animal to the vegetable; the mental to the animal, and the spiritual to the mental. The sense of feeling corresponds to the external world; hearing to sound; sight to light; and thus correspondences exist between every form and

* I have seen it stated that Prof. Henry has shown, from recent experiments, that two rays of heat may be so combined, or antagonized, as to annihilate each other, and thus produce cold!

degree of development in the mineral, vegetable, animal and spiritual kingdoms.

Associations produce results, and correspond with causes, as we have seen; and results always correspond with the associations; thus, love and will with wisdom, heat and motion with light, evolves life; the most simple forms of associated motions corresponding with the three elements, makes the triangle; and so of all other results, from the lowest to the highest, till we ascend into the spiritual and eternal.

The human mind is never so conscious of real pleasure as when it comes into a full comprehension of the Doctrine of Correspondences. When sufficiently developed to be able to perceive how *God*, *Nature*, and *Law*, correspond, we begin to be satisfied, as the Psalmist anticipated he should be when he awoke into the likeness or form of the Divine.*

None but God can be said to see things precisely as they are, in their inmost, because He is, Himself the inmost of all things. To Him therefore, nothing can be said to be either hypothetical, imaginary or false. But not so with man, he sees or perceives from appearances only, and these must always depend upon the degrees in which his love and wisdom elements are harmoniously developed. In those sciences, therefore, which depend upon observation and the analogies of reason, truths can be to us, merely apparent, and which, the laws of eternal progression are constantly unfolding to our internal and external senses; so that there never can be a period when we may be said to be perfectly free from error!

Those sciences, therefore, which depend upon the relations of space and number, or the fundamental principles of nature, may be said to be systems of facts which never change. But, those we denominate purely moral, are developed by those very laws of nature, and must hence progress with the ever diversified progression of the whole human race.

1. In the external world, all we know or believe is from mere appearances. Objects have, indeed, a real substantial existence; but, we see their *appearance* merely; and the perfection in which our external senses are developed, determines precisely, how near we come to the *truth*.

* Swedenborg has advanced many truthful ideas on the theological aspects of this subject; and A. J. Davis, has, also, written some beautiful strains on the Correspondences of Nature, including more or less of the Divine. But, an extensive want is now felt for a Treatise on the Doctrine of Correspondences, as developed in the *essence*, *form*, and *use* of all things. A good idea of what we mean, may be suggested by examining Mr. A. J. Davis' Chart, exhibiting the Progressive History of the Human Race. See also "The Macrocosm and the Microcosm," by W. F. Hough.

2. And, thus in the mental, even more than the external world. The principles, or objects, on which our spiritual senses are exercised, have an hypothetical, or real existence; but our sight or perception of them, is only of their *appearance* to us; and how they will appear to us, must of course depend upon the degrees in which our mental or spiritual senses are developed. It is only those who are "of full age," those who, by practice, have their senses exercised or developed, that can "discern both good and evil."*

Relation.

36. As we shall see, the term sphere applies to all Forms in the universe, and the sphere of two different bodies determines the *Relation* or the position which Forms, Series and Degrees sustain to each other, and this Relation constitutes the influence which one *may* have upon another.

Perfection, Good; Imperfection, Evil.

37. Perfection in the Motions, Forms and Degrees, is the greatest good of each. This implies unity, harmony, and mathematical regularity in the development of every part, in each element of each degree, in the different Spheres or Kingdoms. Thus, if the first, second or third elements in the mineral form be irregularly developed, imperfection in the form is the result. So in the vegetable kingdom, the goodness of the form corresponds with the perfection in the developments of each element; if they are developed in perfect harmony the individual form is perfect, and the best of the kind or degree. And, ascending to the Animal Kingdom, the goodness or *use* of each animal, corresponds with the perfection in which each element of their nature is developed. When the first is developed without the second or third, they will be remarkable for nothing but their eating or living dispositions; the first and second develops appetite and muscular power; the first, second and third perfectly developed, the animal evinces instinctive powers, corresponding with its degree. And the perfection in which each element is developed in the Vegetable and Animal Kingdoms, determines the fitness or goodness of the Vegetable or Animal for the use of man. The *emotional* susceptibilities, volitional and intellectual powers, are developed and determined in precisely the same way; and thus, also, the health, strength, and beauty of the human form. The human body is the most healthy, the most free from pain, when each element is developed in harmony, and

* Heb. 5: 14.

in the greatest degree of perfection ; and the human mind is the most holy and happy, when its elements perfectly correspond in their motions and forms. The first element, or the first and second, without the third, makes a mere animal ; but the third, which is the perfection of the whole, allies man most to the Divine Original ; and when individuals, families, societies and nations, are governed by the higher developments of wisdom, the greatest amount of love and good will prevail among them all.

Essence, Forms, Uses.

38. These, also, are threefold ; as all forms have respect to the *use*, or the end, or purposes which they serve.

1. The first Use respects the *individuality* of the Form, its distinction and conservation. 2. The next has respect to its receptive and *injestic* Motions, by which it attracts and receives whatever tends to its sphere, and is necessary for its perpetuation. 3. The third Use is the perfection of the whole, and has respect to progressive development, and the tendency to extend, or to ascend, or descend into the higher or lower degrees : so that all Forms are useful, good or evil, in proportion as they correspond and harmonize in the motions of their development.

We speak of *GOODNESS* as that which tends to develop the organism. Hence we say it is the *fruit* of Divine Love, because it is that which Love does by which Light and Life are given. And so we say Truth is the light of Divine Wisdom, because Wisdom is Form and Order. The Infinite must exist in form and order ; and this order makes love the first element ; hence it gives life ; and the highest wisdom, which is the element of intelligence, reason, knowledge, which is the law by which the emotions of love are evolved.

THE HUMAN SOUL.

MOTION, LIFE, SENSATION.

Life.

39. THE life element is *love*, as we have seen, and is inherent from the Divine, in all forms of substance. As God is love or life in Himself, so all the forms which are evolved from Him, have in them, heat, or the life element, from the lowest to the highest. In Him, love and wisdom are co-existent, and eternal, and hence, the wisdom element in the existence of the lowest or mineral kingdom is high; but in the angular forms of its materials it may be said to be low. In the vegetable kingdom, the wisdom element is manifest in a higher form, because it evolves the circular motions, produces porosity and the nutritive fluid. Ascending to the kingdom next in order, we perceive the wisdom element in what we denominate *instinct*, which constitutes animal life in its lowest forms.

The Human Form.

40. Man finds himself in existence, possessed of a material body, conscious of certain sensations, and a combination of inherent faculties, long before he begins to inquire as to the NATURE OR CAUSES of his being, or by what laws his final destiny is to be determined. It is in the exercise of one of these faculties, that he desires to know from whence he came; what laws have given him his nature; what are the conditions which produce his happiness or misery, and which constitute the mysteries or excellencies which make him a human being. And more, the faculties by which he answers these queries, he finds to be the most ennobling in his nature; and hence, their exercise in this investigation of himself, affords the greatest satisfaction which his nature is capable of enjoying.

To ascertain what *man* is, we must go to man himself. We want to know, not merely what he is to-day, but what he was yesterday, the day before, and as far back as history furnishes

any knowledge of the race. What views did man formerly take of himself, as to his nature, his origin, and destiny?

If we wish to examine any book, any science, we go to the book, we consult the subject in its nearest form, in order to satisfy ourselves as to its essence, form and use. And thus, especially with man, the form in which human nature is developed. All the views, therefore, which human beings have ever taken of themselves, or of the Divine, and all that they are capable of taking of any and all things, must come into this account, in order for each result to be traced to its appropriate cause.

Origin of the Race.

41. As to the direct origin of the race, as such, I do not perceive how it is any more possible for us to know at present any more about it, than one does of his own birth. That is an event, which would seem to be so far back of our present capacity to know, that we may well be satisfied to leave it where it is. It may be manifest how others came into this sphere, and we infer, of course, if we are like them, we were born in the same way.

The question has been mooted by geologists, whether the race have had a diversity of origin? Now, we know, that the mineral kingdom, as a kingdom, is a *unit*, an *Individuality*, so to speak. So of the vegetable kingdom and of the animal. But, can we suppose that either of these kingdoms had a diversity of origin? In his individuality, man comprehends all the kingdoms below him; and we infer, that in the nature and constitution of things, when man was developed, an individual, male and female, the *germ of the race* was thus formed. And, in harmony with the laws of eternal progression, this germ must have been developed at the appropriate time after nature's period of gestation. There was a time for the completion of the mineral, vegetable, and animal kingdoms; and when completed, nature's work in that respect was done.

And so of the human race. When the mineral, vegetable, and animal kingdoms were *Individualized* into MAN, nature's tendencies were perfected and finished in that respect. I do not say but that during a certain period of nature's history, she may not have brought forth a number of human children, and thus the different species of the race may have been developed. However, I see no necessity for this supposition, but some difficulties against it. I rather suppose, that what we call species, are portions of the same origin which have succeeded one another, the higher from the lower in correspondence with every other department of nature.*

* As to the "Mosaic Record." it affords us but little assistance

Hypothetical.

42. We are told that the system of animated nature is so intermingled, that a chain of being, as it were, may be said to run through the whole. Thus, bitumen and sulphur form the link between earth and metals; vitriols unite metals with salts; crystallizations connect salts with stones; the armianthus and lythophites form a kind of tie between stones and plants; the polypus unites plants to insects; the tube worm seems to lead to shells and reptiles; the water serpent and the eel form a passage from reptiles to fish; the *anas nigra* is a medium between fishes and birds; the bat and the flying squirrel link birds to quadrupeds, and the monkey equally gives the hand to the quadruped and to man.

Although it may not be incumbent on us to say precisely where, in the whole thread of Nature's developments, any one of the Individual kingdoms began, or precisely where the Race, as such, commenced, yet we may resort to the Laws which we find now in constant operation in and around us, and which are sufficient to account for the great Fact of Human Existence, as we have seen, and as will be made to appear more and more as we proceed. (38.)

Instinct.

43. An Instinctive action is common to all FORMS of LIFE without sensation, reason or observation, by which the organism adapts appropriate motions to the accomplishment of definite ends, according to the wants of the organism acting. This Instinctive power is a distinguishing characteristic of the *nutritive fluid*. (45.) It is a Form of moving FORCES, the directions of which are determined and fixed by the Degrees or Sphere, in which the motions are developed. (20.)

Whatever, therefore, be the Form of the organism, we call those actions Instinctive, which are without experience or knowledge, without observation or consciousness. It is the Wisdom Element, acting in the lower FORMS of Animals, and it corresponds with Intuition, in the higher FORMS of Intelligence. (92.) Thus, so to speak, we say, that when the *motions* of Love or Heat extend to Wisdom or Form, that is,

indeed, in our attempts to settle any question connected with *Anthropology*. It is by no means evident, that Moses either understood it, or designed to teach the present inhabitants of the earth on this subject at all. We should as soon undertake to dress and regulate our dietetic habits as Moses did, as we should shape our views by his on the origin of the human race.

so as to make a certain Form or Organism, those motions become *vital* or *instinctive*, because they make a circle or *pores*, for the circulation.

Vegetable Instinct.

44. Instinct, therefore, is the first Form of motion, and commences, as we have seen, in the lowest kingdom (19.) and ascends up, and thus develops the higher Forms above. We are told that if a pan of water be placed within six inches, on either side of the stem of a young pumpkin or vegetable marrow, it will, in the course of the night, approach it, and will be found in the morning with one of its leaves floating on the water. (25). This experiment may be continued nightly, until the plant begins to fruit. If a prop be placed within six inches of a young convolvulus, or scarlet runner, it will find it, although the prop be shifted daily. If, after it had twined some distance up the prop, it be unwound and twined in the opposite direction, it will return to its original position, or die in the attempt; yet, notwithstanding, if two of these plants grow near each other, and have no stake around which they can entwine, one of them will alter the direction of its spiral, and they will twine around each other. Duhamel placed some kidney beans in a cylinder of moist earth. After a short time, they began to germinate, of course, sending the plume upwards to the light, and the foot down into the soil. After a few days, the cylinder was turned one-fourth round, and again and again this was repeated, until an entire revolution of the cylinder had been completed. The beans were then taken out of the earth, and it was found that both the plume and radicle had been bent to accommodate themselves to every revolution (40.); and the one in its efforts to ascend, and the other to descend, had formed a perfect spiral. But, although the natural tendency of the root is downwards, if the soil beneath be dry, and any damp substance be above, the roots will ascend to reach it.* And thus it is, that this intelligent principle, (intelligent for the organism) is always present, acting, and adopting appropriate motions for the gratification of its own peculiar wants.

Life.

45 All Motion is not Life; but such associated harmonized Motions as produce *Porosity* and *Nutrition*. To understand, therefore, how Life is developed into *Sensation*, or the form of Animals, we must keep in mind the Laws of Matter, already

* *Spirit World*, Vol. 2, p. 143.

described. (19) And from which we may now be prepared to conceive, the true nature and purposes of the **NUTRITIVE FLUID**. The Motions which produce Animal Life being Spiral, we have Porosity and the movement of the Nutritive Fluid, for the elimination of the parts to be developed. The first Forms of Life, therefore, appear in the *Instinctive* or Nutritive Fluid.*

Vitality.

46. And thus Life is developed in Forms, Degrees and Spheres; and from which we may perceive what Life is, what the nutritive, or the Living Forces, are. And, in answering this question, we have shown what **INSTINCT** is, for Instinct is but another word for the Vital Forces, or nutritive action. An Instinctive Action is common to all Forms of matter, and it is one by which the organism adapts appropriate means for the accomplishment of definite ends, according to the wants or attractive force of the Organism acting. (28.)

And thus we find the Laws of Matter, already described, developed in the Form of Life, and these forms extending and ascending, from one degree to the next higher, till they proceed from one sphere or kingdom to the next above, by the mathematical motions and laws of chemical arrangement,

* The reader will perceive as he proceeds, what an important part this **IDEA** of the **NUTRITIVE PRINCIPLE** bears in the author's Theory. Notice is called to it, here, because it seems just now, 1852, beginning to attract the attention of the Medical Faculty:—

"We see it stated in the papers, that an application has been made to Congress for the grant of Letters Patent, to 'secure the right of Discovery of the Nutritive Principle in the Cure of Disease,' to a 'Doctor A. G. H.' And a book has also been published, in which the claim of 'discovery' is asserted.

"Well, so the world goes. Now it so happens that we have before us a copy of a book, published in this city in 1847, in which this very 'Discovery' is announced, and indeed this 'theory' constitutes a characteristic trait in Mr. Sunderland's *Book and Theory of 'Pathetism'* from first to last! (See on pages 29, 30, 31, 32, 33, 34, 35, 36, 44, 59, 64 and 70.)

"Now after the discovery has been some five years before the public, it is, to us, marvelous, that any one pretending to a knowledge of justice, or medical science, should make an application for a Patent, and for that which he ought to know, of right, belongs to another! It would be a singular case, indeed, were Congress to grant the claim."—*Boston Journal of Medicine*, Dec. 1852.

It is perhaps characteristic of this country, that "Discoveries" should be so often made five and ten years after precisely the same "principle" had been announced to the public. Vide the author's pamphlet, entitled "**NEW THEORY OF THE MIND**. Statement of its Philosophy, and its Discovery Defended." Stearns & Co. New York.

which evolve and govern, from the lowest to the highest, throughout universal existence.

If we except the writings of Swedenborg and A. J. Davis, it may be truthfully affirmed, that the speculations of Philosophers in preceding ages have not assisted us very much in defining what Life is. However, merely using this term as expressive of a *Fact*, like the phenomena which appear from attraction and repulsion, we find little or no difficulty.

To suppose, therefore, that Life is a mere result of organization is an insane idea. What made the organism? The truth is, Life controls and develops its *own* organism, and, in doing so, we have seen how the Digestive Process controls a certain class of lower organisms. (39, 40.) The fluids of which the embryo is formed, must be endowed with *previous* life, because from their union a *living* Form is developed, which partakes of the properties of both its parents. If it be said, that this fluid must be composed of organized particles, I answer, that a previous life gave them their peculiar organization. As we have seen, the higher Forms attract the lower. And hence it must be borne in mind, that when we say, that Life is never apparent except where certain well known chemical affinities are in operation, it must not be forgotten that Life performs its functions only by *annihilating* certain chemical tendencies, as it is only in this way that the organism is preserved from decay. The ever-present, all-powerful Law of Gravitation, is resisted, and entirely suspended by the Vital Force. The sap in vegetables and the fluids in animals, all ascend against this law.

The higher *motions* of Animal Life may be seen, also, in the power of the living Body to generate caloric. Persons have been known to remain in a heated oven while dead flesh was cooked; and in the account of Capt. Parry's Voyage to the Arctic Seas, we are told that his crew were frequently exposed to a temperature 150 deg. below their own bodies, without being frozen at all!

THE HUMAN BODY.

MINERAL, VEGETABLE, ANIMAL.

Organic Life.

47. The nerves of organic life constitute a distinct system; they are those forms of matter in which animal life first makes its appearance, and from which all the parts of the human body are subsequently developed. First, we find the rudiments of a heart, with its blood-vessels, and successively the viscera connected with this organ, and which are the most necessary to constitute the living body, such as the stomach, alimentary canal, lungs, &c. These nerves are peculiar in their structure and functions. They are composed, principally of bundles, called *ganglia*, or little brains which give off various branches extending to the different parts constituting the apparatus of organic life, which they supply with all the powers necessary for their development and functions. These ganglia are insensible, except when the parts become diseased, and they intercept impressions made upon the nerves of sensation, and prevent them from reaching the functions of organic life.

Hypotheses.

48. If this view of the ganglionic system be correct, we may see why it is that there seem to be more ganglia in the dorsal and lumbar regions, than have been found in all the other parts of the system; and it will explain a number of phenomena which have hitherto remained in the dark. As, for instance:

1. That the sensation of *sympathy* is generally felt in the region of the solar plexus, which corresponds to the coronal regions of the head. When this feeling is powerfully excited, the hand is instinctively placed upon the epigastrium.

2. That the senses are sometimes by disease, transposed and located in this region. In cases of catalepsy and trance, persons have been unable to hear or see, except from this region.

3. A slight blow upon this region has frequently occasioned *instant death*; while severe blows upon the head, or mutilations, or even the destruction of the brains, did not immediately destroy life.

4. These ganglia, and, indeed the ganglionic system, have been found fully developed in the *fœtuses* born without brains or spinal marrow. Hence it is plain, that the animal or vital functions can be carried on without brains, but not without the ganglia and solar plexus.

5. It explains the reasons why the heart continues its functions after the head has been struck from the body. Dr. Bortels declares, that when he opened the chests of six men in 1826, immediately after decapitation, near Marbourg, he found the hearts beating regularly for half an hour afterwards; and when languishing, they were excited by irritating the great sympathetic nerve,—and yet, irritation of the spinal chord had no effect on the heart whatever, though it did affect the muscles of the trunk. And he further informs us, that on dividing the cardia plexus, the action of the heart ceased instantly.* And after the cerebrum and cerebellum of a man had been entirely blown off by an explosion of fire-arms, the circulation and respiration continued for more than half an hour.

If we suppose that the different systems are evolved in succession, and one by the other, we may thus account for the redundances or deficiencies with which *fœtuses* often come into the world.†

Nutritive Fluid.

49. This fluid is chemical in its nature, as it corresponds with the laws (15.) of its production, heat, evolution, motion, form, and light, excitement; and hence we find that it is made by the transformations of substances. Those motions, therefore, which constitute this fluid, are of the first importance, as upon their mathematical regularity or perfection, all the phenomena of *life, health*, and the MENTAL MANIFESTATIONS entirely depend. Their grand characteristics are comprehended in centripetal and centrifugal movements, as we shall see; that is, those motions which accumulate matter around, or towards the capillary centres, and those which excite, or throw out by excitement the refuse matter which has answered the purposes of the nutritive power. And in these motions we find the rationale of excitement and rest, nutrition, functional

* Bichat says he had observed no effects on dividing the cardiac filaments.

† We have accounts of parts of *fœtuses* found in the bodies of males, one nine, and another some twenty-six years of age.

power, and its expenditure in exercise, or the philosophy of sleeping and waking.

As this fluid is directly concerned in evolving the nervous matter from which all parts of the human body are produced, of course, that matter must partake of its nature, and be more or less chemical in the laws by which it is governed. Indeed, it will be seen at once, that the farther back we look for the evolving, moving, producing power, the nearer we approach to the most important part of the subject under consideration. And hence, we find that upon no other fluid, or principle, are the functions of the nervous system so dependent as upon this. The air may be shut out for awhile from the lungs; food may be withheld for a period from the stomach; but, if the distribution of the arterial blood be stopped for an instant, the most disastrous consequences follow, from which we infer that this is the most important fluid in the living body.

The *nutritive* fluid corresponds with the elementary motions and forms of matter in the body, the nerves, the mind; for each form and degree are evolved and constituted by the motions of life through this fluid as the means. Motion is the cause, the nutritive fluid; the means, and life the result. Hence, whatever motions are peculiar to the elements which constitute the human mind, love, will and wisdom, they are manifested through the nutritive fluid.

Animal Life.

50. It is certain that the higher *forms* of animals live upon vegetation, while the higher forms of the vegetable kingdom and the lower forms of the animal, approach so nearly that it is not easy to tell them apart:

1. To which kingdom do those little calcareous forms belong, called *eyestones*? In substance they are *stone*; and yet they have the form of *life*, and show the first signs of it in their motions; and thus we have a connection between mineral and vegetable life. And then, again, in the sponge, we have a connection between the vegetable and animal. And to which kingdom do the coral insects belong? or that class called the *cryptoneura*, including the *sea-nettles*, &c.? Are they vegetable or mineral? And so of the *sensitive mimosa*, *deonæa miscipula*, &c. These plants show sensibility to mechanical shocks, and, like animal life, are affected by chemical agents, such as nitric or sulphuric acids; and they are poisoned also by any of the narcotics, precisely as we see sensation affected in the nervous system.

2. Another series in the Form of vegetation develops motion, similar to that of the human heart. Thus, in the mov-

ments of the *Hedysarum Gyrans*, its leaves are composed of three leaflets: two lateral, linear, oblong, and another without a fellow, removed from the two former, much larger, and of an oval, oblong form. The two lateral leaflets are in constant motion, which is executed like that performed like the second hand of a watch, that is, a quick, sudden jerk; one of them rising about fifty degrees above the level of the leaf-stalk, while the other descends in about the same proportion. In India, when the weather is hot and moist, these leaflets have been seen to execute sixty jerks in a minute.*

3. These motions bear a striking similarity to that denominated *Ciliary*, which has been noticed throughout the entire group of the intervertebrate animals, and in some higher Forms, performed by what are called *cilia*, exceedingly small and numerous, but so active as to give direction to the fluids in which they are immersed. This motion continues after the death of the animal in which it lives, and much longer in the lower than in the higher Forms. It must be independent of the nervous system of the animals, as it is not affected when the animals are killed by the most powerful narcotics, or by Galvanism, unless the shock be strong enough to disorganize the tissue.

4. Another approach of vegetation to animal life is developed in the *sexuality* of trees and plants. Maize, the strawberry, and many other productions in the vegetable kingdom, as is well known, are propagated by this law (60).†

Growth.

51. The term *ingestion* may be used, for the want of a better one, to signify all those centripetal motions which receive and carry to the capillary centres, and thus augment the parts and their functions. To understand the whole Nutritive

* *DeCandolle's Phys. Veg.*, Vol. II, p. 869.

† *VEGETABLE SERPENT*.—According to some Italian journal, a new organized being has been discovered in the interior of Africa, which seems to form an intermediate link between vegetable and animal life. This singular production of nature has the shape of a spotted serpent. It drags itself along on the ground; instead of a head, has a flower, shaped like a bell, which contains a vicious liquid. Flies and other insects, attracted by the smell of the juice, enter into the flower, where they are caught by the adhesive matter. The flower, then, closes, and remains shut until the prisoners are bruised and transformed into chyle. The indigestible portions, such as the head and wings, are thrown out by two spiral openings. The vegetable serpent has a skin resembling leaves, a white and soft flesh, and instead of a bony skeleton, a cartilaginous frame filled with yellow marrow.—*N. Y. Spirit of the Times*.

Economy, we should have to take into view all that is included in the motions of Breathing, Digestion, Circulation and Assimilation. Centripetal motions, it is certain, are the *growth* of the system, and these are the motions which constitute that state denominated *sleep*, in which the parts and their functions are increased or renewed.

Sleep.

52. *Sleep* is the centripetal motions of the nutritive forces by which the parts are increased in their constituent molecules, or their functional powers. It is a law of motion, as we have seen (12), for forces, to form poles at certain distances within their spheres. That is, the force stops at a certain point within its sphere, where another motion is evolved in an opposite direction. And thus we perceive the alternate motions that constitute sleeping and waking. The time for each state is determined by the Sphere in which the systems are developed; and their intensity and duration are alternated by each other, as a matter of course. Sleep, therefore, is *nutritive action* in the strict sense of the word; it is that centripetal action, which is the opposite of excitement from light, and all external influences which tend to excite the centrifugal motions of waketulness, by which the energies of the body and mind are drawn out, and exhausted. Hence, we sleep best in the dark, for sleep is but another term for growth, in both plants and animals.* It is the time taken by the motions in the capillaries, which *appropriate* the nutritive fluid to supply the wants for augmenting the parts, and for reproducing what they have exhausted from light and exercise.

Nature of Sleep.

53. The evidences by which this solution of sleep is demonstrated would, of themselves, fill a volume. A few only can be referred to here.

1. In sleep, respiration and circulation are more slow than in the waking condition, thus allowing time for the nutritive fluid to repair the want of excitement.

2. Venous blood is that part of the blood which has deposited its nutritive properties; therefore, whatever tends to pro-

* This may be easily proved by a hop, or grape vine, that grows against a wall. On any morning, when it has the appearance of a hot day, put a mark upon the wall as high as the vine will reach. Examine that vine in the evening, and you will see no increase, but the next morning you will find it has grown the length of an inch, or so.

duce this state of the blood, must necessarily induce those motions in the vital, spiritual, or instinctive principle (23), which constitute sleep. Hence,—

"1. Venous congestion of the brain, from any obstacle to the return of the blood, will produce drowsiness, stupor, coma, and finally apoplexy, if its intensity be sufficiently great.

"2. In sleep, respiration and circulation are performed more slowly than in the waking condition: hence, a change in the blood of the brain does not occur so frequently.

"3. Animal heat, and its causes, respiration and circulation, are feeble in hibernating animals during their winter sleep.

"4. The adult, in whom the respiratory and circulating systems are at the maximum of development, takes less sleep than the infant, in whom the nutritive or glandular system is in full activity, but in whom the respiratory functions are at their minimum.

"5. Motion, with its tendency to increase circulation and respiration, prevents sleep.

"6. Hence, an easy and quiet position of the body, and all the means which tend to favor a tranquil circulation, are incentives to sleep.

"7. Hence, the whole class of sedative remedies eventually produce slowness of the heart's action, after a longer or shorter stage of stimulation.

"8. Hence, the desire of sleep after exercise, as the circulation becomes so much slower after it, in proportion to its acceleration during it.

"9. From the same cause, wine and all stimulants act primarily as excitants; and when their stimulation has subsided, the circulation becomes slow, slightly oppressed, and drowsiness supervenes.

"10. The same may be said of the warm bath, the pulse at first rising, and subsequently becoming retarded.

"11. Cold, applied to the head, rapidly lessens the circulation, and tranquil sleep is sometimes produced by this means, in fierce delirium, and in violent paroxysms of insanity.

"12. Motion is employed as a remedial means in obviating the effects of opium. We walk the patient about, and so keep the circulation excited, till the poison is got rid of, or its effects shall have passed off.

"13. Intense cold produces slow and retarded circulation, drowsiness, and coma. Hence, the necessity not to allow persons exposed to its influence to cease from exercise, which supplies the necessary stimulation to the circulation. A celebrated surgeon, in describing the disastrous retreat from Moscow, says, 'Those who sat down went to sleep, and those who slept, awoke no more.'

"14. Hence, the amount of fat animal food which is not only eaten with impunity by those who are exposed to great cold, but is found to be absolutely essential to maintain the proper amount of circulation.

"15. We have sneezing and yawning as important illustrations of the effects of an accelerated circulation in preventing sleep. The sneeze is a forcible expiration, after which a deep breath is taken in; this of course produces arterialization and subsequent circulation of the blood. Yawning is a prolonged and deep inspiration, and in the same manner has the effect, for a time of keeping up the attention, by furnishing to the brain a fresh amount of arterialized blood.

"16. Immersion in an atmosphere of carbonic acid, or in an atmosphere which contains a large proportion of it, will produce drowsiness, coma, and the sleep of death.

"17. Breathing oxygen gas, on the contrary, will produce acceleration of the pulse, and all the vital functions, and eventually delirium.

"18. In delirium, whether attended with symptoms of power or debility, whether of the sthenic or asthenic type, we have an accelerated pulse. In the former case, as we lessen the excitement by depleting measures, and in the latter, or true delirium tremens, as we obtain the same end by the use of narcotics, sleep gradually steals on the patient, and delirium ceases. In fact, our grand object is to lessen the rapidity of the circulation through the brain, and thus induce sleep."*

Wakefulness, Exercise, Egestion.

54. These terms imply so nearly the same motions, and of the same laws, that they might be used almost synonymously. They each signify the *centrifugal* motions of the nutritive forces, which constitute *excitement, wakefulness, consumption, or expenditure of functional power*, and all those *exhalations* from the different parts of the system, produced and evolved by the nutritive process, *principally*, during the time not spent in sleep. I say principally, for we know that in sleeping there is what may be termed a compensating process of *excreting* carbonic acid, and the vapor of water, for at every instant of life parts of the body are thus removed, and emitted into the atmosphere. And so, also, in waking, or during the *exhaustion or excitement* of the system, there is a constant series of *centripetal* motions, which supply and appropriate the quantity of the vital fluids necessary to keep up the motions of life. In these two alternating motions, we have the process which

* W. Smith, Esq., London Lancet.

makes the blood, and from that the *nutritive matter* from which we see the correspondence that should always exist between *sleep* and *exercise*, and *food* and *air*. Exercise increases breathing, and the air we breathe supplies the fire which consumes the food; this food, digested, supplies the nutritive matter, and which must be appropriated in sleep. So, if the *excitement* be *mental*, and *exhaustion* brings on those motions which supply the waste. There is a perfect identity between the blood and the chemical composition of fibrine and albumen. The nutritive process is simplest in the case of the carnivora. This class of animals live on the blood and flesh of the graminivora, whose blood and flesh is identical with their own. In a chemical sense, therefore, a carnivorous animal, in taking food, feeds upon itself; for the nutriment is identical in composition with its own tissues.

The nitrogenized compounds of vegetables, forming the food of graminivorous animals, are called vegetable fibrine, vegetable albumen, and vegetable caseine. Now, analysis shows that they are exactly of the same composition in one hundred parts; and, what is still more extraordinary, they are absolutely identical with the chief constituents of the blood—animal fibrine and animal albumen. By identity we do not imply similarity, but *absolute identity*, even as far as their inorganic constituents are concerned. These considerations show the beautiful simplicity of nutrition. In point of fact, *vegetables produce, in their inorganicism, the blood of all animals*. Animal and vegetable life are therefore most closely connected, as we have seen, for the vegetable kingdom develops the animal. (19.)*

When exercise is denied to graminivorous and omnivorous animals, this is tantamount to a deficient supply of oxygen. The carbon of the food, not meeting with sufficient oxygen to consume it, passes into the compounds containing a large excess of carbon, and deficiency of oxygen; or, in other words, fat is produced, which may be said to be an abnormal production, arising from a disproportion of carbon in the food to that of the oxygen respired by the lungs, or absorbed by the skin.

Correspondential Phenomena.

55. In all these combined and wonderful motions, we see how beautifully the whole correspond with the three progressive degrees already described, (19,) and in which are developed the essence of the great originating cause. Instinct, Ingestive or Nutritive Action, corresponds to Love, which

* *Vide* the author's *Book of Health*. 2d Edition, p. 50.

evolves; in its next degree we have secretion or retention of the substance injected, or received, which corresponds to Will, power or motion, which produces forms; and excretion, excitement, exclusion, development, which corresponds to Light or Wisdom.

Motive Life.

56. The next ascending degree in the Human Form, develops those nerves composing the *excito-motive* system, including the spinal cord, *medulla oblonga*, and the various branches through which are evolved the motions of sensation and motion. And here, again, we find another ascending series, corresponding with all that have gone before.

Ingestion, Retention, Egestion.

57. Each of these motions are instinctive, (43,) and are carried on independently of the brains of which this system is the germ, and by which all the higher forms are yet to be developed.

Ingestion. These motions produce deglutition, by which food is received into the stomach, and the air is inhaled into the lungs.

Retention. The motions which contract the sphincters, &c., and keep the contents of the bowels in their proper places.

Egestion. Motions which expel the inhaled air from the lungs, and induce the closure of the eyelids, or any other movement to keep the system from injury. In these functions are originated all those motions peculiar to sneezing, vomiting, parturition, spasms, breathing, &c. &c. And they may be originated and carried on without any brains, as we know some of them are, as in the case of decapitated animals, and acephalous infants, (64.)

Instinctive Phenomena.

58. And here, again, to understand the phenomena of life, we must keep in view what has been said of Instinct, or the Nutritive Forces, (43, 44,) by which we may account for results like the following, reflected from the spinal cord; and observe that they resolve themselves into three distinct categories, Ingestive, Egestive, and Reflexive. Thus:—

1. Winking, from a loud noise, or from a blow aimed at the eyes.
2. Tears, from laughter, or from exquisite pain.
3. Reaction, from the sudden application of cold.
4. Reflex motions of paralyzed limbs.

5. Vomiting, coughing, spasms, from titulation, and a long list of motions traceable to the impressions made on the spinal system, such as stranguary, and incontinence of urine; impotence, from the loss of power, in the visiculæ seminales, and the ejaculatories, and the act of respiration from the first to last, is produced by this same law. The respiratory appetite commences the moment the fœtus comes into the world of air, by which it is to be fed, and from which, (together from aliment) this fluid is elaborated, and appropriated to the wants of the human body. And similar facts might be referred to, showing that changes are produced in the tissues by the *nutritive fluid*, when injuries are done to the nerves. Thus, lesion is produced in the lungs, if the pneumogastric nerves be divided. Magendie divided the fifth pair within the brains, and inflammation and loss of sight followed, and finally the total loss of the eyes.

The next in the order is the cerebral, or mental system, which is evolved from the preceding Form. And this, also, ascends in three Degrees of Development.

Cerebellum.

59. Though this portion of the cerebral system is composed of two distinct brains, like the cerebrum, it is usually considered as a part of the former, or in connection with it. However, the light which Vivesection and Phrenology have shed upon its functions, would seem to have proved, beyond all doubt, that they constitute the sexual passion, and unite the motor and cerebral systems, so that the latter may act through the former.

To give any considerable proportion of what might be said, showing the real functions of this organ, would fill a volume. The following may be taken as the summary of what seems now to have been generally demonstrated, by Phrenology and pathological investigation.

1. The sexual passion has its seat in the cerebellum, and is energetic; or the reverse, in proportion to the size and tone of this organ.
2. Smallness of the cerebellum, much inequality of its lobes and deficiency of its tone, are the cause of impotence.
3. When the cerebellum is very small, impotence is permanent.
4. When the cerebellum is small, it soon suffers in tone, if made to perform its functions with ordinary frequency.
5. When one lobe of the cerebellum is small and the other large, in a man, it is sometimes the case that he, at intervals distant in proportion to the size of the large lobe, performs the

generative act imperfectly, until the large lobe which had been exhausted, recovers its tone.

6. When the cerebellum is very large and is much exerted, as it usually is in such cases, it becomes impaired in tone, and impotence is sometimes the result; but the generative act may well be performed by a large cerebellum, even when impaired in tone.

7. Average endowment of the cerebellum is most favorable to permanent potency.

8. When the cerebellum becomes much deficient in tone, if it be not soon cured, the spinal marrow and its nerves, the organic nervous system, the intellect and moral feelings, are successively debilitated.

9. Deficiency of tone of the cerebellum, in the male or female, is often transmitted to the offspring.

10. Impaired tone of the cerebellum is the cause of spermatorrhea.

11. The size of the genital organs exercises no influence on their activity or vigor; they are often inert when large, and vigorous when small.

12. The father of a monstrosity, an account of the post-mortem examination of which I published some time ago, had the cerebellum small and debilitated, and had also spermatorrhea; he was permanently weak in the genital organs, and was the means of making me acquainted with many similar cases and their peculiar symptoms. His wife became jealous, and went mad in consequence of believing that he was unfaithful, and that what was the result of debility was caused by dislike of her. She died in a lunatic asylum. These facts, in connection with remark No. 8, render it probable, in my opinion, that the subjects of abnormal organization are the products of parents whose generative apparatus was diseased, and general health consequently impaired. I think the condition of the cerebellum, in the parents of monstrosities, should be observed.

13. Permanent or frequent impotence, or even continued or partial debility of the genital organs, in men who have large self-esteem and destructiveness, and benevolence or conscientiousness not very large, often produces strong selfishness or malignity, and also cunning and falsity; for though secretiveness should not be large, it is so much exercised in these cases to conceal the symptoms of their disease, and preserve the reputation of virility, that it operates as if it predominated in size. This is in accordance with the remark of Dr. Cox, "that it seemed to be a law of the human constitution, that when any of the faculties is pained or disagreeably active," destructiveness instantly comes into

play. Here amateness is mortified, and self-esteem and love of approbation disagreeably active, and destructiveness becomes consequently excited, secretiveness being active also, malevolence, cunning and falsehood, result.

14. Over-exertion or exhaustion of the cerebellum, robs adhesiveness and combativeness of their power, and thus causes cowardice.

15. Whatever exhausts the power of the constitution, seems not only to diminish the power of combativeness, but also to stimulate cautiousness.

16. In some men, an activity of the cerebellum greater than what we would expect from their temperaments and developments, may exist for a long time without producing impotence; here it seems to appropriate more than its own share of the nervous energy of the system; the other organs of the body suffering a diminution of power, apparently that the generative apparatus may obtain an increase.

17. The cerebellum is in general too much exercised in the married state.

18. When the cerebellum is too much exercised, no matter what the size of it may be, it becomes impaired in tone.

19. Men and women who have the cerebellum much below the average size, should not marry.

20. Impotence is curable in all cases but where the cerebellum is very small and disorganized.

21. Fluor albus is caused by deficient tone of the cerebellum in many cases.

22. Deficient size and tone of the cerebellum, in males or females, is a cause of want of liveliness and sometimes of melancholy and madness.

23. Disease of the cerebellum is often the real cause of absurd eccentricities.

24. The treatment of impotence should always be directed with a view of its origin from the cerebellum.*

I doubt the correctness of the conclusions numbered 2 and 20, without some qualification, as I am convinced that impotence is often caused by the *sameness in the temperaments*; and if so, it cannot be cured, even where there is no difficulty in the cerebellum.

In such case, of course, impotence must not be considered as the physical fault of either. The *fault*, if any there be, consists in the marriage of two persons, whose temperaments are so nearly alike.

Facts are at hand to prove that the cerebellum and lower

* Dr. Jamieson.

portions of the cerebrum, are particularly related to the muscles and limbs. Indeed, it would not be unreasonable to infer this fact, from what is known of the functions appropriated to other portions; for, as the upper and frontal organs answer for intellectual functions, we might suppose that the lower portions would hold relations with the animal and lower parts of the system. And hence, we find that a severe blow upon the lower and back part of the head, rendered a man paralytic in his arms and legs. And it may be noticed, that paralysis of the lower part of the body, even when arising from lesion in the corresponding portions of the brain, does not affect the mental functions at all.

Male and Female.

60. The sexes are determined by the predominance of the first or third elements inherent in all forms of matter. The *love principle* is female, because it attracts, receives and evolves; hence it is *light and life*. The *wisdom principle* is male, because it gives; hence wisdom is order and form, and the perfection of love. And hence it is, that all forms sustain the relation to one another of male and female, thus corresponding with all the phenomena of life, and the nature of things. The forms of organic, motive and cerebral life, are double and correspond:

Heart—Artery.

1. The soluble and nutritious portion of the food passes from the digestive tube into the lacteals, and through the mesenteric glands and thoracic duct into the left subclavian vein.

2. It is a large artery which takes the blood to the lungs.

3. To this artery a heart is prefixed.

4. Into the heart large venous roots go—the cavæ.

5. Out of the heart comes an artery, the pulmonary or cardiopulmonic.

6. The reverse or contrary of the artery is the vein.

7. The blood-vessel going to the lungs, consisting of a heart and an artery, produces a constant and rapid motion of the blood through the capillaries of the lungs.

Spleen—Vein.

1. The soluble nutritious portion of the food, as well as the drink, passes from the tube into the intestinal capillaries, and through the mesenteric veins into the middle of the trunk of that great vein, whose roots are in the spleen and whose branches are in the liver.

2. It is a large vein which takes the blood to the liver.

3. To this vein a spleen is prefixed.

4. Into the spleen small arterial branches go—the branches of the splenic artery.

5. Out of the spleen comes a vein, the splenic or splenohepatic.

6. The reverse or contrary of the heart is the spleen.

7. The blood-vessel going to the liver, consisting of a spleen and a vein, produces an intermittent and slow motion of the blood through the capillaries of the liver.*

* Mr. Jackson, London Lancet.

In life, therefore, we have a series of alternating phenomena, which perfectly correspond with the other phenomena of nature, such as motion and rest, cold and heat, waking and sleeping, day and night, male and female, positive and negative, centripetal and centrifugal motions, which appertain to matter universally; and then we have the antagonizing functions, inclinations, tendencies, hopes, volitions, occupations, views and feelings, which we find in human nature, and according to the constitution of things. (19.)

Generation.

61. As the nervous forms are generated, through which mind is manifested, it follows that the mind itself is affected and modified, as the case may be, by all those states and circumstances which tend to affect the health, habits, and mental condition of parents, and especially of mothers during the period of gestation. Indeed, in the features, the dispositions, the habits and health of children, we may always see ample demonstrations of the truth of what is here assumed. There is now living in the State of Vermont, a man over thirty years of age, who, though he talks freely with every body else, has never been able to speak to his own father, while looking him in the face! When he first began to talk, it was noticed that when his father attempted to talk with him, he invariably turned his head the other way, and has never once been able to speak to his father while looking him in the face, from that time to the present! And, indeed, till he was thirty years of age, he was never able to speak to his father at all; though since that time, he has spoken to him when his back was turned towards him! Two months before he was born, his father came into the house behind his mother, and addressed her in very severe and opprobrious language. It very much excited her resistance, and looking round, she attempted to reply, but was literally choked with indignation. The impression which her mind made upon the nervous system of that fœtus, has now lasted more than thirty years—sufficiently long, certainly, to demonstrate the truth of the doctrine I am here attempting to inculcate.

Maternal.

62. Whatever occupies the mind of the mother with a certain degree of *intensity*, at particular times during the period of gestation, will be sure to make an impression upon the physical and mental systems of the child. Hence, the danger of ugly or disagreeable objects. The Lacedæmonians were accustomed to place beautiful statues in the rooms with their

pregnant wives, and the same law governs animals, if we may credit the Bible account of Jacob. During this period conjugal abuses should be avoided. Departures from the law of absolute continence, are attended, always with mischievous results, both to the mother and the child. (62.)

Nerves of External Sense.

62. These, again, are threefold. 1. Feeling, which is the first excited, (after birth,) from the air, and the sense of *hunger*. 2. *Hearing*, which is next excited. 3. And then the sense of *sight*. Taste and smell are mere modifications of Feeling. As these are the avenues through which impressions are first made upon the mind, the mental manifestations are deficient, as one or more of these senses are wanting, in cases where the mind is not developed and matured before the sense is lost.

Cerebrum.

64. The next degree develops the brains, proper, which are also double;—one complete brain filling each (right and left) side of the skull.* And here, too, we find the same three-

* Edwin Weston, of Belchertown, Mass., had his brains literally divided by a circular saw, March 21, 1854. He was then eighteen years of age, and at work near the saw, and stooping down under it, he thoughtlessly raised his head, suddenly, against the saw, while it was in rapid motion. It entered directly upon the falxiform process, commencing in the *frontal*, an inch from the lower parts of the hair, and extended back eight and one half inches towards the occipital bone! About a table spoonful of cerebral matter exuded from the fissure. He was unconscious till the next day, though not without *sensation*, as he complained considerably during the dressing of the wound. He was under the medical treatment of Dr. Thomson till the next June, when he was pronounced well. He had fits, however, occasionally, afterwards, till he was trepanned by Dr. Mott. He is now living, and well, without any apparent injury to his mind.—*Letter of Dr. Thomson to the author, July 21, 1847.*

In the *Spiritual Philosopher*, for Dec. 14, 1850, will be found a case quoted from the *American Medical Journal*, of Mr. Phineas P. Gage, of Rutland, Vt., who, while blasting rocks, had an iron crowbar, three feet and a half long, weighing more than thirteen pounds in weight, blown through his head! And yet, that same Phineas P. Gage is now (1852,) living and perfectly well. The whole of this immense weight and length—this bar, or bludgeon of iron—was driven through Gage's face and brain, as he stooped over the hole in the net of tamping with sand. It struck him on the left cheek, just behind and below the mouth, ascended into the brain behind the left eye, passing from the skull, which it shattered and raised up, "like an inverted funnel," for a distance of about two inches in every direction around the wound, flew through the air, and was picked up by the workmen, "covered with blood and brains," several rods behind where he stood.

fold degrees of development; the lowest corresponding to the love principle, the next to the will power, and the last and highest to wisdom, intelligence. And in these forms we find, also, an advance in the *qualities* in the matter; for it is only in the higher forms that the *cortical* or *grey* nervous matter is found, in which the motions are originated which constitute *POWER*, or *Intellectuality*.

We have numerous accounts of *fœtuses* that have been born, and lived for some time without any cerebrum, at all! And of other cases where the whole of the cerebral mass has been let out of the cranium, for the purpose of facilitating delivery, and yet life has remained some hours afterwards. The fact that *fœtuses* are sometimes born without any brains, or spinal chord, does not, certainly, seem to favor the assumption that the cerebrum is the point from which all the nerves *originate* in the *sense* some have supposed.

That vitality does not depend so much upon the brains—and, indeed, that all the functions of the vital or animal economy may be carried on, for a time, without them,—is further proved from the fact that all the other parts of the body are formed, and considerably developed, even before the brains and spinal chord have assumed any degree of consistence, more than the white of an egg, and consequently are utterly incapable of any functional power. Magendie mentions the case of a girl, who lived to the age of eleven years, with the use of her senses, and with feeble voluntary motion, but sufficient for her wants and progression. After death, no cerebellum nor mesocephalon could be found.

Another case is mentioned by Blumenbach, of a twin female *fœtus*, born without any head, arms, blood vessels, or thorax. It was born alive, for it repeatedly extended and bent its legs, before it died.*

In 1673, M. Duverney removed the cerebrum and cerebellum from a pigeon, and found that the animal lived for some time, and searched for its food. Mr. Lawrence saw a child four days old, without any encephalon except a mere bulb, which was a continuation for about an inch above the foramen occipitale from the spinal chord. Its breathing and temperature were natural.† Mr. Oliver saw another case of the same deficiency, and the child not only cried and sucked, but squeezed with its hand; and another is mentioned by Lollemand, which lived three days.

Dr. Kaan, a century since, observed a frog move all its limbs half an hour after its head had been cut off, and even after

* Dr. Elliotson, *Ilu. Phys.* p. 793.

† *Med. Chir. Trans.* vol. v. p. 166.

its body had been divided in two. Fontana declares that after removing the brains of a turtle, and entirely emptying the cranium, it lived six months, and walked as before. Mr. Flurens took both hemispheres from a chicken, and yet it walked, flew, shook its wings, and cleaned them with its beak as before. A viper, after decapitation, moved towards a heap of stones, where it had been accustomed to hide itself. Rede extracted the brains of a land tortoise, and it lived and walked for six months afterwards. Magendie says, "It is droll to see animals skip and jump about of their own accord, after you have taken out all their brains, a little before the optic tubercles. New-born kittens tumble over in all directions, and walk so nimbly, if you cut out their hemispheres, that it is quite astonishing." And he speaks of a hedgehog which gratified him in this way two hours after the operation!

We are told, that in *fœtuses* full grown, without any encephalon, or even spinal chord, the circulation, nutrition, secretions, &c., proceed equally as in others, which, besides a spinal chord and ganglia, possess also brains. These facts would seem conclusive against the supposition that the brains are a kind of galvanic battery, which supply vitality, or nervous power, to the other portions of the system. As the cerebrum is the last part formed, or matured, it is reasonable to suppose that its relation to the body is secondary when compared with the heart and other organs in that region. It is certainly a law of nature that those organs, in living bodies, should be first developed, whose functions are most essential in the vital economy; and hence, we find the formations commence with the solar plexus, the ganglia of the dorsal region, together with the heart and blood vessels.*

Decussation.

65. The muscles, limbs and organs, are controlled by the brain on the opposite side of the body; that is, the right brain corresponds with the left side, and the left brain with the right side, and the muscles are moved through these associations or relations, which exist between different portions of the same muscles, and also, between these and the cerebral nerves, whose activity develops the mind. From which it follows, that there is a reciprocal influence between the different nerves

* Dr. R. Nelson states, that on dissecting two males, he found the optic nerve did not extend to the brains. If these animals do not use the eye, there is no necessity for connecting the eye with the brains. On the same principle of nature, we find the fish in the celebrated Mammoth Cave, in Kentucky, have no eyes—simply because they have no use for them.

and the other organs of the entire system; and hence it is that the state of one organ or part is changed by the state of another, with which it is associated.

Physiognomy.

66. These sympathetic relations or associations develop the nerves and muscles, not of the face merely, but of the entire system, and thus it is that the MIND from within, evolves and shapes the contour of the whole body without, moulding and constituting the form of the Head, Face, Eyes, Nose, Mouth, Ears, and each of the Features, and hence the science of Physiognomy is founded in the very nature and constitution of the human mind; as both animals and men instinctively (102) judge of the mind within the body from the signs which that same mind has evolved in the features of the body without.

It is curious to see with what mathematical exactness the angular and circular motions are developed in the physiognomy of the human body. Thus, by drawing lines from various points in the face, you will make triangles which will be *equilateral* only when the forms are perfectly developed. One is made from the centre of the chin to the corners of the mouth; another from the corners of the mouth to the centre of the nose. Standing erect and stretching the arms out at right angles, an equilateral triangle is made by drawing a line from the ends of the fingers to the centre between the feet.

Nervous Associations.

67. The Laws of *association* are always concerned in the evolution of nervous phenomena. (34, 35.) Thus, the cerebral and spinal nerves, and the nerves of the special senses, are so *associated*, that an impression made upon one necessarily affects the other. And associations are established between different parts by *disease*, so that the mind becomes conscious of the state of parts between which and the cerebral system there is no direct nervous connection. (39.) As life itself is the result of *associated motions*, so the different organs of the animal and mental economy are excited by these same *laws of association*. Thus, when light is associated with the optic nerve expanded upon the retina, we have the sense of *sight*; when odors are associated with the olfactory nerves, we have the sense of *smell*; when the vibrations of air reach the auditory nerves, we have the sense of *hearing*; or, rather, when the mind is *associated* with these nerves, and they *sympathize* with the sound, we hear; and when the *mind* is *associated* with the optic nerves, and thus sympathizes with the rays of light that *impinge* upon them, we have the sense of

sight and sound. And so of each of the senses; it is only when the mind is *associated* with their appropriate nerves, that those nerves have *motion*, or become active and receive impressions made upon them.

Respiration, Circulation.

68. These *laws* prevail throughout the system. When the air is associated with the mucous membrane of the bronchia, it produces respiration; and so of the circulation of the blood from breathing. The blood associated with the sentient nerves expanded on the lining membranes of the heart and arteries, causes the contraction of the muscular fibres; and this, with the *expansion* produced by the *heat* generated in breathing, induces and keeps up the alternate motions of this fluid, and the organs concerned in its ebbing and flowing through the system. And thus, also, with the sense of *feeling*, *taste*, and the peristaltic motion of the bowels, so that all nervous, muscular, or physical changes which take place in the human body, are the resultant phenomena of the laws of *association*.

Sympathy.

69. In these laws of association, also, we have the philosophy of *mental* and *physical sympathy*, and hence we apply this term to all those results that we can trace directly or indirectly to *mental* or *physical associations*. These laws of association or sympathy between the vital organs and the substances which nourish the system, such as air and food, keep up the phenomena of life. Their disturbance produces disease, and their destruction, death.

That nature's laws have originated this term, or that it has been used to signify those *RELATIONS* in the constitution of things, which *CAUSE* nature's phenomena, is manifest, however unwilling many may be to admit the appropriateness in the use of this term. It is one which we apply, both to signify *causes* and effects, to things below and above, thus:—

1. To the physical world. We are accustomed to say, there is *sympathy* between the iron and loadstone, between the magnetic needle and the north pole.

2. The organic world. It is said to be *sympathy* where there is a similar state, or "consent of parts," when one organ is affected by, the condition of another.

3. In the mental world. Here it is used to signify a fellow feeling, an agreement in the affections. Love, friendship, feeling for another in distress.

Hence it would seem justifiable, always, to use this term when speaking of results which we can trace to a *RELATION*, direct or indirect, between two persons, minds, or bodies.

Individuality.

70. It is exceedingly interesting to trace the degrees of development in nervous forms, and notice how regularly one succeeds, and is evolved by the other; so that the brains of the fœtus may be traced from one degree to another, through that of the fish, bird, and all the mammalia, till it reaches that form in which we find it developed, in an evenly-balanced, well-governed, intelligent mind.

1. Thus, having traced, as it were, nature's method by which the human organism is perfected out of the individual kingdoms (19) which are below, it may be well to pause here, and reflect upon that vast elevation upon which man finds himself placed in the constitution of his being. It is worthy of notice, that, in the most ancient theological writings of which we have any knowledge, it is affirmed, that "God made man in his *own image*." In what sense this is emphatically true, men do not comprehend till they come to understand the sovereignty of their individuality. If the Divine, himself, be supreme in that sense, that He is distinct in his PERSONALITY, there being "none other besides Him;" then it must follow, that if man be created in His image, he must, not only correspond to Him in the number of his elements, but, also, in their ONENESS, or the perfection of their organism. So that man is so distinct in his form, internal and external, that his oneness can neither be diffused and thus lost in the general mass, nor can it be dissolved by any laws in the universe of being, because the perfection or laws of his organization are far above any and all other laws that could have any such tendency. If, therefore, God, himself, be an Individual, so must MAN be, whom He has developed in His own image.

2. This doctrine of individuality is, also, as we have seen, the order of nature throughout the universe. (19.) Each kingdom is individualized and distinct by itself at the same time; one and all hold *corresponding relations* to each other. While, therefore nature comprehends an infinite variety of forms, degrees, and spheres, she proclaims the doctrine of individualism, as inherent, fundamental, and eternal throughout the vast dominions of her realm. There are, there can be, no two kingdoms precisely the same, no two perfect organisms exactly alike.

3. As this doctrine of individual sovereignty is the natural and legitimate development of nature's laws of eternal progression, so it is that part of nature's work, over which man has no control. He did not originate himself. Hence, the laws by which he is brought into his individuality, are Fate to

him, and this is the good of which he becomes conscious in the maturity of his manhood.

4. This doctrine is the true basis of *freedom*, social, universal freedom. As an individual, MAN (that is when matured from adolescence,) is free and independent of all other men, having the inherent and inalienable right to *think* and *act* for himself; conditioned that he have respect to other individualities like himself; and, that he shall always bear the cost of his own conduct.

5. As this doctrine of manhood is the only true foundation of all personal freedom, so it is the fundamental LAW in the *order* of society. For a want of this knowledge, and the full development of this principle, have arisen all the antagonism of society; all wars, all those bitter sectarian persecutions, religious and political murders that have marked the infancy of the race. (95.) It lies at the foundation of all their social reforms, and must be believed, appreciated, and acted out, and will be, indeed, in humanities, millennium, when the race, as such, is developed into one family, united, happy and free.*

Abnormal Action of the Senses.

71. That Sensation is constituted by the chemical arrangement of the nervous matter, produced by the motions of the nutritive forces, is susceptible of the clearest demonstration.

We have seen, that the direction given to the motions of the nutritive power, produces excitement, or the reverse. (48, 50.) Also that the lower forms evolve the higher. (19.) Hence it follows that the higher must supersede and control the lower, from which they have been developed. The motions which constitute mental life (59) must control, excite, or suspend the motions of sensation. And hence, we find each of the senses of sight, hearing and feeling, effectually suspended by the motions of the mind, in cases of what is called reverie; or when the attention becomes fixed, in a certain degree.

Fix the mind through one sense, and it suspends each of the others. That is, if the mind be intent on the sense of sight, the sense of hearing is suspended; if the attention be fixed on hearing, the sight is suspended. Hence you cease to notice what does not interest the mind, like the ticking of a clock, and the noise of machinery to which you are much accustomed. Soldiers, in time of battle, lose all sense of fear, and even of feeling, for, often when wounded, they know nothing of it till some time after. Fixing the attention, suspends this

* Read two books written by Henry C. Wright, entitled "Anthropology, or the Science of Man;" and "Human Life."

sense, in cases of fascination and trance. Any person, whose temperament is such as to enable him to fix his attention sufficiently, may thereby control his own nervous system, so as to prevent the sense of pain during surgical operations performed on his own body. In this way, sleep or trance may be self-induced, and in this very way it is often induced, more often than in any other. Hence the notions about a "fluid," "magnetic" or nervous, supposed to be eliminated out of, or into, a somnambulist, (in the *manner* supposed under the name of "mesmerism,") who is put into this state by "manipulation," are unfounded.

Functions of the Nutritive Fluid.

72. There is, however, one kind of fluid, which is transferred, not out of the patient, (who controls his own sensations as I have stated) but from the nerves of sensation, to the MENTAL ORGANS, concerned in bringing about that state, such as firmness, and resistance. This is the nutritive fluid, which supplies all parts of the system with their functional powers. That this fluid is accumulated in parts upon which the mind is concentrated, and in organs which are excited, is evident from what takes place, from mental emotions, in cases of inflammation, blushing, erection, &c. And this assumption is sufficient to account for what occurs in cases of exhaustion, from long continued exertions of the mind or body. The nutritive fluid is exhausted faster than generated, and hence the weakness that follows.

Degrees of Sensation.

73. Sensation is suspended by *cold* and by chemical agents, while consciousness and the mind remain the same. It is often so, where sulphuric ether is given to render persons insensible during surgical operations. The insensibility may be local, general, or total. By applying *ice* to any part of the system, the sensation is thereby suspended. And inhaling sulphuric ether enough to change the chemical condition of the blood,* upon which sensation depends, a state of general or total insensibility is thereby produced; at the same time, the mind may remain perfectly conscious of what is going on. Hence we see that sensation is developed in three degrees.

1. *Feeling*, merely, or touch. This may be destroyed while the next sense remains.
2. *Sense*, as of cold, heat, pain, &c.
3. *Consciousness*, of what is passing in the mind.

* London *Lancet*, July, 1847, p. 86.

The perfection of sensation evolves consciousness, which, like the lower degrees of sensation, may be excited or entirely suspended by mechanical, chemical, and mental motions.

Suspension of the Senses.

74. 1. *Mechanically*; as by a blow upon the head, or the epigastrium, and gun-shot wounds. It is said, by those familiar with battles, that, when the body is struck by a ball, after it has spent its force from the cannon's mouth, the flesh is often mangled, and the patient lives some time; but, when the ball strikes the body immediately, though the system may be scarcely injured at all, yet consciousness and life together are knocked out of it in an instant of time.

2. *Chemically*. Precisely the same effects are produced by miasma, antimony, sulphuric ether, &c.

3. *Mental effects*. Consciousness is suspended through the mind by horror, terror, anger, fear, joy, &c. Now how is this? Here are exactly the same changes brought about in the nervous system, by the mind, that are produced by motion, or mechanical blows, and by chemical poisons! Thus demonstrating, beyond all doubt, the nature of consciousness, which is the degree of form and motion from which the human mind is developed.

That I am correct in these assumptions, I think will appear if we consider that motion, alone, exercises chemical properties, always. (27.) The sublimation of the nervous matter, into those forms which constitute consciousness, *arranges* its particles into that condition which makes them susceptible to sound, and sound may then change their direction, and thus alter their chemical properties.

Excitement.

75. Motion evolves heat, as does the change of bodies. (15, 19.) Heat is excitement, inflammation; or it is an increase of the nutritive fluid, beyond the wants of the parts to which it is attracted. (54.) Now we know that all extra excitement in the brains, increase consciousness. (52, 53.) Cold, therefore, disposes to sleep and insensibility, except when suddenly applied, when the system is not chilled; if applied when the temperature is up, it produces reaction, and thus excites consciousness. Less heat is evolved in sleep; and hibernating animals are much lower in their temperature than others. Sound, or the thoughts which excite the mind, thus produce motion, heat, excitement, activity, wakefulness. Blumenbach* saw a man, a large part of whose skull had been remo-

* Phys. Am. Ed. p. 220.

ved; and, when aroused from sleep, he could see his brains extended by the blood rushing into them; and, when he fell asleep, the blood subsided and his brains shrunk in their dimensions. In irritations of the brains, there is no sleep. These facts not only show the nature of the change undergone, when consciousness is suspended, as in cases of somnambulism, but they show also how this change may be produced.

Double Senses.

76 We have, in the above, the rationale of what has been called "double consciousness," and somnambulism. External consciousness is suspended, while the activity of the mind remains; and when the normal state returns, there is (it may be) no recollection of what has taken place, because it was not associated, in the memory, with the normal waking state. See what is said on sleep, (52) and dreaming. (45.)

Double Brains.

77. There may be often, also, a division in the memory of consciousness, produced by the alternate activities of the two brains, in each side of the cranium. One may be in its natural state, while the other is in an abnormal condition, and hence the memories of both must differ; and thus we may see the foundation for the reports which have been made of cases of "double consciousness," so called, as many such have been published from time to time. (114, 46.)

Soul, Mind, Spirit.

78. The threefold, elementary constitution of man's internal nature, seems to give some authority for designating it by these three different terms, as there is a sense in which each of them may be appropriately used to signify a *degree above*, or *below* the other. I arrange them in the order which nature appears herself to have indicated; though we know, indeed, that these terms are often used synonymously.

The soul is the *life* of the human body, and corresponds to *love*. The mind is the life of the *soul*, and corresponds to *will*. The *spirit* is the life or the inmost of the *mind* and corresponds to *wisdom*. In each, there are, also, three degrees of development, corresponding to the three elements of matter and the great first cause of all. The fundamental *essential* elements, therefore, of the human form are *love*, *will*, and *wisdom*, and which are developed and manifested, in corresponding nervous organisms, constituting the human brains, as we have seen. Let us consider them, each in their order (84.)

The Soul,—Love Principle.

79. The first element, constituting the human soul, is the love principle, which is *light* and *life*. This principle, as we have seen, develops ascending and extending forms and degrees, which evolve all the *emotions*, *volitions*, and *actions* which constitute the *sensibilities*, *mental powers* and *intelligence* of the human mind, or which develop the body, and make the nature of man.

1. Instinctive Love.

80. Instinctive love develops corresponding degrees.

1. *Ingestive*. Including all those instinctive motions of the animal economy, by which air and food are received, and digested, for the supply of the wants of the organism, the performance of its various functions, and the development of its parts.

2. *Retentive*. Including all those motions and volitions, voluntary or involuntary, which *retain* what instinct has acquired; which contract the sphincter muscles; and keep the organism in a suitable position against the laws of gravitation; and maintain the tissues against the destructive force of oxygen which tends to interrupt the processes of nutrition.

3. *Egestive*. Including all those emotions, volitions, and actions which exclude, or expel, from the lungs, bowels, pores, the refuse matter from which the nutritive fluid has been separated by the ingestive motions; and, also, by which light, or any offending substance, is excluded from either of the external senses.

And thus are developed all the *organs*, *functions*, and *motions*, which are combined in the life and form of the human body. The next degree develops the external senses.

2. Sensuous Love.

81. Or all those *emotions*, *volitions*, and *actions*, comprehended in, and which have respect to, the *senses*. And these, also, ascend in corresponding degrees, from what is merely *animal*, up to the mental, and spiritual.

1. *Instinctive*. Including all those emotions which *gratify* the *animal sensations*; such as the love of life, food, smell, agreeable temperature: playfulness, friendship, &c.

2. *Retentive*. Those emotions and volitions, which are designed to conserve the *sensuous life*, such as fear, resistance; defence, protection; sense of pain; cunning, deception, deceit; disguise, firmness, self-esteem.

3. *Relative*. Those *emotions*, *volitions*, and *actions*, which

constitute and manifest, sagacity, aversion, anger, hatred, cruelty, tyranny, retribution, destructiveness.

These manifestations are common to the higher forms in the animal kingdom, and to such human beings, more or less, whose minds are imperfectly developed, and who, consequently, are not governed by the dictates of superior wisdom.

THE HUMAN MIND.

CONSCIOUSNESS, INTELLIGENCE, REASON

Receptive Mental Emotions.

82. This class includes all those mental motions which appertain to the inner man, and which feed and gratify the mind, in itself considered. Every mind has its idiosyncrasy, its peculiar appetite, which is fed, and from which the mind is gratified and developed into other degrees of good or evil, as the case may be.

2. Retentive Mental Volitions.

83. Including all those emotions and volitions of the mind that relate to itself, its self-government: those volitions which retain and keep within the mind its own interior actions, so that they may not become known to others.

3. Relative Mental Actions.

84. Including all those emotions, volitions, and actions which the mind manifests to other minds for its own gratification. And thus may be seen the origin of all emotions, volitions and actions which are conceived and developed from the human mind. Without an exception, they each and all originate in the element of love, from which they are evolved, and become the element of will; and will evolves and develops the element of wisdom, which directs to the ways and means by which the will may gratify the elements of love. External agencies operate upon love through the external senses, so that in all cases where an emotion arises, as we say, *spontaneously* in the mind, it is the motion of love; or, if the impression is received from external associations, it is received and responded to by love through will alone; or by will under the direction of wisdom. And in this manner the mind is self-moved, and may change its own conditions and manifestations. Thus:—

1. What love most desires, the will-power executes. It is so in all animals, infants, children and adults, who act without wisdom.

2. When the love is feeble, the will-power corresponds; hence, what the mind does not much desire, the will-power is not much exerted to obtain. And hence it is, that love and will, are spoken of as often signifying one and the same element of mind.

3. When wisdom is developed, it is for the purpose of showing in what way love should be gratified. Wisdom corresponds to light, and truth, justice. And here we see in what the greatest happiness of every human mind consists—it is in the harmonious action of love and wisdom. All those intelligences are necessarily and perfectly holy and happy, whose will executes exactly what their love demands under the direction of their wisdom.

Self-Control.

85. The greater controls the less—the higher element is evolved from and controls the one below, when it becomes a perfect form, and is perfectly developed. Hence, if love desire to suspend the motions of sensation, the will-power does this when wisdom guides the way. Or, if love desire a state of utter unconsciousness of all the external senses, the will-power may suspend them by withdrawing the nutritive forces from the external senses, and concentrating them in the element of will for the time being. And this is precisely what the will-power does in cases of spontaneous somnambulism, and trance; so that the mind in this way brings on upon itself, sleep, insensibility, grief, or joy, according as the will-power controls and directs the nutritive fluid, to the different localities, and functions of the nervous system. (74, 75.).

Power—Will Principle.

86. With the true idea of mind is associated, the will, force, or power principle.

1. The will principle is power and motion, and when developed in the cerebral system, it performs all those volitions and actions which gratify the love through the mental senses, such as forms, orders, comparisons, or degrees, method, mathematics, system, language, individuality, music, imitation, poetry, symmetry, wit, mirth, history.

The Life of the Mind.

87. The love element is the first; hence in this degree, or the sphere of this element, we find men more distinguished from the higher forms in the animal kingdom.

1. *Receptive.* Including what is considered, constitutional; those emotions which develop the love of praise; precious things; keepsakes; relics; adhesiveness; desire for information.

2. *Retentive.* Those emotions and volitions, which constitute covetousness; secretiveness; caution; circumspection.

3. *Relative.* Including those emotions, volitions, and actions which gratify the mind through the senses, as the love of music, traveling, antiquities, painting, poetry, gardening, architecture, waterfalls, statuary, volcanoes, caverns, the heavens, the earth, animals, birds, insects, storms, battles, the ocean, fruits, flowers, meteors, landscapes, pyramids, &c., &c.

And each of these degrees enter more or less into the will, and wisdom, and thus develop corresponding results as we shall see.

Intellectuality.

88. As the mind advances, its motions are characteristic of intellectuality:—

Including all those forms, degrees, and spheres of which the intelligence takes cognizance; for the mind, or the intellect, not only loves in degrees, but its love or desires in their intellectuality, are gratified in extending and ascending forms, degrees, and spheres, according to the developments of the intellectual capacities; so that the mind is gratified in ascending and extending forms and degrees from things up to life and mind; thus 1. From sensuous minds to 2. Intelligent minds, and 3. The spiritually minded; hence we see how it is, that minds in the same degree of development, will necessarily assimilate or feel an attraction for each other. The purely intellectual emotions, volitions and actions, therefore, all arrange themselves in corresponding degrees, as we shall see.

1. Intellectual Emotions.

89. *Receptive*, or such as gratify self-love, ambition, self-confidence, imagination, ideality, faith, marvelousness, the beautiful, joy, industry.

2. Intellectual Volitions.

90. *Retentive*, or all such as gratify the memory of names, persons, ideas, and the capacity for synthesis, generalization, conservativeness, modesty, contentment, patience.

3. Intellectual Manifestations.

91. *Relative*, including all those emotions and volitions which result in the corresponding actions, constituting respect, veneration, worship, friendship, conjugal affection, forgiveness, truth, justice, melody, harmony, invention, causality, judgment, analysis, constructiveness, hope, suavity, gratitude, cheerfulness, compassion, perfection. And thus is developed the third or higher faculties of the human mind.

THE HUMAN SPIRIT.

KNOWLEDGE, INTUITION, PREVISION.

Wisdom Principle.

92. The human spirit is *order* and *form*, and corresponds with the developments below. It is the perfection of love, or light and life; it is the manifestation of the order and form, peculiar to the individual mind, and it extends and ascends, in forms, and degrees, corresponding with the elements from which it has been evolved.

That which one does, or the *form* in which it is done, determines the degree or sphere in which his wisdom principle, or spirit, is developed.

Emotions.

93. Including all those instinctive constitutional *emotions* which feed, and *gratify* the *spirit*, the peculiar *disposition* of the *individual*, corresponding with the ingestive or receptive motions of the animal and mental forms, already described. The spirit is satisfied, only, with a *spiritual* atmosphere, and *spiritual* food.

What is Love?

94. And as this element is developed in the human organism in harmony, it becomes more and more conscious of its own essence, and comprehends what love is.

"Love is the first or rudimental element of the human soul. It is that liquid, mingling, delicate, inexplicable element which is felt in the depths of every human spirit, because it is its germinal essence."*

"Love is the weapon which Omnipotence reserved to con-

* A. J. Davis.

quer rebel men when all else had failed. Reason he parries; Fear he answers blow to blow; Future Interest he meets with Pleasure; but Love, that sun against whose melting beams Winter cannot stand, that soft, subduing slumber which wrestles down the giant, there is not one human creature in a million, not a thousand men in earth's large quintillion, whose clay heart is hardened against Love."*

There are, so to speak, as many varieties of this emotion, as there are faculties in the human mind. But we speak now only of that which is developed in the domestic relations of life—*conjugal, parental, fraternal, and filial*.

If *music* be the language of *Love*, always, then poetry may be its form. The Love element is in the *sound*, and the wisdom element in the words. Here is conjugal Love:

"O never, dearest, never till the beating
Of this poor heart, which throbs for thee, is o'er;
Never, till my soul, from life retreating,
Takes up its death-march for the spirit-shore.

"Then, as thy lips shall kiss me to my slumber,
As, on Life's verge, I say the long 'Good Night,'
How will thy love my struggling spirit cumber,
While the world reels and changes on my sight.

"Yet, in the distant bourne, where, broken-hearted,
Thou shalt deem, happily, that my soul hath rest,
Can I but meet thee when life hath departed,
My sin-sick spirit shall be doubly blessed."

The grave-yard is a good place for finding records of affection. In such places, we may often see traced upon the marble, the external expression of that principle which makes heaven, wherever it dwells. Here is an instance, from Mount Auburn:

"Thy memory, thou loved one,
How sacred, how dear;
Thy virtues shall live,
Though thy dust slumbers here.
Till the last setting sun,
O'er my lone heart shall roll,
Shall I cherish thy worth,
Thou friend of my soul."

We venture the opinion, that but few persons ever read the above, who did not become conscious of an emotion which they always feel the more happy for indulging.

* Tupper's "Crock of Gold."

Here is another, from the same place :

"She lived unknown, and few could know
When Mary ceased to be ;
But she is in her grave, and O
The difference to me."

Cowper's lines written on the receipt of his mother's picture, and the "May Queen," are beautiful expressions of the filial. To have been the author of either of those pieces, I should consider more honor than attaches to any, or all that ever fell from my pen. To read the "May Queen," is enough to break up the deep fountains of parental love ; but to hear it sung by Dempster ! If you ever, indeed, enjoyed that pleasure, you need nothing from another to make you sensible as to what is meant by parental filial love

Volitions.

95. Those spiritual emotions and volitions which retain, or remember, whatever gratifies the spirit. 1. In its senses. 2. Its motive powers ; and, 3. In the developments of spiritual wisdom, or the love of *form* and *order*, which is gratified in adopting the most appropriate means of securing the best ends ; or, for the progressive development of the human spirit. In this degree are evolved the most *truthful, faithful, refined, and elevating friendships, sympathies, and affections*, all of which are most symmetrical, as they attract us, even in their contemplation !

Spiritual Actions.

96. 1. Including the highest spiritually, instinctive, emotions, volitions, and manifestations of love and wisdom, in the form and order which appertain to the identity, conservation, perpetuity, and development of the human spirit.

2. Including, 1. All those sensations, volitions, and actions which distinguish the forms and order of spiritual manifestations, and which receive and appropriate whatever is necessary for spiritual development. 2. All emotions, volitions, and actions which appertain to the control and government of the spirit, and 3. All those developments and manifestations of spiritual love, will and wisdom, which adopt the most appropriate forms and order, for the truthful, spiritual, universal and eternal progression and development, or the highest, most enlarged and refined PHILANTHROPY, toward the whole universe of spiritual forms, degrees, and spheres.

The Human Will.

97. The human will is the element of *power energy*; and its motions constitute volitions, which correspond to mind. This faculty executes the desires of love, for or against the dictates of wisdom, according as the degrees of development are balanced between the lowest and highest faculties. Will is *love acting*, and is jointly concerned with love in the exercise of some of the other faculties, such as hearing, feeling, seeing, smelling, &c. The will corresponds to mind, as the soul corresponds to love.

Illustrations.

98. As we have seen, MAN is constituted of three distinct and essential elements, corresponding to heat, motion, and light, in the nature and constitution of matter.

1. Love originates desires, wants, hopes, and wishes. Through the nerves of external sense, impressions are first made upon this element of the mind; till it has developed the senses, its EMOTIONAL SUSCEPTIBILITIES are not acted on, which excite volition; but after they have been once excited, through the external senses, they acquire a new development of susceptibility, or the power of centric, or spontaneous activity; and by the associations which exist between the mental faculties themselves, they may originate emotions without the use of the external senses.

Volition.

99. 2. WILL is the procedure or the power which determines, and acts; and hence VOLITION is not possible, except as it is preceded by love or desire, and must therefore be associated with some faculty constituting the congeries of mental functions, in which this element acts, and in which the other lesser desires, for the time, acquiesce.

3. WISDOM points out and shows what *will* should do to gratify love. And hence the thinking, reasoning faculty.

Reason.

100. Wisdom is Order and Form, and the perfection of love. It corresponds with the spirit, and is developed in different degrees, in different persons, and in different degrees in the same person, at different times, according to the developments of love and will, or the states of these organs at the time. It must therefore exist in the highest degree, in those forms or brains, where love and will are the nearest to perfec-

tion, and, consequently, where the faculty of wisdom is perfectly developed. A mind thus constituted must be perfectly competent to judge of any given proposition within its sphere, whether it be true or false; and all other minds below such a perfection of development, will be more or less attracted and governed by it whenever they come within its sphere, or in any way become associated with it. And thus, we may see what those conditions are, which give one mind power over another. Mind governs and controls mind, by forms, degrees and spheres. The higher attract and control the lower. The perfection, therefore, after which each one should aspire, is an evenly balanced, fully developed, well governed, intelligent mind; or, in other words, a life in which love is governed, according to the dictates of superior wisdom.

Mental Harmony.

101. 1. Love and Wisdom should be perfectly balanced in their degrees of development, and each should be developed in the highest possible forms within their sphere.

2. The different cerebral organs should be in a perfectly healthy, normal state. That is, the state in which the reasoning faculties are exercised, and the judgment formed, of any given proposition, should be normal, natural, for the faculties exercised. It is a normal state, when love, will, and wisdom act in PERFECT HARMONY; and so it is when wisdom is exercised with love or will, for as wisdom is the perfection, the seed, the essence, developed from love, so it may shed its light, when sufficiently developed upon all the degrees that have preceded, and from which it has been developed.

3. Reason, knowledge, and intuition, are normal results, which always correspond naturally with the developments of wisdom. That is, knowledge of whatever comes within the degree or sphere in which this faculty is developed.

1. External Reason.

102. *Conceptive.* Including all those faculties which are concerned in the conception of the relations between the cause and effects of objects that can be subjected to the examination of the external senses. 2. All such, as judge of the motions of mind which manifest sensible results. 3. Such as appertain to the character and qualities of forms, order, degrees, and spheres. This degree develops sagacity, and the faculty of judging of character from the physiognomy. It includes also the faculty of comparison, ingenuity, and the powers of ideal invention.

2. Knowledge.

103. 1. *Perceptive*. Including all those mental emotions, volitions and reflections, which perceive the causes of things, forms, motions, and their effects. 2. All those causes which operate upon mind, and constitute motions and ability to perceive motions; honesty, justice, love of truth, and wisdom; ability to perceive and anticipate the results of mental actions.

3. *Reflective*. All that give a knowledge of the hidden causes of mental manifestations, penetration, calculation, knowledge of the relations of space and numbers. Ability to adopt means to ends, method, judgment.

3. Intuition.

104. INTUITION is the result of PERFECTION in the form, order, and degree of development of either of the faculties of wisdom. When they are developed in that degree, which evolves the grey nervous matter, which is the perfection of love, and wisdom, the knowledge or action of those organs is intuitive. This is a conscious, thinking, knowing power, which knows and perfectly comprehends, without experience, whatever comes within the sphere of its developments.

Physiology of Intuition.

105. That intellectual power is, in all cases, conditioned upon the amount of the *cortical*, or grey nervous matter, I infer from the following facts.

1. This grey matter is never found in the *brains* of animals.

2. When found in animals or men, at all, it is always in connection with those organs which originate power. Thus, we find it only in the brains, spinal chord, ganglia, and slight traces of it in the torpedo, gymnotus, &c. In animals, the highest development of the love principle constitutes instinct; but in men, its highest developments constitute *wisdom*, *reason* and intuition.

3. It is found in very slight traces in the brains of the *fœtus* and infant.

4. Scarcely, and often not at all, in the brains of idiots.

5. The developments of intellectuality, in youth, correspond with the appearances of this grey matter. Hence, we have prodigies, like Zera Colburn, Ole Bull, Safford, and others. These were prodigies in childhood, long before their cerebral organs had acquired that size common to maturity or manhood.

6. Post-mortem examinations have proved that this matter exists in the greatest quantities in those brains where there have been the greatest manifestations of intellectual power.

7. The breadth of the phrenological organs is an indication, (other things being equal) of quality. Now the broader the surface of the convolutions, the greater the quantity of the grey matter, in one direction; which determines the extending degree of development, or the qualities or character of the mind, as to goodness and truth.

8. The height of the convolutions from the centre of the sphere, determines, (other things being equal,) the degree of intellectual power.

9. In the brains of very old persons, and in some cases of chronic insanity, and habitual drunkenness, this grey matter is atrophied.*

Intellectual Power.

106. 10. This assumption with regard to the form and order of intellectuality, agrees with what we know to be peculiar to the temperaments of different persons. That is, persons of an apathetic temperament (143) are sometimes found, who manifest extraordinary power in one faculty only, and, in such cases, that faculty is developed most in the ascending form. But, when most, or all of the faculties are thus developed, or when the vital, motive and cerebral temperaments are combined in the greatest degrees of perfection, it makes such temperaments as have been found in the persons of Homer, Aristotle, Demosthenes, Galen, Bacon, Melancthon, Swedenborg, Newton, Wesley, Washington, Gall and Franklin, in each of whom was manifested an original, intelligent and powerful mind.

Universal Harmony.

107. If the question be now asked, *what* must be, in the nature of things, the greatest good of each human being or of the Race, the answer is at hand:—Harmony.

The INFINITE himself, is Eternal Harmony. Infinite Love, Will, and Wisdom, must be Eternal Form and Order, developed in unending Harmony. It is evident, however, that the Infinite is not so considered by man in his rudimentary state. Hence, mankind more formerly than now, were accustomed to speak of God as more or less imperfect, either in his nature, plans or works. For to suppose Him Infinite in Goodness, Power, and Intelligence, would preclude the possibility of absolute evil. For how can there be two absolute antagonisms?

* London Lancet, Aug. 1845.

In the nature and constitution of things, two absolute contraries cannot be; in other words, there cannot be two infinite contradictions. And with a mind not sufficiently developed to see this, it would scarcely be advisable to argue.

If, then, the Divine be Infinite Harmony in Himself, Infinite Harmony in His Designs, Ends and means, we can see what must be the greatest good of the Human Race—**HARMONIOUS PROGRESSION.**

All other forms besides the Divine, must *begin* to be. The beginning is infancy. Infancy is not an evil in itself considered, but when compared with manhood, it may be called an evil, because it is below that harmonious development which makes manhood. The distance from infancy to manhood gives an idea of what is meant by progression. And progression is the real object of all man's aspirations.

Harmony in the vital system is health—in the motive system, is power—in the cerebral system, it is sanity; and harmony in all the elements combined, makes an evenly balanced, well governed, healthy, intelligent **MAN.**

That which Harmony is to the individual, it must be, of course, to the family. Parents who are diseased cannot procreate healthy children. Too great a difference in the age, health or disposition, either prevents issue or produces corresponding disorders. The intellectual, no less than the physical qualities of parents, are transmitted more or less, always.

Qualities are perceived from contrasts. So when we speak of evil, disease, discord, misery, hell, we can not only understand what is meant by these terms, but we can see how exactly they correspond with the stages signified, and how aptly they designate the negatives of what is meant by goodness, health, harmony, heaven.

Health.

108. Health is that state of the spiritual and physical systems in which the motions of each of the elements are harmonious and regular. In such cases, each part of the body is evenly developed, and the ingestive, retentive and egestive motions are each performed without interruption. It is then that the due amount of the nutritive fluid is elaborated, and communicated to the different parts at the proper time; the heart dilates and contracts regularly; the voluntary and other muscles obey without obstruction the several wants of the various organisms which call them into action. The various secretions are made at the proper period, the vital forces predominate in their tendencies to preserve all parts of the system against the destructive power of oxygen, which tends to break them down; and thus the balance of power is duly

maintained between the breathing, circulating, assimilating, absorbing and excreting functions. This we call a state of perfect health.

Pleasure ; Happiness.

109. Happiness is but another term for development, or the perfection of the human mind in all its form, motions and developments. Every mind, and every one of its organs are happy, just as far as they are developed in harmony. The great law of design, (2) makes all those sensations, emotions and volitions painful that are excited by agencies which prevent the harmonious development of the organism upon which they act, or which the love principle believes to be so, and the same law of design makes all those agencies agreeable, which tend to develop, to draw out the motions of the organism, or which have such a tendency in the hopes or wishes of the mind.

All the vital, mental and spiritual wants grow out of love ; and the exercise of any one faculty affords satisfaction ; but the greatest good, the greatest happiness is enjoyed when love and wisdom, are gratified or exercised in perfect harmony, in a state of perfect development. The highest organ is wisdom, and hence it is that man is holy and happy when the whole of his organs are gratified or exercised in harmony with this development, whatever its degree may be ; and the most so, when wisdom is perfectly developed, and all the other functions are governed accordingly.

A healthy mind in a healthy body, or, in other words, a harmoniously developed mind gives contentment always for the past ; gratitude for the present, and hope for the future !

“ Auspicious Hope ! In thy sweet garden grow
Wreaths for each toil, a balm for every woe !
Won by their charms, in nature's languid hour
The way-worn spirit seeks thy summer bower.
Here, as the wild bee murmurs on the wing,
What peaceful dreams thy handmaid Fairies bring !
What viewless forms the Æolian organs play,
And sweep the furrowed lines of anxious thought away.”

Perhaps no organ in the human constitution contributes so much to the sum total of man's happiness, if, indeed there be one which contributes so much to the health of the external body, as that of hope.

And, as to the immortal mind, what is religion or happiness, without contentment, gratitude, and hope ? What is life, even where this trinity is incomplete ? Is a dissatisfied mind a happy one ? And what beauties, what mental perfections could supply the want of gratitude ? Is it not a most lovely trait of character, whether in brute or human ? And yet, how often we may

find persons who do not seem even to ask themselves whether there be such a state of mind as is indicated by the term ingratitude! They receive, but do not give. They monopolize all into their own individuality, as the decayed plant yields no rich perfume as the return for the toil bestowed upon it. Constantly receiving, why should we not give? "It is more blessed to give than to receive."

Assured by a knowledge of nature's laws that the future must be, on the whole, better even than the past, hope carries us forward, even where philosophy may not penetrate; and still reaching on into the future, it inspires strength with which to endure burdens that would otherwise prove utterly intolerable. Hence, to one and to all there is "a better day coming." We may not, indeed, all give the same definitions of the future good; but we do all, if in harmony, nevertheless, look forward to its development with ardent longings which no language can describe.

Problem of Evil.

110. As God is infinite goodness, so there cannot be an infinite evil. When, therefore, we speak of "evil," the term must be understood in this comparative sense, as indicating less goodness, less harmony. It is said the very "heavens are not clean," (are evil,) in the sight of the Infinite, and that "He charged his angels with folly," ignorance or evil.

Strictly speaking, nothing can be called evil, to one who is not himself, in some sense, evil, ignorant, imperfect, or discordant. Suppose one falsifies to you, in announcing himself as Dr. Franklin or St. Paul. This falsehood could do you no injury, provided you were sufficiently developed into the light of wisdom, for then you would know better, and being familiar with the cause, you could not be deceived. The "raw-head-and-bloody-bones" stories of the nursery, injure no one but the ignorant children to whom they are told.

The terms evil, falsehood, discord, imperfection, ignorance, misery, may be used synonymously, and all have respect to time, the want of progression, development, harmony. It is a matter of necessity that we should be children, in order to be men; and childhood is evil when compared to the joys of manhood. A certain story would be evil to a child, that would not injure a man. Hence, when mortals are low, or infantile in their knowledge of the spiritual, they are much more liable to be deceived or "led into evil."

To every positive there must be a negative; and this may be true without involving the notion of absolute antagonisms in the sense taught in the old theology. Darkness may be said to be the negation of light. And although the sun does really

always shine, and "shines for all," yet the laws of the solar system put certain portions of the planets in such positions to the great central luminary, that they are sometimes in darkness.

It is an evil in mortals, that they should be *liable* to mistakes. That is, when mortals are so ignorant as to be *liable* to be deceived, their condition is one which may be called evil, when compared with those who are so high above it that they could not be *thus* deceived. And yet that position is a positive good, when compared with no existence at all, or an existence which is far below it.

All things, when considered as one connected whole, are a positive good, and have an important use, because they help on the progression of the race. So we say of the animal kingdom, it is a positive good, and has an important use as it administers to the wants of the kingdom of human beings, who are above it. And yet that same animal kingdom has many animals in it which, *in themselves considered*, are evil, and who do evil to man. Indeed, there are animals whose existence, when considered by itself, is nothing but evil. And so of the vegetable kingdom. This kingdom is good, when considered as a whole; and has an important use, because, without it, animals could not generally exist. And yet how many vegetables are poisonous, and therefore evil, in their effects on animal life.*

The mind is often misled in respect to "the origin of evil," as it is called, by speaking of "evil," as if it were an *entity*, a positive principle, in the same sense that goodness is positive and absolute. Whereas, although evil be the want of progression, the want of development, yet, it is just as necessary, as that the being should *exist*, to progress. The following remarks are from one who has written much upon this and kindred subjects, and are so appropriately uttered, that I give them a place here:—

1. That there are three sources of evil. First, progenitive

* Swedenborg, alluding to these evils of the vegetable and animal kingdoms, goes so far as to say that—

"Poisonous serpents, scorpions, crocodiles, dragons, tigers, wolves, foxes, swine, owls, rats, mice, locusts, frogs, bats, spiders, flies, drones, moths, lice, nutes, and all malignant, virulent, and poisonous herbs, did not derive their origin from the Lord, neither were they created from the beginning, neither did they *originate* from nature, by her aun, but *they are from hell*."—*D. L. W.* 23, 28.

He extends the enumeration of things in the mineral, vegetable, and animal kingdoms, which were not originated by the Great First Cause, but which are "from the devil or hell;" and these "are not from the Lord"—consequently they are evil, and he speaks as if he supposed they were evil in an absolute sense; but this cannot be; they can be said to be evil only in a comparative sense.

or hereditary misdirection; secondly, educational or sympathetic misdirection; thirdly, circumstantial or social misdirection.

2. That "the disunity prevalent in the earth is rather the result" of those conditions and circumstances which *make* affections evils, than "of evil affections," as Swedenborg teaches.

3. That all things and spirits are receptacles of the grand element of the Love of God, which, diffused through nature, as the Soul is through the body, unfolds itself into Wisdom.

4. That man is an incarnated divinity, and therefore that he is *not intrinsically* evil himself, and cannot love anything "intrinsically evil," though he may be bent or misdirected while in the twig-state, and grow up crooked, and despised by sensuous observers, through this sphere of his existence or development.

5. That as God lives in all things and everywhere, there are no local or especial Incarnations of this essence. This is the true "ground of our grand doctrine of the Incarnation," the highest demonstrations of which are visible in the life and teachings of Christ, and in the profound revealments of Swedenborg.

6. That every human being has an important mission to fulfil, or three uses to subserve. The individual is designed to re-produce its type, to properly direct the heavenly germ in it deposited, and to live here in reference to the principles of nature and another life.

7. That a knowledge of Nature and her laws is indispensable to a just performance of the three uses just specified, constituting man's mission; and that, to cure the evil and "disunity prevalent" in society, we must ascertain our inner and outer relations to each other, as members of one body, and our relations to the Material and Spiritual Worlds. In this way, "man's moral nature may be elevated from its sensual plane," and a "conjunction" be established between the human and divine. The teachings of all good spirits, (especially the great reformers, Christ and Swedenborg) tend to a full discovery and just application of those truths which will constitute "a spiritual sphere of attraction," and which will attract and elevate the race to a closer relation among its parts, with the principles of Divine order and harmony, and the chastening influences of higher spheres.

Such is the origin of evil, as manifested in the actions of the individual; and its cure can only be accomplished by removing the three causes of human misdirection.

When I examine Swedenborg's philosophical disclosures, I find nothing in them inconsistent with the above illustration of the origin of evil, but when he takes the Bible for his master,

he seems to make his stupendous Science, Philosophy, and Theology of Nature and the Universe, bow submissively to its imperative authority. Do not the receivers of Swedenborg, in like manner, take *him* for their master? When you say "no revelation from higher spheres can in the least degree" disturb the convictions of Swedenborgians, I fear it is rather Swedenborg and his truths, than the truths of Nature and Heaven, they are determined to advocate and defend—and such seem to defend him, too, with instruments by him prepared, rather than with Reason freed from prejudice and educational inclination.

I am not defending *the Book* I gave to the world in my superior condition. (let it do its work,) but I am desirous of freeing the general mind of all isms, and their errors concerning the origin of Sin, the Incarnation, and the restitution of man to a state of purity and blessedness. I am not only anxious to be free from all isms, but to have a standard composed only of reason and truth—based on Man, Nature, and the Universe—a basis immovable, but an edifice of truth and goodness capable of inconceivable additions—a germ of truth, capable of endless expansion—a Master inspiring all earths and spheres with heat and light, or Love and Wisdom, and making the weakest beings recipients and examples of his love and grace. I know I shall, like all others, progress eternally; therefore I do not promise to believe to-morrow exactly what I believe to-day, for I may know more.

The internal man rests on the foundation of intuition; the wise man upon reflection, the external man upon perception, and the superficial man upon testimony. Beware of testimony—of believing what others say, but who will ascend to higher spheres, there to learn and enjoy more of the perpetual blessings flowing from the inexhaustible depths of intuition and truth.*

Manhood.

111. Thus we have seen that the *maturity*, or the harmonious development of the Human Organism, constitutes MANHOOD, or one whose INDIVIDUALISM is sovereign. Nature's laws, by which he has been developed, are, indeed, *Fate* to him, but they have made him a MAN, male and female, who has thus become conscious of SELFHOOD. And, one of the highest questions which first engages his attention for solution, is in respect to his Selfhood, his *Self-reliance*. To this query a brief answer may here be given.

1. Your sense of dependence should lead you, first, to the

* A. J. Davis.

highest source of all good, all justice, and all truth. That source, as we have seen, (8, 11) is the Infinite MAN, who is the Father of us all. He has certainly revealed himself in various degrees, in all kingdoms, all worlds, in all forms of life, and in the human form, as God-Man. In that form he is "First and Last," "All and in All." If you are a finite man, He is an Infinite Man; and in that form in which he has made himself most known to the human race, you may see him, know him, love him, approach him, and from him receive all that you need.

"The great importance of having a just idea of God, appears from this consideration, that the idea of God constitutes the inmost thought of all those who have any religion; for all things of religion and divine worship have respect to God. And as God is universally and particularly in all things of religion and of worship, therefore, unless there be a just idea of God, no communication is possible with the heavens. Hence it is, in the spiritual world, every nation has its place, according to its idea of God, as a Man; for in this, and in no other, is the idea of the Lord. That the state of every man's life, after death, is according to the idea of God which he has confirmed in himself, appears manifestly from the reverse of the proposition, namely, that the negation of God constitutes hell."^{*}

2. Be yourself at heart, good and truthful. Love good, for goodness' sake; love justice, for the sake of justice; and love truth, for its own sake. In proportion as you love goodness and truth, you become receptive of these qualities, and must necessarily repel what is false and evil.

3. In searching for information on any subject, take nothing for sufficient authority but SUPERIOR WISDOM, GOODNESS, JUSTICE. Use your own judgment in all things. Obtain all the information you can, from all available sources, and then decide for yourself; and never act merely upon advice given you, except when your own judgment approves, and you are willing, in case you should fail or be involved in trouble, to bear the responsibility of it yourself.

An honest state of mind will assist you always, not only in detecting what would be false and evil to you, but also to repel whatever might otherwise tend to lead you astray. As you are individualized, you must suffer for yourself, rejoice in yourself. If you err, it is yourself that is injured. You must "work out your own salvation." Think, judge for yourself. Pray, love, and believe for yourself.

^{*} *Swedenborg's Divine Love and Wisdom*, 18.

Death.

112. That transition termed death, is the natural result of those chemical forces which are in constant operation, and by which matter is transformed from one sphere to another. As we have seen, when it reaches those degrees which develop sensation and consciousness, or the personal identity of the human soul, (72) then the form is individualized, and never recedes though the materials in which it has been developed are constantly dying, or changing by the laws of chemical action from one state to another.

Strictly speaking, death commences just as soon as we commence our existence, because life, or the human soul, is constantly changing the clothing with which it invests itself in the form of the living body. There is no sense, therefore, in which death can be dreaded, in itself considered, but, on the contrary, it should be viewed as it really is, the change in our form of existence by which the spirit relieves itself of the grosser particles of matter, now no longer needed, and ascends to another sphere, according to the laws of progression by which its existence was at first commenced. (19) Death, therefore, is the separation of the mental or spiritual from the outer or physical organism; (37. 67.) and is as necessary for the more perfect development of manhood, as the lesser and preceding changes were, by which the organism was brought out of a fœtal state, or the imperfections of infancy. The seed of the plant is never fully perfected until its outer form is decayed. And so with the human. We scarcely enter upon the plane of our real, our true manhood, until we have outgrown these coarse external forms which are peculiar to our rudimentary state. Hence it is to be inferred:—

1. That there is nothing in that transition, *per se*, we call death, which should make it an event, either to be unduly desired or much dreaded. Fear arises always from ignorance—the want of knowledge. When, therefore, the mind is sufficiently developed to be able to comprehend its origin, laws and destiny, it will be seen, that there is, there can be, nothing in that change, provided it come on in the regular course of nature's laws, to be either really feared or dreaded. We should fear sleep as much as death, if we really knew as little about it.

Having seen what is meant by irregularity, evil, (110) and discord, it is plain why death should not be unduly desired, and, especially, why nothing should be done to hasten it. It is the most agreeable with nature's design, that the rose should be fully blown—that the fruit should be fully ripe. Her re-

gular, harmonious work should not be intercepted as it is when the flower is plucked before the time, or when life is cut short before its outer form is fully matured. It is worthy of remark, that animals never voluntarily shorten their own lives. Their instincts for conserving their own existence are never perverted. But, man's organism being more complicated, is more liable to discord, or friction in its machinery. Hence originate his errors, his false views of himself, and his destiny. And these erroneous views that he takes of himself, may lead him into such habits of living, and to such volitions as necessarily result in hastening his own death. But, it is manifest from the analogy of reason, and from the most accurate views we can take of the past, the present and the future, that the best course for one, and for all, is, never to interfere with the harmonious operation of nature's laws. Touch not the inmost of life. You may, indeed, anticipate with pleasure the regular, harmonious unfoldings of your future existence, which will divest you of the outer form; but, to attempt to hasten that event is discord, bitter and repulsive in the end. As life is the greatest good of which man can be conscious; as it is the germ of all the parental, filial, fraternal, conjugal, and Divine love, which come within man's sphere of enjoyment, and is, therefore, the HIGHEST GIFT OF GOD, so, for man to sin against that life, and voluntarily intercept its regular development, is the most HIDEOUS CRIME, which it is possible for him to commit. And this, added to the fact, that man cannot know beforehand, what hindrances homicide or suicide may place in the way of his progression, makes this crime more to be feared—more *ugly* and *hateful*, as it so evidently leads into regions of darkness, doubt, uncertainty, and despair. Hence we infer, that the ignorance, the discord, in the mind of one which would allow him to contemplate a crime against nature so hateful and hideous, would, of course, prevent him from taking accurate views of the terrible consequences which might follow.

2. That when death is anticipated, in the harmonious and regular operation of nature's laws, it may, indeed, be contemplated with exceeding joy; precisely the same as we contemplate all of those regular changes and transition states, which evince the great fact of eternal progression. As death has respect, principally to the outer form, and the relation existing with the external world, so, it dissolves no ties, severs no affinities which are purely spiritual. Hence it must be, that after death, our *loves* are the same as before; our thoughts, our designs, the same. In a word, we are ourselves, the *Individualism* is not annihilated, the man is the same, having only passed out of a coarse body, and arisen in the same form,

a spirit, and thus, the real man continues his life, his love, his existence, by those alternations in the outer form of Nature, which are common from the lowest even to the highest, as we have seen.

3. That when the outer form is once dispensed with, by the process of death, the real spiritual man has no further use for it; and hence its materials go back to their original condition. The notion that nature's coarser *forms*, as such, either in the vegetable, animal, or mental kingdoms, will ever be resuscitated, is an error, peculiar to *infancy*. In all of nature's processes, as we have seen (19, 32,) when the higher, or inmost form, throws off the lower or outermost, it is never recalled, or taken up again by the same form. Nor is it to be conceived, that the Human Spirit, after death, will ever have any more use for the old carcass out of which it has been developed, than the corn has need of the resurrection of the old stalk from which it has been developed. As death is the transition of the real man, into a spiritual world, we there find ourselves *spiritual* organisms, spiritual men and women. In the nature of things as we have seen (12, 13,) it is impossible for minds in the lower sphere, fully to comprehend all which appertains to existence in the spheres above. The laws of each kingdom in nature, comprehend those below. It follows, that only just in proportion as the human spirit is *developed*, will it be capable of anticipating and appreciating its future existence.

Immortality.

113. Considerations from which it is reasonable to infer the future, everlasting, progressive existence of the human spirit, after the death of the body. As—

1. *Our consciousness of personal identity.* The matter composing the body, is changed; indeed it is in a constant state of change, living and dying, from the first moment of our existence. But consciousness of personal identity, when the mind is in a normal, healthy state, remains *always the same*. (46.)

2. There must be something beyond the mere qualities of the nerves through which we are said to *see, hear and feel*. Why do we not *always* hear, when the sound breaks upon the ear? (67.) We hear only when the *mind* hears, we *see* only when the *mind* sees. How often things are before our eyes, and reflect their light directly upon the optic nerves, but we do not see, for the reason that the *MIND* is not there. The nerves are there, the particles are all there just the same, but the mind which sees, is not there.

3. *The laws of eternal progression.* (24.) It is impossible to reconcile the idea of *annihilation* with the laws of matter,

or the constitution of things. The higher the *form*, the purer the *Essence*, and from this law we have developed the *spirit*, the *Essence*—of that form which constitutes the animal body, substance, or matter, itself is never annihilated, it cannot be. Its forms change, are constantly changing; and the lower the form the more liable to dissolution. But, as the form is perfected into the spiritual, it thus becomes indissoluble from the very nature or method of its own constitution. (304.)

INSTINCT.

PHYSIOLOGICAL, VITAL, MENTAL

Memory.

113. **MEMORY** is an inherent, instinctive, ingestive, retentive and reflective function. It appertains to each primary element of the animal organism, and hence we find it in animals as well as men. We are told that the dog of Ulysses remembered him after a ten years' absence, when Penelope had even forgotten his form and features. A dog taken three hundred miles from Pondicherry found his way back through a roadless country; and an Alpine mastiff, brought from Lans-lebourg, on the borders of Switzerland, to Calais, actually returned from the sea-coast.

Things done by animals are frequently attributed to *Instinct*, which should rather be accounted for by *Memory* and the laws of *association*. Hence the operations of this faculty seem to be so mysterious, and bear so important a part in the economy of Human Nature, that a distinct consideration of its functions seems necessary here.

Three Degrees of Memory.

114. 1. *Instinctive Memory* includes all those impulses, motions and manifestations which appertain to the animal economy, and by which the various functions of the organism are carried on and developed.

2. *Internal Memory* includes all those emotions, volitions, and actions, which have been deposited in the primary materials of the mind, and which have contributed to its constitution and development. These may, or may not, be a matter of consciousness, according to the state of the mind when the impressions were made.

We call this degree *Instinctive*, to distinguish it from that which went before, and that degree which follows, or is above it.

3. *Reflective, or External Memory*, which includes all those emotions, volitions, and mental manifestations, received or manifested through the external senses.

Memory therefore is a faculty which appertains not only to the threefold elements of the human mind, but also to each one of the mental organs, as it must indeed in some sense to one and all of the parts of the human organism. How else does each one perform its appropriate function at the proper time? With what punctuality, with what nice precision, do we find them each in the timely performance of their necessary work! And when one of them forgets its duty, or by accident or some unavoidable impediment, is prevented in its wonted function, see what pain, what mischief is the penalty. Nay, the alternations which constitute death itself, may be said to be the resultant labors of this omnipresent faculty which attaches always and everywhere to every motion, and every particle of substance in the universe of God.

Conditions of Memory.

115. Memory depends upon, and is developed by the nutritive forces, and the laws of association. (43, 44, 67.) Hence

1. We remember impressions the best, which were made upon the mind in youth, when the nutritive fluid was active; and accordingly memory becomes feeble in old age, and the decline of life. (49.)

We remember those impressions best, that were made upon organs that were very much excited by the nutritive forces at the time they were made. (49.)

This account of memory shows how it is that we remember and yet cannot remember, at one and the same time. We may, for instance, remember a man, but not his name; or we may remember that we know a certain tune, but not be able to remember the first note. The reason is, Love and Wisdom are each concerned; and that element that was the most active at the time the impression was made, remembers the part of it which was appropriate to its own function. Individuality remembers the man, but Language remembers his name.

Abnormal Memory.

116. 4. Thus, we see how it may be, that somnambulists and the insane sometimes do not remember, in one state, what they said or did in another. If an impression is made upon Love, but not strong enough to bring Will, or Wisdom, into action, of course neither Will nor Wisdom can assist in calling up the recollection of the impression.

It suggests, also, the manner in which we are to account

for many things which persons of a peculiar temperament do, from *memory*, (it may be,) but of which they have no consciousness at the time they are done. Thus I have known a person to repeat a piece of poetry in a state of Trance, which she declared to be original, believing and asserting honestly, that she had *no* memory of ever having heard it read before. But from further inquiry I found, that the *ecstatic* had read that same poetry in a newspaper some three months before.

And here, in this knowledge of the mysterious machinery of Memory, we may find also a solution of many things said and done by that class of persons denominated "spiritual instruments," or "mediums." They write books and utter words, of which they have no conscious memory, and for this reason they imagine that the faculties of their own mind bore little or no part in what is done. Hence it is attributed to "spirits" out of the human body, in many if not all cases, without sufficient cause.

As long as we know that almost any amount of facts may be laid up in the internal memory, and locked up there so closely that the Will power cannot bring them forth into the external, we need not be at a loss to account for phenomena that often occur, but which are attributed to remote and extraordinary causes. A servant girl hears her master repeating his Greek and Hebrew. It is not noticed at the time. A series of years elapse, when a fall injures her brains, and in a fit of delirium she continues the repetition of the Greek and Hebrew she had unconsciously heard her master utter years before. The truth is, we lay up many things, unconsciously to ourselves, in our inmost memory, and which a dream, or a fit of sickness, or some other cause, will call out from their hidden recesses, when they seem as new to us as if we had never received any thing of the kind. To perceive how it is that the memory often receives occurrences into its keeping, without any consciousness at the time, consider how often persons remember words they heard spoken, but which they "did not notice at the time." And how common it is for persons to sit in a room where they hear the tick of a clock during the day, and hear it strike the hours, even, but have no consciousness of the facts till afterwards, when some other facts call them out of their internal chambers. And thus it is that persons of a peculiar temperament sometimes read books, but retain no consciousness of the facts in the external memory, till after the lapse of years some correlative event, or some undefinable excitement of one of the cerebral organs, brings out the knowledge of what was read, into consciousness, and we cannot tell where it came from. In such cases

it is liable to be attributed to any cause or source but the right one.

And precisely in the same manner do we find books may be, and doubtless have been written, and the authorship afterwards ascribed to spirits. Persons of a peculiar temperament are known to be liable to those nervous changes, called Trance, and in one state they cannot remember what was said or done in the other. From immemorial time persons of this class have been known to write, and even to preach sermons in one state, but of which they had no conscious memory in the other state. And within a few years past, large numbers of books have been written, containing details of matters and things that the authors, in their normal state disclaim all knowledge of. And so, because they cannot call up the facts in the external memory, they imagine that they, in their own proper persons could not have originated those compositions. And hence, they suppose it must have been done by departed spirits. But this does not follow. Spirits may, indeed, for aught we know, influence mortals to do, or say many things, or any thing, even. And a knowledge of psychology, or the laws of memory, will show us how to account for all that mortals do without the necessity of attributing the whole to spirits, as some have done. And then again, is it not manifest, that if spirits have the power to control "mediums" to the extent assumed by those who write books in this manner, it must be an easy thing for the same spirits to cause the medium to act in a manner, of which the medium himself is conscious at the time, but which he does not remember when relieved from the "spell?" Of course the influence, the idea, or combination of circumstances and ideas which have united to change the condition of the medium's nervous system, to such an extraordinary degree, as to cause the composition of "lectures," "sermons," "poetry," &c., may hallucinate the mind and memory so as to prevent all recollection as to the real manner in which it was done.

Can Memory be Improved?

117. If the faculty of memory attaches to, or is a function or a part of a function of each mental organ, then it may be perceived how, and to what extent it may be improved. It must be done by the laws of association, always. (65, 67, 69.) That is, as the memory of a feeble organ must necessarily be weak, we must associate the smaller faculty with one that is larger, and if we can establish a congenial association between the smaller faculty and another that is the strongest, in the whole organism, then we thus cause the larger organs to do the work of those that are small and weak.

Before the brains are fully matured, the smaller organs, or memory, may be some increased by their exercise; though I think, not to so great an extent as has been imagined. Where the organs of language, for instance, are large, it is comparatively easy to remember words, and so of number, and music. Knowledge is easily acquired by a large organ, because the receptacle is capacious. And hence, we always find it so very difficult for persons to learn in all those departments of science, in respect to which the memory is deficient, and easy in all others, in respect to which the mental organs and the memory are large and strong.

The Curative Principle.

118. *The primary MOTIONS of the Mental Elements, LOVE, Life; and WISDOM, Form and Order, constitute instinct and the NUTRITIVE FLUID; and Perfect NUTRITION is the CURATIVE Principle in all cases. Its interruption is Disease and Death.*

Let this be borne in mind while reading that which follows.

Vital Phenomena.

119. We have seen, that what has been called the *Nervous Force*, is the *Nutritive Fluid*. And from which it follows, that all impressions, all emotions, volitions and actions, in the nervous system, are more or less *chemical*, and connected with this fluid; and hence it is, that the nervous energy is health, or disease; is modified, increased, or diminished in the system, or its various parts, by air, food, cold, heat, light, darkness, sound, color, odor, bodily and mental exercise, associations, and in a word, by every thing in nature, real or imaginary, which may be brought in contact with the body, or occupy the mind, so that there is, there can be, no mental or physical changes in the human mind or body, without corresponding *chemical changes*, in the fluids and matter, composing the parts of the nervous system.

Functional Power.

120. *The functions of the living body, or the tendency of certain organs to specific offices, are determined by the Forms in which the particles composing the parts are elaborated and arranged. When the RELATION, or the relative position of the nervous molecules and tissues are altered, chemical change is the result; and that change is the excitement, suspension, or modification, of the functional power, and the impression, or impulse, is transmitted by the motions, or pressure, of the nervous molecules upon one another.*

I have *shown*, from what I suppose to be the highest authorities on the subject of human physiology, which can be quoted, that every *motion* in the human body, is in some sense a *chemical change*; and that this opinion is correct, I think, cannot be doubted, if we consider the effects of chemical agents, like the sulphuric ether, upon both the body and the mind (64.) Chemical substances produce Chemical changes. (72.)

What is It?

121. Thus we perceive how it is that impressions are conveyed by the nervous system from one part of the organism to another; it is done by the pressure of the nervous molecules, always.

Dr. John Harrison,* has not only shown, that the *change* undergone in the nervous system, in all cases of nervous action, is purely *chemical*, and also that the impressions are transmitted by *molecular motion*, but he has shown that the prevalent notions of *identity* between electricity, galvanism, magnetism, and the nervous action, are utterly unfounded. It is common, as Prof. H. remarks, for persons to attribute phenomena, which they cannot account for in any other way, to magnetism or electricity; and hence it is that so many silly notions have prevailed on this subject; some under the name of "animal magnetism," and others under the terms of "the nervo-vital fluid," but all of them, alike puerile, and unsupported. That "innervation" is not by an electrical *fluid*, eliminated out of the body, in the sense supposed by believers in what has been called "animal magnetism," I infer from the following considerations:

1. The nerves are *bad conductors* of electricity. They are filled with an oily substance, and are not so good conductors as the muscles, or fluids.†

2. Galvanism, or electricity, like all other stimulants when applied continually, so far from producing the phenomena of life, produce *death*. If you take two muscles from an animal recently killed, with their respective nerves attached, and galvanize one of them with a feeble power, while you lay the other aside, you will find that the one galvanized loses its contractility long before the other, nor can it be restored again after being once destroyed! And the same results may follow when galvanism is applied to the living tissue. W. Philip divided the pneumogastric nerves of two dogs; the animals were as near alike as possible. To one he applied galvanism, and it

* Essay towards a correct theory of the Nervous System.

† Dr. Stark, London Athenæum, March 4, 1848.

died in two hours and a quarter, while the other, which was not galvanized, lived four hours, and might perhaps, have lived longer, but it was killed by a blow on the head.

And from results such as these, we may see how egregiously those persons err, who recommend magnetism or electricity, as a "cure-all" for every disease; in many cases we know it may be highly useful, but in others it may prove decidedly injurious.

3. The neurilema, or covering of the nerves, is not a *non-conductor*, as it should be, were the nerves themselves the channels for the conveyance of the magnetic forces. Hence, as the muscles and other organs into which the nerves run, are good conductors, there is no way for confining the galvanic fluid in the nerves. Hence, the power of the nervous system is not, and cannot be, either Magnetism, Electricity or Galvanism; for each of these is purely physical, and confined to the *mineral* kingdom. (20) Thus the motions which evolve *vital* or *mental* phenomena, are as much *above* these lower laws, as *Life* and *Reason* are above the mineral kingdom.

4. The nerves conduct as well after death, when neither electricity or any other stimulus will excite contraction in the muscles to which they lead. Were the nervous energy magnetic, this agency should produce the same results on the muscles after death, when conveyed through the nerves, that it does during life.

5. The results produced by experiments with magnetism, or electricity, upon the nervous system, prove just nothing at all; because we know that precisely the same results have been produced without galvanism, by mere *mechanical* or *chemical* stimuli. (49.)

Muscular Motion.

122. But we are referred to certain phenomena of life, which it is supposed cannot be accounted for without the electrical forces; such, for instance, as the contractility and expansion of the muscles. Muscles are said to contract. This is not *philosophically* correct. There is no condensation of their substance. What the fibres lose in one direction they make up in another. What we call contraction, is, therefore, nothing more nor less than a new arrangement of the particles.

The *serous* surfaces are said to be positive; mucous negative; and the will acts on the voluntary muscles, through these antagonizing forces. To this I reply:

1. This is mere assumption, and begging the very thing to be proved. Chemical action involves the electrical or galvanic forces, but it has never been proved that the *serous* and *mucous*

surfaces are so charged with these different "magnetic forces," that they may be controlled by the human will, merely.

2. If we should admit that these surfaces were galvanic, or magnetic, it would not be sufficient to account for the contractility of the muscles. The phenomena of muscular motion have never been induced by galvanism, merely, and it is yet to be proved that they ever can be. I mean exactly *such* motions as are put forth by the human mind.

3. The fact, that muscles, after being removed from the body, lose their contractility sooner by being galvanized, can never be reconciled to this notion about "magnetic" action in the nervous system; and the muscles should *never* lose their excitability (as long as decomposition has not taken place) if this theory were true. Nay, more, decomposition ought never to take place, if you keep the magnetic forces in constant action upon the human body according to this theory.

4. This notion assumes, that the blood is circulated by the magnetic forces. But how can this be when we know that the middle coat of the arteries does not contract from galvanism at all! *

5. If this theory were true, then we should be able to control the magnetic forces, out of the body, by the *will*; so, for instance, as to move the magnetic needle! Why not? Nay, more—

6. We should be able to communicate magnetism from our own brains to inanimate substances, by a mere effort of the will. But this was never done. I am well aware, indeed, that such things have been assumed, or asserted to have been done; but the proof has never been given. As for instance, a table has been seen to move, without any visible means; and it has been assumed, (by those who did not know how else to account for the phenomena,) that it was done, by certain magnetic, or "odyle" forces, thrown unconsciously out of the human brains, independently of the mind, or volition of any person present! But, such assumptions are not argument. In such cases there is no "*Relation*" shown to have existed between the effects and the alleged brains as the cause. Nor is this all, it never has been shown, that the brains *act* independently of the mind.

7. Admitting the serous and mucous surfaces to be positive and negative magnetism, it would follow that these forces would be deranged or annihilated by coming in contact with any considerable quantity of iron; or by the application of galvanism to the human system. Friction of an electric produces electricity; but no such results follow the friction of the

* Harrison.

living body. The application of an ordinary magnet produces no effects, though it be ever so powerful, except in a few isolated cases where there is a peculiar temperament developed by disease, or the process of pathetizing. And even when persons are susceptible to any peculiar influences from the imponderable fluids, it is found that their effects scarcely agree in any two cases, nor scarcely in any two experiments at different times upon the same person. And on this hypothesis, how can it be shown that in certain cases at least, we should not be able to restore life by a galvanic battery? It is not known that death, or the mere cessation of life, produces any change of structure in any part of the system; and in cases of death by fright, or excessive joy, why should not life be restored by an application of the ordinary electrical forces?

The electrical forces may be evolved by the chemical processes constantly carried on in the system; (27, 43.) but Dr. Stark and Bischoff have proved, that the nerves are among the worst possible conductors of electricity or galvanism; from which it follows, that these fluids can neither be life, nor the sole agents by which its functions are carried on.

And, thus we see, how egregiously those persons are deceived who are induced to wear "galvanic bands," "magnetic belts;" and to use various "electrical" remedies so called, for the cure of disease. That diseases may, sometimes, have been relieved or even cured where such processes have been adopted, we can readily admit, but there is another, and a far more rational way of accounting for such cures, familiar to those who have studied the laws of the human mind.*

Serous and Mucous Surfaces.

122. It is said that the positive force is located in the serous surfaces, and this gives the sense of feeling. Also, that the brains are positive, and hence attract all impressions made upon the senses. But there are two difficulties in the way of this assumption:

1. Positive *repels* positive! Hence, if the serous surfaces be *positive*, and the brains be *positive*, also, the brains and serous surfaces must repel one another.

2. The *positive* force, we are told, "gives the sense of feeling," the same as we have it in the surfaces of the body. If so, then, how is it that the brains are so insensible to touch? How is it that the optic nerve is so insensible to every thing but light? How is it that the cerebrum, the grand organ of

* Vide "Book of Psychology," p. 82.

thought, and the centre of all feeling and sensation, itself has no feeling at all? Especially, if the brains be a real galvanic battery, which eliminate the vital energy which feels, how shall we account for it, that that important organism may be cut, and in fact taken out of the cranium, without giving so much sense of pain even as the mere prick of a pin on the surface of the hand? Is it not too plain to be doubted, that if magnetism were the sense of feeling, every part of the system should be alike sensitive to pain from contact with any disturbing body? Indeed; we should suppose, that in those portions where we could find the greatest amount of nervous matter, we should find the most magnetism, and consequently the highest sense of feeling from touch.

Finally, there is no necessity for such a mineral fluid, as the phenomena of voluntary and involuntary muscular action can be produced and accounted for without it. The facts I have already detailed tending to show the chemical nature of the nutritive fluid, (45.) and the nervous matter, are abundantly sufficient for demonstrating what I have here stated. At the same time we must not lose sight of the fact, that the mucous and serous surfaces are negative and positive, and that they may and do act upon each other in such a manner as is in strict analogy with the lower laws of electricity and magnetism. But, analogy, is not identity.

Motions of the Nutritive Fluid.

123. 1. Some of the tissues are elastic, and when the cause of their distention is removed, they contract of course. Elasticity arises from the peculiar molecular arrangement of the parts. We know that heat expands; now, apply cold to the arteries, and they contract, the same indeed, as the veins, lymphatics and lacteals do when touched by an acid, or exposed to cold.

2. What is muscular contraction? Why, an alteration in the relative position of the particles. Now, I have shown, that change evolves heat; motion is chemical action. But, what causes one part of a muscle to expand and the other to contract at the same instant of time? (30.) I answer, precisely the same nutritive fluid of which the muscle is made, and the same fluid that carries an impression from an anticipated blow from the brain to the spinal system, and thence back to the muscles of the eye, which it closes up to prevent the anticipated injury. (57.) The same nutritive fluid that is transmitted by the mind into a paralyzed limb, by which the paralytic is enabled to use his hand; and only to use it while he keeps his eye upon it. The same nutritive fluid which is intercepted by a ligature, while a ligature has no effect upon

the transmission of the "magnetic" fluid, as every person acquainted with the subject knows. And it is well known, also, that primitive nervous fibres and muscles maintain their motive power when insulated within themselves—a fact for which we cannot account upon the electrical theory. How very much this power (excitability, muscular motion) is controlled by the laws of association, (67,) will appear if we consider the habits in writing, trades, performing on musical instruments, handicraft, and the tones and manner of speaking common to each person. (69.)

We know, also, that the nutritive power decays with the vital energies of the system. Hence it would seem to be in the blood, and, consequently, always present, to be acted upon, or to act, so as to subserve the specific and general purposes of the animal economy.

Abnormal Motions.

124. This view enables us to account for those strange phenomena that occur in decapitated animals and acephalous infants; as, also, all those phenomena denominated "the reflexion of sensory impressions into matter," such as often occur without any brains. Thus, if liquor be poured into the mouth, it is unconsciously swallowed; the position is changed in sleep; and limbs of animals may be made to move after decapitation, by simply irritating their nerves, or portions of the spinal marrow; and not only so, but magnetism may, sometimes, be generated and evolved from the nerves by mechanical irritation; and from such facts, (and volumes might be filled with them) we infer, that the muscular power is not generated by the brains, as many have assumed; and, to suppose this power is electricity, magnetism, or galvanism, is to suppose the highest forms of life to be controlled, merely, by the lower laws of the mineral kingdom. Even the vegetable kingdom, as we have seen, is evolved from the lower mineral kingdom; and, as animal life, sensation, and mind, are above the vegetable and mineral kingdom, so the nervous motions are above the mere mineral forces which constitute magnetism or electricity.

However much these forces may indeed be concerned in the evolution of the lower forms of life, (121.) we do not apply the term earthly to a living plant, because it grows out of the earth. Nor should we call nervous phenomena electrical, merely because the living organism has germinated in the mineral and vegetable kingdoms, upon which it subsists.

Beauty.

125. The perfection in the development of Forms, constitutes their degrees of physical or mental symmetry and beauty. In the Human Organism there are unnumbered circles combined into forms, and when they are harmoniously developed, we have beauty and perfection, which are perceived and appreciated just in proportion as the mind is sufficiently developed in corresponding degrees of harmony and perfection. And hence it is that one mind perceives beauty, where another perceives none at all, as in the different degrees in which different minds are developed, it is impossible for them all to feel exactly alike in all respects towards one another. One person or mind appears beautiful or lovely to such a mind or minds only, as have corresponding degrees of perfection and harmony in their developments.

And thus we perceive how it is, that the term beautiful applies to what is above the physical. All the higher forms or circles from the lower kingdoms having progressed till they formed and entered into the highest organism in this rudimentary state. Man thence becomes the most symmetrical and beautiful. Hence we say man is the perfection of all below him, and the head of all animated nature. His superiority is shown in his capacity to comprehend not only that which is below him, but he has spiritual senses also, by which he is enabled to behold and contemplate the beautiful in the ascending spheres that are above.

From all that has preceded, we now assume, or perhaps it may be considered as proved, that all the emotions, volitions, actions and manifestations of mind, are the proximate phenomena of the nutritive fluid. Let us proceed to notice them.

The Human Voice.

126. The tones of voice always correspond to the emotions of love. The language uttered corresponds to form, and the sense conveyed corresponds to wisdom. Hence the power of music and eloquence. Music is the language of excited love, and wisdom. Crying, or sounds which express grief, are its negative or reversed motions.

In speaking of the range of the human voice, it is said* there are about 9 perfect tones, but 17,592,186,044,415 different sounds; thus, 14 direct muscles, alone or together, produce 16,363; 30 indirect muscles, do., 178,471,828; and all

* Medical Times.

in co-operation produce the number we have named ; and these independently of different degrees of intensity.

The Mind and Nutritive Fluid.

127. The effects of joy are well known ; under this emotion, the respiration becomes easy, the face is flushed with color, and the entire system seems animated with new life. Anger is no sooner excited in the mind than its influence is shown in the face, and throughout the muscular system. The eye is seen to change quickly, the teeth grate, and the hand is clenched in correspondence with this state of mind. The vascular system, also, partakes of the general excitement. The blood is quickened in its circulation, and hence the heat of the body is increased. The secretions become more copious, and in some cases their quality is perceptibly changed, and mental emotions increase urination and defecation, and it augments all the secretions and excretions, at times ; thus producing tears, and often bleeding from the nose. Indeed, most of the emotions and passions of the human mind, are usually shown in the countenance, and excite more or less influence over the nutritive fluid. See how it affects the larynx, so as to cause the tones of voice to correspond exactly with the emotions within. The voice has been truly called a living sound. In joy, it is clear and full ; in anger, loud and rough ; in fear, it is tremulous and low, as it is also under deep and tender emotions. And it is worthy of remark, that those gestures which are true to nature, are at first perfectly involuntary or instinctive. (43, 45.) In fear, the face grows pale ; in fright, the hands are raised and drawn back ; in devotion, or joy, the hands are raised and clasped. So in the look of the eye, the turn of the lip, wrinkling of the forehead, emotion is frequently expressed, with more emphasis than could be done in words alone. One hand open, and stretched out, salutes ; both open and extended, invite ; and with one finger we direct, point out, or command. The head affirms or assents by nodding, and denies by shaking. Bending forward, it indicates devotion, or modesty, and thus the whole body is made by this power to talk and express the emotions of the mind.

Extraordinary Results.

128. Well authenticated cases are upon record which go to show that the mind in some temperaments may so far voluntarily control this fluid, as to move the involuntary muscles, and, indeed, suspend the entire functions of the animal system. It is said of Betterton, an actor, that he could, at will, render his face bloodless ; and a case is mentioned by Blu-

menbach, of a man who could in the same way control the action of his own stomach. A German, now living, by the name of Kerner, it is said, possesses the power of suspending the action of his own heart.*

A most extraordinary instance, illustrating this power, is given by Dr. Cheyne.† It was in the case of Col. Townshend, who after having been some time indisposed, sent for Drs. Bayard and Cheyne, whom he wished to show how he could *expire* and come to life again! The Colonel then suspended his breath and pulse entirely for half an hour, and a clear looking-glass being held over his face, it was not affected any more than if he had been actually dead! Cases are reported of this kind in India, where the Hindoos suffer themselves to be buried even, for three or four weeks under ground, without food;—and though very much reduced, they revive after being excavated.‡

Disease and Death.

129. *The interruption of the Nutritive Fluid is disease and death.* In this way we must account for cases of *disease*, *insanity*, and *death*, which have occurred from impressions made upon the mind.

It is recorded of a Roman mother, that she instantly died of joy, on meeting her son, as he returned from the battle of Cannæ, where she supposed he had been slain by the veterans of Hannibal. A lady in Kentucky, the wife of David Prentiss, Esq., fell dead in an instant, while reading a letter which brought her the news of her husband's death. It was this interruption of the Nutritive Fluid which killed the prisoner, who was made to *believe* he was bleeding to death, when not a drop of his blood had been drawn. The New Zealanders die under the same power, when cursed by the *Areekee*.§ The mind, once fully impressed with a conviction of the UNERRING CERTAINTY of death, the nutritive forces are stopped, and death is the result. Thus children have been frightened to death, or into a state of confirmed idiocy; thus ignorant persons have believed themselves *bewitched*, and have suffered and acted accordingly. (169.) Burton speaks of a Jew in France, who walked by chance in the dark over a dangerous passage or plank that lay over a brook, without harm; the next day, perceiving what danger he had been in, he dropped

* London Lancet, Feb. 1843.

† Treatise on Nervous Diseases, p. 807.

‡ London Lancet.

§ Mias. Herald, vol. 23, p. 314.

down dead. He further records that at Basil, a child died through fright by seeing a malefactor hung in gibbets; and that in the same town, beyond the Rhine, another child died on seeing a carcass taken from the grave. Cases of insanity, disease and death, are common, from impressions made upon the *nutritive fluid* through the mind.

The wife of Mr. Jacob Dietrick, (near Mt. Crawford, Va.) was frightened to death, recently. Her little daughter for sport threw a tree-frog upon her lap, which began jumping up towards her face, and so frightened her that she died in two or three days.

Lord George Bentinck is said to have died from the excitement occasioned by winning £400,000 on a horse race.

A most singular instance of terror in the human species is recorded in the *Journal de Medicine, pour l'u* 1847. It occurred in the hospital of the *Saltpetriere*. A female of advanced age was so affected with horror on hearing that her daughter, with two children in her arms, had precipitated herself out of a window, and were killed on the spot, that her skin, in a single night, from head to foot, became as black as that of a negro.

What is the Substance of Mind ?

130. The human mind is thus constituted from substance ; in correspondence with the development of the constitutional elements of matter, LOVE and wisdom in motion from the great First Cause. And now, observe how beautifully this idea is manifested in INSTINCT (43) which is so obviously carried out and perfected in the NUTRITIVE POWER. For here we have LOVE, LIFE, and LIGHT, developed by WILL, in form and order, which is wisdom ; and the mental elements thus ORGANIZED, uses the lower forms of matter for its own conservation, development, and growth. And thus we can see in what sense the mind may be said to be *material*, and dependent upon matter, and how the *mind* and the nutritive fluid reciprocally affect each other. We shall perceive, also, more clearly perhaps, in the sequel, the important use that is to be made of these facts.

A lady in Boston a few years since, cured a cancer tumor on her own face, nearly as big as a two quart bottle, by merely passing the hand of a dead man over it three mornings in succession.* I have myself dissipated tumors by merely passing my hands over them. The touch of the king's hand was formerly supposed to possess peculiar virtue ; and from him to

* Dr. J. M. Warren.

be transferred to the "seventh son," in the cure of scrofula, which has been called the "King's Evil," from being treated so often by the former kings of France and Great Britain. A youth is mentioned in Lockhart's Life of Sir Walter Scott, who took an enormous quantity of Laudanum by mistake, and was completely relieved from the ordinary effects of it, by the mental concern which it caused him. Dr. J. Gregory had a patient (a young man) who was purged by an anodyne, because his *mind* told him it was an *aperient*. A female patient of Sir W. Ellis was actually *salivated* by bread pills which he told her were mercurial. Numerous cases are upon record where this *fluid* has been so affected by the *mind*, as to turn the hair from black to grey, in a few hours.

Perfect Nutrition.

131. PERFECT NUTRITION is the CURATIVE PRINCIPLE in all cases, the true, and only VIS MEDICATRIX NATURÆ.

Further Reasons for this Conclusion.

132. In the author's Book of Psychology, the reader will find a statement of a large number of cases demonstrating the truth, as it is believed, of this important principle, and to which the reader is desired to refer. If the principle here announced be the true one, if this indeed be the hidden unseen something, which medication must reach and assist in all cases of the successful treatment of disease, then it cannot be too distinctly stated, nor too forcibly impressed upon the human mind. And whether this suggestion be not sufficient to solve, many if not all the conflicting theories and mysteries that beset the subject of medication, the intelligent and candid reader must judge. For instance:—

1. That so many different and conflicting methods of drugging should so often succeed in the cure of disease. How is this fact to be accounted for? To affirm that one or another method is mere "quackery," is not satisfactory. Taking the reports which the different medical schools have given of each other's theories, they are all "quackery," for precisely, in this manner have they to some extent spoken of one another. And yet, they have all succeeded more or less in the treatment of disease, and by means directly diverse and contradictory. Now, how is this? We ask these rival methods of drugging, to explain, how it is, that disease is cured by "quackery?" but they cannot tell. They either deny that it is cured at all, or if it be cured, they tell us that the "curative principle" did it in despite of the medication! Ah, indeed! And, what is that curative principle which does such wonders?

A "principle" which can cure disease in despite of bad medicine or poisons, may be well worth the knowing. And, if it perform such miracles against the impediments of deleterious drugs, what would it not do if properly assisted?

2. Nor is this all. It is an admitted fact, that both acute and chronic diseases have been cured without any medication at all. I do not refer to cases of "spontaneous cure," but to diseases that have yielded to a system of treatment without medication. How many such have been recorded under the name of Hydropathy? How many under the name of Pathetism? There was an intelligent, definable method of cure, which was perfectly successful. No drugs were used at all; and yet, the cures have been numerous, perfect, and permanent. How have these cures been performed? What secret springs in the vital economy have been touched? What mysterious power has been invoked? What potent charm has been used?

The only consistent answer, I conceive to be found in the above statement. The *instinctive or nutritive principle*, is the agent to be consulted in all attempts for the cure of disease.

3. And how is it in Homeopathy? This is a system so really unlike the old methods of Allopathy, which applies large quantities of drugs, on the assumption that "opposite cures opposite;" that it not only treats diseases on the supposition that "like cures like," but uses medication in such inconceivably small doses, that according to the former system they amount to nothing at all. And yet, Homeopathy cures diseases. But can Allopathy tell how this is done? How else can it be, than by admitting the truth of Hahnemann's idea in respect to the *spirituality* of man's nature? Hence he conceived the true method of drugging must be the selection of congenial or similar substances, by whose "immaterial virtues" (not a good term) the spiritual or vital disease could be cured. Now my argument here is not based on the merits of this system, but its cures are referred to for the purpose of showing that cures are performed by it for which Allopathy can give no consistent solution. And what should be borne in mind here, is, that neither of these methods (systems perhaps they need not be called) nor, indeed, any other of the numerous theories of drugging, do or can account for the cures that follow a contrary course of medication. And yet, cures are made by them all, including also any amount perhaps of disease, sufferings, and death. And, while we look on and see these different methods of drugging, so opposed and contradictory to one another; while we notice that cures are made, we are compelled to go back of all theories, beyond all methods of drugging, and interrogate nature her-

self, as to the rationale of all these different cures. The answer has already been stated. (118.)

Nature's Method.

133. Method differs from system in this respect, that while the latter term signifies a complete number of Laws, Fate, or a course of procedure that is INVARIABLE, the former term implies more latitude, more capacity for adapting itself to existing circumstances, so that, if the organism, or the instinctive principle find it impossible to succeed in one direction, it will take another. Nature, therefore, may be said to have her method or methods (44) of working; her methods of repairing the mischiefs that are done her. As her living intelligent organisms, are more complicated, they are more liable to be interrupted in their processes. Against this very liability—she has provided in this wonderful plastic principle, ever present, ever vigilant, ever energizing to conserve and build up the individuality, against all those external and internal uncongenial forces or substances that tend to break it down. So, that in all cases it may be said, she will succeed, she will generate a healthy organism; or if the organism be injured, she will repair the mischief if let alone, and permitted to do so. The NUTRITIVE PRINCIPLE does the best that can be done in all cases of medication. Hence, if assistance is to be rendered it is to be offered to this principle; and the only method of drugging which can be attempted with safety, must recognize not merely the fact of nutrition, but its METHOD also. Its method of commencing the human body, its method of development, of ingestion, retention, and egestion. All these processes have respect to the substances taken into the stomach and the lungs; the dress worn upon the external surfaces; light, sounds, odors, habits, exercise, not excepting all that we enjoy or suffer from social life, or whatever objects, real or imaginary, which impress, excite and control the different faculties of the human mind.

Unnatural Drugging.

134. And from the foregoing considerations it becomes manifest, how useless, how worse than useless, nay, how dreadful and fatal even, must be the common and prevalent practice of drugging. Scarcely one in a cart load of the drugs swallowed in such immense quantities, but that would make a well man sick if he were to take it. Nor is this all. Those nauseous drugs, those patent pills and powders, these poisons by wholesale, are admitted without any reliable knowledge of nature's method of cure; they are eaten and gulped down at a

venture, as if that were the way to supply the "who e stay and staff of life." The plainest rules of physiology are violated from generation to generation in the dietetic habits, so that human beings come into this world diseased; and, if they do not bring a pill or powder in their mouths, it is certain the defenceless, helpless little ones are not here long before they have the hateful stuff thrust into them. And, so the pill-box, and the syrup-bottle become the common appendages of the cradle and nursery. True, the poor creatures cry out against these outrages upon their instincts; as does NATURE and reason, and sound philosophy. And may we not hope, that the time cannot be far distant when a knowledge of physiology and nature's method of cure will put an everlasting veto upon these vile and hurtful practices;—when the errors, and evils of patent nostrums and drugging generally shall be everywhere dispensed with, superseded by the lights of science and the progressive tendencies of the age.*

Reciprocity of Mind and Body.

135. We can now, perhaps, have a more distinct perception as to the sense in which it may be said, the mind and the body reciprocally act upon each other. Thus, the Soul is the Life, and develops the outer form, which is the Body. The Body develops the Mind, or intellectual powers,—and from the Mind and Body together, is developed the Human Spirit, which lives for ever. The life principle, as we have seen, (20) develops the plant in the vegetable kingdom; and, between the internal life principle of the plant, and its external form, the *seed*, or spirit of the plant is developed, which is an indication or prophecy of the Human Individuality or Spirit, which continues, and can never be dissolved.

Illustrations.

136. 1. The sensation or feeling of exhaustion, from mental or physical excitement.

2. Animals run to death, putrify much sooner than others. The nutritive fluid supplies the wants of the body, and thus keeps up the motions of life against the destructive force of oxygen.

3. And hence, in those cases where there is an abundant supply of the nutritive power immediately preceding death,

* The Author has given his views elsewhere (Book of Health) on the subject of Disease and Health, hence it is not necessary to repeat them here.

certain parts, as the hair and nails, may grow, after the death of the body.

4. Delirium, which often occurs before death, in cases of starvation.

5. The change produced in the mother's milk, from violent passions. Infants have been thrown into convulsions, and in some cases killed, by immediately nursing after a fit of anger in the mother.

6. The difficulties which the *presence* of certain persons often produce in the motions of the spinal system, peculiar to parturition. It is a fact, of which almost every mother is conscious, who has been surrounded by one or more *men-midwives*, during their labors in child-birth, that the pains and the process of parturition have often been arrested by the presence of a *man* at those times, and I have known cases where nature has utterly refused to proceed with its work, till the man-doctor had left the room! In such cases the motor system sympathises with the mother's mind, and thus its work is obstructed.

And thus we have the voice of Nature against the presence of *men* with mothers, at such times, except it be the husband and father. Modesty, delicacy, propriety, the safety of mother and child, all cry out against the presence of men-midwives. For more than five thousand years, human beings were born without such an outrage being once thought of. In cases of difficulty surgeons might be called, but I am satisfied that most cases of difficulty that have occurred were brought on through the mother's mind, occasioned by her outraged modesty, in being compelled, against nature, to submit her person to the examination of a man-midwife! Midwifery belongs to females, and they should be informed and educated so as to rescue their own business back again into their own hands, as it remained from the beginning of the world till the year 1663, when a *mistress* of Louis XIV. of France, without any anticipation of needing surgical aid, called in a man to attend her, during her labor! So, we see, that this practice had an infamous origin, and, from that time to the present, it has never been wholly free from the disgrace in which it was first commenced.

Cerebral Excitement.

137. From what has been said illustrating the nature of the nutritive fluid, (49, 72) we may now see how it is that the cerebral organs become excited, and how they may be increased or diminished in their activity.

1. The power of each function is increased by exercise; it

is so with the muscles, and thus with the cerebral organs (54.) Motion directs, and draws to each organ, the nutritive fluid, and thus its power is increased for the moment, or when the number of the molecules are increased, then the power is permanently augmented. (53.)

2. The mind may be concentrated on one subject, through one function; the nutritive fluid is increased in that organ for the time being, and its power is thus augmented. (53, 54.)

3. We see what should be done, when we find out that one or more of our faculties are too strong or active. We should exercise our wisdom in governing ourselves, in view of that fact, and thus avoid all those associations (177, 178) which would have a tendency to concentrate the nutritive fluid in those organs. We give this fluid another direction by exercising other organs. (72.)

Abnormal Cerebral Action.

138. In the same manner we are to account for those abnormal or artificial cerebral excitements, produced in certain temperaments; or, when a patient is in a state of trance, by touching the head, or pointing, merely, at different parts of the body.*

It is certain, that placing the hand on different parts of the human body, directs the mind, and thus calls the nutritive fluid to that, or its corresponding part.

1. Touching the head may increase the temperature, and thus augment the nutritive fluid in the organs touched.

2. The patient, in most cases, associates in his own mind, the faculty, with the place touched. His own mind directs the nutritive fluid to the organ, and it becomes excited in that way. (49.)

3. There is still another way in which these excitements may be produced, in cases where the patient does not, in his normal state, know anything about phrenology. He may have intuitive knowledge of the locations of the cerebral organs, and when touched, his own mind directs the nutritive fluid to the appropriate organs. (104.)

4. And there is another method, still. When such cerebral excitements are said to be caused by the mere will of the operator, they may be produced by suggestions; by associations, (69) by intuition, (104, 105) or spiritual sympathy. The last named is the most rare, and as there are so many other ways for those results to occur, it is not surprising that operators

* I first excited the separate cerebral organs in Aug. 1841. But I very soon found that those excitements could not be depended upon, as I at first supposed.

should have been so frequently deceived in this matter as they evidently have been. But in neither of these ways is there any necessity for any such "magnetic or odyle fluid," as many have supposed. And, even if we were to admit the existence, or transmission of such a fluid, out of one system *into another*, it would by no means be sufficient to account for the phenomena that occur. As for instance: 1. When the fluid is said to proceed out of one head *into* another, or from one nervous system *into* another, what law directs the fluid to light upon the right place? 2. If a fluid should be thus eliminated out of one body, by one mind, into another body, what prevents the fluid from being diffused throughout the system? 3. Or, why should that fluid, after it has left one mind, and entered the body of the patient, produce one result rather than another? Who can tell? These questions were never answered; and consistently with the notions that have prevailed in favor of "animal magnetism," or the odyle force, they never can be answered.

Chemism on the Mind.

139. Chemical agents, as we have seen, not only act upon *sensation* so as to excite, or suspend it, entirely, but they extend their influence in suspending, or exciting each of the mental faculties, also. The stimulants increase to a greater or less degree the quantity of blood which flows into the brains, in a given time; as a consequence of this, the whole cerebral system is excited, provided the stimulation does not exceed a certain limit; but the local excitement differs according to the different stimulant employed. Thus, ammonia, musk, castor, wine, and ether, increase the powers of imagination and perception; the empyreumatic oils cause peevishness, melancholy and visions. Phosphorus acts upon the generative functions; so also, does iodine, and at the same time induces sadness. Cantharides excite, and camphor diminishes, the sexual propensity. Arsenic causes melancholy; gold, hope; mercury, increased sensitiveness (mental); and carbonic acid gas, placidity. Among the narcotics, opium stimulates the sexual desires, the intellectual powers, and the imagination. Belladonna dulls the mental faculties; hyoscyamus causes moroseness, jealousy, and violence; cicuta weakens the understanding; digitalis diminishes, and saffron increases the sexual desires; canabis causes calmness; and amanita muscaria, courage; tobacco operates in the same way as opium.*

* Dr. Otto, Northern Jour., of Med., March, 1846.

Congenital Phenomena.

140. If we keep in view what has been said illustrating the peculiar nature of the nutritive forces, (35-45,) we may now be somewhat prepared to understand the true causes which evolve all the phenomena common to the human mind; and from which it will be seen, that all the *emotions, volitions and mental manifestations*, which ever did, or ever can take place, may be traced to their appropriate causes, so that not one of them can truly be said to be supernatural, above or below nature.

1. I have shown (36, 37, 38, 61, 62) that the mind of the fœtus is developed from the nutritive forces of the parents—thus form and colors are *transmitted* by the mother's mind to the child, and hence the "marks," and *constitutional tendencies* with which human beings always come into the world. Now on the assumption that this fluid is elaborated, distributed and controlled, by those *MOTIONS* which constitute the elements of the *mind*, (118) the following results are easily accounted for :

Dr. Howship relates the case of a woman who was crossing a frozen river, in a state of pregnancy. The ice cracked and burst, and she was terribly frightened. When the child was born its skin was gaped considerably in several places. The sight of an epileptic has been known to transfer this disease to the fœtus; and a case is reported in which a child was born with small-pox, in consequence of the exposure of its mother, only thirty days previous to the birth of the child, and this too when the mother had been perfectly secured from varioloid, by vaccination, some thirty years before. There were upon the body of the child, about one hundred and seventy regularly formed small-pox pustules, of the usual size, and filled with a yellowish purulent matter.*

The sight of an ugly or disagreeable person has been known to produce an effect upon the features of the embryo.

I knew a child, born in Athol, Mass., whose face, hands, and other parts of its body, partook of the *shape and color* of a

* *New York Lancet*, May 21, 1842.—Two similar cases are given in the same work, for March 26 and April 26, 1842; and another in the *London Lancet* for Feb. 4, 1842. And from such facts as the following, it would seem that the same law predominates over the susceptibilities of the feathered tribe, also. "A hen belonging to Benj. Gallaway, Esq., of Weakley County, Tenn., was bitten by a rattlesnake, but by proper attention the wound was cured. However, strange to tell, every egg laid after that time by this hen, had a picture of a rattlesnake represented upon the shell!"—*New York Sun*, April 14, 1843.

toad, a calf's head, and double cucumbers, double squashes, and the like. The mother's mind was *intensely* occupied by each of those articles, some five or six months before it was born. The fluid from which that fœtus was generated, received its life and *form*, from the mother's mind. (49, 62, 72.)

In phenomena like these, we have ocular DEMONSTRATION of the *material* nature of the mind, inasmuch as we know that the *mind receives*, and *transfers* COLORS, as in cases where we see these "marks" upon children, exhibiting precisely the *color* of the *fruit, animal* or *thing*, which made the impression on the mother's mind.

Temperaments.

141. In the composition of the human body we have the *osseous, muscular, vascular, and nervous systems*, each more or less distinct, and yet so united that one could not exist without the other. As we have seen, each is developed in succession, from the preceding, so that one is the *germ* or life of the other; life, sensation, the soul, mind, spirit, which develops the whole, through the nutritive fluid, so that the NERVOUS MATTER is not only the *life, the soul* of each of the others, but it combines a number of distinct elements, or systems, with numerous and appropriate *functions* and *susceptibilities*; and the degrees in which we find the different qualities of the nervous matter apportioned in each system, together with the qualities and quantities of the fluids, muscles, bones, and the strength of the digesting, circulating, absorbing, and breathing organs, determine the *idiosyncrasy* of each person. From this, it will be seen that there may not be any two of precisely the same temperament, and the reasons, also, why one person is more easily affected from any given cause than another.

Degrees in the Temperaments.

142. The first thing to be considered in acquiring a knowledge of character, is to be able to distinguish the proportions in which the three systems are united in one body. For convenience in describing, a number of terms have been used, indicating the animal and mental economy, but I believe the following classification will be found as accurate as any other, and perhaps more in agreement with the human constitution:

1. *Vital*. Persons of this temperament have black hair, dark skin, moderate fullness, and much firmness of flesh, with harshly-expressed outline of person. The functions partake of great energy of action, which extends to the brains; and the countenance, in consequence, shows strong, marked, and decided features. Like each of the following, it has three

degrees of development, which correspond with the three systems constituting the human body.

2. The *Motive* is indicated by well-defined forms, moderate plumpness of person, firmness of flesh, with ruddiness of countenance. It is marked by great activity of the blood-vessels, fondness for exercise, and an animated countenance. The brains partake of the general state, and are active.

3. The *Cerebral*, or *Mental*. Persons with this temperament have fine, thin hair, thin skin, small, thin muscles, quickness in muscular motion, paleness of countenance, and often delicate health. The whole nervous system, including the brains, is predominantly active.

Instead of attempting a description of each subdivision of these three temperaments, in detail, it may be sufficient here, to notice simply three of their most general combinations, corresponding with the above, and with the inherent elements of the human mind.

Combination of Temperaments.

143. 1. The *Apathetic*, distinguishable by a round form of the body, softness of the muscular system, repletion of the cellular tissue, fair hair, and a pale, clear skin. It is accompanied by languid vital action, with weakness and slowness in the circulation. The brains, as a part of the system, are also slow, languid, and feeble in their action, and the mental manifestations are proportionally weak.

2. *Antipathetic*. Large firmness and resistance, aversion and destructiveness.

3. *Sympathetic*. This is a combination of the *motive* and *cerebral* temperaments, with large developments of benevolence, suavity, love, and imitation. Persons of this combination have either light hair, or very soft black hair, blue eyes, and fair complexion.

PHENOMENA.

CONGENITAL, CORRELATIVE, ABNORMAL.

Constitutional Tendencies.

144. The vital, mental, and spiritual phenomena, strictly abnormal, are such as are developed by the want of harmony in the original elements of mind, or rather, by the want of unity in their appropriate functions or motions.

1. One class of diseases and corresponding phenomena, are evolved by the love principle, without wisdom. What we call constitutional tendencies are formed in this way; and thus we are to account for cases of adepsity, like that of Daniel Lambert, and others, where one part of the body, or one or more of the fingers, are congenitally large, and which continue so through life, unless they are amputated.

Dreams, Trance, Somnambulism.

145. And by the same laws we account for many dreams, visions, delusions, and causes of insanity and idiocy.

2. Another class of abnormal phenomena are the results of irregular motions in the elements of love or will principles combined. This includes all those results which come to pass incidentally by impressions made upon the *nutritive fluid*, and they disturb the regular functions, both of the mind and the body. Dreams occur in this way, for dreaming is a state of partial activity in the mental organs, between sound sleep and wakefulness. Whatever, therefore, tends to increase the circulation, and to destroy the balance between the periods of activity and rest peculiar to the circulating system, increases the mental states, analagous and peculiar to a state of dreaming. Cases of trance, like that of William Tennant, the Tyrol virgins, the Seeress of Provoorst, and many others, have occurred in this way. Natural somnambulism is that state in which the motive power is active; and while the external

senses and memory are asleep, the wisdom becomes excited, and hence they do see and hear things of which they have no recollection when in the natural state. At other times there is little or no motion in the muscles, and the person sleeps for weeks, and even months.

A lady is mentioned by Dr. MacNish, who spent three-fourths of her life in sleep. A woman in Henault slept from seventeen to eighteen hours a day, for fifteen years. De Moivre slept twenty hours out of the twenty-four; and Thomas Parr slept away the greater part of his life. Other cases are well known, where persons have slept a week, a month, and six weeks at a time, and one* who slept at one time four weeks, and at another, four months. Of course, these persons took nourishment during this time, but they were, nevertheless, in a state of abnormal sleep.

And so other persons are constitutionally disposed to egrogories, or abnormal wakefulness. The case of Robert F. Gourly is well known.† He went without sleep in 1833, when forty years old, about six weeks, and after that he took no sleep at all, for the space of three years! An acquaintance of his informed me at the time, that he had no doubt of the fact, but he perceived that Mr. G. was evidently insane, as we should know any one must be, whose normal sleep was thus disturbed.

Many persons disposed to fall into what is called trance, or such a state of sleep, have been by their friends supposed to be dead, and hence they were buried while alive! One case of this kind I knew, and accounts of others have often been published.‡

Fits.

146. 3. Another class includes both mental and physical abnormal phenomena, evolved by the want of harmony between love, or will, and wisdom, either asleep or awake, such

* Samuel Chilton, Tinsbury, Eng., 1694.

† Published in the Boston Medical and Surgical Journal, 1842.

‡ In order to guard against premature interments, there is attached to most of the cemeteries in Germany, a hall where the dead remain some time before being committed to the ground. In this hall, the body, neatly attired, is laid upon a couch—before the lips is placed a mirror which the slightest breath would cloud, and between the fingers a string, which, on the slightest movement, causes a bell in the department of the keeper to ring. This hall is visited night and day, hourly, by vigilant inspectors, and it is stated that not a year passes that the bell is not rung by one of the supposed corpses! Similar precautions should be adopted in every burial place in America. Indisputable facts conclusively indicate their necessity.

as too much or too little sleep, fits, convulsions, spasms, and insanity.

The case of Miss Sarah Burbeck is well known.* I saw her three years since, and witnessed a sight which it would be useless for me, or any one else, to attempt to describe. For some fifteen years she has not been conscious of having enjoyed one moment of *sound* sleep. During this time she has been confined to her bed, the pillows and bolsters of which have of late years, been made of India rubber, so as to break the force of the terrible convulsions to which every limb and joint in her entire frame is ever and anon subjected, with such inconceivable power, that many of her bones have been long since dislocated.

Sometimes she is elevated from her bed, in an instant, perpendicularly; and at other times pinned to the wall, or made to spin like a top without the least effort. Then she may be tossed up to the plastering overhead, or thrown with violence from her bed upon the floor. At other times her hands will be drawn up with so much force as to bruise her face, and thus she has knocked out one of her own eyes.

I noticed, when in her presence, that speaking of her sufferings tended to bring on the convulsions. And in the same neighborhood I found another young lady, who, for about two years, had been similarly afflicted, induced, undoubtedly, by what she had seen and heard of Sarah Burbeck.

How Induced?

147. An English paper, (the Manchester Guardian,) mentions the case of a young man named Pixton, who dreamed three several nights that he had been drowned in the River Rollin. In joke, he directed his family as to the disposal of his effects in case his dreams should be fulfilled. He went to bathe in that river a few days afterwards, swam about some time, dived into a deep part, and did not re-appear. An hour and a half elapsed before his body was recovered.

The dream of this young man may have been the occasion of his death; that is, he may have become *fascinated*, so to speak, with the idea, so as to lose his self-control, and thus he perished. So the young lady, at Niagara Falls, was fascinated on looking over the precipice; and, losing her self-control, she fell, and was dashed to pieces on the rocks below.

Always, when persons become fascinated with a sense of danger, in this way, they should be *Pathetised*, and thus the spell may be broken, their minds directed another way, or imbued with the thoughts of other subjects, till they are relieved from the mischievous hallucination.

* Salem, Mass.

Had this method been taken with Mr. Reese, who died under similar circumstances in Maryland a year or two since, he might have undoubtedly been saved. The following account of his case was given in the papers at the time :—

Death of Mr. Jacob Reese. On the day of his death, Mr. Reese was engaged in seeding oats, and towards evening he was startled by a voice, apparently at his elbow, saying, "You may sow, but you shall not reap!" He looked around, and seeing no one, continued his work of seeding, attributing it, as he afterwards stated, to his imagination. At every step, however, the warning was repeated, and at last unable to bear it, he proceeded home to his wife. He was persuaded by her that it was only his imagination; and finding that he had no fever and did not complain of unusual indisposition, she induced him to return to the field. There, however, the same solemn warning voice attended him at every step—"You may sow, but you shall not reap!"—and in a state of extreme agitation, he again ceased work and went home. He there took an early supper, was shortly after attacked with swelling in the throat, and before sunrise next morning was a corpse.*

In such cases can there be any doubt but that death is caused by an "idea?" And yet, some persons affect to make light of the statement that a mortal may be entranced by his own idea or views, when he thinks of spirits. And, we are asked if "any thing can act upon itself?" I answer, certainly. Any complicated organism may act upon itself; that is, supposing there are fifty subordinate organs, one of them may become so much excited, as to control all the others. And the cause of that excitement, that is, the remote cause, we may not be able to find out of the organism itself altogether. So the organ of fear may be so much excited by the mere ruffling of a leaf, (external) that the excitement of the system may extend, till disease and death have ensued. In such cases it is not unphilosophical certainly to affirm that the organism acts upon itself. Indeed, how else, can man be said to be a perfect organism, or a sovereign individual, if he have not self-control, conscious or unconscious?

Disease.

148. The want of harmony and perfection in the ingestive, retentive and egestive motions, peculiar to each system composing the human body, is disease. The inherent or instinctive motions of each elementary principle, by which the nutritive fluid is elaborated and governed, tend toward the greatest

* Centreville, Queen Anne's County—(Md.) *Times*.

perfection and harmony in the development of the whole organism which is possible both in sickness and in health. Thus, Nature always does the best that can be done with the materials it has to work with for the time being, and hence, the greatest amount of health, so to speak, is always enjoyed when nature is the least obstructed, either by drugs, the state of the mind, food, air, &c. (90.) But when, from any cause, these motions are interrupted or increased, in any one part, so as to destroy the harmony of the whole, that interruption, or increase, is disease. Diseases, therefore, may, and should be classed in correspondence with the motions which originate that state or change to which this term is applied. For whichever system, whether the vital, motive or cerebral, be diseased, in every case there is disturbance in the nutritive fluid. (105.) In such cases, more or less is communicated than is necessary to supply the natural wants of the system; the circulating, assimilating, absorbing, and excreting processes are interrupted, and inflammation or congestion ensues: one part is wasted for the want of a due supply, and another is enlarged with unhealthy deposits. The temperature is now increased or diminished; and hence, as health consists in a regular series of alternating conditions or motions, each embracing a special period of time, so disease must be nothing more nor less than an increase or diminution of the amount of the same motions or conditions, and is universally alternative with a period of comparative health. When the disturbance is merely functional we call the disease acute; and chronic when it has continued a sufficient length of time to alter the structure of the parts.

As the proximate cause of disease is in the nutritive fluid, it is manifest how pernicious—and I might add—how murderous are the prevalent and contradictory methods of drugging for its cure. Were this the proper place, I believe I could satisfy some of my readers at least, that probably in no one thing was the world ever more deceived; in no one thing was the multitude ever more “humbugged” than in the use of medicinal drugs, “powders,” “pills,” “syrups,” and “panaceas.” No “profession,” no “trade,” ever combined more mischief, in its ultimate results, than the “art” of drugging, which has made more misery, and destroyed more lives than alcohol or the sword. From the beginning it has been subjected to constant change, ever and anon putting on a new phase, and luring the invalid on with fresh promises of life and health, while “maladies, ghastly spasms, racking tortures, qualms,” have been swallowed in the forms of powders and patent nostrums. Strictly speaking, no medicine ever did or ever can cure disease, any more than it can produce life.

Insanity.

149. If we suppose disease to be another word for *discord* in the vital system, or in those spiritual motions which generate the *nutritive fluid*, then it must follow that what we denominate insanity, though its remote cause may be traced to the vital system, yet is discord in the mental system, or in those higher motions peculiar to the cerebral matter which constitutes intelligence.

When one or more of the mental organs become so impaired or excited in their exercises that it is carried beyond a healthy action, such action as ceases to be in harmony with the healthy action of the other organs, and so far as to be shown in the conduct or mental exercises for any time, we pronounce it a case of insanity, or monomania. Hence we see the effects often produced by a violent blow upon the head; or the effects produced on the mind when the brains become charged from the stomach, or other parts of the body too highly stimulated.

Monomania is the result of the morbid action of one organ. We call it insanity when the entire brains are permanently diseased, or a number of the organs together. In a word, all *morbid* action of one or more organs, produces derangement in the mental exercises. This is so plain, that no one will attempt to deny it; certainly no one who admits the claims of Phrenology.

But it becomes a serious question as to how we shall be able to decide between sanity and insanity? How or where shall the line be drawn between monomania, and the healthy action of all the cerebral organs? This may be as difficult as it is to decide on the line which divides light from darkness; for there can be no doubt but that the mental organs are often excited to unhealthy action, without giving the least suspicion to any one, that the person is laboring under monomania.

A pamphlet has recently been published containing the annual report of the Bloomingdale Lunatic Asylum, in which it is attempted to be shown that persons with hair and eyes of a peculiar color, are more liable to insanity than others. The tables given in the report referred to, certainly exhibit some very remarkable facts. From one of these tables it appears that of the 119 inmates of the Asylum, 4 have sandy hair; 1 red; 12 light brown; 30 brown; 37 dark brown; 14 very dark brown; and 21 black. This would seem to indicate that those having dark hair are far more liable to insanity than others.

The pamphlet in question also shows the same remarkable fact in reference to the color of the eye. Of the 119 confined, 33 have blue eyes; 41 grey; 16 hazel; 27 chesnut; and 2 black. Of the females among this number, grey is the most frequent, but of the males, blue.

Spheres.

150. As there are various senses in which this term is often used, it may be necessary for us here to define what we mean by it:

1. It is used to signify a perfect orb, or globe, which is in every part equally distant from a point called its centre.

2. The extent, circuit, or form of motion peculiar to any given body, physical or mental.

3. The extent, or circuit of that which proceeds, or is given off, from any substance, organism, or mind.

Now, if it be true, that each mineral, in the mineral kingdom, and each vegetable, in the vegetable kingdom, and all animals in the animal kingdom, and all minds in the world of mind, as all worlds in the universe, and all things in each, are surrounded by *spheres* peculiar to each, it will be seen, at once, how important it is, that this doctrine should be fully comprehended, in order to have a correct understanding of human nature. The following testimonies are among the first that were ever uttered on this feature of our subject, and they give, perhaps, as correct an idea of it as could be put in the form of language:—

Sympathies and antipathies are nothing else than *exhalations* of affections, from minds which affect one another, according to similitudes, and excite aversion according to dissimilitudes. These, although they are innumerable, and are not sensibly perceived by any sense of the body, are yet perceived by the sense of the soul, as one; and according to them, all conjunctions and consociations in the spiritual world are made.—*T. C. R.* 365.

Spiritual spheres encompass all spirits and societies of spirits, *flowing forth* from the life of the affections and of the thoughts thence derived: wherefore if the affections be contrary, collision takes place, whence comes anxiety.—*A. C.* 10, 312.

There is diffused around every one in heaven, and every one in hell, a sphere consisting of substances resolved and separated from their bodies.

It was also perceived that a sphere diffuses itself, not only from angels and spirits, but also from all and each of the things which appear in that world, as from the trees and from their fruits there, from shrubs and from their flowers, from herbs and from grasses, yea, from earths and from everything of them; from which it was evident that this is universal as well in things living as dead, that everything is surrounded by something similar to that which is within it, and that this is

continually exhaled from it. That it is similar in the natural world, is known from the experience of many of the learned ; as that a *continual stream of effluvia flows forth from a man*, also from every animal, and likewise from trees, fruits, shrubs, flowers, yea, from metals and stones. Thus the natural world derives from the spiritual world, and the spiritual world from the divine.—*D. L. & D. W.* 291–293.

There flows forth, yea, overflows, from every man a spiritual sphere, derived from the affections of his love, which encompasses him, and infuses itself into the natural sphere derived from the body, so that the two spheres are conjoined. That a natural sphere is continually flowing forth, not only from man, but also from beasts, yea, from trees, fruits, flowers, and also from metals, is a thing generally known. The case is the same in the spiritual world ; but the spheres flowing forth from subjects in that world are spiritual, and those which emanate from spirits and angels are altogether spiritual, because these appertain thereto affections of love, and thence perceptions and interior thoughts ; all of *sympathy* and *antipathy* hath hence its rise, and likewise all conjunction and disjunction, and according thereto presence and absence in the spiritual world, for what is homogeneous or concordant causes conjunction and presence, and what is heterogeneous and discordant causes disjunction and absence, wherefore those spheres cause distances in that world. That those spiritual spheres operate in the natural world is also known to some. The inclination of conjugal partners one towards the other, is from no other origin than this ; such partners are united by unanimous and concordant spheres, and disunited by adverse and discordant spheres ; for concordant spheres are delightful and grateful, whereas discordant spheres are undelightful and ungrateful. There is not any part within in man, nor any without, which doth not renew itself, and that this renewal is effected by solutions and reparations, and that hence is the sphere which continually issues forth.—*C. L.* 171.

The spiritual sphere appertaining to a man or to a spirit, is the *exhalation flowing forth* from the life of his loves, from which it is known at a distance what is his quality ; according to spheres, all are conjoined in the other life, even societies among themselves ; and are also dissociated, for opposite spheres are in collision, and mutually repel each other ; hence the spheres of the loves of evil are all in hell, and the spheres of the loves of good are all in heaven, that is, they who are in those spheres.—*A. C.* 6206.

That the truth or the false which are derived from man's loves, encompass him and also flow forth from him, may appear from this consideration, that all things which are in the

world, as well animate as inanimate, *pour forth from themselves a sphere*, which is sometimes perceivable to the senses at a considerable distance, as from animals in the woods, which dogs exquisitely smell out, and pursue by the scent from step to step; likewise from vegetables in gardens and forests, which emit an odoriferous sphere in every direction; in like manner from the ground and its various minerals; but these exhalations are natural exhalations. Similar is the case in the spiritual world, where from every spirit and angel flows forth a sphere of his love, and of its derivative truth or false, and this in every direction; hence it is that all spirits may be known as to their quality, from the spiritual sphere alone which exudes from them, and that according to those spheres they have conjunction with societies which are in similar love, and thence in a similar truth or false. They who are in the love of good and thence of truth, are conjoined with the societies of heaven, and they who are in the love of evil and thence of the false, are conjoined with the societies of hell. I can assert that there is not even a single thought appertaining to a spirit, and also to a man, which does not communicate by that sphere with some society; that this is the case, has not hitherto been known to man, but it has been made evident to me from a thousand instances in the spiritual world, wherefore also when spirits are explored as to their quality, it is traced out whither their thoughts extend themselves, whence it is known with what societies they are conjoined, and thus their quality is ascertained.—A. E. 889.*

The "Od."

151. This doctrine of the *spheres* is as necessary, for fully comprehending many of nature's *causes*, as we have seen the doctrine of degrees to be. And how readily it harmonizes with the physical experiments of Reichenbach, which have given rise to so many mere speculations in respect to what has been called *od*, it is easy to see.† The truth is, Reichenbach's *Researches* do nothing more nor less than to confirm the doctrine of the *spheres* long since set forth by Swedenborg. But, as a *use* has been attempted to be made of the details in Reichenbach's book, which the facts, themselves, do not by any means warrant, it becomes necessary to examine what he has demonstrated, with a minuteness which the importance of the subject would seem to demand. While the doctrine of

* Vide, also, A. C. 925, 7434, 10,180.

† *Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemistry, &c.*, by Charles Von Reichenbach. J. S. Redfield, New York, 1851.

spheres is true, and while I admit the experiments of the German chemist as putting -this doctrine of the spheres of *physical* bodies beyond all doubt, I must demur, altogether, to the inferences which are attempted to be drawn from them. These inferences may be briefly stated thus :—

That this *od*, (or whatever it may be called,*) is eliminated out of the human system, (without the action of the mind,) and is the cause of the following phenomena :—

1. It addresses itself, as is alleged, to the sense of *hearing*, by making loud sounds and beautiful music.

2. It addresses the sense of *feeling*, it is said, by taking hold of you, striking you, pulling your clothes, and causing you to *feel* vibrations in physical bodies near by.

3. It exerts *force*, we are told, over amorphous bodies, without any physical contact, sufficient to suspend a common dining table entirely from the floor, and to remove it a distance in space of fifty feet.

4. This "*od*," or "*odyle*," it is assumed, "independently of the human mind," and without any conscious volition of any human being, *darts out of the nervous system*, and manifests all the attributes of INDIVIDUALITY or PERSONALITY. It evinces *Intelligence*, asks and answers questions,—it shows all the characteristics of an intelligent human being, of Hope, Love, Hatred, Joy, &c.

Well, now, without stopping to inquire what one might not believe who can believe this, [and all this one may believe who is more or less ignorant of the doctrine of Degrees,] we proceed to exhibit those deductions of the great apostle of *oddity*, which bear upon the question now under notice. His "*conclusions*" are stated from page 220 to 227, and are as follows :—

1. The *od* is a mere *exhalation*, as something eliminated from light, heat, chemism, and all physical bodies in the universe, and is different from all other substances.

2. This *od* addresses itself principally to the senses of feeling and sight, in a peculiar class of people whom he calls cataleptics or "*sensitives*." It never addresses the sense of *hearing* at all!

3. In respect to causing "*sounds*," or the movement of physical and amorphous bodies, *od* is wholly inoperative. These are his words :—

"All odic flame may be made to flicker by currents of air; be diverted, caused to move, blown about, and ~~be~~ broken up

* Dr. B. W. Richmond calls it "some indefinite somehow!" and yet he *personifies* it, and allows to it "*intelligence, power and spite*," in order to account for what are termed "*spiritual manifestations*!"

by blowing on it! Meeting with solid bodies, it bends around them, follows their surfaces, and streams forward on them like flames of common fire."

Here, mark, he does not affirm, that this *od* moves heavy bodies in space—nothing of the kind!

4. Reichenbach gives an enumeration of the different uses he had made of the odic laws, but in none of them does he approach the phenomena above stated. As, for instance, he accounts for many results known under the name of Pathetism, —the *light* seen in cases of rapid crystallization, the luminous appearances sometimes seen in graveyards, certain effects of digestion and respiration, and of many strange *antipathies* of mankind—all of which confirm Swedenborg's doctrine of spheres, while no one of his facts or experiments can be quoted in support of the notions referred to above. And they will be further manifest, if we consider the *negative* characteristics, as detailed by Reichenbach himself, of this mysterious *od*:—

1. It is a mere exhalation, a physical substance, that is given out of, or which surrounds all other substances, and is in no sense intelligent, instinctive, or living, even! p. 221.

2. It is very *slow* in its motions—so slow that you may "almost follow it on a long wire, if you make haste." p. 223.

3. *Od* does *not* attract iron nor magnets, nor does it attract any other physical body. It is so weak, even, that it may be "diverted" by a mere puff of air! p. 226.

4. *Od* can only be transferred from one body to another by physical contact; "a mere approximation suffices for it, though with a weaker effect." *Ib.*

5. Its transference is slow, and "requires several minutes for its completion." *Ib.*

6. The duration of the induced odic condition in bodies after complete charging, is generally very brief. *Ib.*

7. Although this odyle substance possesses polarity like Magnetism, yet, unlike Magnetism, "the odic flames issuing from opposite poles, exhibit no tendency to unite with one another." *Ib.*

8. About all the positive *action* on other bodies produced by this *od*, is in the case of a few "nervous" or "sensitive" people! But, then, this influence is not reciprocal, like what takes place between two opposite poles of the magnet; the sensitive does not act upon the *od* at all.

Such are the negative characteristics of that "undefinable something," a mere exhalation which has been almost deified within a recent period. And, although, those who, just now are disposed to make so much of it, confess that they do not

know what it is, nor the laws by which it is governed, yet, they speak of it, as if it were a matter easily cognizable by each of our external senses, and as fully demonstrated as are the laws of gravitation. However I do not perceive that any thing is likely to be gained for science by this process of reasoning. Nor should it be forgotten, that after all that has up to the present, been said, or proved in respect to this one, it has not yet been demonstrated to be any thing eliminated from physical bodies as would at first seem to appear. It may be, as far as we yet know, the change or the altered appearance of the atmosphere which comes in immediate contact with the bodies which are said to give it off; and if so, it cannot be a force in the sense many have imagined. Hence in reasoning upon it with the haste some seem to have done, they have taken numerous assumptions for granted which have never been proved, and which perhaps never can be. Nor is this all; we have been gravely told by those who wish to disprove a certain spiritual theory, that if it be not "od," it is "something" else! What, they cannot say. They evidently are hard pushed, and do not know. So, if we none of us know what it is, it may be spirits out of the human body after all

Philosophy of Spheres.

152. We may now proceed to consider the philosophy of these facts, and the doctrine of spheres.

1. The spheres of all physical bodies have respect to time and space. Now, contemplate our sun as the centre, and we can conceive in what sense all the other planets come within his sphere.

1.—All the planetary orbits are regular ellipses, in the lower focus of which the sun is placed, and around which they each revolve with mathematical exactness. Indeed, we are told that hurricanes are governed by mathematical motions; for they have a regular axis of motion, which axis is itself progressive, like a planet in its orbit, tracing an elliptical or parabolic curve. They are whirlwinds, it has been truly said, on a large scale:

2.—The time occupied by any planet, in describing any given arcs of its orbit, are always as the areas of sectors, formed by straight lines drawn from the beginning and end of the arcs, to the sun as a centre.

3.—The squares of the period of the planets' revolution vary, as the cubes of their distance from the sun.*

This doctrine, then, shows how it is, and to what extent,

* Kepler.

or, in what instances one physical body exerts an influence over another.

The sun is 1,300,000 times larger than our globe, and distant from the earth 94,500,000 miles.

And Dr. Wallaston seemed to think, that if the sun could be removed one hundred and fifty thousand times its present distance, it would appear like a star of the first magnitude; but it has since been proved, by Bessel and other astronomers, that the nearest stars must be more than six hundred thousand times farther off than the sun. To appear, therefore, as they do, they must be suns, whose superficial magnitude is at least thirty-six times that of ours, rolled into one equal to it. What an insignificant speck is the little group of worlds that nestle under the wing of our diminutive sun!

2. The human form: As we have seen, *od* acts directly on *od*, and nothing else. Physical bodies act on physical bodies, and mind acts on mind. We see the external with our external eyes; we hear the external with our external ears. But, we see the internal only with our mental eyes, and become conscious of the internal or mental world, only in the exercise of our internal or mental senses.

Hence, we see why it is that the mind cannot act on, or control physical bodies, independently of all physical contact, and how utterly unsatisfactory it is to be told, that the mind, or the nervous system may and does, "act unconsciously upon physical bodies, at a distance and without any contact." This is mere assumption, and adopted, for the sake of avoiding what is supposed to be a greater one, involved in the idea of "spiritual manifestation," so called. Thus, it happens, when mortals imagine they have solved an inexplicable mystery, when they have merely adopted a palpable absurdity in its stead.

3. Spiritual. Thus it becomes manifest, how it is, that the mental sphere is extended far beyond the *odyle* sphere of the external body; and, hence how it is that the spiritual sphere, may comprehend what could not be affirmed of a mere physical body. The mind, or spirit must have *knowledge*, to the extent of its sphere, as really as that a physical body must occupy a certain extent of space, and tends to the centre of the sphere in which it revolves with a mathematical amount of force. And thus we see, that in a given sphere one physical body cannot act upon another, without *superior* force, to move them; one mind cannot act on another, without a previously established relation between them, and, least of all, can the *od*, act out of, or beyond its sphere.

4. If, as Swedenborg tells us, the sphere of a body is an exhalation thrown off from it, which makes manifest the quality and character of the body from which it is eliminated,

then it must follow that there is an internal, innermost principle which acts in sending it off. Hence, in living bodies, and in the human mind, this innermost principle is to be searched for, as the remote cause in producing the outward sphere, and the results which follow from certain relations when established between two different minds.

5. When contemplating, therefore, this od or the exhalations which all external bodies are known to throw out, and with which they are surrounded, not excepting heat and light, we should be careful how we speak of it as an active principle. It would seem to be rather the medium through which another principle, the human spirit, which is active, exercises its peculiar senses of seeing, feeling and hearing. The od is far more passive than active, nor is it by any means plain, that we should ever speak of it as a positive, active principle at all. It may sometimes, as in the case of Reichenbach's "sensitives," occasion certain nervous changes, and so indeed would a mere spontaneous thought or an idea which might arise in the mind of one of those "sensitives." But, should we, on this account, accustom ourselves to speak of a mere thought as an active principle or agent, with force enough to move a heavy physical body without contact?

Idiosyncrasy.

153. If we now consider this od as the external atmosphere which is exhaled from the physical body, we may imagine it as that which the mind tastes, when persons find themselves subjected to various singular states of feeling which do not depend upon their judgment at all.

There is an atmosphere surrounding every individual, and which you perceive at once when you approach him. On the first sight you feel instinctively repelled, and you do not find it possible to feel pleased with being near to him, or delight in his company. But with another person you are delighted at once. You feel an attachment to him, for which you can render no reason at all, no more than you could for the antipathy you felt for the other. All our feelings of love, friendship, and dislike, are perceived through this peculiarity of our nature. It is a law of nature to work by opposite forces. Two poles of the same denomination repel and expand; two opposite poles contract and attract. Two contiguous keys on the piano harmonize less than two divided by a third. The attraction grows out of the associations between the two, when one possesses positively what is possessed by the other negatively. So nature has provided the two sexes, for the propagation of the different species of living bodies; and it will be

found that parents of nearly the same temperament have the least issue, and their offspring, if they have any, are generally short-lived.

Sympathetic Imitation.

154. It is in these Degrees in which the different elements composing the human body are balanced, that those laws originate by which we are to account for the natural SPHERES, the instinctive sympathies and antipathies of human nature. We often find persons whose nervous systems will be instantly affected, and made to laugh or weep, by a mere suggestion or thought of any given result. A person who has often taken nauseating medicine, will be nauseated by the *thought* of receiving it again ; and a thought has often proved a powerful emetic ; and not only has a thought proved an emetic, but the sight of a distasteful cathartic has for some time operated the same as when that medicine is actually received into the stomach, as is testified by many experienced physicians.

Men, if they see but another man tremble, giddy, or sick of some fearful disease, their apprehension and fear are so strong in this kind, that they will have such a disease. Or if by some soothsayer, wise man, fortune-teller, or physician, they be told they shall have such a disease, they will so seriously apprehend it, that they will instantly labor of it—a thing familiar in China, (saith Riccius, the Jesuit.) If it be told them that they shall be sick on such a day, when that day comes they will surely be sick, and will be so terribly afflicted that sometimes they will die upon it.*

Instinctive Sympathy.

155. The celebrated Dr. Good refers to this idiosyncrasy, but he did not know how to account for it. He remarks :

"We occasionally meet among mankind, with a sort of sensation altogether wonderful and inexplicable. There are some persons so peculiarly affected by the presence of a particular object that is neither seen, tasted, heard, smelt, or touched, as not only to be conscious of its presence, but to be in agony till it is removed. The vicinity of a cat not unfrequently produces such an effect, and I have been a witness to the most decisive proofs of this in several instances."

Antipathies.

156. I knew a person who was so much affected with the smell of onions, as to be unable to remain in the house where they were ; and it is said, Henry the Third, of France, could

* Burton Anat. Mel. vol. 1, p. 221.

not endure the presence of a cat. Lord Chancellor Bacon fell down in a fit whenever there was an eclipse of the moon; the philosopher Boyle could not endure the sound of water drawn from a cock. Erasmus trembled at the smell or sight of fish; Marshal d'Albert fainted at the sight of a sucking pig; La Mollie la Voyer could not endure the sound of music; and Shakespeare speaks of some person in his day who could not endure the sound of the bagpipe. The celebrated astronomer, Brahe, was totally paralyzed in his limbs at the sight of a live hare; and we have known intelligent persons who could not endure the sight of a rat. Some persons are peculiarly affected on touching certain kinds of metals, and others are affected in the same way if they touch them only in their imagination. An intelligent lady of my acquaintance had such an antipathy to spiders, that for eight years she retained the sense of disgust and horror which it gave her, on finding one upon her person.

Intuitive Knowledge.

157. The different degrees in which each of the primitive faculties are developed, constitute and determine the extension, the height and depth; or, the strength of those faculties denominated sagacity, penetration, firmness, patience, self-esteem, ambition, industry, invention, poetry, music, painting, judgment, comprehension, intuition, &c. &c.

How Is It?

158. But it is asked, how the mind can acquire knowledge, in an abnormal condition, at all? How a somnambulist can perceive, or know, in a state of trance? The answer is at hand:—they *know*, in the use of the same thinking, knowing faculties, that they use, through the external senses when in the normal state. How does the *mind* know any thing? How does the eye know what to do with the light? How does the ear know what to do with sound? Or, when sound breaks upon the auditory nerves, how does the mind know what it means? How does the infant know how to take its food,—how to inhale the air which excites its lungs to action? (39, 40.) How did Zerah Colburn know how to solve those abstruse mathematical problems? Is there no such thing as intuition? And, what is it?

When is it Developed?

159. If there be such a power as *knows*, without observation and without experience, it is easy to see why it should be more active, when the external senses are suspended. When all the

external senses are inactive, the nutritive forces are concentrated, in the excitement of the faculty of wisdom, and at such times the faculty thus excited may, and does feel, see and hear without the external organs. (64.) Wisdom is light, knowledge, and for this faculty to be in that state or degree of development, is for it to know and comprehend all within the degree or sphere of its manifestations. (92.)

Intuition.

160. That certain persons have an intuition of Mathematics and Music, without the labor of study, is certain. This is Clairvoyance. However, it is not so understood by persons who are not familiar with the degrees in which the inherent faculties of the human mind have been or may be developed. There are three things to be considered, connected with this subject.

To be considered.

161. 1. That persons whose minds were imperfectly developed have assumed a great deal more than was either true, or that could be proved in specific cases of alleged intuitive knowledge. And hence, when the proof has been demanded, it could not be given, and doubt and skepticism have been the natural results.

2. Reports have been made of extraordinary cases, which could not be demonstrated. I have known a number of persons, who at times manifested intuition of things past, present and future; but it would be difficult for me to convince others, perhaps, that I may not have been more or less deceived in some way, because I could not present the same amount of evidence to their minds; and besides, what would satisfy one person, under some circumstances, would not be sufficient to satisfy another under different circumstances.

3. It is admitted that in such cases as those of Zerah Colburn, Young, Safford, Ole Bull, and others, that an intuitive independent faculty of knowing does obviously exist. And, now, no perfectly candid person will or can deny, but that if the human mind is ever developed in this life, so as to have intuition of mathematics, or music, or language, it may be so far developed in other respects as to have a perfect comprehension of other things. Why not all that comes within the range of the degree of development? (92.) Indeed we find it is precisely so in relation to every individual mind, for each mind actually does know, and comprehend, just in proportion to its sphere and the degree of its development. This no one can deny. Intuition, therefore, ought not to be denied as

impossible, by any mind, because if the degree of the development be perfect, the knowledge must be perfect in that degree.

Cases of Intuition.

162. There are many cases upon record of persons who have possessed intuitive sagacity and penetration, and which have never been doubted or denied. Swedenborg evinced these powers in numerous instances, and many other remarkable cases of its development have long been before the world. As an instance, take the case of the celebrated Zschokke. In his autobiography he gives the following account of what he calls his "inward sight," though it seems he himself did not know what to make of it, any more than Zerah Colburn did of his remarkable mathematical powers.

"I am," he remarks, "almost afraid to speak of this, not because I am afraid to be thought superstitious, but that I may thereby strengthen such feelings in others. And yet it may be an addition to our stock of soul-experiences, and therefore I will confess! It has happened to me sometimes, on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and as it were dream-like, yet perfectly distinct before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger life, that at last I no longer see clearly the face of the unknown, wherein I undesignedly read, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary to the text of their features. For a long time I held such visions as delusions of the fancy, and more so as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. By way of jest, I once, in a familiar family circle at Kirchberg, related the secret history of a seamstress who had just left the room and the house. I had never seen her before in my life; people were astonished, and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke; for what I had uttered was the literal truth. I, on my part, was no less astonished that my dream-pictures were confirmed by the reality. I became more attentive to the subject, and, when propriety admitted it, I would relate to those whose life thus passed before me the subject of my vision, that I might thereby obtain confirmation or refutation of it. It was invariably ratified, not without consternation on their part.* I myself

* "What demon inspires you? Must I again believe in possession?" exclaimed the Spiritual Johan von Rigan, when, in the first

had less confidence than any one in this mental jugglery. So often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer—'It was not so.' I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before they spoke. Instead of many, I will mention one example, which pre-eminently astounded me: One fair day, in the city of Waldshut, I entered an inn (the Vine) in company with two young student-foresters; we were tired with rambling through the woods. We supped with a numerous society at the *table d'hôte* where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, &c. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite us, and who had allowed himself extraordinary license. This man's former life was at that moment presented to my mind. I turned to him, and asked whether he would answer me candidly, if I related to him some of the most secret passages of his life, I knowing as little of him personally as he did of me? That would be going a little further, I thought, than Lavater did with his physiognomy. He promised, if I were correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant: his school years, his youthful errors, with a fault committed in reference to the strong box of his principal. I described to him the uninhabited room, with whitened walls, where to the right of the brown door, on a table stood a black money box, &c. &c. A dead silence prevailed during the whole narration, which I alone occasionally interrupted, by inquiring whether I spoke the truth. The startled young man confirmed every particular, and even, what I had scarcely expected, the last mentioned. Touched by his candor, I shook hands with him over the table, and said no more. He asked my name, which I gave him, and we remained together talking till past midnight. He is probably still living!"

Any explanation of this phenomenon, by means of the known laws of the human mind, would, in the present confined state of our knowledge, assuredly fail. We therefore simply give the extraordinary fact as we find it, in the words of the narrator, leaving the puzzle to be speculated on by our readers.

hour of our acquaintance, I related his past life to him, with the avowed object of learning whether or no I deceived myself. We speculated long on the enigma, but even his penetration could not solve it.

Zschokke adds, that he had met with others who possessed a similar power.*

Abnormal Cases Stated.

163. I have known a few persons in whom this power was developed during mental derangement. Indeed, it is an interesting fact, which seems to have escaped the notice of previous writers upon this subject, that insanity does, sometimes, develop this faculty, or in such cases it is one of the constituent conditions or incidental effects of that abnormal excitement of portions of the nervous system, characteristic of insanity. The following is one of numerous cases of this kind:—

In the year 1841-2, my dear, respected father, was frequently attacked with mental derangement, originating, principally, I believe, from the knowledge of my troubles occasioned by the death of my husband. The various scenes of mental delusion I was called to witness are not uncommon to gentlemen of your profession. I therefore pass them over, simply to relate his strange knowledge of events.

When first attacked he did not recognize me. My attention was first excited by the following incident. So soon as the meat for dinner had been brought from the butcher's, of which he could have no possible knowledge, being confined to his bed and out of the reach of either seeing or hearing, (pointing to the floor, underneath which was the room it was in) he exclaimed—"What a nice rump-steak—I will have some!" Struck with his manner, and knowing it was not our intended dinner, I replied, "No, father, there is no rump-steak, we are to have mutton chops." He went into a great passion, declared that there was rump-steak, that he could see it, and described the dish. I went down stairs, and to my utter astonishment beheld it as he related!

In the morning without making known my intention, I took a basket and went into the garden to cut some cabbages and gather strawberries. The garden being at the side of the house where there was no window to look into it, it was impossible for him to see me by ordinary vision. However, he turned to my sister, saying—"That basket into which Betsey is putting the cabbages and strawberries had better be moved out of the sun, or the fruit will be spoiled. Tell her she is not gathering strawberries from the best bed, she had better go to the other!" When I was told of it I was completely puzzled.

During the time of my visit, wherever I went, whatever I

* Chambers' Journal.

did or thought of, was open to his view. My sister afterwards informed me that his medical attendant had lent her some books, and one morning my father said to her—"The Dr. sends his compliments and will be obliged for the books." Supposing some message had been sent, my sister replied, "very well." In the course of a short time after, the Dr.'s boy arrived, with his "master's respects," and request for the books! On inquiry, she found that no previous message had been sent nor inquiry made for them. The distance from us to the Dr.'s was three quarters of a mile.

At another time he said to my sister—"There is a handsome young man and an old woman coming by the coach this afternoon to see me." And, sure enough, to our surprise, when the coach arrived, it brought my brother, and a nurse for my father! No one had any previous knowledge of my brother's coming or of his bringing a nurse with him. The distance from which they came was eleven miles. I wish to call your attention to the circumstance, that he did not recognize the parties when they arrived, though both had been well known to him! When in his senses, he knew nothing of what had transpired, and had not even a recollection of my coming to see him! He wasted away to a skeleton, and died mid-summer, 1842, in the 64th year of his age. He never, till the time stated, had any mental derangement, though he certainly was for years very nervous. He was a talented and very active man; a kind and affectionate father."

And this same writer goes on to describe the cases of her two sisters, both of whom had intuition of distant things without the use of the external senses, at a time when they were both sick, and one of them in a state of mental derangement! One of them told the exact time by a watch, and the other, who was deranged, found articles that had been hid in the cellar, without the knowledge of any one.

Now, from such cases, we learn that the intuitive faculty does not always depend upon the healthy state of the entire system. Indeed, a state of delusion in one organ may tend to excite this power in another; or, as we often find in cases of inflammation of the eyes, they become abnormally sensitive to light, and in diseases of the auditory nerves they become painfully sensitive to sound. A person, therefore, may have intuitive knowledge of one thing, and, at the same time, be ignorant of all else besides; and not only so, one may have intuitive knowledge of one or more subjects while in a state of temporary or chronic insanity!

What does not Follow.

164. Hence it does not follow, that because a person has intuitive knowledge of one particular thing, or one class of subjects, that he will, necessarily, know every thing of every other subject. It more frequently happens, that where one faculty is developed in a very extraordinary degree, another of the faculties will be found deficient in a corresponding ratio.* Of late, it has become quite common for uninformed persons to put forth the most extravagant assumptions with regard to this power, and hence they attempt to carry on a business of examining and prescribing for diseases by it, when neither of the parties know enough to tell whether a person have *intuitive* knowledge or not. And where persons, connected with the profession of medicine, pretend to such things in the manner some have done, it is no marvel that the minds of intelligent people are set against the subject, as if the science itself were really nothing but imposture, and fit only to be pressed into the service of empiricism, to supply the place of *knowledge* in the medical profession.

The fact that cures sometimes *follow* such prescriptions, proves nothing in favor of these assumptions, as these cures are to be accounted for by the laws of the *vis medicatrix nature*, already referred to. In many cases almost any prescription would produce a favorable result.† I do not object to the good which any one, learned or ignorant, rich or poor, may do by *appropriate* means. My object in these remarks is to give correct views of human nature, so that all those conditions causes, and effects, which combine to make the phenomena of the body or mind, disease or health, ignorance or wisdom,

* I once heard the celebrated George Combe, one of the greatest mental philosophers of the age, declare that he himself was almost idiotic in his organs-of-number. It takes a *philosopher* to find out what his own deficiencies are.

† A German physician gave me the following facts: His patient came to him one day in great distress. The Dr. wrote a recipe and handed it to him, saying, "Here, take that." A few days after, the patient returned to inform the Dr. that "the piece of paper which he gave him had a very good effect, though he found it somewhat hard to swallow it." Were the "pieces of paper" swallowed by the sick, instead of the nauseous drugs prescribed for them, it is quite probable that the results would be far better, in some cases, at least. Nor will the intelligent practitioner object to what is here suggested, who makes the significant "R" with his prescriptions, as he knows that prefix is a *symbol* of the *god* or *planet* under whose reign the ingredients were supposed to be collected; so that if he do not accede to what I have here said of Pathetism, he may, nevertheless, be a worshipper of Jupiter, and a firm patron of *Astrology*!

misery or felicity, may each be viewed in their proper light, and made to hold that relation to one another in our judgment of them, which they do in fact, and in the world of which each forms a part. This is pure, unmixed *truth*, which it should be the highest ambition of each one duly to appreciate, and in the use of all suitable means to pursue, under the conviction that no sacrifices are too great, no labors too severe, which may finally be crowned with a *knowledge of the Truth*.

Prevision.

165. As we have seen, one of the faculties developed by the element of wisdom is prevision, or that organ by which the mind comprehends *existing* laws, or associations, by which future results will be evolved. Prevision, therefore, is a necessary result, from the perfect development of penetration, reason, and sagacity. It was in the exercise of these faculties, that Tacitus foresaw the calamities which desolated Europe, on the fall of the Roman Empire, and predicted them in a work written some five hundred years before they came to pass. Cicero appeals to Atticus, in confirmation of his having possessed the faculty which had always enabled him to judge of the affairs of the republic as a good *diviner*; and affirming, that its overthrow had taken place, precisely as he had foreseen, fourteen years before.* Thucydides attributes this faculty to Themistocles, for he says: "By a species of sagacity peculiarly his own, for which he was in no degree indebted to early education or after study, he was supereminently happy in forming a prompt judgment in matters that admitted but little time for deliberation; at the same time that he far surpassed all his *deductions of the future from the past*."†

Aristotle wrote upon *divination*, and he reveals the process by which one of the professors of this art was enabled to arrive at his conclusions. The *future* being always very obscure, he said nothing about it, except what he could infer from the *present*, and the *past*, which were open to the view of all.‡ Solon, at Athens, contemplating on the port and citadel of Munychia, exclaimed, "How blind is man to futurity! Could the Athenians foresee what mischief they will do, they would even eat it with their own teeth to get rid of it." More than two hundred years afterwards, that prediction was verified. Sir Walter Raleigh foresaw the consequences of the division which occurred in the established church of England about 1530, and described them distinctly long before they occurred. Bishop Williams, in the time of Charles the First, foresaw and

* Ep. ad. Att. lib. 10. ch. 4. † Demonologia, p. 128.

‡ Arist. Rhet. lib. 7, c. 5.

predicted the final success of the Puritanic party, and when that success was scarcely believed by any one besides himself, he abandoned the government and aided with the obscure party.*

It was this faculty that led Dudgoll to travel over England, taking draughts of its ancient monuments, as if, by intuition, he anticipated their destruction in 1641. Lord Falkland foresaw and predicted the character and course of Cromwell; "this coarse, unpromising man," said his lordship, pointing to Cromwell, "will be the first person in the kingdom if the nation comes to blows." The fall of Bonaparte was foreseen and predicted, when that remarkable personage was in the zenith of his glory. "His eagerness," said the Marquis of Wellesley, "is so inordinate, his jealousy of independence so fierce, his keenness of appetite so feverish in all that touches his ambition, even in the most trifling things, that he must plunge into dreadful difficulties." Dr. Hartly predicted the fall of the existing government and hierarchies.† Knox, the celebrated reformer, possessed this faculty in a remarkable degree. It is said, that when condemned to a galley in Rochelle, he predicted his preaching at St. Giles in Edinburgh, which actually occurred three years afterwards. He also predicted the death of Thomas Maitland, and Kirkaldy of Grange, and warned Regent Murray not to proceed to Linlithgow, where he was assassinated.

It was doubtless in the exercise of the same faculties, that president Madison wrote and preserved those papers, giving information about the constitution of our government, which he foresaw would be so valuable to succeeding generations; and the same process of reasoning led a contemporary artist to transfer upon canvas the features of Washington and his lady, besides others whose names are immortalized with the times in which they lived. Volumes might be filled with details showing the development of this faculty, in every age of the world, but the foregoing are sufficient for our present purpose.

Prophetic Dreams.

166. Sometimes the organs of Prevision become very active in sleep, and then we have such results as the following:—

The murder of Mr. Adams, in New York, some years since, by J. C. Colt, was anticipated by the wife of the former, before it took place. Two days before her husband's disappearance, she dreamed, twice, that he was murdered, and

* Rushworth, Vol. 1. p. 420.

† Obs. on Man, 1749.

that she saw his body cut into pieces and packed in a box. The dreams gave her great concern, from their vividness; and she went once to relate them to her mother, but did not, from the apprehension of being laughed at.*

In the night of the 11th of May, 1812, Mr. Williams, of Scorrier House, near Redruth, in Cornwall, awoke his wife, and exceedingly agitated, told her, that he had dreamed that he was in the lobby of the House of Commons, and saw a man shoot with a pistol, a gentleman who had just entered the lobby, who was said to be the chancellor; to which Mrs. Williams naturally replied that it was only a dream, and recommended him to be composed, and go to sleep as soon as he could. He did so, and shortly after again awoke her, and said that he had the second time had the same dream; whereupon she observed, he had been so much agitated with his former dream, that she supposed it had dwelt on his mind, and begged of him to try to compose himself, and go to sleep, which he did. A third time the vision was repeated; on which, notwithstanding her entreaties that he would be quiet, and endeavor to forget it, he arose, being then between one and two o'clock, and dressed himself. At breakfast, the dreams were the sole subject of conversation; and in the forenoon Mr. Williams went to Falmouth, where he related the particulars of them to all of his acquaintance that he met. On the following day, Mr. Tucker of Trematon Castle, accompanied by his wife, a daughter of Mr. Williams, went to Scorrier House about dusk.

Immediately after the first salutations, on their entering the parlor, where were Mr., Mrs., and Miss Williams, Mr. Williams began to relate to Mr. Tucker the circumstances of his dream; and Mrs. Williams observed to her daughter, Mrs. Tucker, laughingly, that her father could not even suffer Mr. Tucker to be seated, before he told him of his nocturnal visitation; on the statement of which, Mr. Tucker observed, that it would do very well for a dream to have the chancellor in the lobby of the House of Commons, but that he would not be found there in reality; and Mr. Tucker then asked what sort of a man he appeared to be, when Mr. Williams minutely described him; to which Mr. Tucker replied: Your description is not at all that of the chancellor, but it is certainly very exactly that of Mr. Perceval, the chancellor of the exchequer; and although he has been to me the greatest enemy I ever met with through life, for a supposed cause, which had no foundation in truth, (or words to that effect,) I should be exceedingly sorry indeed to hear of his being assassinated, or

* N. Y. Commercial Advertiser of Oct. 11, 1841.

of an injury of the kind happening to him. Mr. Tucker then inquired of Mr. Williams if he had never seen Mr. Perceval, and was told that he had never seen him, nor had ever even written to him, either on public or private business; in short that he never had any thing to do with him, nor had he ever been in the lobby of the House of Commons in his life. Whilst Mr. Williams and Mr. Tucker were still standing they heard a horse gallop to the door of the house, and immediately after Mr. Michael Williams, of Treviner, (son of Mr. Williams of Scorrier) entered the room, and said that he had galloped out from Truro—from which Scorrier is distant seven miles—having seen a gentleman there who had come by that evening's mail from London, who said that he had seen in the lobby of the House of Commons on the evening of the 11th, when a man called Bellingham had shot Mr. Perceval; and that as it might occasion some great ministerial changes, and might affect Mr. Tucker's political friends, he had come out as fast as he could to make him acquainted with it, having heard at Truro that he had passed through that place on his way to Scorrier. After the astonishment which this intelligence had created had a little subsided, Mr. Williams described more particularly the appearance and dress of the man that he saw in his dream fire the pistol, as he had before done of Mr. Perceval. About six weeks after, Mr. Williams having business in town, went, accompanied by a friend, to the House of Commons, where, as has been already observed, he had never before been. Immediately that he came to the steps at the entrance of the lobby, he said, "This place is as distinctly within my recollection, in my dream, as any room in my house;" and he made the same observation when he entered the lobby. He then pointed out the exact spot where Bellingham stood when he fired, and which Mr. Perceval had reached when he was struck with the ball, and where and how he fell. The dress, both of Mr. Perceval and Bellingham, agreed with the descriptions given by Mr. Williams, even to the most minute particular.

The Times states, that Mr. Williams was then alive, and the witnesses, to whom he made known the particulars of his dream, were also living; and that the editor had received the statement from a correspondent of unquestionable veracity.

Singular Case of Two Sisters.

167. The following case is quoted by the same author, from Dr. Abercrombie, who states "that its accuracy may be relied on in all its particulars."

Two sisters had been for some days attending their brother

who was suffering from a common sore-throat, severe and protracted, but not considered dangerous. At this time one of the sisters had obtained the loan of a watch from a friend, her own being out of repair. As this watch was a kind of heirloom in the family of the lady from whom it had been borrowed, particular caution was given lest it should meet with some injury. Both of the sisters slept in a room adjoining that of the brother's—and one night the elder awoke the younger in extreme alarm, and told her that she had dreamed that "Mary's watch had stopped," and that when she had told her of it, she had replied—"Much worse than that had happened, for Charles's breath had stopped also." To quiet her agitation, the younger immediately arose, proceeded to her brother's room, found him asleep, and the watch which had been carefully put away in a drawer, going correctly. The following night the same dream occurred, accompanied by the same agitation, and quieted in the same manner—the brother being sound asleep, and the watch going. In the morning, after breakfast, one of these ladies having occasion to write a note, proceeded to her desk, while the other sat with her brother in the adjoining room. Having written and folded the note, she was proceeding to take out the watch which was now in the desk, to use one of the seals appended to it, when she was astonished to find it had stopped, and at the same instant a scream from her sister hurried her to the bed-side of her brother, who, to her grief, had just breathed his last. The disease was considered to be progressing favorably, when he was seized with a sudden spasm, and died of suffocation. The coincidence between the stoppage of the watch and the death of the brother, is the most perplexing circumstance of the case, since the mere stoppage of the watch, or the death of the brother, might have been explained on very rational principles; or had the watch stopped before or after the death of the brother, it might have been easily supposed to have been forgotten to be wound up; or it may have suffered some injury from the hurry and trepidation incidental to anguish and bereavement, but as the case is related, it is certainly a most extraordinary, surprising, and mysterious incident.

Remarkable Case of Thomas Wotten.

168. In the Life of Sir Henry Wotten, by Isaac Walton, there is a dream related of Sir Henry's father, Thomas Wotten. A little before his death, he dreamed that the University of Oxford was robbed by his townsmen and poor scholars, five in number; and being that day to write to his son Henry, at Oxford, he thought it worth so much pains as by a postscript to his letter to make a slight inquiry of it. The letter was

written from Kent, and came into his son's hands the very morning after the night on which the robbery was committed; for the dream was true, and the circumstances, though not in the exact time—and by it such light was given to this work of darkness, that the five guilty persons were presently discovered and apprehended. Walton also says, "that Thomas Wotten, and his uncle Nicholas Wotten, who was Dean of Canterbury, both foresaw and foretold the day of their deaths."

Swedenborg, it is said, foretold the time of his own death, and expired at the very time he himself had predicted.

Prophetic Dreams have occasionally occurred from the earliest ages of the world; and some of the most remarkable instances of which may be found recorded in the Bible.*

Clairvoyance.

169. In the above account of intuition may be seen, also, what I think will eventually be admitted as the most satisfactory solution of what has been denominated clairvoyance. That such a power exists, and is sometimes, (though very rarely) manifested in cataleptic or somnambulant persons, is certain; but in saying this much, I must add, that it is not so common as many have supposed, who make a business of attempting to call it into action, from one to a dozen times a day, for diagnostic or therapeutical purposes. The power, in this way, is abused and exhausted. The state of the nervous system, in which it is exhibited in such cases, is altogether unlike what I have above described; it is highly abnormal, and hence it is plain that its repetition for the purpose of taxing and working this faculty, must, in the nature of things, be attended with injury, because when one faculty is worked without regard to its degree of development, in comparison with the other corresponding faculties, its power is in this way soon destroyed.

Degrees of Clairvoyance.

170. The results which have been developed by this power may be divided into four or five classes:—The first class may comprehend what is peculiar to certain persons in their normal state. By intuition, they describe accurately what is not present to the external senses. Swedenborg and Zschokke were of this class. (162, 163.)

2. The second may include those cases where it has been developed in a state of spontaneous somnambulism. Franklin was an instance of this kind.

* Gen. 37: 5—36.

3. This power is in some cases developed in a state of insanity.*

4. In cases of the induced Trance, by Pathetism. And, under this head, Clairvoyance may be sub-divided thus—(1.) Such cases as result from *sympathy* with one or more minds; describing things known, to minds with whom the patient is at the time associated by Pathetism. (2.) Such descriptions as persons entranced by Pathetism, give of things wholly unknown to the mind of the operator at the time. This is sometimes called "independent clairvoyance." (3.) When the trance is self-induced; as many persons, especially after having been once pathetised, acquire the power of changing their states from the normal to a state of trance, so as to become clairvoyant. And (4) in cases of Dreaming. Many of the best cases of clairvoyance of which I ever had personal knowledge have been developed in a state of dreaming.

I have witnessed the development of clairvoyant powers in each of the states above described, enough to fill a volume. A note was written in a very fine hand on scarlet paper, seven inches long and five wide. The paper was folded and doubled up in Miss Ann E. Hall's right hand, with a pen-knife which I gave her to hold. And, while holding it thus tightly in her hand, she read all of it except the name, which is included in parenthesis, and this she noticed, and stated that she did not perceive what was included in parenthesis distinctly.†

It is, indeed, difficult to imagine how she could discover the contents of a paper, which was crumpled tightly in her hand, at the time she read it.

In April, 1846, I received from my brother James W. Sunderland, then Prof. of Math. and Nat. Phil. in the O'Fallon University, St. Louis, a letter dated March 18, 1846. It covered a letter-sheet entire, and the date had been altered from 17th to the 18th of March. After reading the letter myself, without showing it, or making it known to any other person, I re-sealed it, then hermetically enclosed it in glazed

* Pathetism, New York edition of 1843, pp. 219—280.

† This occurred on the 12th of June, 1845, at the house of Dr. Murphy, in Newport, R. I., who was present, with his wife and family.—Also Dr. Gullop, Mrs. Callahan, A. A. Whittemore, of Wilmot, N. H. and numerous other persons. The note read as follows:

"BOSTON, May 15, '45.

"DR. SUNDERLAND—Sir, one of Dr. Hewitt's patients (Isaac Bryant) having seen your name in yesterday's paper, is very anxious to be put to sleep. If you will pay him a visit and attempt to do it, he is ready to pay you your usual price.

"In his behalf,

J. ROUNSVILLE.

"14 Summer street."

paper, and sealed it with gum. It could not be opened, without tearing, or changing the glazing on the paper. There was no writing upon the outside, nor any indication given to the clairvoyant, as to what was contained in the envelop. I gave it to Mary Jané Mason, simply requesting her to *dream* what was in it. She did so, and in the presence of my family, before the package was broken open, she read the letter,—noticed the peculiarity in the date, and gave me its contents, from beginning to near the close, omitting a paragraph which had been written on one of the folds. Had there been any means by which she could have taken off the envelop, there were none by which she could have re-sealed it. My seal was unbroken, and hence I knew that she could not have obtained any knowledge of the contents of that letter except by clairvoyance.

Miss Hall has written numerous pieces of poetry, letters, and articles on pathetism, while entranced, and without the use of her external eyes. Some of them she wrote with her eyes bandaged, and in the presence of numerous witnesses.*

Presentiments.

171. Dr. Binns, after relating the case of Dr. Walter, of Dublin, who was buried alive, observes:—

"Here is a man who, as it were, possessed an instinctive knowledge that he should be buried alive, and who was so convinced of it, that he wrote a treatise, with a view if possible to avert so horrid a calamity; and still farther to assure himself entered into a compact with a second party, for the fulfillment of certain precautions before he should be consigned to earth, yet, disappointed in the end, and compelled to bow to the inscrutable fiat of that law of natural contingencies which the imaginative Greeks erected into superstheism, and consecrated by the tremendous name of destiny."

* Some of the most satisfactory instances of sympathetic clairvoyance, that I ever witnessed, were developed in New York, from a lady *totally blind*. She was 23 years of age, and had been perfectly blind from the time she was six weeks old, her eye-sight having been destroyed by accident. Feeling a deep and lively interest in the subject, at my suggestion Mr. R. Peale, then proprietor of the New York Museum, called a meeting of physicians, clergymen, and other scientific gentlemen, to test this power, numbering about forty in all. The first seance was held at the Museum, then located in Broadway, opposite the Park, September 8, 1841. The experiments were conducted under the inspection and direction of a committee, and the results were written down at the time by one of the committee, and published in the New York Watchman of November 6, 1841. They will be found, also, in the author's first work on Pathetism, (New York, 1843,) page 211, 230. See, also, Spiritual Philosopher, No. 2, in which many interesting facts are published.

A circumstance is related by Stilling, of Professor Bohm, teacher of mathematics at Marburg; who, being one evening in company, was suddenly seized with a conviction that he ought to go home. As, however, he was very comfortably taking tea, and had nothing to do at home, he resisted the admonition; but it returned with such force that at length he was obliged to yield. On reaching his house, he found everything as he had left it; but he now felt himself urged to remove his bed from the corner in which it stood to another; but, as it had always stood there, he resisted this impulsion also. However, the resistance was vain; absurd as it seemed, he felt he must do it; so he summoned the maid, and with her aid, drew the bed to the other side of the room; after which he felt quite at ease, and returned to spend the rest of the evening with his friends. At ten o'clock the party broke up, and he retired home, and went to bed and to sleep. In the middle of the night he was awakened by a loud crash, and on looking out he saw that a large beam had fallen, bringing part of the ceiling with it, and was lying exactly on the spot his bed had occupied. One of the most remarkable cases of presentiment I know, is that which occurred not very long since on board one of her Majesty's ships, when lying off Portsmouth. The officers being one day at the mess table, a young Lieutenant P. suddenly laid down his knife and fork, pushed away his plate and turned extremely pale. He then rose from the table, covering his face with his hands, and retired from the room. The president of the mess supposing him to be ill, sent one of the young men to enquire what was the matter. At first Mr. P. was unwilling to speak; but, on being pressed, he confessed that he had been seized by a sudden and irresistible impression that a brother he had then in India was dead. "He died," said he, "on the 12th of August, at six o'clock; I am perfectly certain of it." No arguments could overthrow this conviction, which, in due course of ~~poet~~ ^{time}, was verified to the letter. The young man had died at Cawnpore, at the precise period mentioned.*

* Mrs. Crowe.

PSYCHOLOGY.

INFLUENCE, SYMPATHY, EFFLUENCE.

Human Influence.

172. THAT is, some force exerted directly or indirectly by a human being, which flows in, or is received and yielded to by another.

It is manifest, that all who have ever attempted to speak or teach on the philosophy of human influence, have felt the want of appropriate terms. When man controls reptiles, or beasts in a certain way, it is called charming, from *carmen* a verse, because the ancients exerted this power in the use of poetry. And hence "incantation" and "enchantment," from *canto*, to sing.

"Fascination," from *baskaino*, to bewitch with the eye; and influence, exerted or excited through the sense of sight, and hence, it was anciently called "the eye bite."

When Mesmer commenced his career as an operator, it does not seem to have occurred to him, or his immediate friends, that the influence he exerted, was precisely the same as that which had been known from time immemorial under the name of charm or fascination. And, surprised and flattered by the extraordinary results which he found himself able to induce, he at once set about the formation of a theory of magnetism; and as he operated upon the living body, he called it "animal magnetism."

But this term, as it is well known, was never well received, even by believers in the thing which it was used to signify. And, so not knowing what else to call it, it was natural that his own name should have come into use, to signify an influence which he had been so conspicuous in bringing to the notice of the world. To the present time, in England, the term "mesmerism," is generally used, when speaking on this subject, though in France, Germany, and Prussia, we believe

no new terms have ever been suggested to take the place of the old one.

In this country, various other terms have been substituted. In 1841, Professor George Bush suggested to me a term which I thought still more appropriate. I adopted it, and have never heard of one which so nearly signified the thing meant, as the one to which I now refer. If the leading idea in the subject now under notice, be suggested by the word sympathy, then why should we not use a term, which to say the least, may be easily accommodated to signify a sympathetic influence, exerted or received?

All object to the use of the term *animal* when speaking of what belongs more to the human mind; and precisely the same objection holds against the terms "magnetism" and "electricity;" for, strictly speaking, magnetism is far below the living body, and, applies to unconscious matter, not to the thinking, feeling substance. Hence, it were as correct to speak of an earthly mind, and earthly soul, as it is to speak of "electrical Psychology," or the "electrical science of the soul."

It is curious to read some of the terms which various lecturers have brought, or attempted to bring into use, when speaking of the science or fact of spiritual, or human influence. One calls it "absorption," another "psycodunary," another "etherology," another "neurology," and yet, another dubs it with the euphonious and classical term of "thuseology," or, worse than all, "mental alchemy!"

If, as we are taught, we are all tending to a harmonious state of perfect unity, we doubt not all the truly spiritual will, by-and-by "see eye to eye," and agree in the use of terms. They will not shun each other, nor lack eyes to see the beautiful and true, but forgetting our peculiar individualisms which repel and drive us asunder, we shall expand in the broad circle of universal brotherhood.

Pathetism.

173. Under this term, I include all those nervous and mental phenomena, that are artificially induced or, that come to pass from the laws of sympathy, or associations, or the influence of one mind, which is received and developed in another. The influence exerted is reflective, proceeding from the acting agent, but receptive and retentive in the subject in which the influence is received, and from whence it may be evolved in another form and degree. Minds control, and are controlled through their corresponding degrees and spheres, according to which associations are formed between them.

The methods for bringing about these associations, may be

learned from the Author's Book of Psychology—the object of which is to explain them.*

Conditions of Power.

174. As the higher degrees comprehend all below, so the highest developments of mind must necessarily control all below with whom they become associated. (69.) It would be difficult to associate any two minds of precisely the same degree. There is such an endless variety in the different degree of their different susceptibilities. Each has the same number of mental organs, but in their qualities, maturity, size of the organs, education, and many other things which go to make up the idiosyncrasy of each person, there will be a variety of differences, which tend to make them unlike, and give one an influence over the other. It is from these contrarieties and antagonisms, that, as a general thing, the sexes have more power over each other, than either can now have over another sex. From this may be seen upon how many different considerations does the influence which one mind has over another, depend. The comparative size of the brains, the size of the different organs, the views of the person, the skill, tact, intelligence, firmness, time, place, circumstances, motives, and many other things are to be taken into the account before it can be determined how much power one mind would be able to exert over another, or, before we can determine the nature of the influence whether good or bad.

It has quite recently been assumed that the human mind, can, without external contact, will, or cause a ponderous physical body to move from place to place! But, no one imagines this, who is at all familiar with the laws of mind. (12, 13.) And a still more preposterous idea has been put forth, for the purpose of avoiding the necessity of admitting the fact of "spiritual manifestations," that the "nervous system eliminates a force, independently of conscious volition, which controls inanimate bodies, and causes sounds," &c. All this is mere assumption from first to last.

* For a full and explicit account of the Author's new method of inducing artificial nervous phenomena, see his Book of Psychology (Pathetism); Historical, Philosophical, Practical; giving the rationale of every possible form of Nervous or Mental Phenomena, known under the technics of Amulets, Charms, Fascination, Magic, Mesmerism, Relics, Witchcraft, Illusion, Spectres, Clairvoyance, Bönambulation, Miracles, Sympathy, &c.; showing how these results may be induced, the Theory of Mind which they demonstrate, and the benevolent Uses to which this knowledge should be applied. Price 25 cents. Sent postage free to any part of the United States. Address, post paid, Stearns & Co., 25 Ann Street, New York.

Mental Associations.

175. Whatever may be the degrees in which love, and wisdom are developed in any two minds, one cannot affect the other till the requisite associations are formed between them. And as all minds are always affected by associations, so the effects always correspond with the nature of these associations, whether sensuous, mental, or spiritual. And in each degree they may be partial or mutual.

Charm.

176. Hence it is, that the dog shrinks from the frown of his master, the bird is paralyzed or charmed by the eye of the snake, the infant is gratified or terrified by the smile or frown of its nurse. And, in this same law, we find the philosophy of *ecstasy*, fascination, the power of charms and amulets, the results produced by faith, hope, fear and joy. All these results come to pass, often, without any reflection, and without reason, simply by impressions suggested to the mind, or made upon the nervous system, by the laws of association. And hence come

Hallucinations.

177. Partial or defective associations are such as the mind forms between itself and real or imaginary beings, so that the nervous system is affected in one way or another, corresponding to the emotions and volitions of love towards those objects, whether they be real, or merely imaginary. Disease, or disturbances in the nutritive processes, induce these associations, and this is what constitutes monomania, and mental hallucinations; when the nervous molecules become permanently disorganized, it constitutes insanity and madness. In this manner, where the wisdom is not developed, people have imagined themselves bewitched, or possessed by evil spirits, from which their will had not the power to free them. And we see, also, how it comes to pass, as it often does, that people are affected sympathetically, and made to laugh, or gape, thrown into convulsive imitations of persons, whom they see affected in any peculiar manner, or of whom they hear. Their love, or the constitutional susceptibilities of their minds, become excited, so that the nutritive forces leave the controlling organs, and they either do not know what they do, or if they know, the will-power is not strong enough to obey the dictates of wisdom, and hence they testify that they resisted with all their might, and the more they strove against it, the more they were affected, because the nutritive forces being

concentrated in love or imitation, the will necessarily assisted in guiding, while the wisdom forbid it, and did all it could to prevent what came to pass. In this way many persons are often compelled to laugh or weep, not only against their wishes, but against all their efforts to resist these states of feeling.

Mysteries Explained.

178. These laws enable us to comprehend how it is, that persons of a peculiar temperament become "impressed," as they say, with a certain idea, or a certain view of themselves or others; and also, how it is that they become hallucinated, and even deluded with the false and hypothetical. Thus, if the leading thought combine the peculiar characteristics of Witchcraft, then the person becomes bewitched; and there are two methods by which this IDEA works. The first is, where the victim indulges a suspicion of another person. The history of this delusion gives an account of accusations, arrests, legal trials, convictions, and capital executions of thousands of poor, defenceless, and innocent people, upon the merest suspicion of some self-hallucinated, deluded mortal, who happened to conceive the idea of witchcraft against one of his neighbors.

The other phase of this delusion is when the victim really imagines himself in league with the *dévil*, and riding through the air upon a broomstick. With a slight knowledge of human nature, one might well doubt, indeed, whether such confusion in the human intellect were even possible. But, we have seen, that it is the complexity of man's organism, the exquisiteness in the finish of his faculties, that renders him more liable than the animal below him, to get out of repair while in this rudimentary state. And hence it is, when discord is once induced in his superior nature, that such melancholy and distressing results are known to follow.

Laws of Habit.

179. When the mind has been once impressed with an influence from any cause, it takes cognizance of this law of association, and in cases of high susceptibility, it does sometimes either create, or transfer it from one substance or agent to another—and hence, the system is affected precisely according to the anticipations of the mind, and not according to the real qualities of those things to which the association has been transferred. In this manner persons often fancy themselves associated with spiritual beings, good or bad, but which have no existence except in the imaginations of the minds thus exercised. By changing the associations we may, by de-

sign or incidentally, change the mental or physical powers,—and thus by exciting one sense we may suspend each of the others, as neither two of the senses can be excited to a certain degree at one and the same time. Hence it is, that the thought or idea of a state or condition of the mind or body, when fixed in the mind for a sufficient length of time, suspends the senses, and brings on that very change or state.

Mutual Sympathy.

180. *Mutual associations.* The degree of influence which one mind will be able to exert *designedly* over another, will depend upon the reciprocity of the association formed between them. As we have seen, one mind may be Pathetised by a partial association with another, whom it has seen merely, or of whom it has read or heard. In this manner, the reader may be Pathetised by these pages; that is, he may thus be induced to believe what is here written, or something that is false, about himself or another—but for him or any one else to be Pathetised, by design, into a state of trance, or into any other emotion, volition, or mental change, there must be an agreeable, mutual association between the two minds for that purpose. And here, again, we must observe that associations ascend in forms, degrees and spheres, from the instinctive to the sensuous, mental and spiritual, and the influence and results correspond with each of the degrees in which the associations are formed. The sensuous produces sensual phenomena; the mental produces emotions and volitions, and the spiritual evolve intelligence, wisdom, intellectuality. But observe, *mutuality* in the association does not imply equality in all the degrees of mental development. The two minds associated may both *excel*; that is, one may excel in one organ, and the other may excel in another; neither their love nor wisdom may exactly correspond, but they may and must correspond in quality, or the object of their love. They may both love the same result, and they must desire it, or no mutual association is or can be formed, for love is the element, the origin, and the foundation of all real unity. Differences in the love makes apathy, antipathy, aversion, hatred. But where two minds love alike, there is sympathy, and the results must and always do correspond, when associations are formed between sensuous, mental or spiritual love.

Analysis of this State.

181. As this seems to be, perhaps, the highest sphere in which one mind controls another, let us analyze it:—

1. At first sensuous love is affected, and our emotions are excited through the external senses merely.

2. The association next extends to, and excites the *mind* to volition, and the attention is more or less interested in the result.

3. The next degree extends to wisdom, the innermost principle, or the spirit; the sagacity, reason and penetration are satisfied; spiritual love is satisfied, excited, and the results follow as a matter of course. This is a spiritual association which is the perfection of unity, and thus the *WILL* of one has control over the nutritive fluid of the other, and this fluid obeys the will of the other, and thus it is made to leave sensation, the external senses, and consciousness, till the mind is perfectly controlled by the will of the other! Whatever change (within the sphere of life) be willed by one, is yielded to and evolved in the state of the other.

Such are the successive steps for reaching the higher degrees of mental sympathy.

Spiritual Unity.

182. As this is the highest that can be formed, between human beings, it, of course, must control all below it. It is manifest therefore, that, in all cases, the change made in the *emotions, volitions, and actions*, of one mind, by the *will* of another, must necessarily correspond with the degrees and associations formed between them; and from which we may perceive how beautifully all the phenomena of mind correspond with the forms, order, motions, degrees, and spheres, which enter into the mind, and constitute the laws of the mental or spiritual world. (20, 21.) The sensuous will, or the will expressed, through and to the senses, produces sensuous results merely; but from this degree another and higher one may be evolved. Having produced a suspension of the patient's external senses, you next induce a mental result, which is a change in his *mind*. His own mind controls his own nutritive forces. Having associated your mind with his, his mind, directed by yours, controls all his external senses, or the degree below; so that he ceases to see, hear, or feel, except through your external senses, because your mind is accessible through your external senses; and hence, what reaches your mind, will reach his, provided it pass through your *will* by which he is controlled. In this state your patient becomes unconscious of *pain*, or whatever changes are produced in his sensitive system, because his nutritive fluid has left that, and gone to his mental system, by which his sensation has been subdued. This is the second degree, in which, by *volition*, you change the mind of your patient, and cause him to sympathize with your mental wishes, to any extent within his sphere. From this you may carry him up to the third or *spiritual* state, which is the

highest. In this state his wisdom, or *intuition*, is perfectly developed, and he knows your *spirit*, and whatever comes within the degree of his development. For here, also, the *spirit* ascends by degrees, and the knowledge of all who are raised into this state will correspond, exactly, with the degrees in which their wisdom has been developed.

Philosophy of Mental Effluence.

183. Thus it may be seen how one mind is influenced by another; and how it is that these degrees of mental development, and ASSOCIATIONS, explain the philosophy of all the influences, given or received, by all classes of minds, young and old, good and bad, the feeble and the strong, the world over. To make this matter still more plain:

We may consider the *soul* as passive, which receives; and the *mind* as active, or the power that communicates; and the *spirit* as the substance, or ESSENCE, given. The *spirit* is communicated, by writing, speaking, in the tones of the voice, by the touch of the hand, by signs, gestures, the *will*, or, in whatever way it may be possible for one mind to make known its wishes to another, when those wishes are received. (67.) The impression made, always corresponds with the *spirit* of the *mind* by whom the influence or power is exerted; that is, when the impression is received, and understood, or the influence is yielded to; in that case, the soul sympathizes with the *spirit* with which it becomes impregnated by the active *mind*, and in this way is pathetised into the likeness and disposition of another. But, when the soul does not yield, does not sympathize with the wishes, or power attempted to be exerted over it, in that case the *spirit* is not imparted, and a state of *apathy* or antipathy, in the mind of the patient, or subject, is the result.

Government of Children.

181. Pathetise your child with your own *spirit*, and you will control him—otherwise you do nothing. Excite in your own *mind* the feelings and disposition with which you wish to imbue your children; thus you may render them like yourself, and if you control your own mind, you may govern them. Bear in mind, therefore, that all whom you control by influence, or influence, will imitate you; your children especially, will think, appear, and act like you. See here, the error so often fallen into by parents; they expect their children to be different from themselves. The parent is angry, but chides his offspring for the want of love; the parent is rough and angular in his conduct, but is dissatisfied with his child who is wanting in gentleness.

If you desire your child always to obey you, cause him to love you. Now, if you really love another you know what you do to excite a corresponding state of mind. Love has a language of its own; its own peculiar methods for accomplishing its ends. It need not be told what to say, nor what to do. It speaks for itself, and its language is not very likely ever to be misunderstood. Love begets love, and love of its own kind and degree.

Hence, if you cause your child really and truly to love you, (or rather, I might say, he will really love you, if you do not prevent it,) then he will obey you, as a matter of course, in proportion as he loves you.

Another rule is, that you should always, as far as possible, make your child pleased with himself. That is, be cautious and sparing in censure. If your own conscientiousness, your own executiveness be strong, you will be likely to blame, not merely with undue severity, but you may censure from a love of it. Be cautious. If the child love you, a mutual knowledge of his fault will give him *pain*. If his love for you be feeble, the less you blame him the better. And by all means avoid the manifestation of pleasure when you point out his faults. The errors of the child will give you sorrow, if you love him, and if you can let that sorrow be perceived without directly blaming the child, so much the better it may be.

At times, it may be necessary to censure. It should always be done with tenderness, gentleness, and unless the nature of the offence forbid, the blame should be administered in private. Parental discipline is lost when the child's love of approbation is mortified, to an undue extent, by the needless exposure of his crime.

Promptitude and decision, are sometimes wanting on the part of teachers and parents. No two children may be precisely alike, in some respects. But in one point of view, they are indeed, all alike, they are children, they need to be informed; they do not know till they are instructed; and they are not capable of self-government. The parents, guardians, and teachers, therefore, should govern them, direct them, and "train them up in the way they should go," discipline them, habituate them to courses of study, and industry, by which their natures become developed into perfect manhood.

But it may be asked, what shall be done when a child is refractory, and continually so? I answer, many things are often done in such cases, which ought not to be: things which show the parent to be in need of instruction as really and more, even than the child. Let it be borne in mind by those whose duty it is to govern, that the child did not make himself, he was not consulted, and had no choice as to his physical or

mental organization. The moral disposition, therefore, of the "wayward" child is not a matter for which he is to be blamed any more than that he should be punished for his complexion or size of his body. Hence, the first thing that concerns the parent or teacher is to ascertain as near as possible, the cast of the child's organism. Which way does it tend, on the whole? Which way, under given circumstances? What does he most love? How is he the most easily diverted? Is he fond of physical exercise? Fond of study? Combative? Secretive? Acquisitive? Destructive? Constructive? Gentle? Rough? That is, what is the bent of his character, considered as a whole, for all have these and other faculties combined in greater or less degrees.

Now, when we consider that the sympathetic, imitative nature in children, is the plastic ground upon which all impressions are made by effluence, or by what they witness from others, and especially their parents and teachers, is it any marvel that by example, the child should sometimes be taught to falsify, to deceive, and even to indulge in anger? Again, I repeat, you do *pathetise* your child with your own spirit, in a most important sense. For, the child has a part of his nature and his disposition from you; you had it before him. The composition of his faculties is somewhat different, not precisely the same, though often we find that in some one faculty the child will, indeed, be the very same, and perhaps, even excel the parents in that one trait. Here, then, you have an advantage which should assist you. You know what your own nature is, and how you would be assisted now, as, also, how you were assisted when you, yourself, were a child and under tutorage.

And then, you, also, *pathetise* your child by your example, by your own manners. Whether you design all you do for his eye and ear or not, he is necessarily impressed by all your conduct of which he has any knowledge or belief. Think of this. Not your manners towards the child merely, but towards all your family, all human beings, and the animal creation even. Cruelty to a brute should never be indulged, especially in the presence of children. The philosophy we have been contemplating makes it plain, that when a weak point is noticed in a child, the object of the parent should be to guard that point, not to assail it. Avoid temptation. Do not bring about such circumstances as will operate with undue power upon the child's weaker faculties. If his eyes were tender and unable to bear the light, would you cause him to gaze at the meridian sun? If one limb were lame, would you compel him to use that one, more on this account?

Thus, if he is angry, do not imitate him, and thus become

so yourself. As a general rule, the best thing which can be done when a child is in a fit of passion (if any thing should be done at such a time) is to divert him by calling into action some other organs. This direction applies more particularly to young children, but it may be of use, also, in saving others who are more advanced, from violent fits of anger. It is difficult to conceive how much and how serious the injury is that is often done to children by punishing them when they are mad, or by combating their combativeness. These organs we should remember, resist always, and to attempt to subdue them by their like, is the same as if we were to attempt to extinguish the burning flames by adding more fire.

A partial acquaintance with the laws we have been contemplating, will be sufficient to show, that, many children are reported as ungovernable, principally because we do not know how to do it. We take hold of the wrong faculties. We excite them in the wrong direction. All children are more or less fond of physical exercise. They cannot live without it. Shut them up, confine them from morning till night in one corner of the room, or compelled to sit upon an ordinary school bench six hours in a day, and see how restless, impatient, and refractory the best of children will very soon become. In this manner, they are often impelled (by their want of motion) to deeds of mischief. The nutritive fluid, the nervous force, or whatever else it be in their systems, seeks for egress. They must indulge in those motions which are egestive, (54,) and which are the promptings of their inmost nature. Their organs of mirth and playfulness, are the channels through which this steam is let off. What nature demands for them and in them, they cannot be denied without injury. It is, therefore, as really the parent's duty to afford recreation, exercise, and playful amusement for his children, as it is to provide them wholesome food. And never does a parent appear to more advantage than when thus watching for the gratification of his loved little ones. His judgment and superior strength, his presence and directions give to the amusement an appropriateness, a fitness, and use. It is safe, and manly, because it tends to the harmonious development of the nature which God has given us.*

* In the Book of Health, the reader will find some further observations, addressed to parents and children, and in which are some practical remarks in respect to Recreation, Study, the Occupation, &c.

How to do Good.

185. *Reformatory Measures.* Here we have the laws by which the vicious are to be reformed, and the wayward restrained from vice. Here is the secret of success in the Temperance cause, and the cause of humanity and benevolence in all their diversified ramifications. We succeed just in proportion as we adapt our measures to the nature of mind, and proceed according to the laws which constitute human nature, and make the world what it is.

Religious, Political, and other excitements. In the laws here developed, we have the *rationale* of all the influences ever exerted or felt, whether good or evil. The history of the world does not afford an instance of any excitement, any kind of mania, by whatever name it may have been known, which may not, and ought not to be accounted for, according to the philosophy of the human mind, and which was not originated, induced, carried on, and controlled, from first to last, by the sympathetic, imitative laws of association which I have here explained.

Corresponding Characteristics.

186. To perceive the true philosophy of all religious, sectarian, political and philanthropic movements, we have only to consider what has already been said in relation to the doctrine of SPHERES. (150) the laws of Sympathetic Imitation, (154) together with what is said of the Temperaments, (142, 144,) and the entire rationale of all mental effluence and influence. To make this still more manifest, then, we observe :—

The Germ.

187. 1. That all of them, always and everywhere, partake more or less of the peculiar sphere of the MIND by whom they were originated. In the beginning, there is ONE MAN, one sphere, which serves as the GERM of the whole succeeding movement. And, as truly as the plant is known to take its shape, color, essence, form and use, from the germ whence it sprang, so with corresponding exactness does the "revival" take its character from the mind, which stands highest, and fills the largest sphere in the germinal movement. That mind is also "impressed" by the surrounding influences of the age, and the place where he lives. If he had to breathe an impure atmosphere, his spiritual lungs were accordingly affected with disease. He could not expand into an enlarged and perfect sphere, if his feet were put into iron shoes, and his mental system subjected to the unnatural pressure of swaddling

bands. Perfect manhood is developed, not born. So the perfection, the harmonious manhood of the Race, is the slow work of ages; it is not brought out in a day.

The sphere of Moses may be taken as a type, in the early ages. The prohibitions (to be found in the writings attributed to him) which he enjoined on his followers in respect to the use of swine's flesh, are among the beauties of his teachings; while his directing his countrymen to sell dead carcasses, that were not fit for food, to the heathen, may be set down as characteristic of the times in which he lived. So, also, in respect to the views he gives of the Divine Father. How evidently they partake of the age in which they were written. The world was then supposed to be divided and possessed between a number of deities, each of whom were controlled by vindictive and combative feelings, precisely as were the political chieftains and warriors of those times. The Jews, if they professed to worship "one God," did nevertheless as firmly believe in a devil-god, a devil separate from Jehovah, but who was well nigh as powerful as the true God. And, then, what a terrible, angry, fighting, combative, vindictive God, was he of the "stiff-necked and rebellious" Jews! His distinguishing attributes were POWER, if not jealousy and anger. Such was the atmosphere which Moses had to breathe; such was the moral food with which his mind was fed; and hence he shows himself in all he utters of the Infinite God. We see the mind of the man Moses in the ten commandments;* in the bloody sacrifices he enjoined upon his countrymen; in the severe and vindictive penalties with which he enforced his laws. DEATH, for gathering a few sticks on one particular day in the week; DEATH, for happening to own an unruly ox! This may have been right for Moses, and it may have been the best that could, under all the circumstances of the case, have been enacted for that people,

* A distinguished English Geologist recently stated in a conversation with a friend of ours, that among the results to which Layard and Rawlinson have been led by their researches at Nineveh, is the following: That the *prophecies* of Daniel were undoubtedly written after the events to which they refer had taken place, and that the whole of this book is probably nothing but a political satire! This, though suppressed by Layard in his work, has been communicated to the London Asiatic Society, by Major Rawlinson, and will probably soon appear in its published transactions.

In one of the works upon Egyptian Hieroglyphics recently published in Germany, which has come under our notice, is a table of Commandments copied from an inscription of the date of one of the elder Pharaohs. These are more in number than the Jewish Decalogue, but some six or eight of them are the same.—*New York Tribune*, Jan. 17, 1853.

and at that age of the world. But, in these things, we see the infancy of the race; the sphere that Moses filled, how far short he fell of true Manhood, while he possessed virtues and excellencies that made him truly a Religious Chieftain, perhaps the best that Nature could provide for the age in which he lived.

But, mark in what sense Moses still lives, even in the external world. Observe with what force his teachings are "impressed" upon the minds of his followers. So large was his sphere, that it extends down the stream of time from age to age, moulding and shaping the minds of men, even against the antagonizing laws of eternal progression.

Mohammed may be taken as another type. The ignorance and errors of the age and the country where he lived, made him what he was. Necessitated to receive more or less of the errors of that age, they thus became a constituent part of his moral nature. And the larger his sphere, the more powerful his mind, the more diffused his errors became. He is the germ whence sprung the Coran. Hence if he was a mixture of truth and error, the efflux from him must correspond; and thus he impresses his "image and superscription" upon all true Mussulmen as really as if they had been born of his loins. His mind is in them, his sphere reaches and surrounds them; and it becomes thus manifest, from the Mohammedan of to-day, whom we do see, what the first Mohammed was, centuries ago—because he thus, flowing into his followers, becomes an object of our knowledge as really as if he were here, living and moving amongst us.

And so of John Calvin, John Wesley, and Swedenborg. Thus of Joanna Southcote, Ann Lee, and Joe Smith. Contemplate the sphere filled by each or either of these personages. Observe how it is extended and lived over again in the "circles" which they have each attracted around them. Is it difficult to see the features of the Geneva reformer in the "horrible decree" contained in the creeds of his followers, to this day, and which consigns unborn myriads to the pains of an endless hell?

The sphere of Wesley comprehended less of the repulsive, vindictive; but we see him in the peculiarities of his sect. They believe as he believed, pray as he prayed, preach as he preached, dress as he dressed, do as he did, and consider it an evidence of peculiar merit, that they do not differ from him at all! In their devotions they use certain terms because he used them, and often boast of their being like him; they are "Wesleyans," and imagine they are receivers of the Truth, because they are Wesleyans, not that they are like him because they are truthful. Their revivals, (when they had

them—they are not now very common) were characteristic of Wesley. Wesley's mind was in them, they were comprehended in his sphere, partook of his peculiar views and errors. Hence all who become Wesleyan must comply with certain psychological conditions, must go through a certain routine of mental exercises, have certain "feelings," "hopes," and "fears," as Wesley himself did. They must believe in the devil as he did, believe in Jesus as he did; and these states of "feeling" are enforced under the threat of eternal damnation!

In the garb of the Quaker we see George Fox. In the polygamy and fanaticism of Mormonism we see Joe Smith. And, in any and every sectarian excitement ever "got up," we may see the spirit, the ignorance, or intelligence of the germ whence it started.

The Idea.

188. 2. That in the large political and sectarian circles, which certain chieftains have attracted around them, the mind has been impressed and overpowered by some leading and prominent idea, which, whether true or false, this leading idea has carried with it, any number of lesser ideas that were not truthful but false. Thus with Moses, and Mohammed, it was the unity of God. With Calvin, it was the Horrible Decree. With the Papists, it is the supremacy of the Pope, and the infallible authority of the Church. With Protestants, it is the plenary inspiration, uncorrupted preservation, and Divine authority of the Bible as an all sufficient rule of faith and practice; in other words, putting a book in the place of the Divine Father of all.

In this manner, all religious chieftains, and all political leaders have commenced, who have succeeded in drawing large circles around them. The wrong of which loud complaints are made, and the great idea which is held out for the purpose of attracting disciples and partisans, so completely dazzles and overwhelms the mind in the excitement of the moment, that multitudes of smaller errors flow in at the wide door that has thus been opened. Absorbed in the contemplation of one great truth, or an idea that is thought to be true, the mind is unprepared for criticism, is off its guard in respect to lesser matters. The presumption is, that, if Wesley, or Fox, or Swedenborg, were the chosen instruments of one great truth so immensely important, they must have been the favorites of heaven in such a sense as to prevent their having erred in any thing. That is, this view is entertained of each chieftain by the partisans of their sect respectively, and not by votaries of the chieftains of conflicting and rival leaders. For

it must be borne in mind, that, precisely in proportion as the partisans of one leader put faith in their own chieftain, they repel and repudiate all others.

Tradition.

189. 3. Another characteristic trait in these pathemantic movements is this :—their exclusiveness, sectarianism, and fanaticism, are in the direct ratio of the authority which they attach to tradition, or what is the same, to testimony, which you are not permitted to examine. And, with the undeveloped mind, the further back you trace the links of tradition the better; not to the days of your oldest ancestors, not back to the third or fourth generation merely, nor extending beyond hundreds of years; but, somewhere away back, beyond the fourth, fifth, or sixth thousandth century even; or, as the Chinese have it, somewhere beyond the hundred thousandth century, extending so far even that the years could not be counted. Then, the story becomes quite venerable with age, and no one ever thinks of asking, is it true? But, the whole is taken for granted, nor do the multitude once dream of questioning authority so sacred, sanctioned by the lapse of so many ages away back, where “thought cannot follow, and bold fancy dies.”

Thus, the creeds of sectarians have been handed down to us, and the more obscurity there is about their origin, or some of their tenets, the more direct their appeals to credulity and the organs of marvelousness. Hence the fables of purgatory, the fumes of fire and brimstone in hell, and above all, the old cloven footed devil, constitute the means with which assaults have been so successfully made upon the organs of caution and credulity in getting up a “revival of religion.” And we shall find, the farther back we go in the history of all this class of excitements, the more and more the “devil” had to do with them. The preacher believed more in the devil, the people believed more in him, and this same devil was as necessary in “getting up” a revival as any other personage, not excepting Jesus Christ. Who ever heard of a real “revival,” where the parties in it did not believe in the devil? Did any thing of this kind ever take place? If so, when, and where? And it is a remarkable fact, that to this day, the faith of multitudes is still so strong in tradition, that their feelings are as much hurt to hear any thing said against the common notions of the devil, as they are when any thing is said disparagingly of the common views of God. Indeed, the modern sectarian can tolerate the idea of an atheist; but a believer in the Deity, and in an immortal happy existence, who repudiates the traditional notions of the devil, is exceedingly repulsive, and cannot be endured.

Mental Contagion.

190. The illustrations already given of the spheres of mental and physical bodies, (19, 24,) will enable us to comprehend how it is, that those local and general excitements have prevailed, denominated *wars, religious, "revivals,"* and the like.

There is a kind of *contagion*, purely mental, so to speak; a peculiar *aptitude* in minds, and society, to assume a peculiar train of thought, or feeling, grave or gay, as the circumstances may dictate, and this *tendency*, arises from the laws of sympathy (67. 69) and association already described, and for which the science of psychology must be considered abundantly able to account.

Resistance excites war. Worship excites devotional emotions. One mind is excited by its *associations* with others, and the nature or character of the results of all excitements depend upon the faculties of the mind concerned in carrying them on.

The Crusades.

191. One of the greatest excitements ever "got up" in Europe, was that produced by the Crusades, and that excitement was begun by *one mind*. Peter the Hermit, during the pontificate of Pope Urban II. travelled all over Europe, describing the indignities practised by the Turks, in Palestine, on believers, and calling on Christians everywhere to rally around the standard he raised for the rescue of the Holy Land from the infidels. So humble was his demeanor, so saintly his appearance, and so vehement his eloquence, that he gathered an army of 60,000 men with whom he marched to Jerusalem: and he kindled throughout Europe that ardent spirit, which, for ages found busy employment in the crusades against the infidels.

Heroism.

192. History furnishes innumerable instances of this philosophy. L. Sylla, in the midst of battle, finding his troops giving way before the forces of Mithridates, dismounted, seized a standard, and reared it in the midst of the enemy, crying out to his retreating soldiers, "Here, Romans! it is that I shall stand, and here I'll die! Report your General left in front of the enemy!" This appeal was enough: his army rallied, drove back the enemy, and remained masters of the field.

It is also asserted, that Zeno Eleates, pitying the sufferings of the Agrigentines, from the tyranny of Phalaris, their king, attempted to reason the tyrant into mercy; but he failed. He

then sought to rouse the nobles to a sense of their degradation ; but in vain. Being then summoned to the presence of the tyrant, who was surrounded by his trembling nobles, Zeno disdained to answer the questions of Phalaris, but turning to these nobles, he reproached them with their pusillanimity in terms so keen, that, stung to the quick, they roused themselves to sudden action, and stoned on the spot, the very tyrant before whose power they but a moment before, were trembling.

Panics.

193. The same sympathetic panic often seizes upon large assemblies of people. A word or a hint from one individual communicates a shock through the whole. In this way mobs are frequently stimulated to ungovernable fury, and soldiers, in the day of battle, rush on in the face of death ; or, panic struck, the fear spreads from one to thousands, and those who but a moment before, were ready to brave the cannon's mouth, are now trembling with fear, and find it impossible to summon either courage or self-possession. At other times, a word, or look from some master spirit, electrifies the mass around him, and from one to another the impulse communicates a feeling of heroism and intrepidity, which increases as it spreads, till the entire mass are impatient to throw their lives away in the whirlwind of their ambition.*

Mental Infection.

194. If one person is said to see a ghost, it not unfrequently happens that a sensibility is awakened in the minds of many others, till the infection has spread, and ghosts are multiplied in proportion to the susceptibility of the people who happen to hear the strange details of the departed spirits. So, if one in a family, or neighborhood, happens to have a singular dream, it is followed with others of the same kind. In a word, whatever is related to the strange or marvellous, whatever is calculated to excite *credulity* or *fear*, operates by *sympathy*, and in this way we may easily account for the prevalence of many crimes, and the various forms of delusion, which have from time to time, so much disturbed and cursed the world.

In these laws of the human mind we may find a satisfactory solution of an excitement which has swept over the length and breadth of this country, within a few years past, on the subject what has been called "Spiritual Manifestations." One person

* The above, I perceive, is quoted from my work on Pathetism, (1847,) in the 3d Vol. of The Great Harmonia, p. 102, without the marks of credit. And a similar remark might be made of other quotations on page 92, 93, 96, 101, 136.

of a peculiar temperament (140, 141, 142,) sees another affected, (as is alleged,) by "spirits." The *idea* is startling and impressive. Indeed, reading upon the subject, or hearing about it, will often impress the nervous system so powerfully, as to bring on all the phenomena of *jerking, jumping, twitching, swooning, dancing, singing, speaking, writing*, or whatever else may come within the range of an excited nervous organism. In this manner, all mania, all excitements, mental or spiritual, devotional, combative, grave or gay, are to be accounted for. In all these movements, there will be noticed often one central *Idea*, which is the germ of the whole, and from which all the lesser phenomena take their character.

Mr. Powers* details the particulars of a family in Chelmsford, Mass., where one of the children was affected with chorea, and five others exercised themselves in imitating his odd gestures, until every one of them was irresistibly affected in the same way. And the spell was not broken until the father, one day, brought in a block and axe, and sternly threatened to take off the head of the first child who should exhibit any more of those singular gestures.

Dr. Haygarth gives a similar account of the effects of sympathy, which took place in 1796, among some peasants in the Island of Anglesey. It commenced with one female, and in a short time extended to some twenty others. And a similar account is given by Rev. Mr. Archibald, of Unst.† He says, at first the affection commenced with a female; but on her manifesting the affection at church, it was immediately communicated to others. And in another parish, some sixty persons were seized in the same way; and being carried out and laid in the yard, they would struggle and roar with all their might for five or ten minutes, and then rise up without remembering anything that had happened to them.

Affections of the same kind prevailed among the Anabaptists in Germany, and the French Prophets in Dauphiny, and in England; and after them the Quakers, and also among the Puritans of New England, in 1745, and more recently among the Methodists, Baptists, Presbyterians, and especially among the Mormons. Nor are these affections confined to Protestant sects; they have been equally prevalent among the Papists, and, indeed, among those who are not religiously disposed. I have been informed of similar affections among the Mahometans. A gentleman who has been among them during seasons of prayer, states, that for some time he had seen some of them convulsed, and they would emit a kind of froth at the

* Influence of the Imagination on the Nervous System.

† Edinburgh Medical and Surgical Journal, vol. 3, p. 438.

mouth. Those less favored, would take this from the mouths of their companions, and by rubbing it upon their own bodies, would thus excite a similar state of feeling and action in themselves.

That the affections above described, were communicated by the laws of sympathetic imitation, there can be no doubt. And it would be equally easy to show, that many diseases deemed contagious, had been communicated in the same way. The history of the Asiatic Cholera would as plainly demonstrate the truth of this position, as it would prove, that any such disease ever existed. And the same might be said of other diseases and affections, both mental and physical, which are frequently known to gain upon individuals, families, neighborhoods, and generally whole districts of country. Sometimes an enormous crime will be committed; and its flagrancy excites a kind of susceptibility in the mind of another, and another, until it has been followed by a dozen or more of the same kind.

A few years since a suicide was committed in Troy, N. Y., by hanging. One of the men who assisted in taking the corpse down, was noticed to place the rope, taken from the neck of the dead man, in his pocket;—nothing was thought of the circumstance at the time. But, one year afterwards, that very man was found hung in the same place, and with that identical cord about his neck!

Religious and political excitements are always modified, directed and characterized by the mental faculties which they call into action. And, though they generally produce too much commotion to allow sufficient reflection to enable a disinterested person to see how beautifully they illustrate the nature of the human mind, yet they do, nevertheless, furnish the data from which it would be an easy matter to show the truth of my assumptions with regard to it. (154.)

1. That mental contagions are often originated, controlled, and characterized by the sphere of individuals, whether living or dead. How was it with John Calvin, John Wesley, George Fox, Ann Lee, and other "religious chieftains." In each excitement we trace the lineaments of the features of the individual by whom it was started and carried on. The sphere of each one may be distinctly seen, even centuries after the outer forms of those men or women have passed from our earth. And, is it not curious and wonderful indeed to see, how really many do live among us, even after they are said to be actually dead.

2. That in those sympathetic, contagious movements of large masses of people, denominated religious, we always find in operation the laws of human nature, described in the pages

of this book. True, it is, these movements are attributed directly to God, and He is often called upon to do certain things, as if their development did not depend at all upon the operation of the laws of the human mind. But, this tendency to attribute certain phenomena to remote and extraordinary causes, only shows the state of those minds in which it is manifested. I admit, that God does all that is done, always. But how is it brought about? Let the history of all mental contagions, from immemorial time, answer this question.

3. That all contagions, though purely mental at first, they enter into the sinuosities of human nature, and, seizing upon the nervous system, produce discord, disease, delusion, fantasy, and death. They are always the most rife and powerful when ignorance of the nervous organism is the most prevalent. Indeed, ignorance of nature's laws, is the darkness in which these hideous forms have been known most to thrive. Hence, the duty of diffusing information among the masses. Study the laws of nature, and especially of human nature, and as you, yourself, become informed, you may enlighten others, and, in this way assist in the great work of progression. These sympathetic susceptibilities of our nature, which are liable to be thus perverted by ignorance, are the very excellencies, the laws, without which we could not progress at all, and could not be intelligent, benevolent beings.

4. It is characteristic of those mental contagions which have most hindered the progression of the race, that they were originated by a false idea; a misconception of God, or "spirit," the state of the spirits after death. Now, we have seen, (34, 35,) that God, and the condition of spirits out of the body, must be precisely what our thoughts or faith made them to us. And thus, it is, that men are and must be "impressed" by their own conceptions or ideas of things real or imaginary. If they believe themselves possessed or inspired, or controlled by an invisible spirit, real or fictitious, their nervous systems will yield, and they act accordingly. If the idea which has taken possession of the popular mind, appeal directly to marvellousness, it thereby acquires so much the more power. And if it completely conquers and controls one mind, the power of the idea is thus increased, and so it is augmented by the addition of one mind, one family, one neighborhood, one country after another, till it has with a force far exceeding that of the tornado, swept over the fairest portions of the garden of God; carrying devastation, confusion, and evil in its relentless course.

Fanaticism.

195. All mental excitements carried to a certain extreme, or too long continued, end in fanaticism or insanity, or both. The importance of the subject seems to demand that we should notice more minutely, not merely those subjects which are more commonly pressed into these extremes, but also all the constituent elements of which they seem to be composed.

The fact, that from the earliest ages of the world, certain persons have assumed to have actual, personal knowledge of the spiritual sphere, is something towards good evidence to prove that the human mind is naturally ascending towards such a state of existence. But another fact connected with this subject is *proof* that many or most of these different persons have been deceived, because they have not agreed in their reports of one and the same thing. Some of the parties, we know, must have been dishonest in assuming what they knew to be false—and others, from the causes already described, (178) must have been hallucinated,—and hence they may have been sincere in their various accounts. The question to be decided here should be distinctly understood :—

1. It is not whether there be a spiritual sphere or not, which is not accessible to the external senses.

2. Not whether any principle or part of the human form be in a state of conscious existence after the body is dead.

3. Not whether the human spirit may not at times, while connected with the body, become so far developed as to have intuitive knowledge of existing laws, by which it may foretell events which those laws will bring about.

4. Nor whether the spirit, when thus developed, may not have intuitive knowledge of every law and every thing else, within the degree of its development.

The question is this—When different accounts from different persons of one and the same thing do not agree, how are we to decide which to receive? The only satisfactory answer to this question I have already given. (100.)

1. If the accounts when taken together do not agree, we cannot receive the whole. They *may* all be false.

2. If we find that the reports of one person, or one class, do not agree with themselves, we cannot receive the reports of that person or class.

3. If the reports of any one person or class do agree with themselves, we cannot receive them if they do not agree with what we *know* to be the laws of mind, (101), and the constitution of things.

4. We cannot receive reports of another sphere of existence, as truthfully made, if the manner in which the knowledge is said to be obtained do not agree with what we know to be the facts in the case. Hence we cannot depend upon the reports which various minds have given of visions and communications with the "spirit world." As we have seen, they may all be false, or, if partly true, they may not be true in the *manner* in which they are said to have been developed. Minds may sometimes acquire knowledge without knowing how they acquire it, as all are more or less liable to be deceived who are not familiar with human nature. And hence it has been that so many have been deceived by the assumed visions of the Anabaptists, Shaking Quakers, Mormons, Spiritual Mediums, and others. Indeed, such visions have been common among certain classes of people from the earliest ages, and those have been the most deceived by them, especially among religious sects, including the Papists and the Protestants, Jews, Greeks, and Mahommedans, where there has been the least knowledge of the nature and constitution of the human mind.

Volumes have been filled with the history of these various forms of fanaticism, and which all should read who would be fully impressed with a sense of the lamentable extremes of delusion into which large masses of human beings may be often carried, even by very slight and remote causes. The Crusades, Alchemy, the French Prophets, and Mormonism, may be referred to as illustrative, on a large scale, of this susceptibility of the human mind to which reference is here made. Witchcraft was another. These were monstrous fanaticisms, so large and gigantic in their proportions, so powerful in the accumulation of means which they drew within their spheres, that we are apt to become bewildered and lost even in their contemplation. Combining materials so adverse and discordant, invoking so much of the false, devastating so much of social harmony and domestic happiness, we scarcely know in what category of human misery to put these things, or how to estimate them consistently.

However, the student of Human Nature cannot be very long at a loss how to account for these mysteries. He is accustomed to trace all the phenomena that occur to appropriate and adequate cause, in the physical and mental worlds. He knows that where the human mind is wanting in harmony where it is not fully developed, where there is the want of information in respect to sympathy, marvelousness, and fear, where there are exciting causes, and nothing to check human credulity, such things may and must occur. And when they do come, when one of these whirlwinds of mental delusion sweep over any portions of the earth, they do not merely

move and carry away the stubble that is dry; they do not merely bend now and then a sapling that is young and tender; but they sweep away the strong enclosures of the fields and gardens; they unroof the dwellings of human beings; they spread destruction, dismay and death, often, in their restless course.

So it is, men living in the midst of such fanaticism, of reputed intelligence and strong minds, often resist them. They are disgusted and repelled at first. They do not believe the "idea" which has started and given the shape and color to the excitement. They hold out against it, oppose it, confute it, even, perhaps, many times, in private and in public. But this superior mind, this determined opposition, this "persecuting Saul of Tarsus," after repeated prayers on the part of the believers, is forced to yield. Indeed, if he were a violent opposer, his conversion is so much the more likely,—as one extreme always leads to another. This is a law of the physical as it is of the moral world. It is your most violent opposer, your most "hardened sinners," that are the most suddenly converted, and whose conversions afford occasions of the greatest joy.

A superficial observer would judge differently; he would suppose a mind so strong, so intelligent, a man so old, would know better, and could never be carried away by such an excitement. And, precisely so, all superficial persons always reason about other things. A profound philosopher never makes light of any form of real fanaticism. He never looks with indifference on those mysterious combinations of hidden causes that work in the mass, and by which these lamentable results are brought about. Or, perhaps, it were better to say, it is the ignorance that is lamentable, not the results—nor the laws of mind by which they come to pass. On the whole, it is best that we should have all these fanaticisms—best that we should have the human mind governed by its own laws. Certainly it is better to have mind, than to be without any mind. And if we have mind, it is best it should progress. So, to progress, it must begin low, or at a point from which progression is possible. It is, and must be best, then, that mind should act out its own nature, should show by its phenomena what it is, and what it may be. It may be a benefit to one mind, to see another mind deranged. By witnessing that condition, the causes that brought it on may be thus avoided. Let us understand, then, in what sense we say, things are for the best. If you put your hand in the fire, it is best you should be burned. It is best you should be burned, because it is best you should suffer pain. It is best you should suffer pain, in order to conserve your organism and life; for,

if you did not suffer, you might put your whole system into the fire, and be thus consumed. While, therefore, I should regret that you did not know better than to put your hand in the fire, I must not (as a philosopher regret that God's laws were obeyed in your being burned. As a philanthropist I regret these wide-spread delusions; and as a philanthropist and a philosopher, I must most regret the **IGNORANCE** which is the occasion of them all. True philosophy, therefore, especially mental philosophy, contemplates both the past and the future. It does not regret the past—it finds no fault with what has been, except the want of information, the want of progression. How else should we know what Human Nature is? Its susceptibilities, its sympathies, its hopes and its fears?

Traits of Fanaticism.

196. If ignorance be, indeed, the evil, or the devil to be overcome, then it were well, perhaps, to dwell upon this subject sufficiently long, to enable us to have distinct perceptions of these considerations, which will most assist us in the great work of human progression.

THE INVISIBLE.

197. Reader! Will you dare to follow me? Can you venture here? It is not a nook, or corner of a dark house, or room, where you can be guided by the sense of feeling. Where we now proceed, neither sight nor feeling will serve you at all. Nay, here, the external sense of both feeling and sight are either annihilated, or so completely reversed, that they serve only to mislead and confuse. It is no dark cellar, no gloomy cavern we enter, no haunted house, even. It is no distant part of our earth, no populous city, alive with commerce, and the din of mechanism. Nor is it any wilderness, nor dismal swamp, where human beings have scarcely ever ventured before. Nor is it any one of the distant planets, possible, though it might be, where we could ascend by a mere volition, or the motion of some magic wand. It is no by-place, no frightful thick wood, where most horrible murders have been perpetrated. Nor far off enchanted isle, where fairies dance and hymn the strains so enrapturing to human ears. Reader! Is your heart strong! Bold! Courageous! Then go with me. You need not leave your house; nor your room, nor the seat where you are sitting; you need not, no, you must not move from the very spot where you now find yourself spell bound by the words I am uttering. Once there, and "fairly into it," and you will have very little, or perhaps, no use for your sense of sight, nor for your hands, nor your

feet, nor your sense of smell or taste, nor for your higher faculties of reason, penetration, and judgment. Indeed, the larger these faculties the worse it may be for the possessor, as you shall find in the sequel.

Once "into it," and you will have no use for the most enlarged sphere of observation. No matter what you have learned, what you have seen, what you have felt and experienced. No matter how old, the older the better, as the trial has sometimes proved. The stoutest hearts the strongest intellects, are often overpowered here, overwhelmed, wrecked, even, and shocked to their very inmost. Mere children are drawn in by the fitness of their organisms. Large fear, marvellousness, and love of the mysterious, the giddy youth, is not unfrequently drawn with such forces as he has neither inclination or any power for resisting. When once in, he turns pale, and trembles from head to feet. His eyes are blank, the mouth is open, the limbs hang down by his side. He stands, no, he does not stand, it is between standing and sitting, and there he remains while something is at work powerfully, *within* him, which sends out upon his face, and the contortion of his features and limbs, the signs of discord within.

And now comes a youth of riper years, a young lady, well matured. Her cheeks bear the crimson blush of health; her external appearance speaks of competency, and indicates a heart combining all that is graceful, beautiful, and kind. Her approaches were slow at first, but finally, the attraction becomes too strong for her, and she found herself in the Invisible! She is frightened, and agitated in her nervous system. Shall she retrace her steps? How, which way? All is dark and invisible. Her external senses, her judgment even, scarcely now serve her at all. Her caution and credulity are large. She is impelled forwards by an irresistible love of the hidden and obscure. So, finding she is not alone, but that multitudes are in the same place, she makes little or no efforts to return whence she came.

The cases already contemplated entered the invisible solitary, it may have been, and alone. We now see them approaching in pairs. The wife follows, out of mere love to her husband; and less common, the husband from conjugal love to his spouse. The number increases, and the parents and all the children are seen entering together. They do not all feel the same desire for the invisible, but they all love one another, and so neither will leave the others to go alone.

And thus the sympathy extends from families to neighborhoods, to churches, and larger circles of community. One neighbor influences another, and when he stands high and is looked up to for effluence, counsel, and direction, as all clergy-

men are, the influence is so much the more extended. Hence, we see that Christian teacher, entering with most of his flock around him. Some of his followers do not feel much love for the invisible, but they do feel strong love and respect for their pastor. Perhaps he has been persecuted and they love him on this account, or perhaps he has been the means of their "conversion," and this gives him a strong claim for confidence and affection. Or, it may be, he has attended at the sick bed of those who now follow him for "the good he has done."

See, also, the political chieftain entering, surrounded by his circle. All have their satellites. All must attract more or less, by the inherent, ever present laws of mental and social sympathy. Hence, when the venerable patriarch enters, a very large number of others are sure to follow. And so many associated or attracted more or less with one common object, they afford society and gratification for each other. In this manner, they beguile and deceive themselves; for, though they may never fully realize the object of their pursuit, yet they may afford each other consolation, and by their "prayers," their "hymns of praise," and other methods of religious recreation, they divert their own minds from the grief of disappointment, of which they might otherwise become most painfully conscious. In this manner we know the regions of invisibility have been peopled from the earliest ages of the world.

To describe fully any of the myriad forms which have been found in this region, of all others so fruitful of forms, would scarcely comport with the object I now have in view. Nor is it necessary, perhaps, if we examine the portrait which has been drawn by "infallible inspiration," of one who we are assured reigns there supreme.

Some six thousand years ago, he appeared in the form of a serpent, or as others say, in a baboon or monkey. But all are agreed, that he was (formerly, at least,) a most ugly and hateful looking devil. He even had a forked tail, that he whisked about as he walked; one of his feet (supposing he had two,) was cloven; and his head was ornamented with a pair of appropriate horns. His eyes, ugh! were as large as common saucers, and such a mouth! Ancient copies of the bible contain pictures of him, in which his protruding tongue and teeth look frightful enough. Corresponding with his external and horrible appearance, is the account that has been given us of his internals, or disposition. He possessed great power, and is said to have been the prince and power of the air; so that he could raise hurricanes, and even cause earthquakes. He afflicted the patriarch Job with severe boils, and well nigh provoked him to curse God and die. He was a most malig-

nant, mischievous, destructive, lying devil. Set on by the Hebrew Jehovah, scarcely more powerful than the devil himself, he provoked David, a man after God's own heart, to number the people of Israel, for which, thousands of innocent, unoffending men, women and children were put to a most cruel and untimely death. He was called not merely a liar, but the father of lies, and represented as combining in his character the quintessence of all that was false, evil, dark, despotic, cruel, mischievous, destructive, discordant, infernal, and devilish. This character he seems to have sustained for some two or three thousand years, maintaining this while a most successful competition in the exercise of his art and prowess, with the God of the Jews. And out of the Jewish nation, among the heathen, it is admitted that he was as much a God as any other; indeed, he received more worship, and was believed to be equal, if not supreme among some thirty thousand deities that struggled for the mastery over the idolatrous nations of the East.

As we come up towards the nineteenth century, however, we find the laws of eternal progression, or some other laws, have had a most decided effect, even on this "ugly old devil." For, whereas it was formerly customary for him to "appear" to mortals, with his iron poker, and enveloped in sulphureous flames, this of late years has been dispensed with, altogether. And when he now-a-days appears, as he does quite often, on Sunday in the pulpit, (in the sermon, of course) he is not that horrible monster he was formerly taken for. Now he comes more in the garb of a gentleman, a decent-looking sort of a personage, walking to church, perhaps, with the psalm-book in his hand, arm-in-arm with the pious deacon. Nay, he is now known to carry his skill so far as to appear in black, in the pulpit on Sunday, and is said to have been heard to preach even like an angel. But, dressed up ever so finely, and disguised as he may be, still he is the devil, the arch foe of God and man, the tempter of our first parents, the tormentor of God's elect, whom he in vain seeks to seduce and devour. Nay, he never excels so much in his black art as when he deceives, as he has the power to do, in respect to his own personal existence. Hence it becomes necessary for us to enter the invisible in order to see him. For here, we may see not one, but ten, or ten thousand. Here is all, and more than prophets ever wrote, or poets ever sung; more than the most prolific pen ever yet had the inspiration to describe. Here, ascend the flames of sulphureous fire, in which the souls of God-irradiated men, women and children, are to be cooked eternally. Yes, children not a span long, whose little skulls have been said to pave the bottom of this bottomless pit.

* * * * *

These, then, are the regions of hell, and the damned. From this place the smoke of their torment ascends upward for ever and ever. Here is pain, here is sorrow, here is weeping and wailing, and gnashing of teeth. Here is despair and anguish, for describing which the language has not yet been invented. Here they curse God, and wickedly blaspheme.

In this invisible gloom and murky darkness, evil, or the devil, that "old ugly devil," reigns without a rival. Here is evil, absolute and eternal; evil unmixed with good; grief without any particle of joy; where Hope never comes, though it were once thought to come to all, and to spring eternal in the human breast. God and good are not here.

The lost and damned are here; here to suffer the mistakes of a life-time; here to endure, without the most distant prospect of relief or mitigation, the consequences of unrepented sin. It is of no spiritual or real use now, whether God were born of a woman or not, whether he did or did not make an atonement. Nay, 'tis worse than useless, worse than if God had not been so born, and "made a full, perfect, and all-sufficient satisfaction to himself for the sins of the whole world." That he did so, now only adds to the fierceness of these sulphureous flames. The Sundays, and the Sunday preaching, the instructions of the Sunday school, the admonitions and all the privileges of the sanctuary, now turn upon these hopeless victims of eternal despair, and augment the cup of their sorrow. The good example of parents, all the kind words of brothers and sisters, are now turned into bitterness worse than gall, and add inconceivable weight to the guilt which now becomes the worm that never dies. All the opportunities, once enjoyed for mental culture, all those genial influences which were once believed to be favorable for the development of the God-given nature, are now so many mill-stones hung around the sinner's neck, to sink him deeper in the depths of perdition. He is weighed in the balances of his Maker, and found wanting—wanting in love to God, wanting in saving faith in one, perhaps, of whom he never had any correct information even, till now. All those books which were read and studied for useful information, all those Lectures on Science, and other means used for human improvement, not being "mixed with saving faith," now become so many aggravating causes of more poignant anguish. That I was born, says one, in a Christian land! educated among Christian people, had good neighbors, a kind father, tender and loving mother—these are the sources now, to me, of insufferable pain. That I had the Bible, and commentaries upon it, to read, besides any quantity of religious books. Had I been born a hea-

then—had I lived where the sound of the church-going bell was never heard, where no religious privileges are enjoyed, where the name of God and of Christ are never heard—in that case my misery might have been comparatively light. But now, I find the more that is done for the sinner's elevation, the more prayer that is made for him, the more the Spirit of God strives with him, the hotter his hell becomes.

And then, add to all this, that there is no escape. No ray of hope, no salvation, no progression, no relief, no mitigation, here. No, nothing to which we apply the terms of meekness, gentleness, or love; nothing we call pleasant, agreeable, cheerful, happy. O, nothing, nothing of this. All is bitter regret, all evil, all malignity and hate; all is vindictive here, and this forever, and forever, and forever.

"Great God! when I have wept a thousand lives away,
When torment has grown weary of its prey,
When I have raved a thousand years in fire,
Ten thousand thousand, O let me then expire!"

And here I pause. Reader, what do you say? Do you love the *invisible*? The invisible, I mean, of *IGNORANCE*?—that phantom of undeveloped minds, that region where festers delusive fanaticism, and jargon without end? Remember, mortal, you enter that region at your peril. It is not every one that has the power to retrace their hasty steps and return again. The bones of many mighty men are strewed by the way-side, monuments of their folly, and adding solemn admonition to all who follow. You will find these monuments in the history of all wars, all revivals of religion, so called; all popular excitements; all stories about witchcraft and "spirits," and sacred writings "communicated by angels," written on plates and hidden in the ground, and the like; all of which come from the "invisible," where the devil lives, and where delusions and fanaticisms without number are manufactured, to suit the taste and wishes of all who enter those doleful shades.

THE UNKNOWN.

198. Under this head I must describe the cognate idea of the invisible. Fanaticism, like the human mind in which it finds a lodgment, is dependent upon the sexuality, or at least the duality of error, for its existence. If we enter the regions of invisibility, it is in search after the unknown. The love element is excited, it wants something. What that something is, or may be, will depend upon the degrees in which the wisdom or knowing element has been harmoniously developed. The difference, in men, is not in the act of loving, or the fact of wishing for information, but in the degree of altitude by

which their desires are to be measured. The lower down we go in this scale, the less we shall find that is known, or the more that is not known. Hence it becomes a characteristic trait of fanaticism, that its victims are not only wanting in information in respect to the principal object of pursuit, but this is confessed in their actions and forms of devotion. Listen, and you will hear this frankly confessed in forms of vocal prayer. Observe what is usually said to the Omniscient:

"O God, as I perceive and feel in my soul that thou hast no knowledge of my wants, therefore I presume to come into thy presence in order to make them known to thee. I have faith, or would have, if I have it not, that I can persuade God to suspend his laws, to alter the course of nature, and to do many things he never would do, perhaps he never would think of doing, if I did not put him in mind of them. I am suspicious and fearful that, upon the whole, matters and things will not come out right, in the end. I am a guilty sinner, having acted out a nature that God never gave me, and where I got it from I do not know. But, for acting out that nature, I know I deserve thy curse and everlasting displeasure. And O God, hadst thou been just, to punish iniquity as it deserves, and ought always to be punished, I should have been lifting up my eyes in torment long ago, without a drop of water to cool my parched tongue. And, so I thank thee, in that thou hast not executed the penalty of thy just and righteous laws on me, and so I have escaped what I ought to have endured at the hands of the just and holy God.

"And, Lord, I beseech thee, do for all other men what thou hast so mercifully done for me. Suspend the just and appropriate influences of thy eternal laws over them. Do not, I entreat thee, suffer all thy laws to have their natural, universal, invariable effects, on those who transgress them. Reverse the order of nature in thy moral government over men. Let thy mercy triumph over thy justice, because if justice prevail, and God execute the legitimate consequences of all actions upon those who perform them, it will make me very unhappy."

Reader, this is no caricature, no misrepresentation or fanciful picture. The prayers like the above are sober realities, uttered by vast multitudes of people, as all must and will pray, who are more or less in the *invisible*, and in search of the *unknown*.

The Invisibles.

199. Not the invisible world, but invisible personalities with whom mortals tell us they have intercourse. We ask

who they are? but the answer, when candidly and truthfully given, comes back, *unknown*! We do not know. I do not now, speak of faith or credulity. Mortals may be made as we have shown, to believe any thing or nothing. A "medium" tells me he is magnetised (why not call it spiritualised?) by an invisible spirit. I admit what he says, and ask who is that invisible? The answer is, *unknown*! Or, suppose he tell me it is Dr. Franklin. I ask again, how does this appear? And the answer be sure is, that the personality is not known.

How much we often hear preached and sung about "the Holy Spirit," who is said to take up his abode in the hearts of Christian believers. This holy spirit does marvelous things. It convinces of sin, that is, makes manifest some imperfection or discord in the moral government of God; it changes the sinner's heart, though the sinner is told, and even said to do this himself. It is an invisible personality, and undefinable somebody, or something of whose real presence the believer becomes as conscious and as well satisfied as he could be of any thing which he cannot see. In all forms of religion, and in all cases of real fanaticism, this invisible holds a distinguished place. He carries on the work of sanctification, he is the comforter, the omnipresent indweller of all the faithful. A deed is attributed to it in the days of Joseph and Mary, that far exceeds any and all the "spiritual knockings" we hear of in these times. And were any of the invisibles of the present day to pretend to any thing of the kind now; or, indeed, were "the holy spirit" to repeat that act in any part of the universe, it is more than doubtful, whether even those who believe so much in its power in past ages, would consent to it. They would not admit that it has quite so much power now, or that mortals would be worthy of much attention who even pretended to believe in it.

A number of Christian sects of the present age, as some have for years past, make much of alleged communications and "revelations," which they say, they have from "angels." We ask what angels? but they cannot tell, only they are sure they came from the angels! Their personalities are not, and cannot be known. One, it may be, I am told, is "the angel of mercy," or the "angel of destruction," or the "angel of wisdom," "angel of power," "angel of justice," and the like; or, that it is "Adam," "Eve," "Isaiah," "Jeremiah," or "one of the prophets." All "invisibles" truly, and equally unknown. So a medium by some suggestion, or the laws of sympathetic imitation, it may be, falls into a state of trance more or less profound, and he tells me it was done by a spirit out of the human body. That may be, perhaps. But,

was it brought about in this manner? The answer is, we do not know, and in the nature of the case, it cannot be known.

Another medium writes a piece of poetry or a book, and publishes it to the world, as the unmixed, veritable production of an invisible departed spirit. But, suppose we do believe it spirits. Can you prove that your own mind, your own nervous organism, had nothing to do with that production? Nothing? And if you cannot prove that your own brains (perhaps, unconsciously to yourself) had nothing to do in producing that literary composition, how can you, how dare you say that it was wholly the work of a departed spirit? Is it not manifest that we open the door for unnumbered fanaticisms, when we base our statements on the unknown in this manner? If it be really unknown, then we may not undertake to say how it is, except that we do not know; it is unknown. Something strange, perhaps, and unaccountable has happened, or coming out of or through the nervous system of a certain person. Now, as long as we do not know the remote cause, is it not fanaticism or very near it to put the names of Dr. Franklin, Dr. Channing, or Swedenborg to such productions?

This searching for the unknown, and depending upon the invisibles for what mortals say and do, opens a wide door for phantasy and the rankest delusion. We see persons in public and private, shut up their eyes, and make certain unmeaning gesticulations. We ask them for the cause, and they tell us they *do not know*. We ask for the motive, and it is equally unknown. Certain "mysterious sounds" are made. The family where they occurred, were alarmed, they did not know the cause. At intervals for some days these "sounds" were repeated. No mortal knew how they were made, nor why. In the process of time they are heard in other localities, till they finally spread all over the land, and a medium has even carried them to the metropolis, we are told, of aristocracy on the other side of the broad Atlantic. They have been repeated there; and some persons of literary and scientific distinction have been attracted by them, and there, as here, books are published "about and about" it. What is it—unknown! Who makes those "sounds?" Unknown!

Many mysterious and marvelous phenomena take place in connection with these "sounds." Heavy physical bodies are made to move without any known cause. The cause and the motive are not known. - And, see what phantasies, what delusions, what forms of fanaticism have followed, and are likely to follow in the wake of these things. These fanaticisms, indeed, flow out from the union of the two distinguished personages already described, the INVISIBLE and the UNKNOWN. They are a fruitful pair, and have done much in making the

ground over which the laws of association, progression and development are yet to carry forward the human race.

Symptomatic.

200. If the source of all fanaticisms be the invisible and the unknown, then we should expect to find all the phenomena, all the views and feelings of certain circles infected with the same disease, characterized by precisely the same traits. So it is in Pathology. An allowance is always made for the age, dietetic habits, and idiosyncrasy of the patient. But yet, in all diseases of the same type, there are well known symptoms, by which they may be known; traits, not merely for detecting the disease in any given case, but which enable us to identify, and classify it with others of the same kind. Now if we examine any age of fanaticism, the world over, we shall find among others, the following symptoms, manifesting themselves, more or less, always:—

1. *Certain nervous phenomena.* I have witnessed, perhaps, all that I find recorded in any of the books, such as laughing, crying, barking like a dog; jumping like frogs; swimming like fish; singing, praying, shouting, groaning; winking, squinting; sighing, swooning, falling down, kicking, sawing the air with the arms. Falling into a state of coma, with the eyes open or shut; shaking, quaking, dancing, leaping, jerking, and twitching the hands and muscles of the body. Lying down, rolling, and tumbling upon the ground or floor: leaping, running, embracing one another, striking one another, and siniting the table, the bible, or the benches; grating and gnashing the teeth, vomiting, grinning, wheezing, coughing. All these and more, I have witnessed. Sometimes the phenomena became somewhat complicated and mixed. One person rises in a circle, or public meeting, and speaks in a peculiar unnatural manner and tone. Another walks around the room putting his or her hand on the heads of different individuals. And by putting the hands upon the head of a person, closing up the eyes, and uttering a few appropriate words, he is said to be "ordained by the spirits," and set apart for a peculiar mission or work. Who the "spirits" are, out of the mortals concerned in these things, is unknown. At another time, a dozen or more engage in vocal prayer, and all at the same time, pour forth their desires to God. When certain persons are seen to shake or whirl their hands over a piece of paper, continued at times for half an hour or more, it is said to be the work of spirits. At another time certain mediums are noticed to act strangely, and you scarcely know what can be the matter. But you are finally told, that they are possessed by some distinguished spirit, "Oceola," Napoleon Bonaparte, or some other invisible,

who is speaking through them. And then follows any amount of gibberish which no one can understand; or perhaps, the medium speaks in a strain of impassioned eloquence, to be accounted for only by supposing his brains to be abnormally excited.

2. *Certain peculiar notions.* Multitudes of people can be of "like faith," they can think alike on any or all subjects without fanaticism. But it is peculiar to the lower forms of delusion to lay great stress upon certain characteristic *views of the invisible and the unknown*. Views in respect to those things which no mortal can prove, perhaps, and for a difference of opinion on these matters, what cruel persecutions have been waged in ages past. These notions are, and can be of no very great importance, at least they are not worth fighting about, nor need mortals make fools of themselves on their account, whether they be true or false.

What bickerings, what bitter controversies have distracted nations, in respect to a few grains of dough made into a wafer, and called the body of a person, who died eighteen hundred years ago! And what relentless wars have torn and lacerated the peace of nations growing out of the dogma in respect to the trinity or something equally absurd. How sadly have the great laws of God and Nature, those eternal pillars of his universe, which conserve and develop the race, been overlooked in all these strifes of mere fanaticism. What great truth have they ever developed, except indeed, it be their want of progression. But what important transcendent *LAW or PRINCIPLE* of nature, has ever engrossed the attention of those ages carried away by the fanaticisms to which reference has been made. When, indeed, we consider the great work to be done, the adaptedness, and fulness of the means by which it is to be accomplished in hasting forward the progression of the race, it becomes marvellous how persons, so near to manhood, should be so much carried away with the invisible and unknown, taken up and busied with notions of comparative insignificance, whether they be true or false.

3. *Certain cant phrases.* "A bird is known by its note, and a man by his talk." These phrases may be divided into two classes; first, those common to a circle, church, or sect, growing out of its creed, or which may have come into use incidentally. Such there are, which are continued down from preceding ages, and becoming stereotyped in the usages of the party, they cannot be altered or dispensed with.

The other class are peculiar to individuals, the *usus loquendi* of individual mediums, who tell us they are inspired, and write or speak, not of themselves, but "the spirits write and speak through them." I have examined some fifty pamphlets and

books written by this class, all alleged to be the veritable productions, not indeed, of the mediums who uttered or wrote them, but of some four or five hundred spirits out of the human body. On looking into these productions, we soon perceive what must be manifest to the most superficial observer, that all that comes through any one medium, whether purporting to be from two or two hundred different spirits, they one and all, fall into the use of certain cant phrases; such as "I feel it a *privilege*," "bless God for this *privilege*," "I am thankful for this *privilege*." Such language may pass among sectarian mortals, as we often hear such terms used, but to put this lingo into the mouths of the spirits of George Washington, Voltaire, Bonaparte, and Andrew Jackson, is scarcely allowable, perhaps if we bear in mind that these worthies never used such language when on this earth, and they are not here to be examined as to whether they have indeed, deteriorated so much as to use it now.

And the same remark will apply to all the writings I have read, purporting to come from different spirits through the same medium. They all bear unmistakable marks of the same origin, all commit the same errors in grammar; all use the same style; and all come down to the same level, in the use of certain peculiar terms, many of them without much sense, if indeed, it be possible to tell whether they contain any sense at all. These marks, though not sufficient to prove that spirits had nothing to do with these productions, they do prove, beyond all doubt, that not more than one spirit could well be concerned in uttering productions so very much alike.

Miracles.

201. A miracle has been defined as being a suspension of the laws of nature, something done in opposition to the established laws of the universe. The sacred writings of all nations, contain accounts of what are called miracles, and those detailed in the Jewish scriptures, are believed by many to be really miracles in the above defined sense. With a few exceptions, (perhaps already sufficiently accounted for, under the head of fanaticism) we can readily admit that most of the alleged miracles in the Bible, as indeed most that are detailed in the legends of popery, did really take place; because phenomena equally miraculous are taking place at the present time, and they have often occurred under my own observation. The lame have been made to walk; the deaf have been made to hear; and the blind have been caused to see, without any super-human power. All this I know, because I, myself, have done these things, many times. Hence I can perceive how results like these may have been brought about when the

hands of a priest have been laid on the patient, or when the invalid has been engaged in prayer, in the exercise of strong faith and hope. (101.)

That the so called "miracles," among the Papists, Mormons and others, (whenever any real cures have been brought about,) were produced by impressions made upon the nutritive fluid, through the mind of the patient, or through one of the external senses, at least, is beyond all doubt. (118, 131.) Indeed, why should I believe that cures are performed by miraculous power or medicinal drugs, even, when they occur under religious associations, and by some other power, when they are brought about by Pathetism? In this way I have cured cases of Ticdouloureux, Amaurosis, Spasms, Neuralgia, Chorea, Rheumatism, Sick Headache, Paralysis, Insanity, Cholera Morbus, Stammering, Epilepsy, Monomania, Deafness, Fits, Hysteria, Loss of Voice, Hypochondria, Toothache, Want of Sleep, St. Vitus' Dance, and Blindness, besides numerous Congenital Difficulties, and bad habits, such as the use of Tea, Coffee, Tobacco, and Intoxicating drinks.*

Say you, these results were produced by supernatural power? How does this appear? True, they were miraculous, just as really as if they had come to pass by touching the bones, or visiting the grave of a dead saint. But, then, as I have shown, we have no occasion for referring such results to supernatural power, as long as we know what the laws of the nervous system are, by which these, and all similar phenomena have been produced.

To be able to account satisfactorily for many of the "strange noises," and "sights," so called, such as have usually been considered "supernatural," we have only to study the laws of marvelousness, faith, and sympathy, and all is plain. (153, 154.)

The "miraculous case of Mary Jobson," of England, as it is called, "The Entranced Female," and the "Virgins of the Tyrol," have nothing really miraculous in them. The account published of Mary Jobson, by Dr. Clanny, shows that her brains were diseased, for it declares that she "often complained of pain in her head," when it was so tender that she could not "bear to have it touched." And such cases of cerebral derangement are published to the world by gentlemen of the Medical Faculty and ministers of the Christian religion, as "miraculous!" attestations of the truth of popery!

How much of the real "spiritual" may enter into certain cures said to be done by spirits out of the body, it will be in

* The reader will find ample details of this kind of miracles in the author's "Book of Psychology," already referred to.

time for us to believe when the alleged spirits in those cases have proved their *identity* or separate existence from the human. It is a settled maxim of sound philosophy that we should never attribute phenomena that occur to remote and extraordinary causes, when they may with equal propriety be referred to causes which obviously exist, and the results of which we daily observe. And, hence, as long as we know that the nervous system is powerfully impressed by an idea, even so as to induce fits, insanity, disease, and even death, (131,) we need not be referred to "spirits" as the sole cause of any changes that may occur in that organism. Let the cure be effected without the knowledge or any previous hope, or thought of it in the mind of the mortal on whom it is performed. If, for instance, an invalid were to wake up in the morning perfectly well and cured of amaurosis,* without his ever having heard or thought of such an instantaneous cure; and then, "spirits" should demonstrate themselves as the performers of it, that would look something like a miracle in the popular sense of this term. But, then, all this might come to pass according to the well defined laws of the nervous system; and that which is brought about by the established laws of the universe is not a miracle. The presumption is, therefore, if we can now produce the like of a large majority of what are called miracles in all the sacred books of the different nations of the earth, it is not unreasonable to infer that those writings may contain a few details of things either that never did occur, or, if some strange phenomena did take place which gave rise to the account, they did not occur in the precise manner stated. Thus of the alleged translation of Elijah; the causing of the sun and moon to stand still, or cease their functions; and the conception of Jesus without any mortal father. Did such events ever come to pass in the manner alleged?

1. It must be observed, then, that if the Deity suspended his own laws for bringing about these events, his system was imperfect, not only because it did not provide for these results, supposing them to be necessary; but also, because it would allow of such an interference with its laws. Now, to suppose that God's system was not perfect, that it did not contain all the laws necessary for carrying out the design of its Author, (9) is to suppose that the Deity was himself imperfect. Like causes produce like results. How could the Author of the universe, who was infinite, absolute in his goodness, power, and intelligence, how could such a Being develop an imperfect

* Vide "Book of Psychology," p. 104.

system? If he was perfect, so must all His laws be perfect; all His kingdoms, all His Universe, all, and singular, no law wanting. And, which do we imagine must be the most consistent with the Infinite Author, to work by and in agreement with his own laws, or against, and in despite of them?

Does not the harmonious, truthful mind revolt at this idea of God's violating his own laws? Shall we be told that he had a right to do as he pleased? The question here, is not, as to what he had a right to do; but what did he do? We say he did not suspend or contravene his own laws? How could he do this, and then punish his creatures for violating his laws?

Nor is this all. If the system of nature were really imperfect, as this assumption implies, then it must finally and totally fail. We cannot anticipate eternal durability for that which contains within itself one imperfection so fatal as that of deficiency in principles or law. And, in this fatal sense, the universe and Human Nature was defective, as it came from the hands of its Author, if it did not contain all the laws, or all the elements of laws for working miracles, such as are now under notice.

2. This view of miracles, and the suspension or violation of laws by their Author, unfit the Deity as an object of Trust, Hope, and Worship. How can I trust in a God who did not know how to make a perfect universe? How can I risk my all in the hands of one, who sometimes finds himself under the necessity of suspending his own laws? He may, perhaps, suspend them, and annihilate me. The Religious element in me, wants an object of worship that is absolutely perfect, infinitely intelligent, and good. One who neither lacks the *Love* to will all good, nor the *Power* to use the most appropriate means pointed out by Supreme Wisdom, for accomplishing the greatest amount of good in all and for all. He violates no law, nor indeed does he suffer a pebble or a human being to do this, without inflicting an appropriate and just punishment as the penalty.

3. The universe, or the system of nature, nowhere presents any evidence of any such defection or imperfection as the traditional dogma of miracles supposes, nor does it call for any such interference with its established laws. In this perfect and beautiful system the Divine Father has provided, the great sun in the centre, around which revolve this earth, the moon, and other planets, with such mathematical exactness, that if one of the million of shining worlds above us were to vary in its revolutions a second of time, or to shorten or extend their motions even the length of a barleycorn, the shock would be felt throughout the universe, and the entire system

of nature be thrown into interminable confusion as the result. No marvel, therefore, that the different commentators on the Jewish Scriptures should have labored so incessantly for many centuries to give some explanation to Joshua's command to the sun and moon, which should harmonize with the well-known and indisputable laws of astronomy. And were they to accept the explanation of this miracle said to have been recently given by a "departed spirit," (through one of the Spiritual Mediums, of whom I shall have more to say, in the sequel,) it would be a better one, it seems to me, than that of the common notion. The explanation was to this effect: that the armies of Israel carried two banners, on which there were pictures of the sun and the moon, and in the impassioned language of the occasion, the Jewish Chieftain addressed the standards of his nation, instead of the soldiers who were fighting under them. A solution far more reasonable, certainly, than many others I have read.

We have seen that the progression of the Race is provided for in the alternations of nature, by which we have summer and winter, life and death. The design, in the growth of a plant, is not perfected till the outer form of the plant is dead. Hence it is evident that nature's laws can never be so interrupted as to prevent or supersede that transition we call death. To do this would be discord in the course of nature. It would be the death or dissolution of the entire system of nature itself. This God could not, would not do. Why, then, should we be told that a certain man, "long, long ago," (189) passed into the spiritual world, with his outer form upon him? Why, but that tradition in matters of religious belief, is supreme authority with those who affirm this strange and absurd dogma.

There was, there could be, but one way for the vegetable kingdom to be born; but one way for the animal kingdom to be born; but one way for the Human Race to come into being; and once in being, all the individuals of that race must be born in the same way. To imagine a man born without any mortal for his natural father, we must go into the "invisible," and bow down to the "unknown." Nature repudiates this doctrine; God does not own it. All analogy is opposed to it.

But it may be said here, that perhaps Jesus was born without any natural father, and it was "on this wise." As the vegetable kingdom was born from the mineral, by the Divine Indux, superadded to the mineral, or superinduced in it, without which impregnation of the mineral kingdom by the Divine, no higher forms, or vegetable kingdom, could or would have been born. And thus, it is assumed, was the animal king-

dom begotten by the Divine, who impregnated the vegetable kingdom; thus the Human came up from the Animal, by the Divine impregnation of the latter. And, then it is inferred, that an individual of the Human, was, in like manner, impregnated by the Divine, for the Form, in which the Impregnator would himself be born and appear! But I hope it may not be considered blasphemy to call this an insane, absurd idea. And is it not plain, that the whole of this circumlocution goes on the assumption already refuted, that God's system of nature was imperfect. It assumes that the Deity had no adequate design in the beginning. He first developed a mineral world; but it contemplated nothing above mere mineral forms! Hence he had to add something else, from himself into it, in order to cause it to bring forth a vegetable! And, when he formed a vegetable kingdom, he had to add something to that, above even the first formation of that kingdom or the one below it; if he had not made the addition to the vegetable kingdom, there could have been no animals born. And so upwards. The idea is absurd, and discordant with what we know to be the universal, independent, and unvarying laws of Nature, and the eternal God.

Even the Jews declared that God's work was perfect. And we have only to form a just conception of this fact, to perceive how preposterous that notion is, which carries us so far into the invisible and unknown, that we imagine such vast and appalling defection in the system which has Infinite Intelligence for its Author. A defection, with a vengeance, that must have been, which rendered it absolutely necessary for the Author of Nature to beget himself, conceive himself, and born himself, (what else shall we call it) contrary to the established laws of the universe in respect to male and female, which he himself had ordained. Nor is it possible to comprehend what real virtue there could have been in the birth of Jesus, even admitting that he had no mortal father. God is really the Divine Father of all men, as he is the Author of the whole system of Nature. What virtue can there be in the mere birth of any one?

The dogma in respect to the resurrection of the dead body of Jesus, was unquestionably first originated and formed in that region of invisibility in which the potent unknown operated for its production. Between the period when the alleged event took place, and the accounts that were written and published of it, many years elapsed. And, we have noticed, that in all such stupendous, miraculous events, they must occur many years before they are heard of. (189) It is long after the thing is said to have been done, that it is told for the first time. And when the accounts of it are published, we know

too well how much religious credulity, ignorance of Nature's laws, and marvelousness, must have to do, in cases where God's invariable laws are suspended, and a dead carcase is raised and reanimated again with life.

Witchcraft.

202. We now approach a feature of our general subject of surpassing interest, but which, it is hoped, we may not find it very difficult to comprehend, if what is said upon mental contagion and fanaticism be attentively borne in mind. What horrible deeds have been chronicled under the name of witchcraft? And mixed up as those accounts unquestionably are, with a vast amount of fabulous matter, it must be admitted that many occurrences did certainly partake largely of the marvelous if not of the spiritual. And, may we not hope that the time is now approaching, when a consistent solution is to be given to all those perplexing mysteries, which, two hundred years ago, struck so much terror into the hearts of all.

In the year 1515, five hundred witches were burned at Geneva, in the course of three months; and in one year, one thousand were executed in the diocese of Como. It is believed that in Germany alone, not less than one hundred thousand victims suffered death from this cause, in the 16th and 17th centuries. In England, witchcraft was held in great abhorrence, and in the course of one hundred and fifty years, no less than thirty thousand persons suffered death for suspicion of witchcraft; and some of these poor wretches were condemned by Sir Matthew Hale, a man universally renowned on the strength of his understanding and the purity of his character. And it is said that the last person condemned by him, for this crime, happened to be a woman, the daughter of an Inn-keeper, where he had stopped some twenty years before. She was then a girl and subject to fits. Hale made a "charm" of some pieces of paper he carried in his pocket which he directed her to wear. She did so, and was cured! Twenty years afterwards she was found with that same "charm" or talisman about her person, and for this cause was suspected, accused, arrested, and tried as a *witch*; and upon her trial Sir Matthew Hale found upon her the identical amulet he had given her twenty years before! I have now before me numerous pamphlets giving accounts of those times; and containing pictures of old women accompanied with a cat. In one of them we are told that in 1706, a Mrs. Hicks and her daughter, a child *nine years of age*, were hanged at Huntingdon, for selling their souls to Satan, tormenting and destroying their neighbors by making them vomit pins, and raising a storm so that a ship was *almost* lost, which storm, it seems, was raised

by the diabolical arts of putting off their stockings and making a lather of soap.

Among all nations witchcraft has always been held in abhorrence, but was not publicly proceeded against, as a crime, until the year 1484, when prosecutions commenced under the direction of *Pope Innocent VIII.* and for more than two centuries Europe was in a state of tumult and consternation, in consequence of the trials and executions of persons accused of this so called crime.

The last murder (for so we must call it,) of a witch in England took place in 1722, and the statutes against witchcraft were repealed in 1735. This gave such offence to a respectable sect of *Christians* in Scotland, that in their annual confession of personal and national sins, they complained of "the penal statutes against witches having been repealed by parliament *contrary to the express law of God.*" The Christians who emigrated from that country where such views prevailed, of course, brought with them those ideas of a good God and an evil devil, which resulted in similar horrors here. The first person convicted of this crime in New England, was a poor woman named Mary Oliver. She was convicted at Springfield, on her own confession, in 1650, but that she was executed, does not clearly appear. In the following year three persons were executed in Boston, Mass., all of whom asserted their innocence. In 1655, Ann Hibbins, the widow of a man of respectability, in Boston, was convicted of witchcraft, and executed. This sentence was disapproved of by many influential men, and although several executions for this offence, subsequently took place in Connecticut, no other person suffered death in Massachusetts, until the lapse of nearly thirty years.

What is generally called the "*Salem Witchcraft*," commenced in 1691, and furnishes a melancholy illustration as to the fate which the so called manifestations from the spiritual world will be likely to meet with, where *ignorance* and *superstition* prevail. Persons reputed to possess pure principles, and sound understandings, were loud in their denunciations of witchcraft, and anxious to bring the offenders to condign punishment. Reason was for a time deposed, and fanaticism, with her gloomy attendants, the scourge, the stake, and the gallows, reigned triumphant. The history of this period cannot be dwelt upon without pain. In about a year and a half, nineteen persons were hanged, and one *pressed to death*, eight more were condemned, making twenty-eight in all; fifty others confessed themselves witches, none of whom were executed; about one hundred and fifty were imprisoned, and two hundred more were accused, when the delusion suddenly vanished, and men began to wonder at the unjust and sanguinary part which

they had been performing. The special session of the court was abruptly closed, and the accused and the condemned were set at liberty!

Now, if we suppose that efforts, so to speak, were made by the spirit world, during the times of what is called witchcraft, but, that *ignorance* of these times led the people to *denounce* all such manifestations as coming from "the devil," it is easy to see that it was this *ignorance* and superstition which made all the *discord* and real difficulty. The natives of Nootka Sound, we are told, seeing the moon eclipsed, commenced beating their drums and made the most hideous noises. On being asked the reason, they said a great fish was about to swallow the moon, and they made noises to drive the fish away. And so of ignorant people, the world over. And especially of ignorant priests; for the clergy of New England, it is very evident, did more than any other class to originate and foster this delusion in this country. It broke out in the family of a minister in Salem, Mass. The clergy believed in it, and encouraged it by their preaching. They published circulars (one was issued from Cambridge College,) about it, they addressed the courts of justice where the witches were tried. They published exaggerated accounts of it.

It was low enough, ignorance enough, bad enough, for them to encourage it indirectly in the manner I have stated, but when we see one of them (Rev. Cotton Mather,) present, near the gallows, when one of the poor victims is about to be launched into the spiritual world, the spectacle becomes melancholy indeed. And that victim was himself, also a clergyman, the Rev. George Burroughs, a large portly man; his evincing more than common physical strength, was admitted by the court as an evidence of his being a wizzard, and so he was sent in a cart to the gallows. The pious Cotton Mather had aided in his conviction, and when this unhappy man was under the gallows, with the rope around his neck, Mather went up and stood by to see the deed done; nay, he even addressed the spectators and told them not to believe that the criminal was a clergyman. He probably thought his being convicted on such testimony as a wizzard, deprived him of his clerical credentials. My own opinion is, that such a conviction more than any other would give a good title to that profession, as one of the perquisites to the clerical title is a firm and unshaken belief in the devil.

How much longer this delusion might have been kept up in this country, but for the timely labors of a "Boston merchant," named Robert Calef, it is not easy now to conjecture. In 1699, he addressed a number of caustic letters to Cotton Mather upon the subject, and challenged and urged him to an investiga-

tion and review of the whole subject, which the bigoted minister never found himself willing to undertake. In Mr. Calef's Book on Witchcraft, first published in London, in 1700,* he discloses numerous characteristic traits in Mr. Mather's character, connected with his management of witches, and it is quite certain that we are indebted to this "Boston merchant" for the first successful check that was put upon that dreadful scourge, in this country; and it affords me pleasure to record in these pages the name of one who, at that early period took such accurate views of this subject, and who did more than any other person, perhaps, to break the terrible spell, with which the people of that dark age were bound.

It must, I think, be sufficiently evident to every candid mind, that the state of society which has originated witchcraft, depends upon ignorance, marvelousness and fear. Whenever these faculties become very much excited, and the mind is occupied with the thoughts of witchcraft, then it is that such persons have thought themselves, or their neighbors, really bewitched. (190.)

Conditions of Witchcraft.

203. Witchcraft then has never been known, except under the following circumstances:—

1. The people believed in it, and thought it produced by supernatural power.

2. The persons concerned in it, were ignorant of the laws of mind, and superstitious.

3. Innocent persons accused themselves and one another, and in this way they came to think themselves, or others, bewitched.

4. Their ignorance and superstition led them to attribute certain strange phenomena to witchcraft.

5. The excitement and fear upon the subject, the sight of persons said to be in league with the devil, all tended to keep up that state of feeling, which constituted the thing called witchcraft.

What more likely to bewitch an ignorant, fearful, and highly susceptible person, than to charge him with witchcraft, as many have been from envy or hatred? The bare suspicion spreads from ear to ear, and strikes terror throughout the neighborhood and country where the belief in witches obtains. The suspected person is shunned, as being worse, if possible, than the

* "More Wonders of the Invisible World." It was re-printed in Salem, Mass., in 1823. See, also, "Narratives of Sorcery and Witchcraft," by Thomas Wright. Stearns, & Co. New York, 1852. A valuable work.

devil himself; and the horror and fear attendant on the mere suspicion of a crime, so monstrous and dreadful in its effects, prostrate all before it, and leaves nothing but fear and witchery in its train.

There is not a case of witchcraft upon record, but which, if produced, would confirm the views I have here given of this thing. A lady in New York, consulted a fortune-teller, and was so much affected by his prediction of her death, that she actually died the very next day, as the old negro told her she would! Take the cases of the children in the poor-house at Haarlem, in Holland, who were seized with sympathetic convulsions; or any similar excitement which ever occurred, and you will find facts enough to demonstrate the doctrine here advanced. At such times the nervous system becomes excited and deranged, and hence the mind may be impressed and moulded into almost any shape which the prevalent whims, or superstitious notions may chance to give it. Hence it is found so difficult to reason some people out of their peculiar notions.

Superstition.

204. Gen. Walstein, who lived in the seventeenth century, was singularly superstitious, though he was brave and intrepid on the field of battle. In 1625, while planning one of his campaigns, he sat up all night, as usual on such occasions, to consult the stars. Sitting by his window, but in contemplation, he felt himself violently struck on the back. Feeling that he was alone, and his chamber door locked, he was seized with affright. He doubted not this blow was a messenger from God to warn him of his speedy death. He became melancholy, but his friends knew not the cause. His confessor, however, discovered the cause, and one of the pages of the general confessed that, being intent on playing one of his comrades a trick, he had hid himself in Walstein's apartment, and, mistaking him for his friend, had struck him on the back. While his master was examining the room, he jumped out of the window. (154.) This explanation saved the general's life; for, had it not been given, his excited fear and marvelousness would have overpowered his nervous system, and thus caused his death.

So with many people, the barking of a dog at a particular time, the breaking of a looking-glass, the gnawing of a little insect upon the wall, the burning of a candle, sight of the moon over the left shoulder, are all taken as prognostications of bad luck, ill health, or death. And where such superstitions prevail, people are constantly liable to be bewitched, first, out of their senses, and then their health and their lives fall an easy prey to the same superstition.

The following account was originally published in the "Zoonomia," and was subsequently verified by the poet Wordsworth :

A young farmer in Warwickshire, finding his hedges broken, and the sticks carried away during a frosty season, determined to watch for the thief. He lay many cold hours under a haystack, and at length an old woman, like a witch in a play, approached, and began to pull up the hedge; he waited till she had tied her bundle of sticks, and was carrying them off, that he might convict her of theft, and then springing from his concealment, he seized his prey with violent threats. After some altercation, in which her load was left upon the ground, she kneeled upon the bundle of sticks, and raising her hands to Heaven, beneath the bright moon, then at the full, spoke to the farmer, already shivering with cold, "Heaven grant that thou mayest never know again the blessing to be warm." He complained of cold all the next day, and wore an upper coat, and in a few days another, and in a fortnight took to his bed, always saying nothing made him warm; he covered himself with very many blankets, and had a sieve over his face as he lay. From this one insane idea, he kept his bed above twenty years, for fear of the cold air, till at length he died.

All this might be anticipated at any time, where the circumstances and ignorance, and fear of the parties are sufficient to be worked upon in this way, by the prediction of an old woman.

But what shall we say for those of the present age, in this land of light, who profess to be intelligent and well informed, and who nevertheless retain all the old notions about the old woman, or *witch*, with a wrinkled face, a furred brow, a hairy lip, a gobber tooth, a squint eye, a squeaking voice, a scolding tongue, a ragged coat on her back, a skull cap on her head, a spindle in her hand, and a dog or cat by her side. Or, perhaps, she is seen scudding through the air on a broomstick, or baring one of her numerous teats to be sucked by the devil. Nay, we have clergymen in our very midst,* who have recently written and preached upon this subject, for the purpose of creating an excitement, and increasing the faith of the credulous in witchcraft. I am not aware that we have any "regular" professional "witch-finders," who perambulate the country as of old, with their hazel rods, to find out, detect, or accuse innocent people of this horrid crime, for three pounds apiece. Nevertheless, we have writers and preachers in favor of witchcraft, as if the crimes, and igno-

* Rev. Henry Jones, of New York, and Dr. Wilson, of Cincinnati, and others, besides the Mormons.

rance, and suffering, attendant upon the prevalence of that belief should be too soon prevented and banished from our world. It is not enough that thousands on thousands of innocent people, men, women, and children even, have been put to a violent death by this detestable notion; it is not enough that females have been driven by it to confess themselves pregnant by the devil; ministers of the Christian religion now advocate these disgraceful prejudices, and denounce those as enemies to mankind who attempt to give that information of the human mind which might relieve suffering humanity from this terrible scourge.

Sectarianism.

205. By all parties in politics, all schools in medicine, and all sects in religion, is sectarianism disclaimed, and sometimes even denounced as a very great evil. No one owns it, no one pleads guilty to the implication of sectarianism, for the more any sect becomes infected with this malady, the less of course are they willing to own it. It is supreme selfishness, upon a large scale. It is the ingestive efforts which all associated bodies make for their own conservation and enlargement. It is, therefore, somewhat of a singular subject, even to contemplate.

Look at the largest sect in the world, that one which boasts of being the most pure, the most powerful, the most united, the most—no, not most, but really absolutely infallible. That one which lords it over the consciences of its members, which tells them what they shall, and what they shall not believe, and threatens them with the pains of purgatory and hell if they disobey. That one that setteth itself up above all that is called God, above the civil power, (when it can do it,) and commands princes, and they obey. What is this sect striving to do, as a sect? To aid in the development of the human mind? To teach and spread a knowledge of Nature's laws? To enlighten its members in respect to the nature, causes and cure of those evils which afflict and distract the race? To pour the lights of mental science upon the dark and invisible, where so many of her errors, her persecutions, and deeds of cruelty and bloodshed have been perpetrated? To aid in the great work of human progression? Why, nothing of the kind. How can a real sect, as such, do this? Its ideas are all stereotyped. They cannot be changed. The old, though erroneous, cannot be dispensed with, and no new ones can be admitted, because they are contrary to the old. They can believe nothing that was not believed by some ignorant monk, some bigoted friar, some ancient father of the church, who lived a thousand years ago. They travel, but it is in a circle.

They do not ascend. Sectarianism is the quintessence of conservatism. It cannot be improved. It cannot progress.

Precisely what the big sect does, all the lesser sects do, for sectarianism is the same, whether upon a large or small scale. Personified in any one of the different churches, it may be heard to utter language like this:—

"Come to me. Be like me. Think as I think. Do as I do. Come unto me; become a part of me. Let me eat you. I will devour you. You shall not be, you shall not live, you shall not be happy, unless you become assimilated with me. I love you for my own sake. I seek you for my own good. Surrender your soul and body to me. I will keep your conscience. I will tell you what to do, what to eat and drink, and when and how to do it. I will tell you how to address God in prayer, how to be married, or whether you should be married or not; how to dispose of your money, and all your earthly substance. You shall see through my eyes, hear through my ears, and be damned if you sin against me. Those that love me, and worship me, shall receive all my honors, and those who refuse me shall be slandered, and persecuted with fire and sword.

"As to the Bible, you shall entertain the same views of it I do; all its contradictions, all its errors in chronology or philosophy, you shall receive and interpret as I do, and in no other way whatever, under the severest pains and penalties it may be in my power to inflict. And my power is terrible.

"All other sects except me are heretics. They must be put down, by fair means or foul. They have no business to be in my way. You must have nothing to do with any other sect but me. You shall not attend their meetings. You shall not commune with them. You shall not aid and abet them at all. I am the real, the true, apostolic, Bible, Sunday, Catholic, Protestant, Congregational, Baptist, Methodist, Jewish, Mormon, Quaker, Presbyterian, Universal sect, and those that are not of me, are not so good as I am, and so they must be damned."

Those who may have read the author's Book of Psychology are aware, that thirty years ago he was a sectarian, and successfully engaged in promoting sectarian excitements, technically called "revivals of religion." That I know more of the Divine, and more of the human now, than I could possibly comprehend forty years ago, is not improbable, perhaps, as all will admit. At any rate, I must affirm, that if any man ever had facilities for understanding what is meant by the terms "revivals of religion," and sectarianism, the writer was one of that number. He can now refer to popular ministers in the churches who were "converted" under his ministry, and num-

bers are now members of sects, who professed their "conversion" was brought about by his "ministerial labors." Have I not attended camp-meetings, conferences, class-meetings, love-feasts, four-days' meetings, field-meetings, &c.; and have I not had facilities for knowing what a revival is, if any man can know? Hence, I concur in the following testimony, from one of the leading sectarian papers of the day:—

"It cannot be denied that the system of recruiting our church by revivals has been seriously abused; and that the faith of our preachers and people, in the benefits of such religious excitements, has been very much shaken. The plan of forcing a periodical excitement, by the aid of professional agitators, or revivalists, has been fraught with consequences most disastrous to the church. Machine-made converts were found to have a very ephemeral life, and the successful labors of the revival to fill the classes with probationers, were generally followed by the more laborious and very ungrateful efforts of the regular preachers, to rid them of careless and irreligious members. Camp-meetings too, from a variety of causes, have become very unproductive, and many of our most thoughtful preachers and members have found it necessary to discourage attendance upon them."*

I have, for years, been of the opinion, that the days of *sectarian* propagandism, or "revivals," may be considered as numbered. *Religion* is on the increase, just as sure as the Divine Original, its author, is eternal, and progressive in his laws. And, in proportion as *religion* is developed in man, *sectarianism* decreases, as we see the puerilities of youth vanish, as the child advances into manhood.

But, then, what are we to understand by "Machine-made-converts?" The sectarian who wrote the above was, himself, made a convert by those very laws of mental sympathy which he here condemns. Why does he find fault with them? Is it not because the lights of mental science, and the progressive tendencies of the age have disclosed the real merits of all those excitements called "revivals," by whatever machinery they may have been got up? That machinery had a good effect on my mind. It taught me important lessons. I regret no part of it. It was an important stepping stone to something above. So are all those occurrences in this rudimentary state to be considered. The lower steps are sometimes made of stone. The first is as necessary as the second. So we ascend, one after another. See, now, where they have brought me:—

1. In my *religion*. Formerly, it consisted mostly in *fear*. Now, it consists in *contentment*, in view of the past; *gratitude*

for the present; and *hope* for the future. Hope, not for myself merely, but for the whole human race.

Formerly God was presented to me as a most repulsive sovereign, jealous, angry, vindictive, and revengeful. Now, I contemplate him as the benign Father of all, not as a stern judge, not as an enemy, seeking and watching for some occasion for injuring his creatures, and putting them to pain. God is good and his tender mercies are over all his works. He has made a good system of worlds, and because he made them to progress from low to high, it must be from evil to good, from discord to harmony.

This Father is so wise he cannot err, hence, he cannot be disappointed; he cannot be grieved. But, developing men, first in the form of infants and children, they being ignorant, are often grieved, and in their ignorance they imagine God may be grieved also. But not so. He is neither grieved nor frustrated, in whatever he designs. He has undertaken to fill the Heavens with happy spirits, developed out of human forms like those we now inhabit. And what he has begun to do he will surely accomplish without the possibility of failure. To fulfill this design the earth revolves in its seasons, and flows into the vegetable kingdom. The vegetable kingdom flows into the animal; and the vegetable and animal flow together, into the human; all for the purpose of fulfilling that glorious design of developing immortal spirits to ascend and dwell forever in the Heavens of the angels. All forms of matter, when they have been left by their seed, or spirit, the higher principle which they assisted in developing, go back to their original condition. So with plants, and so with man, and thus I infer it must be, with this earth itself. When, therefore, it has gone through all those processes, possible, or necessary for developing all those spirits which comport with its capacity, like all else in the coarser forms of matter, it must relapse back to the sun, or the central sun, or source whence it came.

And now, who would not believe in this Heavenly Father? Who does not love Him. Those who think they do not love him, do not know him. To know him is to love him, as the chief among ten thousands, and the One altogether lovely. But, this sectarian machinery, not only tells men they hate this lovely Being, but it conjures up such views of him that men are compelled to hate him, or those false views which they take for him.

The life, the conversation, the manners, the every day conduct, is the prayer which one and all human beings are constantly uttering to this universal Father. You need not of necessity go by yourself to pray to him. Enter your closet, you may, indeed, when you wish to commune with him in

secret. But your every day life is your chief prayer. After you have learned your lesson, you do not need always to carry your school book in your hand. So if you have learned the relation you sustain to the Benign Father, you do not need any set form of vocal prayer. What does your conduct say? Your life, yes, your inmost and every day life! Your conduct towards your family, your wife, your husband, your parents your children, your neighbor, and toward all men? Do you love to do as God does for them? He develops them with air, and food, and labor, and all things else that he sees good.

2. In my *object*. Formerly it was *sectarianism*. Now, it is HARMONY in all man's relations—conjugal, fraternal, universal HARMONY.

In infancy all are sectarians. We are all then for self; it is all for me, all mine. But as we approach manhood we expand. We give, as well as receive. We put ourselves into the sphere of others, we wish to help them, we do not wish to draw all into self. Self-love is the germ of all other love, but when it germinates and grows, as it may and should, we love our neighbor as ourselves.

3. In my *motto*, or the means I use for realizing my object. Formerly, I gratified my combativeness by holding up those who differed from me, as "infidels," who would be doomed by the Infinite Father of all to smell fire and brimstone in hell for ever. Now, my means are comprehended in the universal diffusion of goodness, justice, and truth. And I may, perhaps, add that never, till I came to these views of the Divine Father, was I perfectly willing to be misrepresented, slandered, abused, and denounced by professed Christians and clergymen, as an "infidel," nay, anything but an "honest man." What I am, my works will testify. I neither ask, nor wish for any other vindication.

Sectarianism Defined.

206. There may be said to be three elements, so to speak, which tend to make up, sectarianism, and which we wish to avoid:

1. Exclusiveness, withholding equal justice, or privileges, from an individual, merely on account of a difference in opinion.

2. Dogmatism. Asserting one's own opinion with undue severity and positiveness; not allowing room for a modest doubt of one's infallibility.

3. Censoriousness. How much of what is called "gospel preaching," is made up of nothing but censure merely on account of a difference of opinion!

Indeed, what else do we hear in most of the pulpits from

Sunday to Sunday, except in substance what might be summed up in so many words—"think as I do, or be eternally damned."

We conclude, therefore, that there is and must be a vast difference between sectarianism and religion, and in proportion as the heart of man is expanded in pure philanthropy by the latter, he finds himself less and less in possession of the former.

The true doctrine of manhood is individual sovereignty. Sectarianism is the denial of this doctrine; it is the assumption of the right of dictation, of censure, and of punishment, merely on account of difference in opinion. That man is, therefore, a sectarian, who theoretically denies the doctrine of man's individual sovereignty.

And when this denunciation is carried out in censures, denunciations, or the infliction of pains, on account of a mere difference of opinion, it becomes persecution. Hence, the greatest sectarians have always been the greatest bigots and persecutors.

It is a peculiarity of sectarianism, that while it proscribes others, its own votaries are more or less blinded by its influence, and unable to see the injustice of their own conduct; so that while they often cruelly persecute their neighbors, they imagine they are doing God service.

Sectarianism Unfriendly to Science.

207. As sectarianism is always made up of ignorance and bigotry, so we know its iron arm has often been raised against the plainest dictates of science.

Galileo was twice denounced in the Inquisition—in 1615 and 1633. On the former occasion it was decreed that—

1. The proposition that the sun is in the centre of the world, and immovable from its place, is absurd, philosophically false, and formally heretical, because it is expressly contrary to the Holy Scripture; and that,

2. The proposition that the earth is not the centre of the world, nor immovable, but that it moves, and also with a diurnal motion, is also absurd, philosophically false, and theologically considered, at least erroneous in faith.

The philosopher having persevered in teaching this alleged heresy, was cited to Rome in 1633, where he was compelled to "abjure, curse, and detest the error and heresy of the motion of the earth." So far from being permitted to prove his doctrine by astronomical reasoning, rather than Scripture, he was condemned for having maintained "that an opinion can be held and supported as probable, after it has been declared and finally decreed contrary to Holy Scripture." His punishment

was imprisonment during the pleasure of the Inquisitors, and the recital of the seven penitential psalms once a week for three years.

Similar proscriptions have been practised by Protestants. The Rev. James Jones, a Wesleyan minister in England, wrote a book in 1828, the design of which was to confute the popular notion of the Divine prescience. His sect forbade its circulation, and required him to burn the entire edition, which was done. And among that body of late years, a series of unrelenting persecutions have been carried on against numbers of its ministers for merely exercising the right of expressing their views on matters of church discipline. At their yearly conferences, they have arraigned members, and instituted the inquisitorial process of demanding of them whether or not they did, or did not write certain books, or papers, anonymously published, and then expelled those who refused to answer. The chief leaders in the Methodist Episcopal Church, in this country, have waged a vindictive and most determined war against the freedom of opinion, and the right of free discussion, not merely on the subject of slavery, but on matters of church discipline. Indeed, both of these churches, north and south, have a law in their book of discipline, which prohibits the expression of an opinion in respect to that very book; so that, a member who ventures to give his views as to the expediency of any change for the better, is liable to be arraigned and expelled from the sect for the mere expression of such an opinion.

Clergymen in this church, of good and irreproachable characters, have been arrested, and tried before their conferences on charges of slander, merely for expressing their views on the subject of American slavery, and they have been proscribed, hindered, and persecuted, till, becoming weary of such bitter fruits of sectarianism, they left the sect in disgust. And what is here said of one sect might with some qualification be said of them all.

Rome has declared that the earth stands still, and that the sun moves from east to west; or, in other words, that the earth does not go round the sun, but that the sun goes round the earth. Galileo taught the contrary—taught the true system—and was compelled to abjure it on his knees. Rome is infallible and unchangeable. What is the astronomical system taught in the Roman Catholic colleges of this country? We shall be thankful for information on this head.* Galileo was not cast into the dungeons of the Inquisition, as is sometimes

* Montreal Register.

affirmed. His imprisonment was light. But the fact of his persecution cannot be denied, and it is worse than useless to attempt to gloss it.

Nor is there a sect in the world, not a so-called religious body, that tolerates unrestricted investigation, and freedom of thought in respect to Theology, Philosophy, and Science. The moment a member proposes or begins the discussion of any one of its traditional dogmas, he is thrust out.

In the Theological Seminary at Andover, Mass., (and probably other similar institutions,) the Professors take an oath once in five years, that they still believe the dogmas of Calvinism; and have not progressed a hair's-breadth in matters of religious belief. What is this, but swearing that if they are in error, they will stay there for ever. A beautiful comment this on the progressive tendencies of orthodox sectarianism.

Sectarianism opposed to Freedom.

208. Sectarianism has always opposed human liberty, of which individual sovereignty is the only true foundation.

In the time of Torquemada, the first Grand Inquisitor of Spain, (that is to say, from 1481 to 1498,) 10,220 persons were burned in effigy; and 97,071 were condemned to the galleys and to the prison. From 1495 to 1507, there were 2,598 persons burned alive; 820 burned in effigy; and 32,752 consigned to the prison or to the galleys.

From 1507 to 1517, the numbers who were burned, 3,564, burned in effigy, 2,352; condemned to prison and the galleys, 48,059.

From 1517 to 1521, under Adrian Florencio, the fourth Grand Inquisitor, the victims were, 1,620 burned alive; 560 burned in effigy; 5,060 sent to prison and the galleys.

From 1521 to 1522 there were 324 individuals burned alive; 112 burned in effigy; 4,481 condemned to the galleys and to prison.

Alphonso Mauriquez was Grand Inquisitor from 1523 to 1538, and during that time 2,250 individuals were brought to the stake; 1,122 were burnt in effigy; and 11,250 were condemned to the galleys and to prison.

From 1538 to 1545 there were burned alive 480; burned in effigy, 420; sentenced to imprisonment and the galleys, 6,550.

From 1545 to 1546, in the reign of Charles V., 1,305 suffered in the flames; 660 were burned in effigy, and 6,660 were condemned to prison and to the galleys.

During the reign of Philip II., the numbers were—burned alive 3,990; in effigy, 1,845; imprisoned or sent to the galleys, 18,430. In the reign of Philip III., between 1597 and 1621,

there were burned alive 692; burned in effigy, 10,716, under Philip IV., from 1621 to 1665, there were burned alive, 546; in effigy, 652; under Philip V., from 1700 to 1746, they burned 1,600 persons alive; 760 in effigy, and 9,120 sent to the galleys and to prison.

In the reign of Charles VI., from 1788 to 1808, the numbers diminished still more. One person only was condemned to be burnt in effigy, and 42 were consigned to the galleys and the prison. It was evident that the time of desolation had come; the holy tribunal was forced to abdicate before the civil spirit of the age—it was sufficient for its glory that it had fulfilled its duty during 339 years.

What can be more eloquent than this naked summary of figures, in 339 years? Thanks to the decrees of the Holy Inquisition, 33,658 souls were “dismissed to the flames of hell, after their accursed bodies had been burnt to ashes at the stake!” 18,049 persons were burned in effigy, and 288,214 were condemned to prison and the galleys—a punishment, perhaps, involving greater misery than that of suffering at the stake.*

The spirit of sectarianism is the same, whether in Protestant or Papist. When one, two, or more, combine and make efforts to impose their peculiar notions upon others, by proscribing, threatening, or denouncing them in the name of God or Religion, that is sectarianism. If I call you by opprobrious terms, on account of your dissent from me, that is sectarianism. Hence, when one party denounce another party as “fallen,” “sinners,” and the like, on account of difference in opinion merely, it is pure sectarianism; and all this may be done on a small or a large scale.

Persecution or denunciation for opinion's sake, has generally been done by religious bigots, who have relied most on the priesthood or the Bible for their authority. Hence we find, that as men depend upon *one* man, or *one* book for their authority in matters of Faith, instead of Truth; or when they look for truth, principally from one man or one book, instead of receiving it from the Universal Heavens, they then become sectarians, and act accordingly. It is easy to see and repudiate the sectarianism of the Papists who have proscribed intelligence, and put people to torture and death for their opinions merely; but, we overlook the numerous *little popes*, so to speak, scattered throughout christendom, and the “Popish churches” on a small scale, which have sprung into existence all over the Protestant world.

* These statistics are from the *Italia Liberata*, an Italian Journal, and are believed to be accurate.

PNEUMATOLOGY.

SPIRITS, POSSESSION, INSPIRATION.

The Spiritual World.

209. The views which have, from time immemorial, prevailed on the Spiritual World, have not differed more, perhaps, than the views of the same persons on matters connected with the present life. Look at that little child. He is symmetrical, healthy, beautiful, and happy. But ask him any question about his manhood, and see what his answer will be. Has he any idea of a future existence at all? Has he any consciousness of conjugal, filial, or Divine love? And does it follow, because he cannot comprehend these things now, that therefore, the time will never come, when he can comprehend them? Because he is now a child, is he always to be one, and never arrive at manhood?

You do not, it may be, comprehend what is meant by *Spirits*, or the Spiritual World. But do you comprehend what is meant by the *animal* world? You believe there is a mineral world, in which vegetables may not be found; and a vegetable world, in which no animal is found; and an animal world, in which no human being is found. Can you perceive no distinction to be made between the mineral, vegetable, animal, and mental worlds? Can you perceive no sense in which one of these worlds is *above* the other? Can you understand no sense in what is said, when it is affirmed, that the lower, or mineral world, cannot comprehend the vegetable world which is above it? (12, 13.) And so of the animal world, it cannot comprehend the mental world which is above, only in so far as it approaches, and is developed into the sphere of mind. The child is the man in miniature; but the child cannot understand that which belongs to manhood, only as he approaches and is developed into that state. And, when arrived at manhood, he can comprehend what is peculiar to *mind*, only in so far as his own mind is developed in the knowing faculty.

External senses, for an external world. Internal senses, for ideas, for the mental and spiritual. If, then, we must have external eyes for external objects, should we not have spiritual eyes for spiritual objects? Suppose our organs of *sight* were not perfectly developed, till late in life, and that they should come into use by degrees, after our nature should be matured in all other respects. Suppose, indeed, that we should remain totally unable to discern anything by sight till long after having the sense of feeling and hearing perfectly educated; so that we might pass years of our lives, in hearing about *sight*, before we should find ourselves able to use this faculty at all. How difficult it must be, in such a condition, to realize anything as to what the *sense* of sight would be when once perfectly developed? We might *hear* the most enrapturing discourses on colors and the beauties of the rainbow. But, alas! never having seen it, nor having seen any one who had been more favored in this respect than ourselves, it would seem to us like an idle dream, and we should be ready to exclaim—"Show us a rainbow! Let us see one, then we will believe, but not till then."

So we say of the spirit and the spiritual world. Show us a spirit, let us see one! Well, now let me ask,—Have you a *mind*? Let me see your mind. How will you convince me, that you have any mind, unless you show it to me? O, yes, you exclaim, you will show your mind to one who has mental eyes to see it. *MIND* can be seen only by *mind*. True. And so we say of spirit. Spirits can be seen only by spiritual eyes, as external objects can be discerned only by external sight.

But, to many who have, from their earliest years, been accustomed to believe in the spiritual world, it is exceedingly difficult to form any idea as to how "disembodied spirits," as they are called, can make themselves known to men's external senses, as they are said to do in the "mysterious knockings."

The term "disembodied" is not philosophically correct. A spirit is a *body*, that is, the personality to which we apply the term spirit, is as much a body, and has *form*, as really as any object in the external world. If a human being could be made of pure air; such a being would have a body, though of air. Or, if we could imagine a human body made of electricity, it would give us an idea as to how a body may exist, while invisible to the external senses. Spirits, then, are not disembodied in any other sense, than that they have left, or cast off this coarse, external body, which was so closely allied to earth. Indeed, we cast off our earthly bodies a number of times during the space of twenty-one years, even. We have the same external *form*, but it is not composed of the same

particles of matter that entered into its composition ten years ago. Hence, we are now, disembodied, in one sense; we are changing the components of our external forms constantly, from the moment we are born till we throw them off entirely.

The spirit, within, then, must give shape and form to the body without; and as the animal body is developed and shaped by the spirit principle within it, so we can perceive what Form the spirit is in after death; and the misuse of terms in calling the spirit of man "immaterial." If we mean by this term, that man's spirit is not *dissoluble*, it is well enough, but not if we use it to signify *something* which is not substance, or *nothing*. The term *immaterial* is often, improperly, I think, used to signify whatever is opposed to the external world; and so the spirit is said to be immaterial. But it should be enough to signify what we mean by the term spirit, which, though matured, or composed of *substance*, refined and sublimated beyond all that can be imagined or described in this lower sphere, yet it can never be dissolved, and hence must exist for ever.

It would not follow, that because we cannot tell how a spirit after death can act upon our external senses, that, therefore, no such action can be made. The most that we believe of human life, we admit, not because we know the how or the manner of it, but, because we know the facts to be true, though we are not by any means able to explain them. We believe facts, though at the same time we know, or feel perfectly satisfied, that the manner of the thing is not only inexplicable, but, indeed, far beyond our present powers of comprehension. Can any one tell how a blade of grass grows? We are unable to explain what we call the most simple, and why should we be dissatisfied if the higher and more complicated phenomena are not unraveled to our feeble comprehension? And suppose some superior Intelligence from above, were to attempt an explanation to us of the manner in which the blade of grass is made to grow? Are we sure we should be able to comprehend what would be said to us upon the subject? Do we know what matter, or substance is? And, what is force? You know what is meant by gravitation. But can you make this understood by a child? The child can distinguish between an apple and an acorn, but can he tell the difference between an emotion and a volition?

It is easy to see, that there are differences which some minds are too feeble to appreciate, and realities there may be, and laws appertaining to the spiritual world, which, indeed, enter into the very constitution of our nature, and yet we may be too gross to understand them.

What has Occurred ?

210. It is peculiar to infancy and imperfection to ask the question as to the *why* of phenomena, even long before any desire is felt to understand *what* has occurred. Why does it rain? Why does the wind blow? Why does the water freeze. How often are these and similar queries put to the parents, while no one ever thinks of asking as to the real *essence* or *form* of the phenomena that have occurred. And thus it happens in respect to all branches of science. The most important questions are the very last ones to be asked, and for this sufficient reason, that the mind must be developed by observation before it is capable of putting questions in respect to the real essence of things. The brains are the last to be matured, and the most important knowledge is that which results from experience, age, and the longest course of observation.

At first view it seems difficult to speak of the phenomena that have arrested so much attention throughout this country during the last five or six years, and which have taken the name of spiritual manifestations. It is difficult, not only because the phenomena themselves are new, startling, and incredible even; but because they are found to combine so many different phases, apparently, so much that is intangible, so much that is apparently contradictory, and so very many circumstances, conditions, views, feelings, affinities, and laws, visible and invisible, that it is found to be utterly impossible to do the subject justice, either in a few words, or in one attempt. There is every thing to be learned, not merely of a section of the vegetable or animal worlds; every thing to be learned not merely of a branch of natural or moral science, nor indeed of the whole circle of science and philosophy, appertaining to this world of which we form a part. The investigation upon which we now enter, is, or must be supposed, deeper, broader, higher, than all that appertains to the world in which we live. It is not of the physical, or the mental, that we speak, not of the world we have seen or heard, or comprehended with our external senses at all.

No marvel, therefore, that the mind does sometimes, tremble upon this verge, and fear to proceed. It is a path never before trodden, and leads not to a distant city, not to a thick wild wood, not to the regions of fancy, even in the invisible, but to ANOTHER WORLD! We say WORLD, because it is no part or section of this world with which we are acquainted; a world of which we know nothing, and believe but little. And, phenomena reaching to such a world, must be

involved in more than common mystery, and the danger of misjudging in respect to them must, in the very nature of the case, be very great indeed. We do not know that there is such a world. Or, if there be, we do not know which part of it *approximates* to the *external* world in which we live. Or, if there be approximation, we do not know how it is, nor why? We have every thing to learn. Nothing must be taken for granted. We must see, or hear, or feel our way, step by step. Caution was given us for some good purpose. Perhaps it was to guard us from entering too deeply into the invisible; against giving too much sway to our fancy, or an excited imagination. Let us be prepared, then, as best we may for an examination of any thing and all things; to look at phenomena that may appear to us not merely incredible, but as actually and physically impossible. Nay, we must not merely look at them, we must take hold of them, we must examine them with each of our senses, we must enter among them, go into them ourselves, and let them into us, into our minds; we must take them into our hands, we must dissect them, "mark, learn, and inwardly digest" them, in order to do justice to this momentous subject. Suppose the difficulties in our way may be, indeed, formidable. Those very difficulties call into action the faculties of our minds that were given us for overcoming them.

What, then, has been done? What are the phenomena alleged to have occurred? This question fairly answered, if indeed it can be, and we may be the better able to give the reason implied in the *why* and *wherefore*. I myself, in the beginning, was embarrassed for the want of facts, such as I now have a knowledge of; and others may be liable to suffer from the same cause. Hence it seems to me, that we can not safely form conclusions in regard to the history, philosophy and uses of this whole subject, until we have all the facts before us. Facts become science when they are multiplied in sufficient numbers, and so systematized as to preclude all dispute. Admitting then, as I am ready to do, that, perhaps, more than seven-eighths of all that has occurred under the name of witchcraft, or the modern spiritual manifestations, so called, may be satisfactorily accounted for by the laws of psychology, yet I am bound to say, that neither these nor any other laws that appertain to this sphere, as far as my knowledge and belief extend, are at all adequate for explaining that which I myself have witnessed.* Many I know have erred in their attempts to account for these things, for a want of a knowledge of all the facts. The newspapers have teemed

* See (151,) what has already been said concerning "od."

with articles in which "all the mysteries" are solved, as it were, by one stroke of the pen! Various books and pamphlets have been published, in which the writers are confident that they have found the only true explanation that can be given of these wonderful phenomena!

One theory will account for one phenomenon, but not for all. It is curious to witness how sanguine and confident certain writers are, that they have hit upon the solution of all the phenomena, merely because they suggest an explanation which might be sufficient to account for one single fact, without allowing it to be done by spirits out of the human body.

We want not only all the facts, but we desire them "without note or comment," we want them to be permitted to speak as it were for themselves. The disadvantage is great when a fragment only of the subject is perceptible, as even when the whole appears, and under circumstances the most favorable, it cannot be understood precisely alike, perhaps, by any two persons, as no two may be found whose capacities for comprehending any given facts are exactly the same.

Unaccountable Phenomena.

211. The following are a part of the phenomena produced in my own family, and which have been witnessed by multitudes of people: and these results have been testified to, publicly and privately, often, and in different localities throughout the country.

I prefer to state only what I have myself witnessed. But, then, it must be borne in mind, that the same that I here describe as having occurred in my own family, and "even greater works than these," have been witnessed elsewhere, and well-authenticated accounts of which have been laid before the public. So that, at the present time, it cannot be said that these things have either been done in a corner, nor that accurate accounts of them were not made known at the very time they occurred. These reports are now public property, in such a sense, that no one thinks of calling their authenticity in question, nor of disputing but that the facts did actually occur, as is here and elsewhere set forth.

When, in the following account, I say that certain things were done "without human agency," I mean that no human efforts were made; and under most of the circumstances none could be made without being instantly detected; and further, that no human being present had any *thought* of the results, often before they were developed. They were addressed to each of the external senses. Thus—

I. *Hearing.* Sounds were made in one or a half dozen places, at once; different sounds, made on the floor, on the

table, on the chairs, on the window, on the sides of the house, and under the feet of spectators. These sounds made visible vibrations in articles that were not touched, at the time, by any mortal.

They varied in loudness and force, from a mere rap, as with a finger upon a table, to those which sounded as if the floor were struck with a large hammer, or stamped upon by some living person, so as to shake the house. At times they are made with the table, that is, an ordinary parlor or centre table is seen without hands, to rise up, move about, and fall upon the floor rapidly, as if some intelligent power were attempting to pound the floor with the table.

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

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

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

Sounds imitating the bass and snare drums; tunes drummed out, of which no one present had any knowledge.

Music produced by drumming on the table or floor, and by musical sounds, resembling an Eolian harp.

I have heard music produced in this way, for five and ten minutes at a time, most beautiful and heavenly, superior to any and all the music I ever heard from human beings. I heard it at one time when only two other persons were present in the house. It was continued for some five minutes, and one of the strains was a tune I had often heard before. It commenced apparently at a distance, but gradually drew nearer—and as it did so, the swells and cadence were charming beyond the power of language to describe.

II. *Sight.* Strange lights produced in a dark room, and the appearance of human forms seen by skeptical spectators. Sometimes only a hand, or a face, or a part of the features; at other times, the whole contour of the human form is seen. This I know from personal experience. At Dr. Phelps', in Stratford, Ct., appearances were seen as if persons were walking from room to room, covered with a sheet. On watching the figure the sheet is seen to fall upon the floor, and nothing under it. Here it was, also, that other strange sights were seen. The beds altered, and the clothes adjusted as if a corpse were laid out, in the bed. The wearing apparel of the family, made into ten images resembling human beings; they were arranged in a row, all kneeling, before ten chairs, and each had a Bible in its hands, as if in imitation of the

manner in which Dr. Phelps and his family performed their worship.

Volumes might be filled with details of phenomena addressed to sight, and evincing Force exercised over physical bodies. A window in my daughter's room has been raised without human power; doors have been moved, opened, and shut, when requested. A table bell has been rung, and the same bell taken from a table, without hands, and wrapped in a silk apron. Silk and woollen form no obstacle in the way of this force.

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

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

III. *The Sense of Feeling.* I have been taken hold of, handled, patted on my head, shaken, my clothes pulled, and touched with great force, when no human being, (whose hands were not both held fast) was near enough to me to touch me in any way. Have had the sensation of another taking hold of my hand, touching me as if to call my attention. Once I was struck, with such force that the blow caused a sensation approaching to pain, and the sound was heard a considerable distance.

Mysterious Intelligence.

212. But, in addition to all the phenomena like those here described, it is the *communication of intelligence*, and the manifestation of love, joy, and hatred, that give these things a claim to our consideration, which cannot be well resisted. Nor would this account be at all complete, were I to omit to describe something of what these things have themselves done; the impressions they have made upon the minds of mortals, and the estimate which is put upon them. Not merely what has been done by the invisibles, such as the manifestations of all those traits which characterize Individual Personality, but also the effects which these manifestations have had on many minds who have witnessed them. Premising, then, that it must be constantly borne in mind, that no one knows, and perhaps no one can know, very

well, who these invisibles are ; for, thus far, in these developments, it does not seem to have been demonstrated, that in these manifestations, demonstration of personal identity is a part of the thing *to be done*. Whether it can be or not, may well be doubted, but here it is only necessary to remember as we proceed, that this has not yet been done. Mortals may *believe* what they please, as we have seen ; they may enter the invisible, and inquire for the unknown ; and when in those shades of uncertainty and doubt, they may exercise any amount of faith that they find themselves capable of doing ; and the exercise of this faith is precisely what these spiritual manifestations confessedly have done. Oh, the potency of faith, by which

"The invisible appears in sight,
And God is seen by mortal eyes."

So we must enter again the invisible, to find what these mysterious manifestations have indeed done. And even then we shall scarcely be able to do the subject ample justice. It combines so much of love and goodness, the excitement of all that is tender and gentle, all that is near and dear ; all that is delightful in friendship, all that is involved in conjugal, parental, fraternal and filial *Love*. Love that has been once bereaved, love that followed the cherished object of its adoration to the lone and silent grave.

"Who has not lost a friend, a brother,
Heard a father's parting breath,
Or, gazed upon a lifeless mother
Till she seemed to wake from death ?"

And, now, after years of absence, after burying your loved ones from your sight, after having dismissed all thought of knowing more of them till (per chance,) you should find them in that "undiscovered land from whose bourne no traveller returns," nay, after having long doubted whether there were really any consciousness after death, to hear certain "mysterious sounds," and by a certain interlocutory process, in which you speak, and something else, "raps," you succeed in working yourself into the belief, that you are indeed actually holding a conversation with your own dear father, mother, brother, sister, child, husband, or wife, long since departed from this mortal coil ! All this you believe, and what hope, what love, what ecstatic joy is revived in the soul ! You are in a new world. Creation itself puts on a new phase, so real are your faith and hope. You are now in Heaven, that blissful sphere where the countenances of all are radiant with purity and inexpressible delights. Conscious of your elevation above the plane of doubt and fear

about death and immortality, you instinctively repel all that are below you, who are not receptive with you of the same views with yourself. You are now consoled with the real presence of "guardian spirits" who watch over you all the time for good. Communications of love are "spelled out" to you, or communicated in some other way, all coming from those you knew and loved while they, like you, were in tenelements of clay. You are enraptured with the beautiful messages made to you. True, they do not come quite so often as you could desire, and when you have asked for a "test," it was not forthcoming as you might have expected. But, then, what of that? They are spirits. And spirits never make mistakes; or if there be any mistake about it, the spirits do not tell lies; or, if some spirits do, your guardian spirits do not. You know your own loved ones would not lie to you. And what if promises are often made which are never fulfilled, what if you find it is not exactly so, they are good spirits and cannot lie. They are clairvoyant spirits, too, and often tell what is in the mind of the medium, or what they perhaps, imagine is, or ought to be there, and when they cannot tell their earthly names, nor their age, when they died, nor the place where, nor the time when, nor the manner how; or rather, when your own dear loved guardian spirit forgets, or falsifies about some one, or all of these things, you must not, do not doubt but that it is the real something or somebody you take it to be.

If, then, we admit that any amount of joy, as if upon the recognition of long lost and dear friends, any amount of conjecture and guess work, as to who the spirits may be, any amount of real pleasure and satisfaction which vast multitudes of intelligent people have taken from first to last, in communing with spirits who they supposed were their departed friends; any amount of excitement and joy even, which must naturally result from such belief, however unfounded it might be, if I say, we admit all this, (and much more that will be stated in the sequel,) then we may have some just conception of what these mysterious things have done. This is the bright side. The picture is not perfect without a few shades, which will appear in due time.

Method of Investigation.

213. Presenting, then, as this subject does, so many features that are confessedly of human origin, while at the same time it brings before us a multitude of phenomena, startling, and astonishing, even beyond the power of language to describe; phenomena which I do not know how to account for, except I admit the agency of spirits out of the human body, it becomes

a question to which strict justice cannot be done in a few words. It assumes an aspect which imperiously demands investigation, and in a form that I do not feel disposed, either to deny or to evade.

What I propose is, not myself as a teacher or dictator on the subject. Having traveled a long journey, and finding others going in the same direction, in search of Truth, it is natural that I should describe the difficulties I have met with in the rout I have taken, as also, the notes and observations I have made by the way, and speak, also, of the point whence I started, the views by which I was stimulated in my labors, together with the satisfaction I have experienced in my own mind, in witnessing, as I have, the beauties of the country through which I have passed. A pathway beset, indeed, with frightful precipices, leading through a country unfrequented by mortals, and without a chart or guide; without any accounts of this "unknown country," upon which I can wholly rely from those who have gone before. There may be quick falls, which I never suspected, wild animals and ferocious beasts, lurking for their prey. The country is unknown, the passage, the path that leads to it, wholly untried:—

"Bound on a voyage of awful length
And dangers little known,
A stranger to superior strength,
Man vainly trusts his own."

My readers then, are entitled to know how I commenced this journey, the state of mind in which this investigation was entered upon, and all and singular in respect to the affinities, capacities, hopes, fears, advantages, or disadvantages, which have helped me forward, or which may be thought to have retarded my progress in an undertaking of this kind. I must, therefore, open my heart and think aloud on this subject. I must make known my inmost nature; the reader must know all necessary to be known, to enable him to judge as to the source whence the details come, that are now submitted for his adjudication.

Personal.

214. 1. That I am not now, and was not when I commenced the investigation of the subject, a sectarian in any offensive sense of the term. My creed is a short one, *Individual sovereignty, the true doctrine of Manhood, and Eternal Progression the destiny of the Race.* I was in the beginning as now, wholly uncommitted to all mere traditional dogmas, either in respect to this world or another, to which we may be tending. Hence, it must be obvious, that I neither believed in the notion of absolute evil, here or elsewhere; nor in the popular

dogmas in respect to an old boss devil, or "evil spirits." When I first commenced conversing with the invisibles who purported to be spirits, that had left the human form, I had no thought nor suspicion of being deceived by what was affirmed to me. Hence, I infer, that if any spirit have ever falsified to me, either incidentally or from design, it could not have been caused by a belief in myself, that brought such spirits near to me, for I had no such views.

A belief in the doctrine of spiritual affinities has inspired me with a love of goodness for goodness' sake, a love of the truth for its own sake. Hence, as I would not be deceived, so I have never, from first to last, designedly deceived any spirit, or any medium, or mortal, connected with this subject. I have feigned nothing, have never asked for a fictitious spirit, or for the spirit of one who had not (as I believed) left this sphere. But I have often allowed spirits to carry on conversations, when I knew that every word they uttered was falsehood, from beginning to end.

But I do not give my own experience as a standard for any other person. Each must seek, judge, and act for himself. We shall find, perhaps, on comparing notes, that, while our experiences may all agree in some points, they disagree in others; and hence we shall be slow to use the word "*always*," when speaking of spirits who inhabit another world which we have not entered, as when certain writers have said, "*Spirits always do so and so.*" They may "*always*" do so with one medium; but with another, it may be altogether different.

2. I undertook this inquiry with an ardent desire to maintain an evenly balanced state of mind; to be neither unreasonably doubtful on the one hand, nor unduly credulous on the other. If the mind be not harmoniously developed, or if it be shackled with traditional prejudices, its condition must necessarily be unfavorable for receiving new truths. And thus, while we yield all the conditions we can, consistently, to the spirits, which they ask for, we should bear in mind what is necessary for us mortals who are a party in this investigation, and have immense interests pending its issue.

3. During the past three years, I have enjoyed all the facilities for investigating this subject, which, perhaps, could be reasonably desired, not excepting some days and nights spent in the family of Dr. A. Phelps, in Stratford, Ct. And in passing let me say, that I do not perceive how any one can be well "posted up" on this subject who has not either visited the family of Dr. Phelps, or read some authenticated account of the most unaccountable things that have taken place there. The "disturbances," as they were called, in Stratford, which occurred during the year 1850, are among the most strange of

any and all things of the kind, of which history has given us any account, and far exceeding even the wonders of "witchcraft" of past ages. Indeed nothing of the kind has ever occurred, as far as I know, in any other part of the world.

The time I spent there was by the kind invitation of Dr. Phelps, whom I knew to be a venerable, truthful, excellent, Orthodox clergyman. What I witnessed at his house was strange, and unaccountable indeed, and what I never could have believed, had I not witnessed such things with my own external senses.

My investigations have not been casual nor incidental merely; nor have they been confined to times or places. They were undertaken in order to find the truth, and have been continued, in different parts of the country, for years, without any interruption. During this time, I have devoted my whole attention to this work, so that I have been, not daily, but hourly, as it were, in converse with the spirits by the "sounds." Sittings have been held in my own family, till they approached a thousand, which have been attended by large numbers of people, not to speak of the constant opportunities which my own children (who were the media,) afforded me, at my own fireside, of investigating this matter in every possible form which curiosity, credulity or skepticism could suggest.

In my own family, all the phenomena have taken place which have been described by various writers on the subject, except what might be classed under the head of "nervous," or sympathetic. The mediums in my own family have been audibly spoken to, and manuscript writing has been done in their presence, without any motion made by any human being.

I wish to be understood as saying, that the "spiritual manifestations" which have forced certain conclusions upon the unbiased judgment of those whose opinions I now utter, have not, as I believe, been *inferior*, in any sense, to any of the same class, ever made in any part of the world.

These remarks seem due to the subject, here, as nothing is more common than for mediums who are possessed or associated with a certain spirit, and those of their friends who rely upon communications made by such spirits, to flatter themselves that *they* are not deceived, though others may be; they attract spirits of a very high order, and who would not lead them astray! But considerable experience has convinced me, that those who rely upon these invisibles are the most deceived when they are so possessed and hallucinated by some apocryphal spirit, as to imagine they either never were deceived, or that they are so secure that they could not be.

I have witnessed these "manifestations" in all their various forms, in different places throughout the country. Indeed, I have witnessed more of them than any other *one* person, of whom I have any knowledge. I have the testimonies of a very large number of intelligent candid people, in Boston, New York, Philadelphia, St. Louis, Providence, R. I., and from the extreme West, including those who have themselves been mediums for every variety of the spiritual phenomena. The experience from which my conclusions are drawn, includes communications purporting to come from the spiritual world, combining all of Goodness and Truth, as I believe, which was ever made to mortals (in this manner,) and affording the highest elements for instruction, admonition and hope. I have no knowledge of any similar "communications," assuming even to be of a higher order than what I have witnessed myself, or that have been witnessed by those whose opinions I give.

4. As I approached this investigation uncommitted in theory, being uninformed as to *what* it was, or *why* it was done, I did not and have not undertaken to say *what it should be*. I have used no dictation, and have carefully striven to avoid the exertion of any influence which might prevent the thing from *speaking for itself*, and making known its own Essence, Form, and Use. Hence, in all the sittings which I have ever attended, I have requested simply to witness what should come to pass; to have the "spirits," whoever they might be, do their own work, and do it in their own way.

During the whole process of my investigations, I have been animated with a conscious love of the truth, and with an ardent hope that great good would eventually grow out of these developments—good for the whole human race. And I may add that I have experienced great satisfaction in the results of my labors. Though often disappointed, by finding something below what I had hoped for, and at other times witnessing what compelled me reluctantly to admit there must be the false where I had looked for the truth, yet I have been abundantly rewarded for all my toils. No labor, no investigation that I ever engaged in, ever afforded me more rational, manly satisfaction, than I have found, from the first till now, in the examination of this subject. To me, the Truth is above all price—more precious than rubies, or the gold of Ophir. All things that can be desired are not to be compared to her. Labor is sweet, pain is rest, if so be we may progress in Goodness and in Truth, however much we may be compelled to endure in their acquisition.

What has done it ?

215. All results have an adequate cause. Here are phenomena that are new, and certainly very strange. What has produced them ? What is the remote cause ? What can it be ? Is it human ? Is the cause within the reach of natural science ?

Enough has already been said under the head of *od*, (151,) to show that it cannot be some unknown, undefinable something evolved from the human body. Nor can it be the human mind, acting in a new way. (174.) Persons unacquainted with *MIND*, say it is the human mind acting somehow, they know not exactly how. But why call it the human mind, if you do not know what it is ? Why call it mind, when it is so contrary to all else that we know of mind ? Why call it mind, when the most powerful, the most intelligent minds are utterly unable to produce any thing of the kind ? If it be the human will, do it. The fact that similar things do occur in the presence of a certain class called mediums, when they *will* these things, is not sufficient to authorize this assumption. And besides, the persons in whose presence the table is seen to move when the hands are put upon it, are mediums for what are called spiritual manifestations. Mark this. You will never find physical bodies moving in this manner without the presence of spiritual mediums.

But it is not true that these phenomena do, always, occur in the presence of all who are the media for these things. Some mediums, who will them ever so much, do not succeed in producing them at all. The phenomena occur in their presence, but not as the results of volition on the part of any mortal. So it was especially at Dr. Phelps'.

Were these results dependent on human volition, they should always occur in the presence of those mortals whose *WILL* is the strongest. But this is not the case, by any means.

But they are produced by electricity ? Well, and how does this appear ? Here is an electrical machine. See, now, if you can produce them. You try, and fail. So have I tried, and failed. So have others. Here is a galvanic battery. Try that. Can you produce them ? Not at all. I know that you cannot produce them by any battery, ever so powerful.

But it is said they must be produced by electricity evolved from the human body, because if at any time a half-a-dozen persons sit around a common table, with their hands on it for a half an hour, the table will become so much affected with something, that it will move. Indeed ! Affected with something. Well, what is the table affected with when you take

hold of it and move it yourself? But then, what if a table does move with a half-a-dozen hands upon it. How does this account for a table's moving a distance of fifty feet, as I have seen it do, with no human being touching it in any way. The cases are not parallel.

But, after all, "it is electricity." It must be electricity, because if it be not, the objector does not know what else it can be. Well, so I might say, it is caused by the moon—because if it be not the moon, I cannot tell what it is. What is gained by talking in this way? As long as we cannot account for these things by any of the known magnetic or electrical laws, it is scarcely allowable to call these phenomena by these terms.

And then, again, it is a matter of just complaint, that we have never yet been told what kind of electricity this is. Is it frictional, thermal, animal, or what? Who knows? Who can tell? O, says one, it must be animal electricity, like that which is evolved by the *gymnotus*. Ah, indeed. And how does this appear? That which comes from the electric eel affects nothing but animals; it produces shocks only in a living body. It does not make loud sounds, nor does it move tables and chairs, and much less do we find the electrical eel answering questions, and holding conversations with human beings. Electricity does not *think*; it has no ideas, no consciousness of selfhood. It never says *me, mine, myself*. The electrical telegraph does not convey intelligence of itself—it is an agent merely, worked and operated upon by a living, thinking organism, as high above electricity as man is above the earth.

Perhaps no man in this country is more familiar with the entire subject of electricity, magnetism, and electro-magnetism, than Mr. Daniel Davis, formerly Mathematical Instrument maker, of Boston. At my request, this gentleman brought an electrometer to my house for the purpose of testing this question in respect to electricity. It was of such exquisite susceptibility to the presence of electricity, that the gold leaf was moved by the friction on one of the brass knobs, of a single human hair! Mr. Davis truly remarked, that "electricity next to nothing would move the instrument," with such exceeding sensitiveness had it been constructed.

The medium, my daughter, was isolated, and with her hand resting upon the brass ball, the "mysterious sounds," were made, as usual, while the gold leaf of the instrument was not moved in the least perceptible degree. Here, then, was a test. In this case it was not done by electricity; for electricity forcible enough to make loud sounds upon a chair, so as to cause it to vibrate, must have caused some motion in the

gold leaf. Had there been any evolution of electricity from the body of the medium, it must have been indicated by the instrument.*

I have, also, tested the subject with magnetism. I put upon the table, and in various positions contiguous with the medium, a very powerful horse shoe magnet, sufficient to raise seventy-five pounds. It produced no effects whatever.

But says the objector, if it be not electricity, it is pathetism. O, yes, undoubtedly. If it be not magnetism it is electricity, and if not electricity, why it is pathetism, and if not pathetism, it is something else! Undoubtedly it is something else. But, let me ask you, how you account for the fact, that if it be pathetism, I, myself, am not able to do these things? I think I understand what is implied in the use of such terms as mesmerism, or pathetism. Nor am I aware that any results have ever been induced by this process which I have not brought about. How is it, that if it be the influence which I have been in the practice of exerting so constantly for the last thirty years, that I cannot find it out? I have tried it, and failed; have entranced the mediums, but found no advantage from this power; no advantage from clairvoyance, no help from the human will, ever so powerful, nor from any number of wills conjoined. Hence I conclude, that the laws of these phenomena are not included in psychology, nor electricity, nor any, nor all other branches of science that appertain to this world. That these phenomena are not produced in whole or in part by laws that appertain to the mundane, I do not affirm, but I do say, that if this, indeed, be so, those laws have not yet been discovered, and whether they ever will be or not may well be doubted. Superficial observers, witness a few of these things, and they write books, and articles for the press, saying, "We have found it—we have found it." I, however, do not perceive any grounds for these statements; my opinion is, that as yet, and possibly for some time to come, mortals will not be able to tell how these things have been done.

I own, myself, conscious of a willingness to have the rationale of these strange things made out, if it can be done. If they can be accounted for by any laws already within our

* It is well known, that Mr. Davis has offered a reward in good faith, of \$1000, to any person who shall prove that these phenomena are produced by electricity; or, in other words, that they can be satisfactorily accounted for without reference to spiritual agency. Why do not those who have "discovered" so many times how these things are done, claim this reward? The *how* of the thing has been discovered many times, if we can believe all we see reported in the papers. See *New York Tribune*, of Jan. 24, 1858.

knowledge, so much the better. It will require so much the less labor to find them out. But, it is evident enough how mortals are puzzled with these things. Witness how much has been written upon them to show the cause, how they are done. And yet, the name has not been found, if it be not spirits. One after another writes a book, or an article for the papers—"it is"—"it is"—"it is"—"something," "but I don't know what!" And editors review these books, and profess to be very much interested and enlightened. It would, perhaps, be bordering upon the cruel to deny our fellow mortals the privilege of settling upon "something." They know very well "something" has come to pass, something very strange, very much out of the common way of things. They as well as we, must account for it in some way. So one calls it by one name, and another by another name. But why not let it name itself? We do not know what it is; and, as long as we cannot account for it by any laws that come within our knowledge, why not let the subject explain itself? I put the question to all the branches of natural science with which mortals have any knowledge; and ask what is it? The answer is, we do not know. Again, I put the question to this mysterious something, itself, and ask, who? or what are you? And the answer comes back, sufficiently distinct and explicit—"We are spirits out of the human body." Hence it is in these remarks I use the term "spirits," because it is the most convenient, and also, because I do not know what else it can be. Until we know what it is, this word is as good as any other; and, as none of us really know what it is, it may be spirits, after all. I am aware, that some, who do not seem to have had a very large experience, assume to know all about spirits. But, for myself, I do not know what a spirit is. I do not know what that other world is. I was never there.

But, in admitting this much in respect to the spirituality of the cause of these strange things, I am reminded of that very large class of sectarians who believe or who attempt to do so, that the whole is the work of necromancy or the devil! Well, perhaps it is, who knows so well as those who have the most to do with his satanic majesty. The clergy believe in the devil, they preach him, or stoutly affirm his real personal existence in their sermons; indeed, they make as much of him almost as they do of God. But as I never saw the devil, and never having found any evidence of his personal identity, I cannot, of course, admit of this summary disposition of the matter; there are conclusive reasons against it:—

1. It has not yet been proved that there is, or ever was, or ever will be any such devil as is alleged in this objection. His existence is not provided for in any one of the kingdoms

of the universe; no laws of nature develop such a being; man has no wants, natural, spiritual, to be thus provided for. Hence I must conclude that this idea of a personal devil is a figment of human fear and ignorance, a term suggested by the evils and discords peculiar to the race. There is, indeed, one necessity for the existence of the devil, and that necessity I must believe to be the veritable cause of his being. That necessity is the **IGNORANCE** of the race. Here it was, undoubtedly, that all the devil there is, had his origin, and hence it is, that this same old devil, dies out of the faith and the minds of men precisely as fast as they become developed and informed in respect to nature's laws.

2. There is no evidence sufficient to prove that these things could be done by the devil, even if we were to admit his personal existence.

3. This is an objection made by those not familiar with all the facts in the case. Those who have investigated this subject the longest, and who know the most about it, take a different view of it altogether. And, how then, are we to account for it that those who have scarcely investigated it at all, are so very ready to bring the devil into the account? Is it not an unfavorable sign when mortals seem to be so very familiar with the devil, when they are so ready to see him in whatever may occur? "The devil is always near when you are thinking about him." And shall we not infer from this proverb, that he is very near those clergymen and others who are so ready to call in the devil for the purpose of accounting for that which they cannot comprehend? Would it not be a better view to suppose God himself does these things? And that they are "a part of His ways?" Does He not govern the universe? Can a straw fall to the ground without His notice? Why, then, are we so slow to perceive the benevolent design of our Heavenly Father, in thus arresting the attention of His children, and in a manner which induces them to investigate the laws which appertain to the higher life, an immortal state of being?

Suggestions.

216. Perhaps the reader may now be willing to hear a few suggestions, which seem appropriate upon the threshold of this subject. They may assist his mind as they have my own:—

Not Ephemeral.

217. 1. That it is not unreasonable to suppose, that these manifestations are neither ephemeral nor accidental, any more than the development of the human race can be said to have been so. The race has resulted from the **INFINITE DESIGN** of

the Great Harmonia. And so have the same laws of eternal progression brought the race out of the external, or physical, into the spiritual. These laws have brought the race to the discovery of the magnetic telegraph, and to the process of daguerreotyping. They have developed, in fact, all that is now known of nature, physical, animal, spiritual, and divine.

2. That these "manifestations" *correspond* with all of nature's other developments, especially in their *beginning* and *progression*. The first communications are imperfect and fragmentary when compared with those which follow. And nature's developments, always correspond with the *wants* of the human race, with the mediums through which they reach us ; with their sources, or the spheres, whence her communications are received.

Grade of Spirits—whence they come.

218. 3. That communications from the spirits to this external world, can come only from that class of spirits who, so to speak, are the least spiritual, or the nearest to the external ; and those mortals are media who most approximate to this class of spirits. The analogy of reason teaches, that in just so far as a spirit is spiritual it is removed from this external world ; and hence, the lower or coarser the spirit, the nearer it is to man's external senses, and the more easy it may be to communicate through mortals, by using their organs of speech, or moving their hands to write.

Correspondence in God's Works.

219. 4. It is worthy of notice that mortals should express surprise when they find that all of God's laws and works perfectly correspond. In childhood we form ideas of things which we believe appertain to manhood, and then when we reach manhood we are surprised and disappointed to find things altogether different from what we had imagined. Thus the traveller reads descriptions of distant countries, which give him an ardent desire to see them. But on reaching the places about which he had read so much, he does not find things precisely as he anticipated. Many things he expected to see he does not find in existence at all ; and other things which had been painted to his imagination he finds so very different from what he expected, that he can scarcely believe that he has indeed reached the land about which he had read and thought so much.

Now, if it be difficult to obtain correct views of foreign countries, of whose language we have knowledge, and whose inhabitants we may have seen, may we not well suppose it more so for mortals to obtain accurate views of that **WORLD**,

which is so high, so much above the one we inhabit, that "the eye hath not seen it, neither hath the ear heard, neither hath it entered into the heart of man to conceive" what its peculiarities are ?

Contradictions admitted.

220. 5. Suppose that those who have had the best opportunities for testing what purports to have come from the world of spirits, are ready, if need be, to admit most of the complaints made as to the discord in the spiritual communications. The solution of this difficulty may be found in the suggestion already made. Communications from the lowest grade in the world, above us, must necessarily be fragmentary and imperfect, though they may be the best and the highest which can be given by the spirits nearest to this earth. In judging, therefore, of alleged communications from the spiritual world, it is obviously the safest course to look at them as a whole, to contemplate them all together. They may come from a sphere we have not yet entered, and of whose existence the great majority of mortals, up to this time, have doubted. What man most needs, therefore, is the conviction of his IMMORTALITY. He wants to be made conscious of "an hereafter," and to know his true destiny. And the first thing demonstrated by these "manifestations," admitting them to come from spirits, is this great fact, that *all human beings, passing through death, live for ever!* This stupendous truth has not yet taken sufficient hold upon the affections of mortals. No previous "revelations," to Jews or Gentiles, no "visions" of ancient or modern "seers," were sufficient to attract the attention of an external skeptical world. But now, whether there be any spiritual world or not, one fact is quite manifest: these so-called spiritual manifestations have brought more of the human family to a firm belief in such a world, than were ever brought to such a belief before, in the same space of time.

Their Use.

221. 6. Here, then, we might rest, but we go further, and affirm that these manifestations not only *harmonize* perfectly, with the great design of God, in their production, but they do also harmonise, when in themselves considered as a whole, far more than the theological sects do in this world. Thus:—

The discrepancies in spiritual communications *agree* in demonstrating that about man's future condition, which the theological sects themselves are not agreed, either in believing or teaching. As, for instance, these sects affirm and deny the same things in regard to man, and his state after death. One

says the spirit is annihilated ! Another says death is such a change as makes man essentially different, immediately after death, in his moral character, from what he was before. Another sect affirms that death renders a part of the human race worse off, eternally, than they were when in this life ! And most of the sects teach that a man's *love* may be changed in a moment of time—that is, a man may steal, or commit murder, from the love of it, and the next moment, that murderer may kneel down, pray, repent, believe in Jesus Christ, and rise up from his knees “justified,” and as innocent as if he had never sinned !

We refer to these views here, because they are such as the sects themselves have always disagreed and disputed about. And now it is clearly manifest that if there be discord in the communications made from the spiritual world, these very *discords* settle one or all of these questions in respect to *man* and his condition after death. For while the spirits, taken together, do not endorse either of the *sects*, as such, nor their peculiar theological dogmas ; yet their discordant “manifestations” do unite in testifying that man's condition after death, (though on the whole better, as he inhabits a better sphere,) may be inferred from his *love* or life in this world.

The External, not the Real.

222. We have seen (34, 35) that in no one of the kingdoms of the universe is the external the real, or truthful. The external is the superficial, the imperfect, where we find discord and error. The external man is not the real ; and so we say the externals of all things are not the most essential, and cannot be. Reasoning from analogy, then, which is the highest authority we know of in this matter, manifestations made from the spiritual world to the external, must be the lowest and most imperfect. The external is not to be depended upon—never. We do not rest in philosophy, and especially in spiritual science, upon the external. We must ascend higher. We must penetrate deeper to find the real truth. Those, therefore, that look no farther than the external—who depend upon the mere appearances of the phenomena that occur, must fail, and be deceived, more or less. On this subject I find the truth has been so appropriately expressed by another, that I conclude it will be a favor to my readers to avail myself of what he has said upon it :—

“ We hear it said that ‘ Truth is immortal and changes not, and that error is mortal and cannot live ;’ which, no doubt, in one sense, is an axiom well founded and true ; but, as ordinarily understood, I conceive it to be highly questionable. Doubtless, it is true of what are denominated the exact

sciences, or those sciences which are founded upon quantity and number—such, for instance, as arithmetic, geometry, mensuration, and the mathematical sciences. Twice two are four. The two angles of a triangle are equal to one right angle, and the sum of the squares of the base and perpendicular, is equal to the square of the hypotenuse, which are truths to all eternity. But, in the moral sciences, or those sciences which depend upon experience, induction and ratiocination, truths are only apparent, and eternally progress with the state of love and intelligence of the percipient and rational agent. Permanency, quiescency, or fixedness, is no part of their nature. Under the law of progression, they are ever changing with the ever changing universe, from lower truths to higher, as human spirits develop, and are more and more fitted to perceive, understand, and love them. There is no such thing as quiescency, or a state of absolute rest, in all the universe of God. No inertia, but only life and activity. Quiescency, vacuum, nothing, &c. &c., are absurd and ridiculous notions, and the truth is, when we come to look narrowly at them, we have no such ideas. They imply an absolute conception which we have not got, nor in fact, cannot have.

"None but God sees things as they truly are in their inmosts, because He is properly in the inmost of all things, and of course sees them in all their degrees of development or existence, as they really are. To His perception they are not represented or appear to be such and such, and so and so, accordingly as He views them this way or that way, or in this state or that state, but seeing them in the inmost, and from the inmost, sees and knows them as they essentially, absolutely, and truly are in themselves. But the perceptive understanding, or spiritual vision of man, never passes beyond, or deeper than, the representative or apparent. To him all things *appear*, or are represented according to his state of life and intelligence, or according to his degree of development; and this is not only so in this material or rudimental sphere, but strikingly so in the spiritual spheres, where those representatives or appearances relate to, and more directly depend upon, the specific quality of the recipient spirit. There every thing that *can* be seen or felt by him is in exact correspondence with his affections, and his degree of intelligence from those affections. Hence all things, from the lowest to the highest throughout the material, spiritual and celestial spheres, are to him but appearances, representatives, or images and likenesses, each in its degree of the Divine Inmost of all things.

"First consider appearances in the sensational world, and here we find all things illusive or only apparent. Philoso-

phers have called those illusive appearances the 'fallacy of sense,' and have fully and clearly shown how, by reason and experience, we learn to, or do, instinctively correct them; but have never satisfactorily explained the reason or use of those 'fallacies of sense,' which, to the spiritually minded investigator, is seen as part of the spiritual arrangement of God's most glorious economy of the universe! It is an illusion or mere appearance that we see distance—we see only the colors, outlines, lights and shadows of things, and were we to open our eyes for the first time, all things would appear equally near to them, and, like the infant, we should stretch out our hands to grasp the moon or stars; and this appearance is, without experience and reason, complete and perfect. But by observation, experience and reason, we learn to correct this appearance by the still higher one of perceiving distances and spaces, which, in their turn, are only appearances or representatives of the state of the spirit in the spiritual spheres—one spirit being distant from another spirit just in the degree their several qualities or states differ. In like manner is it with the sense of sound. Were our ears opened for the first time, all sounds would be perceived as equally near them, differing only in degree of loudness, &c., and would be heard close at them, if not in our head. But experience and reason teaches us to locate sound, and we do so every day and hour, as we measure distance every day, hour and minute with the eye. So with our sense of smell; we learn only by experience and reason, to refer the fragrance of the rose to its proper object, &c. And so of our other senses. Thus, in the sensational kingdom, all is illusion or appearance. The sun appears to be but a little distance up in the heavens, and to rise in the east, and go down beyond the hills, or sink in the ocean of the west; the stars to be only sparks of fire; the street to form an angle, and close up at the end; a straight river to flow and form a circle round you, &c. &c. &c. Moreover, if we alter the power or quality of our sensational perceptions, we change the appearance of all material nature. Witness the microscope or telescope, the ear-trumpet, &c. Thus all things appear to us according to the state of our senses, the law of things here in this kingdom being to appear to our senses according to their states, as it is the law of things in the moral and spiritual kingdoms to appear to us according to our receptive capacities, or the state of our moral and spiritual organisms. Not that the things and objects of the material world do not really and substantially exist, but that the manner and use of their existence only appear to us, this way or that way, and for this purpose or that, according to our state, sensational, intelligent and affectional.

To us God works by illusions, appearances or representative ; it is only an appearance that the candle burns *of itself* ; it is only an appearance that the light of the diamond is its own ; it is only an appearance that the tree grows of itself ; it is only an appearance that the beauty of the flower is its own ; it is only an appearance that the eye sees of itself—that the stomach digests of itself, &c. &c. Moreover, it is only an appearance that I exist *of myself* ; that I love and hate, that I think, reflect, and will of myself. Swedenborg calls those 'real appearances,' by which is meant, not that I do not exist, will, love, hate, think and reflect, but that the appearance consists in my doing so, *of and from myself* ; not that the sun don't shine, the tree grow, the eye see, the stomach digest, &c., but that they appear to do so of themselves. The light of the diamond is not its own, neither is the light and heat of the sun its own, but only apparently so, yet derived from still higher and higher sources ; and as we progress from one state to another, and from one sphere to another, we come into view of the higher appearances or truths, and see that the light and heat of the material sun is not its own, but derived from the spiritual sun, &c. &c. &c.

In the scientific world, the same great law of appearances, or apparent truths, prevail ; sciences perfecting and advancing as the perceiving, knowing and investigating agent progresses. To illustrate my meaning more clearly, let me instance in a single science, astronomy :—In the early ages of the world its rude astronomers believed that the earth was flat, that the sky was concave as it appears, and that the suns, (every day having a new sun,) were no larger than their heads ! To them these were apparent truths, and from their learning and experience and observation, or their state of development, they were the highest truths they were receptive of. They believed them as complacently and implicitly as we now believe Herschel's system of astronomy, and to them they were true. In succeeding ages, when more extended observation and experience had further developed the human mind, the astronomers got above this appearance, and believed that the earth was rotund and stationary, and that the sun revolved in an orbit around it ; which, in its turn, was the highest truth they were capable of, and was consequently true to them ; and, indeed, what greater appearances in nature are there than these ? But when the human mind was still further developed, the astronomers of still succeeding times demonstrated that the sun was stationary, and that it was the earth that revolved around it, &c., which was an apparent truth of still higher order, and was true to Newton and the astronomers of his time—an apparent truth which addressed

itself to their receptive capacities. But lastly, the advanced astronomers of a period still later, have demonstrated the still higher apparent truth, of not only the sun and the solar system, but the whole astral system being translated in space toward or around some still vaster centre! But is this latter discovery an absolute truth? Rather, is it not an apparent truth of a still more exalted nature? Now, what is thus true of astronomy, is also true of all other sciences, of all philosophy, theology, and religion: or of all the moral sciences as contradistinguished to the exact sciences. Look at theology! Every man sees God according to his state of affection and thought. The malignant and revengeful man sees Him as an angry and vindictive God. The oppressor and persecutor sees and fears Him as a tyrant. The jealous and envious man, as a jealous and envious God. The proud and vain man, as a proud God, flattered with praise, adulation and servility. The benevolent and kind man, as a good and merciful God; and the man of universal love, as a God of universal love, peace and harmony. And has not our ideas of the Divinity perfected, as we have perfected, steadily and unfailingly through all past ages? Still appearing to our spiritual perceptions, more a man perfect and glorious—more good and wise, as we become regenerated, purified and exalted? And look at the social sciences! Do they not perfect as our confraternal and social natures develop? Constantly carrying us forward to higher truths, and more perfect systems of social order? The man sees things in a very different light from that in which the child sees them, and things appear to the philosopher in a vastly different way from what they appear to the rude and illiterate countryman. To the child the sun only appears a ball of fire, and the stars sparks, while the astronomer looks upon them as other planets and systems. To the refined taste of the connoisseur, the statue of the "Greek slave," is a model of symmetry, perfection, and beauty, while to the Cherokee or Choctaw, whose sublimest conceptions of human perfection, centres in "Me big Ingen," it is contemptible, deformed, and homely. They see or receive truth in different degrees, according to their development. All things thus appear to us just as we are fitted for, and capable of seeing and understanding them; and abolish these apparent truths, in which created intelligences always have been, and always will be, and you not only abolish 'eternal progression,' but, to man, you abolish the symbolical or representative universe. Man being, himself, only an 'image and likeness' of the Absolute, can perceive and apprehend only apparent truths. In the endless history of his existence, he is never out of or beyond, appearances, according to his state. They

are a necessary condition of his being, and all the universe to him. The 'real reality' alone is the Inmost, which is God; and even of Him we have no absolute conception. Finite intelligences are ever in apparent truths; and the 'all of things' is thus a universe of types and shadows, (to us real and substantial,) symbolizing the Deity as a universal universe of 'images and likenesses of God!'

"In the spheres beyond external nature, these appearances or representatives, according to the state of the spirit, take on a seven-fold more representative character. All things there being arranged in correspondence with the qualities of the angels. Here things, being material outbirths of spiritual principles, have a certain fixedness of character and permanency of existence, although when seen by us, they are modified, enlarged, contracted, adapted, or accommodated to the capacity and quality of our sensational perceptions, and studied and understood according to our degree of science and philosophy—while, in the spiritual spheres, the things seen and felt are, and cannot but be, in exact correspondence with the intelligence and love of the angels. Let me illustrate this by an example. Time as well as space, paradoxical as it may seem, are appearances, and actually and truly, or inmost, there are no such things. Time represents states of life; and space, the changes, or the difference between those states. In the spiritual world, time is wholly an appearance, according to the state; and space wholly in appearance, according to the changes of, or difference between those states. We see that time, even here, is long or short, according to our states. With the lover awaiting the nuptial hour, minutes appear to be hours, and hours days; while with the convict about to be executed, days appear to be hours, and hours minutes. To the profligate heir, the gray-headed ancestor appears to lengthen out his years far beyond the ordinary time; whereas, was he now enjoying an estate dependent upon the ancestor's life, he would appear to die prematurely, &c. Thus the state of the spirit determines time, which is but an appearance from it. In the spiritual world, time appears thus long or short in precise correspondence with the states of the spirits, and there is no other admeasurement of it; but in the material world, the fixedness and periodicity of things, serve as criteria of admeasurement, and we are accustomed to refer to this external standard of time, instead of the internal one of state, from whence the appearance of time comes. In like manner with all things. The whole spiritual kingdoms are constituted of, governed, and controlled by those representative appearances. The evil spirit views around him, and dwells in the midst of infernal scenery, habitations, cities, ugly beasts and birds,

owls, bats, snakes, crocodiles, &c., with a sterile and poisonous earth, and a gloomy, dark, and threatening sky, the correspondents of his evil affections, lusts, and concupiscences, and his false thoughts. They are the legitimate outbirths, or offspring of his own evils and errors, and though they appear to him actual and substantial, objective realities, yet they are really and truly subjective—dependent for their very life and existence upon his interiorly evil state. His own diabolic universe is around him, and he dwells in the specific hell of his own ruling evil affection! There are around him rank and baneful vegetation—dark and doleful caverns, that lead down to lower depths of perdition—lakes of fire and brimstone—sunless chasms—regions of sorrow, doleful shades—mud cities and filthy dwellings, &c. &c., his own spiritual creations!—there are ‘dogs and sorcerers, whoremongers, liars,’ &c., and with this evil state he can no more enter heaven, than a ‘camel can go through the eye of a needle.’

But the good spirit dwells in the Eden of his own regenerated affections, and has around him all that is correspondently beautiful, sublime, holy, and pure. If a spiritual angel, (or those whose ruling affection is the love of intelligence,) he sees in the pure, white, silvery light of Divine *Truth*, indescribably magnificent and lovely scenery—a Cerulean sky, and a Sicilian earth—palaces of jasper and crystal, with portals of silver, of the most superb and transcendent architecture, and glorious and effulgent with the bright light of truth—ever blooming gardens of intelligence, vocal with the songs of spiritual love—ever-gushing fountains of pure and crystal water—groves of palms, magnolia, and oak—doves, eagles, birds of paradise, and all the good, gentle, strong, and useful animals; and his life and *delight* consists in the untiring performance of all spiritual uses to his fellow-angels and to man, by which, and in which, he is ever hastening on to still new and higher uses and delights! And if a celestial or inmost angel, (or those whose ruling affection is the good of love,) he sees in the flame-colored and golden light of Divine *Love*, which pervades the celestial heavens with a holy warmth, the roseate beauties of a living scenery—an auroral sky and vital earth—oval palaces of sapphire and ruby, with portals of gold of a living architecture, and glowing with the steady, calm, holy, and golden light of Divine *Love*—flowers exhaling the pure loves of the celestials, and smiling with a joyous innocence in the vital aura—groves of olive and poplar, and fountains flowing for ever with the “water of life.” But those beauties and transports which “eye hath not seen, ear heard, or heart of man conceived,” fall far short of the beauty, and perfection, and glory, of the human form and character of

the angels there. The innocence and beauty of infancy there unite with the wisdom of age in the perpetual flower of youth, and their beauty such as few mortals here are worthy to unite. It is given to those "pure in heart" to see God.*

Now, it is in the light of these truths that we must examine the question in respect to the *external* works of spirits; the attempts of disembodied spirits to get back again into the external. What must be the grade of such spirits? How near must they be to the external world in order to *obsess* and *possess*† it, to control the bodies of mortals? Must they not be on a low plane in the spiritual to come in contact with the external body at all, and lower still when they take possession of the external body, the external hand, the external organs of speech, and remain there as they do in all cases of the writing, speaking mediums. When a mortal who is low in his organization wishes to gain possession of the mind or the body of another who may even be above him, he addresses himself to the lower nature, or to those higher organs, that are accessible to him. He addresses the higher organs for effect, in order to carry out his wishes.

Now, all mortals have an interior, a higher nature, which must be accessible to all the intelligences of the other sphere who are high, truthful, and good. This order of spirits would not come into the external if they could, and there is no necessity for it, because man's higher or interior nature is open to them. Hence, when they are attracted they speak to the higher nature always, and never to the lower. And thus we perceive the use that is to follow in these lower manifestations. Mortals perceive from them the great fact of a spiritual world, and the necessity of becoming inherently good, of loving goodness for its own sake, and loving truth, for truth's sake, indeed, that they may thus be receptive of spiritual influences from above, which shall flow into their inmost or higher nature.

This dependence upon the external, this consulting the external, and relying upon it for advice, for direction and counsel, in matters of faith, is the **GREAT ERROR** of the external

* W. S. Courtney, Esq., *Spirit World*, Vol. 3, No. 5.

† These terms may be said to be nearly synonymous. They both come from *sedeo*, to sit; as from this act is signified occupancy, possession. Obsession has been used to signify the first act by which spirits besiege mortals; and possession, the state of the case after the physical or nervous system is yielded up to the control of another disembodied spirit. They may signify, when speaking of spirits, what *Pathetism* signifies when speaking of human beings; as it seems manifest that spirits may be, and often are obsessed or possessed, controlled by mortals, as often, perhaps, as that the latter are possessed and controlled by the former.

world. It is the stumbling block of infidelity, the chief impediment in the way of spiritual or mental culture. We cannot dispense with the external, because it is of use, though of a lower grade; we cannot divide what God hath joined together. Hence, it becomes our duty to examine all phenomena, all causes that phenomenonize or externalize themselves. But their coming out into the external is to make us acquainted with the internal whence they come. Such are the analogies of reason which direct us what to do with external spiritual manifestations now under consideration.

Characteristic Details.

223. In the detail of facts connected with this subject, three methods are presented for choice. I must either undertake the description of all that I have witnessed, which would fill a volume of itself, and much of it mere repetition, or I must give the results merely, without describing the processes by which they were arrived at; or, what will perhaps be, on the whole, the most acceptable to my readers, if I select the most important facts, or those which seem to me to be so—those which are really **CHARACTERISTIC** of the whole subject, and classify these under their appropriate heads. We want all the facts, and want to see them in the order, precisely, as they occurred. Those facts are the most important which are characteristic of the entire subject. If the phenomena occur in different localities, in different families, and we find them modified or affected by the views and feelings of mortals among whom they occur; if in some features they are controlled by certain external circumstances, and in others they are not; it is desirable to know in what respects they all agree, because, if in one or more of their principles, elements or methods, we find they do all agree, then it becomes more easy to arrange them so as to deduce the laws by which they must directly or remotely be originated.

TESTS OF CONGENIALITY.

224. It is found to be an indispensable condition in all the external works of departed spirits, that it must be done by the assistance of a congenial human *associate*,* who must be present at the time; or, they must be done through a *medium*, who acts and speaks for the spirit. But very few spiritual

* Though there seem to be some reasons for the discrimination here made, I may nevertheless use these terms synonymously. The "associate" is not so much possessed and under the control of spirits as the passive medium.

manifestations have ever been known where these conditions of association or mediumship were not observable. Without a congenial associate, or medium, nothing can be done. Without the telescope we cannot see the distant planets; without a window, the light does not shine into your dwelling. And as the spirit selects a mortal for a medium who is congenial with the spirit, so it follows—that no other mortal can receive communications or responses through that medium who is not also congenial, or thought to be so, with him. You must be more or less congenial with the medium, for congeniality with him, is love for the spirit who responds through him. And corresponding with this congeniality will be the freeness of the responses made to you, and vice versa. I attend a sitting with the medium A., with whom I am congenial, and through A. I get “beautiful responses.” But I attend a sitting with B., with whom I am not congenial, and I can get no responses at all, or if they do come, they will be very faint and contradictory. My “guardian spirit,” therefore, is not the same spirit when speaking to me through B., that he is when addressing me through A.

Let us now attend a sitting with A. The circle is harmonious, and all things proceed pleasantly. The sounds are made freely, physical bodies are moved, and what are called “tests,” are spelled out. But, just now, one of the circle evinces a desire to look under the table, or to watch the medium’s feet. The sounds stop in a moment. After a while, the sounds commence again, feebly, when another of the circle removes the cloth from the table, under or on which they seemed to be made. All is silent again. The spirit will not brook suspicion, not even of the associate or medium, and much less of itself. The sitting with A. is now progressing again. The manifestations are quite satisfactory, when there enters the room a person who is not at all agreeable. He has expressed an unfavorable opinion of the medium. The sounds stop. The spirits are urged to proceed, but they refuse; till finally, perhaps, it is spelled out to this effect—“that man must leave the room,” and so he has to go.

Congeniality, therefore, with the medium, not only implies confidence, love, and sympathetic views and feelings, but the nearer the temperaments are alike, the better. That is, if the spectator is very much like the medium in his temperament or disposition, he will receive much more satisfactory answers. Because, always, when the medium is said to be “perfectly developed,” in such cases the spirit will tell nearly or quite all that the medium knows or believes to be true; and when the spectator is like the medium, the spirit who associates with

the medium can do the same for the spectator which it does for the medium to whom it is more directly attached.

On this principle of congeniality, circles are or should be formed; and in some localities it is carried so far as to admit no person to the sitting who is not designated by the medium, or which is the same, by the medium's associate spirit. In such cases, no stranger can be present, no matter how much of a believer he may be in spiritual manifestations.

I have attended scores of sittings where the spectator would, by pressing his tests, repel, what purported to be his guardian spirit, some near and dear relative. Anon, he goes to another medium, and he gets responses freely—all is right. But he goes back to the first medium, the offence is remembered, and he is chided by this same "guardian spirit" for being so repulsive.

And if a company of the merest rowdies, (all alike,) compose the circle, and are not offensive to the medium, they get responses freely. I was once present where some of this class composed the circle, which was surrendered to them for the time being. They called for the spirit of a companion who had been executed for burglary only a few weeks before! The sounds were made freely to them, and they had a jolly time of it. This case is referred to, to show what is meant by congeniality. Had some pious deacon entered *that* circle, and checked the mirth of those men, the spirits would have been offended of course, and refused to proceed.

TESTS OF KNOWLEDGE.

225. I do not speak of intelligence, but of that actual knowledge which spirits manifest in this manner of this external world. Of their intelligence we speak hereafter. One may be a very intelligent personage, and yet have but little actual knowledge of any given subject. That there are certain degrees of knowledge of this external world in these manifestations, is one of the first facts that arrests the attention of all who witness them. But as to the nature and the extent of the knowledge either of this world or any other, which is evinced by the spirits, it is not so easy to decide. At least spiritualists are much divided on this subject, some ascribing to the spirits high degrees of intelligence, even bordering on omniscience, and others unwilling to admit that they know much even of any thing at all. At first most of the receivers of these things seemed to take it for granted that a disembodied spirit must necessarily be very wise. Questions were put to them in respect to Theology, past, present and future; Philosophy and Science, this world and the next, God, heaven

and hell. But the answers soon proved to be contradictory, puerile, and unsatisfactory, which very much lessened the reliance which mediums and their friends put upon such testimony. Without knowing what grade of spiritual intelligences approximated near enough to this earth, to be able to give answers at all, it was taken for granted that any questions on Astronomy, Mathematics, or Geology, might be appropriately put and truthfully answered. However, a more enlarged experience in these things has taught mortals, that an invisible, apocryphal spirit is not the most reliable source for information, perhaps, on any subject.

All the tests of knowledge of this world which have ever come within my own personal observation, put with all the well authenticated cases I have seen published—all of them, without exception, partake of the following characteristic traits:—

Sympathic.

226. In no case have I witnessed, nor have I ever heard of any very reliable details of what I should call independent knowledge, that is, knowledge either of this external, or of the spiritual world, as much above the human, as cases of what we call independent clairvoyance. It may be said to be the general rule, that no knowledge is evinced, or but very little, except what is from sympathy either with the medium or some other congenial person. What the medium either knows or believes to be true, whether it be so or not.

Thus:—two gentlemen attended a sitting, when I was present, whom we will call Z, and G. One of them, Mr. G. wrote his name in a book that was kept by the medium for that purpose. They were both entire strangers to the medium. The next day, Mr. Z. came alone; and on asking his "guardian spirit" to tell him his name, the spirit spelled out the name of his friend Mr. G., and did not know his own name!

In a casual conversation which was overheard by the medium, C. who was a stranger to me, she misunderstood me to call my "guardian spirit," by the name of E. Whereas it was her misapprehension of what I said, as I have no knowledge of any such guardianship. The next evening, I attended a sitting with C., and had a series of responses from "E.," every word of which was false.

I was about to visit a noted medium in Providence, R. I. Before leaving home, I said to my "guardian spirits," (three in number) will you go with me, and attend a sitting with Mr. M. "Yes." So it was agreed that they should go with me, attend with me, and notice all that was said and done. I arrived at Providence, and went to Mr. M.'s door precisely at

9 A.M., as I examined my watch, particularly. On seeing the lady of the house, a sitting was agreed upon, at 1 o'clock P.M. At the appointed time I was present. The "sounds" were made very loud indeed, purporting to come from Dr. Franklin, addressed to the medium; for Dr. Franklin was the medium's associate spirit. I asked permission to converse, which was granted. Dr. Franklin said a relation of mine was present, who would converse with me. I put a dozen questions, every one of which were answered incorrectly. Then I addressed myself to Dr. Franklin and asked, "Are you the spirit that once dwelt in that external body, which mortals called Dr. B. Franklin?" The answer was "no!" Then I asked again, please to tell me, as I want to know the truth, did you make all these responses to me just now, purporting to come from my relative? Answer, "yes."

Well, on my return home, I met a friend in the cars to whom I narrated the circumstances of this sitting, as I have here. This is worthy of notice, because, if my "guardian spirits" were not present at the sitting, but were present in the cars with me and my congenial friend, they would, of course, hear my account of what had occurred. After giving him these details, he said to me, I have just been at your house, and had a sitting with E., but we could not get any responses, as we *supposed* the spirits were with you. The guardian spirits of E., purported to be mine, also, who promised they would go with me to Providence.

On returning I sat down with the medium E., and called on my guardian spirits to tell me what had occurred. They could not tell me a word; not the hour when I called on Mr. M., nor the time when I had the sitting, nor what occurred there, not one word. But, I said, jokingly, to E., "you had a sitting while I was gone, and could not get any sounds." "O, yes" replied E., "because, mother, (the spirit) was with you! I know the spirits must have told you that I had a sitting." I did not inform her that I had seen my friend H. in the cars, who gave me that information. So, after urging and trying to get some account of my visit, for a day or more, and, finding I could not, I said to the spirit, "Will you tell me how I knew that E. had a sitting yesterday and could not get any sounds?" The reply was "yes, the spirits told you!" Was not this *sympathetic knowledge*? The spirit had no knowledge of what actually took place, but it had a knowledge of the medium's mind, and sympathised with it.

In passing along one of the streets of Boston, on my way to a sitting with a good medium, Mrs. P., my attention was deeply interested with the condition of a little colored boy whom I found weeping in the street. I stopt some time with

him, conversing and striving to comfort him. I pitied him, as his case affected my love of children very much indeed. On reaching the medium, one purporting to be my guardian spirit, responded by the sounds, when the following dialogue ensued :

Q. Did you come down here with me ?

A. Yes.

Q. Did any thing in particular interest me on the way ?
—(I came through the common. This was known to the medium.)

A. Yes.

Q. Will you be kind enough to tell me what it was ? And when I put this question my mind was upon the poor little boy whom I had left crying.

A. Yes.—Spelled out—the green grass, and the trees, on the common.

In each of these cases, it was manifest to me, that my “guardian spirit,” so called, was, in fact, the associate spirit of those mediums.

One great complaint made of this subject has been based on this fact, that so generally, so nearly always, if a mortal calls for a fictitious spirit he will receive an answer, and in this way any amount of falsehoods have been communicated. Call for any one you please (of your relations, living or dead) and you will be likely to get responses, if the medium is congenial and does not know that you deceive in your questions. If the medium suspects deception, you will either get nothing, or a rebuke it may be.

A good medium A, was visited by a widow lady who believed she had been defrauded of a large sum of money. Her uncle had declared before he died, that he should make this widow his sole heir. When he died, his will bequeathed all his property to some one else. The niece, a poor afflicted woman, now calls on her spirit uncle, to know if he did actually will that property to her or not. I heard the answers, they were to this effect :—“ I made two wills. In the first, I gave the property to you. I always meant you should have it. But I cannot tell what I did with my first will, nor can I tell who wrote it, nor who witnessed it ; nor do I know what has become of it ; nor do I know how I came to make a second will, and give my property to another.” Here, too, was sympathy with the belief of that widow, but no knowledge of any thing above her own mind.

My position here, is not that no knowledge is ever evinced by the spirit, except what can be traced to the laws of sympathy with the mind either of the medium or with some congenial person ; there may be now and then a case where we might not be able to trace any sympathy at all, with any mortal, or any facts, existing or known to mortals at the time. But such

cases are the exceptions, and they are very rare indeed. And even when they do occur, they do not reach above the power developed in good cases of independent clairvoyance.

Very Limited.

227. The very great desire I felt on first witnessing these phenomena to have them prove to be what they were taken for, that is, unmixed goodness and truth, made me extremely unwilling to see and feel as I am now compelled to do, the meagre limits which do so evidently circumscribe the extent of the knowledge actually possessed by the spirits who thus address man's external senses. How many, many, very many times have I attended sittings where all appeared to be congenial and pleasant, and listened to the most feeling and urgent appeals for the most simple items of knowledge, and made all in vain of those who professed to be "guardian spirits." A young man came to a sitting and received a "most beautiful communication" from what purported to be his mother. He, at first put no tests, but allowed the spirit to spell out "a message" to the following effect:—

"My dear son! This is the spirit of your mother. She constantly watches over you for good. You must be a good boy. I am glad to see you here, and that you take an interest in these manifestations. Be careful of your health. Come here again."

After which the following dialogue ensued:—

Son. "Mother, will you tell me the disease you died of?"

M. Hesitating a few moments, the answer was, "Yes."

S. "Will you spell it?"

M. "No."

S. "Will you designate it, if I write it down with a number of others?"

M. "Yes. Consumption."

The answer was wrong. The son next asked, "Will you tell me my given name?" The answer was "No."

S. "Will my mother please tell me the reasons why she will not tell me my given name?"

M. "No."

S. "Will my mother please tell me the name of my father?"

M. "No."

S. "Will my mother be so kind as to tell me her own given name, the name she was known by in this world?"

M. "No."

S. "Will mother please tell me the reasons *why* you will not answer either of these questions?"

M. "Yes, I do not wish to communicate any more to-night, it is so difficult."

Thus it was more difficult to give the name of her child, than it was to spell out a sentence, in which a reason is given for not giving the name! Whether the true reason were given or not, the candid must judge.

We now attend another sitting. The medium is one of the best. The circle is congenial. All is pleasant. The spirit responding purports to be the father of his two sons, who were present listening to the raps. One of the sons performed an act of filial love for his affectionate father only a few hours before his death. The spirit declares that he remembers all that took place, but, though urged and entreated to tell, he cannot do it.

A congenial friend of the medium, A. holds a conversation with what purports to be his spirit mother. She had a defective eye, and the son begs of her to tell him either what the defect was, or the organ that was implicated. The spirit promises to do so, "next time," "next time," and so on, and finally refers to another medium through whom it should be done. He goes to that other medium, B. and asks for the test, and gets the following answer:—

"I prefer to come here." He then returns to A. and asks for it again, when the spirit spells out, "I have forgotten the number of the street." The gentleman tries in vain for some two years to get that test from his mother. He finally, with an own brother, visited another strange medium, asked for his mother and the test, when the following answer was rapped out, "My eye." This took the man by surprise, supposing it must come from his mother. He now says, "Mother, do you know this man (his own brother,) by my side?" Ans. "Yes, it is your uncle!"

Here it looks as if the associate spirit of that medium, by clairvoyance perceived the idea of that test about the eye in the mind of the party; but did not see far enough to know that the man by his side was his own brother.

That the knowledge of the spirit is partial and very limited might be inferred from seven-eighths, if not nine-tenths of all the sittings ever held. Witness how it is. A call is made for the name of the spirit, and instead of announcing the name the spirit bore on earth, how many frivolous excuses are often made. Sometimes, it is forgotten, or "spirits do not retain their external names;" or you must write the name with a number of others and thus afford the spirit the chance of feeling it out of your mind. A number of names are written, when pointed at, the raps are made to a number of the names, and you can take your chance which is meant. Long mea-

sages are spelled out often, about many things which involve no test of knowledge, but the moment you ask for the name of the spirit responding, they are silent.

Ask for the age of the spirit, when it left the body, and you get no answer, or you are told spirits have passed beyond time and space, they have no time-pieces, they keep no account of time. Ask a spirit mother how many children she left in this world, and how seldom one is found who can tell. Ask a spirit father whether his wife be living or dead, and often you will find he cannot tell. Ask a spirit brother how many brothers he left, how many sisters, and how many are in the spiritual world, see if he can tell. Sometimes they do answer a part of the question correctly, but they always err enough to show how very limited their knowledge is of this world. And in no one thing have I marked so manifest a want of knowledge as in respect to the life or death of others, at a distance. Thus, in the case of a relative long absent, the spirit responding, though a near relative, does not know whether he be dead or alive. I have known them to report their friends in that world, when they afterwards proved to be in this.

How often have I seen the spirit nonplussed, and baulked by the most appropriate and candid questions put to them. All about it seemed as if they did not know what to do! Noticing this at one time, I said to the spirit, "Why don't you turn upon mortals, and ask them questions they cannot answer? Ask them, for instance for the name, or age, of a great, great grandfather." And sure enough, at the very next sitting Dr. F. came, and supposed himself in solemn communion with a departed friend, when he asked some test question, involving knowledge. The answer was as above, "What was the name of your great, great grandfather?" The Dr. was much diverted, and thought the spirit really sympathized with his large causality.

A communication was made to me, at a sitting I attended, about another person at a distance. Every word uttered was proved to be false. I asked a spirit, who purported to be above the common order, for an explanation of the causes which led to such deceptions. The answer was most impotent and unsatisfactory, and convinced me of one of two things, either that the spirit really did not know, or if it did, it was very low in goodness to lie, as it did to me. And then, after a few months, I asked again for information of this deception, and the associate spirit of the medium "owned up," and said it did the whole because she thought she was obliging me!

A mirthful young lady dressed in mourning, attended a sitting where I was present, personifying a broken-hearted young widow. She receives free and loud, loving responses,

from a spirit purporting to be her deceased husband ; it is to the following effect—

" *My Dear Wife!* I am happy to see you here. I am with you all the time. I saw you weep for me at my funeral. Kiss the little one for me. Good bye."

The pretended widow is affected to tears, and the "sounds" are made very loud, as they always are, where there is intense love between the parties. Now, not to speak of the base falsehood in all this, we ask, how much knowledge it evinces? The medium, on finding out the cheat, felt very much mortified, as mediums have often been ; thus showing that had the spirit known enough to perceive that that was a widow in disguise, it would have said so, and exposed her on the spot. Nor do I believe there is a medium in the country but through whom the spirit might be deceived in this manner. Indeed, in this very way they are often deceived, and in a way that shows that if the spirit had known at the time the real facts in the case, it would have exposed the cheat, and thus done far more to prove the spirituality of the thing, than all that did actually occur.

As good a medium as there is to be found, while riding in the cars had her pocket-book, containing all her money, stolen by a man who sat by her side. It was in her pocket, and her pocket had been pinned. Where was that "guardian," vigilant, watchful "spirit," while that thief was thrusting his hand into the pocket of that medium? Echo answers—*Where?*

Conjectural.

228. Not one who has noticed these modern manifestations with a vigilant and candid eye, can have failed to perceive how many, how very many of the answers to questions involving knowledge, are of the conjectural kind. I am in New York, and a spirit in Boston sends me word that she would attend the medium C., and suggest to her associate spirit, a test, to be spelled out to me, which would be, "E. is sick," or "E. is well," as the case might be. On calling for the test, I asked what I called my guardian spirit in Boston? Answer, "Your favorite rose." This was conjecture, or perhaps I should say, hardly that.

A medium happened to hear one day that a certain skeptic was coming to see her. Her associate spirit cautioned her to suspend her sittings for a while! But it proved a mistake—that skeptic was not in the neighborhood, and had not been. Four sisters, one of whom was a medium, were kept alarmed all night, watching against the approach of robbers, who, as a

spirit told them, would break into their room and rob them. Nothing of the kind ever occurred.

A spirit tells a medium to travel from Illinois to Boston, in order to see Mr. ———, who will do him good. Nothing but a whim of the spirit. And thus Mr. G., a highly respectable medium in Springfield, Mass., was sent to Boston to be united with a medium there, which would result in something wonderful. But when he got to Boston, nothing was done unusual; and the next day he returned home to see his sick mother.

A man was sent in this way from Middletown, N. Y., to Boston, and was told he would find a certain person in the latter place who would assist him. He did as he was told—staid in Boston at considerable expense, which he was scarcely able to bear, for a week. Finally, he went to a medium, E., for "consulting the spirits." It was spelled out to him—"You have been deceived and humbugged by low and evil spirits. Go back to your home, and hereafter learn to follow your own judgment." He asked who this advice came from, and was answered, "E.'s mother."

A very large proportion of all the answers I have ever heard made to questions for names, dates, places, &c., were given from mere conjecture. I have known a spirit to rap a half-a-dozen names, and to indicate as many diseases of which he died. A spirit says to Mr. L. "Go home, you are needed at home, your son is sick." Now, his son was sick when he left home a few minutes before. He hastens home, and finds his son asleep in bed.

And so of all, or most of the attempts to get information of absent persons or places. Ask your guardian spirit to tell you precisely, (not indefinitely) what is going on at a distance, and you will find the answer will be indefinite, so you cannot tell what is meant; or it will be untrue in nine cases out of ten. It was one of the first features of this subject that arrested my attention, and pressed upon my mind the query in respect to possession, that the spirits were always unable to give any definite information respecting their relatives, as to whether they were also in the spiritual world or not. Thus if one ask what purports to be his spirit-father, whether his mother, or uncle, be dead or alive? The spirit will conjecture, often wrong, but they never seem really to know precisely how it is.

TESTS OF TRUTHFULNESS.

229. There is a difference between a falsehood merely, and a lie; as the latter is a falsehood known to be such, and uttered with the design to deceive. It is the design that makes

the crime. There may be many falses, or mistakes, arising from misapprehension and ignorance, so that where we are satisfied there was either no motive for deception, or no attempt to do so, we make no implication of wrong.

I do not speak of the numberless statements made by spirits which we cannot test, as to whether they be true or false. It is an unexceptionable characteristic of all their utterances, so far as I know, that they do vastly prefer to speak of things in respect to which they cannot be tested at all. Hence we have what is uttered by the numerous writing and speaking media, the lectures, the pilgrimages, the communications from "the sixth circle of the second sphere," or the sixtieth circle of the twentieth sphere; it makes no difference. The great drift—the rivers, the seas, the oceans of their utterances about "life in the spheres," and other matters, may be true or false; it may come from the brains of the medium, inspired or abnormally excited by a spirit who does not know so much as the mortal himself, as is sometimes the case in Pathetism. The complaint is, not of the communications, but of their want of those traits and adjuncts that would enable us to demonstrate the source or the grade of spirits whence they come. To me it does not seem consistent to rest upon the shallow external appearances which many do. A lecture is given, it may be, by a spirit purporting to be John Murray. The lecture, in itself, contains some good sentiments. Now, says the superficial observer, it makes no difference who the spirit was, as long as we know what he utters is good. Yes, but suppose the spirit utter a lie, in saying his name is John Murray—is that good? To me it does make a vast deal of difference, to have even good sermons preached, if the minister who utters them, is low enough to falsify in respect to his identity. No sermon, no "pilgrimage," no lecture, no communication tastes so sweet to me, if it come from lips that utter lies.

If we look, then, at this feature of our subject, it seems to wear an aspect of the

Political.

230. The artful, the cunning; for these traits must always attach to those persons who do not utter a straight-forward story, bold, undaunted, unflinching, unimpeachable, and truthful. No telling a little truth for effect, to keep up appearances.

A spirit came to me uncalled, purporting to be one who stood high in the Theological world while in the body. He was then a Unitarian. I asked him how Jesus was born, and he said, "Naturally, like all other men."

A few weeks after, I was associated with a friend who had

recently inclined to the views of the New Church, in respect to the miraculous conception. We now put the same question to this personage, when he affirmed the Swedenborgian view of this subject, as he always has done since.

Having a manuscript letter written me some years ago by this spirit's son, I took it in my hand, and holding it under the table, near my daughter the medium, I asked him to tell me what it was. He spelled out—"It is of no consequence." But I thought differently, and urged him to tell me who wrote it. Whereupon, it was (by the spirit, I suppose) drawn completely out of my hand, and fell upon the floor.

The letter was written in Boston, but addressed to me in New York, and the address was in sight. I asked the spirit to tell me where the letter was written; and the answer was "New York."

What purported to have been my guardian spirits after the time here referred to, all affirmed the Swedenborgian doctrine of Jesus and his birth. So I have known spirits to utter some sentiments under such circumstances, that it left little or no room to doubt but that it was done, in many cases for mere effect; as when one spirit asserts universalism, or the Shaker notions, or some other in order to gain the more confidence from mortals. If I go to a Methodist medium, where I am not known, my "guardian spirits" are all Methodists; if I go to a Universalist medium, incog., they are all staunch Universalists, and so of the whole circle of the sects. I attended a sitting in Utica, N. Y., where there were two good mediums. Mrs. L. one of them, was a firm Methodist. The other medium was an adopted daughter. I at first addressed myself to the associate spirit of Mrs. L. :—

"Am I agreeable to you?"

"Yes."

"Will it afford you pleasure to converse with me?"

"Yes."

"Will you suffer my guardian spirits to respond to me through you?"

"Yes."

I then asked my own guardian spirits the following questions, each of which was answered by the sounds through Mrs. L. in the affirmative :—

"Do you believe in total depravity? Do you believe that some of the human race will suffer eternal punishment, in the popular sense of this term? In vicarious atonement?"

I then requested Mrs. L. to leave the room, while I conversed with the same spirits through the other medium. She had no sooner done so, than the sounds were made, denying every word that had been said before.

"Do you believe in total depravity, in the atonement, and eternal punishment?" Answer "No!" I then asked who made those other answers to me, and it was spelled out thus:—"Mrs. L.'s father," who purported to be her associate spirit.

And thus I have always found it without a single exception, where such trials could be made without exciting any combativeness on the part of the medium. In this case Mrs. L. supposed I believed as she did. My daughter, of course, knew that I did not. This same daughter, who is a good medium, visited incog. another good medium in East Boston. She got loud responses, every word of which was false! And so it is, the associate spirit of the medium through whom the sounds are made, either makes the sounds, or they are made through that spirit in such a sense, that no other personality can be made distinctly to appear when the circumstances are such as enable you to test them, without suspicion, or deception on the part of mortals. After attending this sitting where she was falsified to by a spirit, F. the medium asked her associate spirit, why she did not respond to her through that other medium: the answer was to this effect:—

"Because I could not. The responses are always made by the associate spirit of the medium. And, as there was no congeniality, I could not make myself known to that spirit."

Now, what shall be done when we find spirits uttering truths for effect, or uttering them under such circumstances, that we cannot separate the true from the false?

Insincere.

231. The testimony of a witness in a court of justice is always vitiated if he be detected in mixing one particle of the false with what is known and admitted to be true. To be credited, the witness must be *sine* (without) *cera* (wax), he must be sincere, pure; without any alloy of falsehood. He must not falsify in any conceivable degree, however small or insignificant the fact may seem to him to be.

Now, suppose these manifestations made to men's externals by spirits, be always and everywhere made by the associate spirit who attends or possesses the medium. If this be so, or, if it be so to the extent that seems highly probable from any amount of facts that might be detailed then, most of these manifestations must be mixed more or less with the false, because this fact is concealed. Nay, it is not only politically hid and kept out of sight by the spirit who possesses the medium, but it is flatly denied whenever, and as often as responses are made, which falsely feign to be from some other spirit

I attended a sitting with my aged mother, who was at the time much interested in the subject, and ready to believe all the spirit uttered. She was unknown to the medium. The responses were by the sounds, and purported to come from her mother. Some dozen questions were answered, and every one of them was false. I then said to the associate spirit of the medium, "Will you answer me now truthfully? Tell me who has made all the sounds here to-night?" The answer was, "I made them all." This I suppose to be a mixture of truth and falsehood; the falsehood was, in making those answers as coming from another, and the truth was, in confessing it, after it was done. Indeed, I scarcely ever put the question to the associate spirit of the medium in a candid, kind manner, but what I got a similar confession in reply.

A sitting was attended at East Boston, by some seven gentlemen, the most, or all of them were strangers to the medium; when the associate spirit of the medium responded to each of them, told them their names, and the names and ages of relatives who were dead. When they got through, one of the company not having thought of it before, put the question, to know what spirit had given those responses? The answer to this query was spelled out, "The associate spirit of the medium."

Here we see the spirit who possesses the medium *clairvoyant* of what was in the minds of six or seven different men at once; and it answered them accordingly. It may not be so often, that spirits may not often be sufficiently clairvoyant to be able to read the minds of all in the circle; but, probably they do it always when they can.

I attended a sitting with Mrs. H., now in England, giving sittings for the sounds. Some eight gentlemen present were answered promptly and accurately. One of the company proposed the following test. He held both hands in his pockets. In his right hand, he held an article he knew; in his left he held one he did not know. The spirit agreed with some reluctance to attempt to tell what both those articles were. In his right hand they spelled out "ace of spades;" he drew his hand from his pocket and showed he held that card in it. The spirit then described what was in the left hand, but on taking it from his pocket, it proved to be incorrect. It was a conjecture which did not succeed. The gentleman held a card also in his left hand, the name of which the spirit could not so easily obtain as the man did not have that one in his mind.

The False.

232. That the real false does very much attach to these manifestations is now everywhere admitted, though indeed, a

very few do, singularly enough attempt to deny it. They have not merely a mixture of truth and falsehood, but they must be admitted often to approach so near the evil and malignant that it may not be an easy matter to put a correct estimate upon them.

A young lad becoming a medium for the sounds, what purported to be his grandfather, a most truthful and excellent man, in his day, responded through him, and induced the lad's father to attend the new church, then just commencing in that locality. That very spirit afterwards admitted to me, that he was not the lad's grandfather; and he said moreover, that he (the spirit,) lied, he loved to lie, and he meant to lie.

Spirits at Stratford said they lied, that they were in hell; and they charged mortals falsely with the same crime, as I know.

I have known the associate spirit of a medium to utter what was unqualifiedly and mischievously false about mortals; and have had accounts where they have falsely reported themselves as having been murdered, while the persons they pretended to be, were living. They even went so far as to give the name of a respectable citizen of the place, as the murderer! When detected in the fabrication, the spirit was asked to explain how all that came to pass? "Why," said the apocryphal invisible, "I did it to see how much you would believe of it."

A man in New York was told by a spirit, that he was to circumnavigate the globe, and stand before Queen Victoria. The spirits would even take out all his old teeth and put in a set of new ones, before morning. He was told to look in his wash-bowl in the morning, where he would find all his decayed teeth. He did so, but found they were not there.

These falsehoods are characteristic; and such traits of these manifestations as you do not find any account of in the periodicals devoted to this subject.

By special invitation of a friend, I attended a sitting with a medium at his house. The reports I had heard of this medium had impressed me quite favorably, and I approached her with a feeling of candor and charity which inspired my hope for satisfactory results. Before leaving my own house for this sitting, I had an interview with my own guardian spirits, and, by my request, they solemnly promised me that they would not accompany me to the sitting I was about to attend; they said they would stay away, that I might see what the results would be under such circumstances.

Well, I had no sooner sat down at the table with the medium, when loud sounds were heard upon the floor or table. After some preliminary conversation by Mr. B., I inquired if there was a *spirit* medium present? The spirit answered "Yes,"

and said that her brothers in the spirit world were the mediums. I asked them to tell me how many spirits I had brought with me, and who they were? They answered some fifteen questions, every one of which *answers* was false! Nay, not one question was answered correctly, as far as I knew. Some of the answers were egregiously, palpably false! Indeed, the spirits, whoever they were, not only refused to answer many questions, but every one they did answer, was, as far as I knew, answered wrong. The conclusion was forced upon my own mind, that the whole was done by the spirit medium attending that lady.

When I asked the spirit to tell me *when* he left this world, he spelled out, "I pleasantly and sweetly fell asleep in Jesus." And what the spirit's motive was, in answering at all, or in declining to answer some *appropriate* questions, and answering those it did answer, falsely, the reader must determine for himself.

It may be an easy matter for some good people to theorize upon this subject, precisely as they would do of the mineral, vegetable, or animal kingdoms, if they did not know much as to the use of either. They might say, in exploring a new country, "All good; all beautiful; all pleasant; no hills; no caverns; no precipitous rocks; no thorny rose-bushes; no ravenous beasts; no poisonous serpents; all, all concord; no evil." And so an inhabitant of some distant planet, who might, perchance, visit our earth! O, says he, most beautiful to behold! No evil; no war; no slavery; no discord here, surely! And precisely so, many of us were wont to reason when first we heard "voices from the spirit land." We could not believe, we could not realize how the inhabitants of that bright world could utter what was not true, either by accident or from design. But how it is we have all yet to learn. What the inhabitants of that "better land" may be able to utter to one another, we do not know; but we do know that their communications to man's external senses are attended with *many* obstructions, and where the method of communication is embarrassed with so very many difficulties, we must suppose it next to impossible to get pure, unadulterated truth. And yet, mortals publish books on this subject, and to encourage people to rely as much upon communications, of which the above forms a part, as they would upon the advice of a "kind, experienced parent."²

* "Many now in this city consult their guardian spirits with as much, nay, *more* confidence, than they would a *kind and experienced parent*, and *willingly* yield to their suggestions and directions, in *all matters*, both great and small."—*Hist. Spiritual Manifestations, in Philadelphia*, published by directions of "the Spirits."

I am satisfied that very often the "responses" are made, not by the spirit who *purports* to be speaking, but by the spirit medium, who takes charge of the spirit circle, *interiorly*, as the human medium does externally. And when certain answers are attempted, then, by the spirit-medium, errors are committed, of course. We are assured by reason, justice, and all spiritual analogy, that when an honest, candid mortal, from the love of goodness and truth, asks for responses, such mortals do not bring or attract the false. And yet mortals who are honest, truthful, peaceful, and pure, get answers from spirits who falsify and deceive. And all this may be, when the human medium is perfectly honest at the time. We all know how much more easy it must be for mortals to be deceived by *invisible* spirits, than it can be to be deceived by human beings.

At the invitation of Mr. B., a medium for the sounds, I called at his house, for a sitting. A number of other gentlemen were present. A spirit purporting to be Mr. B.'s father, announced himself as the *interior* medium, and said "the apostles St. Paul and St. Luke had responded through him and his son, in New York." But he gave us distinctly to understand that the "apostles" "St. Paul and St. Luke," who had responded through him, in the city of New York, or Williamsburgh, were not the "apostles" that had responded in Auburn, N. Y. The Auburn "apostles" were false prophets!

I asked him to tell me what spirits were present to respond to me. He said W. was present. I asked him if that spirit purporting to be W. would truthfully tell me what disease he died of? His age when he left this sphere? And where he died? The spirit answered, that he "died of inflammation of the brain, aged 57, in the State of New York, near the city of New York," every word of which was *utterly false*! On my stating this fact to the circle, the spirit called for the alphabet, and spelled out, "Mr. Sunderland lies." Mr. B. repeated all the statements I had made, and one by one asked the spirit if that was a lie, but we could get no farther responses or explanations. Each of the other gentlemen asked for the "sounds," but could get nothing, except the instruction which such developments seemed calculated to afford, and dull scholars, indeed, we must have been if we did not learn something from such as these.

TESTS OF PERSONAL IDENTITY.

238. The spiritual world is that world which is absolutely above and beyond the external world, and which cannot, therefore, come within the reach of man's external senses. As we become spiritual we leave the external; and as we

bring matters within the sphere of the external, they must leave the purely spiritual. It may be admitted as a spiritual axiom, that spiritual personal identity cannot be demonstrated in the external world. Those, therefore, who rely upon testimony from spirits as to their identity, which is addressed to the external senses, must be exceedingly liable to be deceived. How is this to be done? Can it be done? Can you unite the square and the circle? Consider how much the spiritual is discredited from the external. No two kingdoms in this sphere differ so much—no two are so wide apart.

Now, you hear sounds made by a spirit. You ask who it is, and receive for an answer, that it is your own father. Your father is in the spiritual world. So you ask him other questions, that are answered correctly, so far as they refer to your relative. And so, long interlocutory conversations are carried on between you. But, has it occurred to you, that you do not, and you did not, and you cannot know who it was that you put your *first* question to? You did not see it, you only heard a few sounds. All is uncertain as to who it was. You do not, and cannot know. You may believe and hope, but you do not know.

What perfect infatuation, then, for mortals to go on with supposed examinations of witnesses, when they do not know with whom they are conversing, nor the person to whom they put the first question! Nor do they know that the person who answered the first, staid to answer the second; nor, indeed, whether any two questions were answered by the same person! You may take it for granted, if you choose to do so, when you hear a few "raps" repeated, that it is done by the same spirit; but as to proving it, that is altogether out of the question.

1. *Knowledge, or Clairvoyance*, does not demonstrate personal identity. In human affairs it is not so. An individual might answer any question in respect to another person, but this would not prove his own identity. This is made out, chiefly, by the sense of sight, the highest of the external senses, and the one that it is the most difficult to elude or deceive, in a court of judicature.

But in these manifestations, we have but little use for sight, and in proving identity, none at all. Even in the case of apparitions, this objection is not obviated; for a vision is far aside from the normal use of the external sense of sight.

That the knowledge evinced by spirits cannot be taken as proof of identity, is now more manifest than formerly, since it is proved that spirits who know the most of the mortals with whom they converse, will even falsify the worst.

At one time I held a conversation with a friend in the hearing of a medium, in respect to the probability of there being associate spirits for every one of the mental faculties; so that when causality was active, a congenial spirit flowed into it—when mirthfulness was active, a mirthful spirit flowed in, &c. A few days after, I was visiting in a family where that medium was present, when a spirit announced itself by the sounds, and desired to be considered my “intellectual feeder,” and evinced some knowledge of my life, as it told me, within a month, how old I was! I asked the spirit where it was from, and the answer was, “from the planet Herschell.” I refer to this case, because the spirit showed more knowledge of me than any one I had ever conversed with before, and yet his account of himself showed how utterly unreliable he was. He “never lived in an external or human body!”

2. When personal identity is to be made out, in cases where important interests are pending, ex-parte testimony, in one's own favor, can never be of much weight, even if it be allowed. But in these manifestations we have nothing that is above this. We question INVISIBLE witnesses, and allow them to testify in their own behalf, as they please. We cannot cross-examine them, for as soon as this is attempted they are off. They cannot be held to any kind of an examination, when the object is avowed to be, the testing of their integrity. How, then, under such circumstances, is the fact of personal identity to be made out?

3. This whole question of personal identity is very much embarrassed and obscured by the well known and admitted falsehoods that spirits have uttered about it. As far as we know, more untruth has been told about this feature of the subject than any other. And while this can be accounted for on Swedenborg's theory of “the spirit-world,” (not the spiritual world,) it puts the fact beyond all doubt, that these manifestations have been over-estimated in the reliance which some have put upon them:—

“*That spirits speaking are little to be believed.* Nothing is more familiar to spirits than to say that a thing is so, or so, for they think that they know everything, and indeed solemnly assert that it is so. Even if there were a hundred, one would say differently from another, and, indeed, for the time, with confidence, as if it were so, when yet it is not so. As soon as they notice any thing which they do not know, they immediately say that it is so, when yet they do not know.”—*Spiritual Diary*, 1902.

This is said, not of the angels which constitute heaven, but of spirits, who are in the hells. The following is relevant, also, if not perfectly satisfactory:

"It has many times been shown to me that the spirits speaking with me did not know otherwise than that they were the men who were the subject of thought; and neither did other spirits know otherwise; as yesterday and to-day, some one known to me in life, (was represented by one,) who was so like him in all things which belong to him, so far as they were known to me, that nothing was more like: Wherefore, let those who speak with spirits beware lest they be deceived, when they say that they are those whom they know, and that they are dead.

"For there are genera and species of spirits of a like faculty; and when similar things are called up in the memory of man, and are thus represented to them, they think that they are the same person: then all things are called forth from the memory which represent those persons—the words, the speech, the tone, the gesture, and other things; besides that, they are induced to think thus when other spirits inspire them, for then they are in the phantasy of those and think they are the same."—*Ib.* 2860, 2861.

Now, if some of my readers fear I may have under-rated this feature of our subject, I ask them to assist me in disposing of the following facts:—

(1.) That, with two good mediums in my own family, through whom these manifestations have been made for years, and yet, through my own children I have never from first to last been able to get the first offer of a "rap" from my own adult relatives in the spiritual world! There are about eight of them in all, and in this number is the spirit of a beloved sister, whose hand I held while she closed her eyes in death; one tenderly loved, and over whose dying bed I watched with an affection which twenty-five years have not been sufficient to lessen. Yes, that sister dear! Why has she never come to me? Why, through my own dear children, whom I so much love! Through those children I have seen multitudes of others comforted. There the brother has met what purported to be his spirit-sister; the sister, her spirit-brother; there, parents and children have seemed to mingle again their tears of sweetest joy. And often during this period have I asked for that sister beloved? For that father? For that affectionate relative who gave my external name, and with paternal love fondled me on his knee, and called me his own, his darling boy! Alas! for me—no dear father, no sweet sister, no affectionate relative, tips the table, makes the raps, or spells out any heavenly messages, in the manner of which I have been speaking. How is this? And *why* is it? But observe,—

(2.) Through any other medium except my own children, and especially in circles where I am not known, I get any amount of "raps" and responses from my adult relatives who are not in the spiritual world! When the responses are given, and purport to come from my adult relatives who are dead, they are never accurate; always, without one single exception, they have contained falsehood enough to convince any person they were not the spirits they purported to be. But, as often as any way, the responses through strange mediums come to me from my friends who are not dead. And this evinces the ignorance of the spirit-medium, because it cannot be supposed that any spirit of a very tolerable degree of intelligence or shrewdness, would risk so much in attempting to guess and conjecture whom it would do to personify, and how the different questions should be answered in order to give the most satisfaction.

Now, the difficulty I have here described cannot be solved by supposing that my views of these things have repelled my own relations, when sitting with my own children. I listened to these responses through them for years before I was driven to my present views! When I began this investigation, I believed, through my own children, the responses were what they purported to be. And now, if I have different views, the spirits, or this whole subject, have forced those views upon me. My own opinion is, that the state of mind in which I have approached this subject has very much facilitated all my investigations, and I now have the acquisition of important knowledge as the sweet reward of my labors.

Tests of Intelligence.

234. Whatever there may be in these manifestations from spirits taken as a whole, whether "light," as it has been called, or darkness, or a mixture of both, it is for all.

So it is said of the glorious sun; it shines for all. But its rays do not reach all alike. On some they fall perpendicularly; on others they fall obliquely; and others, still, may live in places where its rays cannot reach them at all.

The infinite God is the equal Father of all. And yet all do not equally recognize him as such. Some of his children are matured, and able to see the relation they hold to Him. Others are so little advanced from childhood, that they do not resemble the Father so much as those farther advanced.

Whatever be done by any part of the spiritual world must be for the good of all. All enter that world at death. And the vast majority enter it ere they are far advanced in this world as we know. Hence, whatever the divine Father may suffer

or order, directly or indirectly, any grade of that world to do, to or for this sphere, must be for the good of all human beings. Imperfect, contradictory, futile, and "worthless," some of those manifestations may seem to be to some of the children, yet they are from that world where we must all live; and what they should signify it concerns us all to know.

It is the appropriate work of true philosophy to examine this subject in all its different phases, whether it purport to come from "apostles" or "devils," for such are the personages who, we are assured, are engaged in it. Thus, one mortal speaks of his conversations with "St. Paul," "St. John," "Solon," "Swedenborg," "Dr. Franklin," and others. Another speaks of the "Circle of Apostles and Prophets," in which are "Daniel," "St. Paul," "St. Luke," "St. John;" and he writes poetry "dictated" by "Schiller" and "Samuel Wordsworth." And in the same circle, at Auburn, we are told that conversations had been held with "Lorenzo Dow," "President Madison," "The Cayuga Chief," and other dignitaries, ancient and modern, who have passed away from this earth. Indeed, it would seem to be quite common for any and all classes of mortals, high or low, in respect to intelligence, to call on spirits, and who get answers with the "name" of "George Washington," "Lady Guion," "Zac. Taylor," "Richard Rush," "John Murray," "Thomas Paine," "Old Scratch," "Sam Slick," "Beelzebub," and even "Jesus Christ!"

And the inference is legitimate and irresistible, even that if the spirits who have given us this new kind of literature, in the shape of books, lectures, &c., be what they purport to be, we must be highly favored indeed, by the "light" of their superior *intelligence*. Hence, we perform an act not merely of simple justice, when we test their intelligence, but we do precisely as they themselves have directed. One of the very first communications made to me in this way, was in these words: "Judge us by our works."

I have, already referred to the strange occurrences that took place in Stratford, Ct., in 1850.* I have no doubt, whatever, but the letters given below were the entire work of spirits out of the human body. They were written without any human medium as far as we could ascertain. And I incline to the opinion that the manifestations at Mr. Phelps's house have come from discordant spirits, and are to be considered as the natural reflections of the theology of which Dr. Phelps has been and is one of the regularly authorized exponents. From a child, he has been a receiver, and for the last forty years, a

* A. C. 2009. See, also, 5814, 5118, 19215, 5225, and 1484.

teacher of those views of God, heaven, hell, and the devil, which constitute the Calvinistic creed of the old, dark, discordant theology—a theology for which he speaks, when he says he believes these things are “to be set down as among the devices of Satan, by which he is promoting his work of destroying souls.”

To this judgment I have been conducted, step by step, not from an examination of Mr. Phelps's case alone. The manifestations at his house, though in some respects, perhaps, exceeding in the marvelous anything that ever was known or witnessed before, yet they form but a small item in the great whole of similar things. To judge of them, therefore, accurately, we must reach, as it were, the centre of a circle, which includes God, nature, law, the universe, the whole heavens, and the doctrine of correspondences. Indeed, without this doctrine, we do not proceed at all in our attempts to comprehend the world of “spirits,” or the phenomena manifested from it.

Spiritual Writings.

235. The first specimens of spirit writing connected with these modern spirit manifestations, as far as has come to my knowledge, were, some mysterious characters (addressed to the organs of marvelousness, as these things always are) scratched, apparently, by a blunt instrument, on a turnip, which was thrown against the window of Dr. Phelps's middle parlor, as if the design had been to throw it into or through the parlor window.

March 11, 1850, some of these characters were written on the pants of a lad in the family; and, at another time, they were written on his blue silk handkerchief, and again on his cap with chalk.

It has often been asked, whether any meaning could be drawn from these figures, or whether any explanation had been given of them?

That these hieroglyphics were made by insane spirits, I do not doubt at all. Spirits that are above, in truth and goodness, would not, could not, attempt to communicate with those below in language which no one could understand. Dr. Phelps showed me some poetical translations made by Mr. A. J. Davis of some other hieroglyphical writing, which had been also thrown down by the discordant spirits in Mr. Phelps's house. They had sent the lad, who was a medium, away, in hopes thus to avoid the disturbances. Soon after, a paper was thrown down, by that unseen power, with some Hebrew and other characters upon it, a part of which Mr. Davis interpreted thus:—

"Fear not, when he returns—fear not, all danger now is o'er;
 We came, we disturbed thy house, but *shall no more*;
 Believe us not evil, nor good, till we prove
 Our speech to humanity, our language of love.
 You may take this home,
 The explanation will, hereafter, come."

But the sequel has proved, that if the spirits did really make the promise, as above interpreted, that they would no more disturb the dwelling of Mr. P., they *falsified*, as we know they have done in many other instances. Indeed, they have made but very few communications at Dr. Phelps's as to matters of *fact*, of which we have knowledge independent of them, but which have proved to be utterly false and frivolous. Here is a specimen of their frivolity. A paper was thrown down near Mrs. Phelps, while in her parlor with a number of ladies, having written upon it the following with a pencil. The paper was scratched as if the pencil was worn down to the point, which was the case with a pencil laying on the side-board near by:—

"SIR,—Sir Sambo's compliments, and begs the laddy's to accept as a token of his esteem."

A lady in Mr. Phelps's family had jocosely requested one of the spirits to write a letter for her, which she could send to her relative in Philadelphia. The spirit complied, and threw down in the presence of the family, only a few minutes afterwards, a piece of paper, which is now before me, and from which the following is transcribed. The writing was done with a pencil, and has certain peculiarities about it which were recognized at once by all the family:—

"DEAR MARY,—I have just time to write and tell you I am well. Give my love to Miss Kennedy and her uncle. Also Mrs. and Mr. Davis. Also to Sarah. Good bye.—H. P. DEVIL."

The lady's name who requested this letter was "H. P."

Other papers have been similarly written upon, and signed "Sam Slick," and "Beelzebub." Sometimes papers were thrown down, signed with the names of persons, or a person, whom the family had known in Philadelphia, but who died some years since. Here is a specimen:—

"If, if the Spirit purporting to be Abner Henry Benton. You can correspond with the two latter, at some future time.—TRO. HEWITT."

The following was in pencil, like all the others, and seems to be written in the same hand. It is on a small piece of paper, and superscribed, "E. Phelps."

"If you promise not to write that I told you, I will not throw anything all this week, as a trial."

The above will be better understood, perhaps, when I state what Dr. Phelps, himself, related to me. He wrote a letter on business, containing, among other things, drafts for money, which he was about to mail for Philadelphia. On one page of his letter, he had made a remark about "the spirits," to the effect, that "if the disturbances did not cease, he should remove from that house." On returning from his dinner to the table where he had written and left the letter, he found that page containing the above allusion torn off and gone! He asked "the spirits" what they had done with it, and they told him. He looked in the place designated by the spirits, and found that part of his letter torn up. And the spirits then sent him the above, desiring him "not to write" what is above given! Indeed, Dr. Phelps assured me that he had often written letters which the spirits forbade his sending till they had read them, and they had repeatedly directed him where to put his letters, so that they (the spirits) could get them.

Letters written by Spirits.

236. The following are letters written by spirits, and thrown from the air in the presence of Dr. Phelps, or some of his family. It may seem too much for some of my readers to believe, but I have the same evidence to convince me that these letters were really written without human hands, that I have that the other occurrences took place in Stratford, referred to elsewhere. These letters were thrown down from the air, July 28, 1850. They were both in the same style of writing, but bore the signatures of two different orthodox ministers now living in Philadelphia. Nor can the reader fail to notice how strikingly the religious allusions in these letters tend to confirm the view I have suggested with regard to the true solution that is to be given of the spiritual manifestations at Stratford. They are the reflections of a discordant theology, made by those spirits who owe their discord to that very theology with which their language and manifestations so evidently correspond.

These letters, like many others, were addressed to Dr. Phelps. There are allusions which are much better understood by all who are acquainted with the parties referred to; as, for instance, "St. Peter's" in the second letter, is a Protestant (Puseyite) church.

"*Dear Brother.*—The Lord is dealing bountifully with his chosen people. Brother Barnes admitted to the church 49 last Sunday, and Brother Parker 34 to-day. Brother Converse has had the cholera; and Brother Fairchild has grown so fleshy as scarcely to be recognized. Our friend Mr. Tarr has

buried his wife. She died of consumption. E. Tarr is married. Brother Mahn being suddenly inspired last Sunday, spoke so eloquently and so loud, and used such majestic action as to be quite done up for a while. He broke a blood vessel. Old Tiers has gone crazy, and is shut up in a mad-house, or rather a hospital. The Hewitts have gone into the country to spend some time. That is all the news.

Your faithful brother in Christ,

R. A."

"*Dear Brother.*—The millennium truly is coming. The day of the Lord is at hand. We are adding countless numbers to the altar of the Lord. Brother A— became inspired last Sunday to such a degree, that his soul took its flight to the regions above, and has not yet returned. The Catholic Churches, St. Joseph's and St. Mary's, were burned down. St. Peter's also; I believe that is a Catholic church. Brother Mahn was preaching from the text, "Resist the Devil," &c., when he was suddenly overturned by an invisible power, which frightened him so that his hair turned white in 5 minutes. Brother Barnes, to render his church more attractive, is going to have opera singing and dancing every Sunday, P. M. Mrs. Alexander Tower, old Mr. Tiers, Brother Fairchild, and Mrs. Sommerville, are going to dance. I think they will find it a very lucrative employment. Jane and Martha still progress in Hebrew.

Your affectionate brother,

W. R."

I examined the originals of these letters closely, and have no doubt at all, but that they were written without human agency, in any form. They are, indeed, a curiosity. And being the first specimens of "spirit writing," and especially of letter "writing" that occurred connected with these modern manifestations, they are worthy of notice, as showing the grade of spirits by whom this work was immediately commenced. Since these were written, pamphlets and books have been published in large numbers, "written" by mortals, but purporting to come from spirits.

LITERATURE OF SPIRITS.

237. One of the first of this class is now before me,* and purports to report the expositions of select portions of the New

* "PRICE 50 CENTS.—Exposition of the Prophetic Scriptures of the New Testament, as received, entirely, from Spiritual Communications at Auburn, Cayuga Co., N. Y. By J. M. Brown, E. H. Baxter, E. A. Benedict, Celestia Sherman, Milo Webster, Sen., D.D., T. Benedict C. Coventry, Samuel Brown, and G. W. Hyatt."

Testament, made by "St. Paul, Timothy, St. Peter, and St. John, the Divine," with a preface, by one who says, "I am Lorenzo Dow." It is a jumble of cant phrases, bad grammar, errors, and contradictions. Indeed, the writers do not attempt anything towards showing us its authenticity. Here is a specimen of its style:—

Lorenzo Dow is made to say, "Love and mercy *have* got to dwell in you all first." Timothy is made to utter the following: "Thou insolent and *ignorant* servant, go thou into the gulf of *ignorance*." "The gospel dispensation ended on the tenth day of the seventh month, 1844." [!!!]

Timothy and St. Paul are made to contradict one another thus: Timothy says, "Dogs represents (grammar?) humble Christians." P. 38. But Paul, p. 83, says, "Dogs are those who love and make a lie." Thus it must follow, that some of those spirits, were, according to their own showing, nothing but "dogs."

This pamphlet abounds in cant phrases, such as "Redeemed body," "Prophetic Scriptures," "Close of the Gospel Dispensation," &c., &c. Thus:—Timothy is made to utter the following: "He that will give up his good name among men, *shall fall heir* to the redeemed body." P. 44. And, p. 70, the same cant is put into the mouth of "St. John." "That they may *fall heir* to the promise;" and "all purified spirits who have *fallen heirs* to the first redemption;" and on p. 91, this same silly twaddle is put into the mouth of St. Paul, who is made to say, "Ye shall *fall heirs* to the promise," &c. But, here is the secret of this whole concoction, on p. 82, where St. John is made to say, "The opening of the seventh seal represents the fulfilment of the prophetic word as regards its teaching by Mr. Miller and others, on the tenth day of the seventh month, 1844, Jewish time, which was the 24th day of October, 1844."

How it must sound to hear "St. John the Divine," say "Mr. Miller!" And to hear him saying, "The spirit is nervous fluid, inseparably connected with the mind." Paul teaches, (p. 94,) that "persecution" is signified by "being buried in Baptism;" but John says, "Baptism means preaching."

It very much reminds one, of the "Book of Mormon." Having had an interview with two of the men whose names are on the title page of that pamphlet, from one of them I obtained some information as to the *manner* in which the "Spirits" purporting to be "St. Paul," "Timothy," and "St. John the Divine," *expounded* the "Scriptures." Portions of the New Testament were read by one of the company; then "one of the brethren," by the name of Brown, *explained*, or gave his own views of the passage, and the "Spirits" "rapped"

approbation or disapprobation ! The results are seen in the pamphlet, which favors the views of Mr. Brown, with but few exceptions. When Mr. Brown and the other brethren could not agree, then the spirits decided how it should be.

I had an interview, also, in Auburn, N. Y., with the "Spirits" above referred to ; and do not marvel that they should forbid, as they did, their followers reading the writings of A. J. Davis. Mr. Davis, and those who sympathize with him, these "apostolic spirits" pronounce infidels ! Of course. But it can be of but little consequence what those spirits *deny* or *affirm*, who cannot give any satisfactory account of their *identity*. I asked them to submit to a *test*, by which I might know who they were, but they refused ! And I may add, that the *manner* in which Mr. "St. Luke," and Mr. "James Madison," and Mr. "St. Paul," slunk away and declined a candid examination of their claim to those names, convinced me, beyond all doubt, that they were fanatical, deluded spirits ; withal, not *very* intelligent, and by no means competent to teach in matters of Christian Theology ; and the mortals, however candid they might be, (and of this I make no doubt in these and similar cases,) who relied upon these apocryphals for guidance were really led astray. But the subject is instructive, let all "mediums" ponder upon it.

A number of periodicals are now published devoted to this subject, and which contain more or less communications written by mortals and purporting to come from spirits. Here is a specimen :—

"Eternal life is communicated from GOD THE LIFE through GOD THE LORD by GOD THE HOLY PROCEDURE, who was Incarnate in Person in the Form terrestrial of Jesus Christ our Lord. Within his vehicles of spirit and of person dwelt that Infinite Being who alone is Life, Love, Essence, Form, and Harmony. He descended thus in infinite humiliation of person, that he might renew the soul of man from life, the spirit from His love, the understanding from His essence, the person from His form ; and pour through his whole nature, pardoned and regenerate, the eternal procedures of his harmony in beatitudes without end ; and thus again quicken, consecrate, and glorify at last the discrowned and perishing family of man."

And here is another. Can the reader tell what it means ?

"In six lesser periods, numbered as days, the Lord Creator unfolded the aerial races of paradise, octave by octave, from the dove even to the seraph. Thus He caused the impersonal harmonies of paradise to be made perfect in their intermediate degree and in the wisdom of love. The seventh day of this

series was the Melodical Sabbath ; and the Lord ceased from His works of creative manifestation, and the earth had rest.*

These extracts are made at random and might be continued to any length. But really, there is so much of this literature now afloat that it is difficult to make a selection from the mass. However, from a dozen books of the same class, I will name two or three which may be taken as types of the whole. The reader shall see, with what appropriateness such productions are called "*Light*," and the reasons, also, why we should consider them very instructive. They show, professedly, the intelligence of those "spirits" to whom we are called upon to look up for information, not merely in the important matters of Science, Theology, and Philosophy, but also, upon the momentous concerns of another world. Each of these productions put forth similar claims ; all have one object in view, and while there may be numerous discrepancies detected in their various averments, yet there is, evidently, so much sameness in the style and the prominent characteristics of each, that no one would hesitate in pronouncing the same judgment upon them all, whatever that judgment might be.

What, then, is the professed *object* aimed at in the publication of these books ? What are the claims they put forth, and upon what evidence are these claims based ? Can their production be satisfactorily accounted for, without spiritual agency ? Or, admitting them to have had a spiritual origin, what is their character, merits, and *use* ?

Sound reason and philosophy would seem to say, that if these productions can be satisfactorily accounted for, without resort to "departed spirits," we are bound to do so, for this very good reason ; some of us who do really believe in a spiritual world, and spiritual intercourse, are unwilling to admit that any "spirits" in the other world, can be so very ignorant as those must have been who controlled the composition of these books !

But I have shown (186—200) that there is a way in which all these and similar productions can be satisfactorily accounted for, even without implicating the integrity of any one of the mortals concerned in bringing them before the public. Those familiar with *Psychology*, which explains what is peculiar to persons who fall into a state of Trance, Somnambulism, or Visions, need not be told how common it is for certain people to become so completely *hallucinated* with an *idea*, as to render themselves perfectly unconscious of every thing besides that idea, for the time being. In this manner, the

* *Mountain Cove Journal*.

young priest wrote his sermon with his eyes shut, spoken of by the Bishop of Bordeaux, many years ago. And we have had an account also of a young student in Prussia, who, in a state of unconsciousness, committed his lesson to memory, but of which he, himself, could give no explanation at all. I once heard a clergyman preach a sermon, in a state of which he was not afterwards conscious of having done any thing of the kind. Volumes might be filled with similar accounts of religious fanatics, who, hallucinated by some (to them) great *idea*, of God, or Angels, they become infested with it, till they lose their self-control, when they dance, or pray, or preach, or sing, prophecy, or write books, as the case may be. When, therefore, respectable and honest people write books, and call them "voices of spirits," or write romances and call them "Pilgrimages," and say they did not write them, but that spirits used their hands, and hence they were written by spirits, we find no difficulty at all in believing them, so far as their own honesty is concerned. The rationale of the phenomena is another question altogether. (186—194.)

But, these "mediums" tell us, that although they themselves are partially unconscious while these books are in the process of being written, yet they are written by "spirits!" But what does testimony from such an unconscious witness amount to? Of what is this alleged unconsciousness affirmed? Not, certainly, of the body, but the *mind*! Well, then, if the mind be partially demented or disabled, it is, in so far, rendered incompetent to testify, and hence it seems singularly unfortunate for most of these spirit-books, that there is no evidence as to their mystical or spiritual origin except what depends upon the bare and unsupported testimony of partially-unconscious mediums! Nor is this all—for if the mediums were entirely conscious, and WHOLLY under their own self-control, their testimony could not be allowed in their own favor! For although these books are ostensibly written of others who have departed this life, yet we are not called upon to receive them as the testimony of the mediums who write them, but as the testimony of the veritable spirits whose names are given in them. Here, then, is a manifest fallacy, and one too glaring to be overlooked in an investigation of this kind. A stranger approaches me with a letter purporting to have been written (through his hand) by George Washington. I ask him, in what state George Washington was enabled thus to compose and write a letter by the use of his hand? "O," says the medium, "you see I *gave myself up* entirely to the control of the spirit, and was not conscious of any volition or motion of my own, while my hand was moved to write that letter." But, if you was not in your normal

state, perfectly conscious and self-possessed, of course you are an incompetent witness; you are not certain—have no reliable knowledge of it; you may have been deceived, not merely in respect to yourself, but the spirits also of whom you attempt to give an account.

SPIRITUALISM OF THESE BOOKS CONCEDED.

238. However, to have further cavil, I will admit that these books were written by "spirits," in the sense claimed for them. That is, the mediums were honest, truthful persons, and were moved, excited, controlled or inspired to write what is here published by a spirit, one or more, out of the human body. And so, in any further remarks, I will consider myself as dealing entirely with "invisible spirits." If, however, I should, in this inquiry, chance to find all these "many spirits" centered in one human being, Mr. P., or Mr. H., then my remarks, perhaps, may fall somewhat heavily, not upon them, but upon "spirits" who have possessed them, and who have not yet "departed" very far off. And, if those external or human spirits, should prove to be somewhat *sectarian*, not very elevated in their style, ignorant and contradictory withal—why, then, I shall feel myself called upon to exonerate such spirits out of the body, as the real "George Washington," "Benjamin Franklin," "Thomas Jefferson," and others, from the degradation in which the *cant*, the grammatical blunders, the tautologies, truisms, and the twaddle of these volumes would otherwise inevitably involve them.

And all this it will undoubtedly afford these unconscious writing mediums pleasure to have me do; for, in this way, both parties must be exculpated from all blame. The mediums say they did not compose these books, which I freely admit on their own testimony, as I have no doubt at all of their integrity. Well, I prove that they could not have been written by the spirits whose names are announced in them, and it must follow, that they were inspired by a certain grade of apocryphal spirits, and how high they stand in the scale of intelligence who use such language as is here given, each one must judge for himself.

What do the Spirits want?

239. But we shall be best able, probably, to determine as to what rank these spirits hold in the spheres of Intelligence, if we let them tell their own story as to what they **WANT**—what has brought them back to earth again, what they propose to do, and by what means? And, to answer these queries, let us now listen to the "voices," let us look at the

"light," and read the "instructions," all coming as they do, from the "spirit-world." I do not say *spiritual* world, because these spirits do not say so.

The spirits from the middle, or "spirit-world," therefore, are the nearest to mortals, or the nearest to the external world, and consequently that class who find it the most easy to get into mortals, and thus to gain *possession* of them, so as to make them (mortals) the vehicles through which they (spirits) can speak or write. Admitting this account of the other world to be true, then it would seem to follow that these spirits, one and all, had unwittingly announced themselves as "from the spirit world," not from the Heavens of Angels—and have thus made it manifest what rank they hold in respect to Intelligence! But let that pass.

Spiritual Instructions.

240. "Come in *confidence* to us."* p. 14. "Our *teachings* should more deeply impress you." p. 28. "You need not *doubt* our teachings." Ib. "Remember this, and fail not to OBEY." p. 32. "Learn of us." p. 41. "Have *confidence* in what you receive from us." p. 26. "Seek to learn of spirits the eternal laws of God, as they are capable of teaching them." p. 64. Obey our directions, and you will be benefited." p. 66. "Seek to obtain knowledge of us." p. 70. "Desire all to seek our influence." p. 92. "Have faith in us." p. 115. "Fear not to obey us." p. 117. "Fear not to obey us." p. 119. "We desire you to obey the directions we have given you." p. 120. "Obey the directions we have given you, and *all the human family will be benefited thereby*." p. 162. "We were assured that this preparatory discipline was necessary, in order that the spirit might obtain *entire control over the medium*." p. 7.

Indeed, the merits of all these spirit-written books consist in the fact, that the mediums are perfectly passive—wholly given up to spirits—their own judgments, for the time being, annihilated, their individual sovereignty surrendered, and wholly given up to apocryphal spirits, which enter them, take possession of them, and control them!! Mr. H. speaks of the fact, and the books now under notice may be considered as types of a large number, which have been written and published by "spirits." Here is one called "Light from the Spi-

* SPIRITUAL INSTRUCTIONS, Received at the Meetings of one of the Circle formed in Philadelphia, for the purpose of Investigating Spiritual Intercommunion. 1860. 18mo. pp. 180,

rit World,"* and alleged to have been "written wholly by the control of spirits, without any volition or will [what is the difference between will and volition?] of the medium, or any thought or care in regard to the matter presented by his hand." This book bears the following characteristic marks of its origin, and, whether from a spirit out of the body or in, or one in the "first circle," or the sixth, his style I think may be considered as somewhat characteristic of his grade at least. And all this I may say, without meaning any thing disrespectful or unkind of the "medium," who has been possessed in a manner to be compelled to utter what follows, which I am bound to suppose no mortal would or could have uttered, who was not possessed :—

1.—*Tautologies*: "*Wisdom* is what is *wise*, and what is *wise* is *wisdom*. *Wisdom* is not folly, and folly is not *wisdom*. *Wisdom* is not selfishness, and selfishness is not *wisdom*. *Wisdom* is not evil, and evil is not *wisdom*." p. 31.

"Such has been the curse of all changes—*change*, then, either supposes something favorable or unfavorable, &c. It desires a *change*. It sets in motion means equal to *change* our condition to another. When that condition is changed, it must be better or worse (!) than when in the former condition. If better it is wise, if worse it is unwise. When *changes* therefore are wrought—when selfishness enters into the *change*, it would surprise itself if all men shared in the benefits of the *change*." p. 76. See also the repetition of "wonder," p. 97, 134, where this word is harped upon till its use becomes repulsive to good taste. And thus in the ungrammatical use of the word "they," page 200, and "we see," "we see," "we see," page 218, 256.

"The *scorn* is a work of *scorn*. They who *scorn* to visit—*scorn* the work required. They affect to *scorn* those who do it, because they wish to excuse themselves by *scorn*. They would not *scorn* what is good to others—it is not therefore the work they *scorn* in reality; they affect to *scorn*, so that, what wisdom demands of all, may be content with *scorn*. It is a dignity that *scorns* right, that *scorns* duty of right, *scorns* Jesus, *scorns* religion, and *scorns* heaven." p. 145.

2.—*Senseless Phrases*:—"Witches are witches under whatever guise they wear, p. 27. He is the apex of earth's inhabitants, p. 47. Wisdom was an intuitive element of their existence, p. 48. We have seen wisdom descend on clouds

* LIGHT FROM THE SPIRIT WORLD, Comprising a Series of Articles written wholly by the Control of Spirits. C. Hammond, Medium. 1852. 18mo. pp. 268.

of glory, but vainly was her mission, p. 62. Wonders have been performed on the ground you now rest, p. 77. What is, is not often is, p. 82. Extenuated such amendments, p. 84. They cannot will what is contrary to their will," p. 96.

3.—*Puerile attempts at Emphasis*:—"Volition or will. (Title page.) When crumbling earths and wider seas shall sink to rise no more, p. 74. [Where will they sink to?] We will say what shall shortly be done. We shall make bare men's hearts. We have resolved to rebuke sharply. We have under our inspection, more than one, whose inducements have been such with mediums that we shall not write without writing the truth, p. 107. We see money diggers. Money diggers are misers, p. 117. The sacrifice lies in his gory bed, and the moaning night-breeze sighs over his grave, p. 125. And worse than all, worse than ever, mind is not satisfied." p. 131.

4.—*Solecisms—Truisms*:—"Deceiving spirits are those who deceive, p. 19. What is wrong is not right, p. 28. Nothing will control but power, p. 30. Some things are right, others are wrong, p. 31. Change is alteration, p. 32. What is wise is a work of wisdom, p. 32. Men are what they are, p. 35. Wisdom wills good; folly wills otherwise [!] one is right, the other is wrong, p. 35. Men are wise in what they know, and unwise in what they do not know, p. 36. Works are the doings of a worker, p. 44. When a work is eternal it is durable, p. 44. Works of men are men's work, p. 53. Works are what they are, p. 61. Minds will show wisdom or folly, p. 74. When change comes over mind or matter, the thing changed is different, it is not what it was before, p. 75. Change is alteration. Nothing changed is the same, p. 78. Whatever is antagonistical is at war, p. 141. If it be not right, it is wrong, p. 163. There is no circle lower than the lowest, p. 165. The good is well, but the evil is not well, p. 167. For this wrong, others wronged him. They were both wrong. Two wrongs met. Two wrongs disagreed. Two wrongs, wronged each other. They were both wrong, and they both suffered for their wrongs. They suffered as their wrongs made them suffer, p. 215. A wrong mind, or mind in wrong, is not right, p. 225. Mediums of writing with the aid of spirits are wise and unwise. An advanced mind will not be controlled by spirits inferior to itself. p. 242.

5.—*Errors and Contradictions*:—"1. "That no one can withhold his convictions of a truth, established by miracles, p. 9. The spirits work miracles, p. 203. And yet all do not believe; nor indeed does Mr. H. himself, yield up all his own

convictions, though he is "confounded" by what the spirits have done, p. 7.

2.—That man can surrender his own judgment, his own reason, and safely *act* upon the *will* or judgment of another, in matters pertaining to religion and his final destiny, p. 7, 250. Throughout this book, the medium is represented as being perfectly passive, having no *WILL* of his own, and under the complete control of apochryphal spirits.

3.—That spirits measure time by days and "years." "We offer from an experience of over fifty years in that sphere," p. 21.

4.—That there is no "deception" from spirits who have departed this life, p. 19. This very affirmation is a contradiction of the sentiment which it was designed to convey.

5.—That the spirits who uttered the truism above quoted, are "the fathers, the mothers, who (thus) speak from experience the wisdom of a *superior* sphere," p. 33. The wisdom displayed in these writings show the source whence it originated to be *inferior* and far below, what is common to mortals. Such unmeaning "words" are called "*light* from the spirit world!"

5.—That "spirits out of the body," cannot be deceived by mortals, p. 157. 'Spirits out of the body,' have often confessed to me, that they had been deceived by mortals, and that they could be again.

6.—That "the simple movement of the hand, without the medium's own volition is *proof* of a good spirit," p. 226. A statement like this is proof of a very *ignorant* spirit, if he be not an "evil one."

6.—*Cant phrases and grammatical blunders*:—"It writes preachers or publishers, p. 84, 128, 131. We will say, p. 120. Party is the watchword. Hold! p. 123. What is nature? Hold! p. 133. We will with what is done. Hold! p. 144. We ask where? p. 124. We will not say, p. 127. We answer, p. 129. We see, p. 129. They who will scarcely find a place in the second circle, p. 138. We ask what is it? p. 139. In fact, p. 165. Such is one among many inconsistencies we might name," p. 201.

7.—*Fulsome self-laudation*:—"What spirits say and write is not human wisdom, p. 90. Circles will find that they are wise when they come to a knowledge of the truth; but we see not how they can advance one step in the way of its attainment, unless they will *OBEY the DIRECTIONS and FOLLOW the INSTRUCTIONS of spirits*, p. 91. Circles will never advance until they make up their minds to receive the instructions of spirits, p. 92. We see who has done all this. We see who

occupy the first circle in the body, p. 106. We will say what will shortly be done. We shall make bare men's hearts. We have resolved to rebuke sharply. We have under our inspection more than one, whose inducements have been such, &c. We see what will make some men tremble when revealed. We will write as we intend. We are spirits, p. 107. We see some who write what they will, and then we let them write, p. 112. We take what are called the weak things of the first sphere, to confound what are called the mighty among men, p. 114. [Does this refer to all mediums whom the spirits cause to write?] We see the sluggard. He saw not. He reaps not, unless what other hands have sown. If he reap, he works, he is not idle [!] p. 115. We write. We work, p. 116. We see it. We see the naked truth, p. 130. Who then shall write, preach, and publish, what will overcome minds and reconcile them with each other? We can see who will do it, p. 133. We assume to do good. We assume that no good can be expected from a corrupt fountain (mortals). We assume to correct the fountain. We assume more. We will expose the unhealthy element when in a corrupt state. Have spirits no wisdom? Are our minds subject to the control of selfishness? p. 148. We will go; yea, we will show by our works the nakedness of that profession which seeks to deal damnation by withholding the need which wretchedness demands, p. 151. We will say what should be done. We will write what should be done. Not only preachers, but lawyers, doctors, schools, colleges, and books are wrong. They are wrong in many things essential to the progress of mind. They would laugh down spirits. We see what we have written. We see more. When disease shall be controlled by spirits, mind will not be dependent on human skill for its remedy, p. 152-54. We see who writes, who preaches, and who publishes that which is known to be untrue. We see what will cure the evil. We will change that writes wrong into right, p. 163. *Human destiny is now measurably in our hands, under God*, p. 173. We are witnesses of the sixth circle of the second sphere, p. 174. We have not written this book in the wisdom of the sixth circle, but in the wisdom of the fourth, p. 176. We write what is next above the mind whom we wish to instruct, and hence the circle which the receiver (medium) occupies, is always indicated by the communication," p. 177. [A statement, this, certainly, not very flattering to the medium, who wrote this book.]

The second book* is called like the first, "Light from the

* *Light from the Spirit World*. The Pilgrimage of Thomas Paine and others to the Seventh Circle in the Spirit World. Rev. C. Hammond medium. 1852. 18mo. pp. 264.

Spirit World," and purports to be "The Pilgrimage of Thomas Paine to the Seventh Circle in the Spirit World," and written by the veritable spirit of the said Thomas Paine. But, fortunately or unfortunately, as the reader would have it, this book also, bears on its pages certain *peculiar characteristics*, which it would be unpardonable in any reader to overlook. They were placed there, I doubt not, by SUPERIOR WISDOM, and to serve a good purpose, one of which the medium himself may have been as unconscious of, as he was of any design on his part to write a book like the one now under notice. The book itself may be called a *Romance*, and for evidence of which see pages 20, 21, 25, 34, 36. Its peculiar traits may be included under the head of *solecisms, obscurities, cant phrases, bad grammar, absurdities, &c.* All leading to identify it with the one from which the preceding quotations have been made; and showing if Mr. H. did not write it himself, there can be no doubt it was *inspired* by the same spirit which possessed him when he wrote the other. Thus we have

1. *Solecisms* :—"What the mind wants—the hope of the soul in a future sphere, p. 28. When a work is required, workmen are necessary, p. 80. For war never rages where peace reigns, p. 107. That which is true, is a truth, and that which is false, is not true, p. 127. When a work is understood, it will not need an interpretation, p. 130. Ignorance is the absence of knowledge, p. 153. The Saviour is he who saves, p. 156. All is wrong which is not good, 159. To be well, is not ill, p. 169. Mutual attractions never repulse each other, p. 197. Wrong is not right, p. 200. The stars shine, p. 210. Never will wisdom of the will be attracted by the folly of the universe, p. 215. When a mind cannot be cruel, cruelty cannot be done by it, 241. I have seen cruel doctrines produce cruelty," p. 244.

2. *Obscurities* :—"A cloud of wisdom, p. 46. Rain and sunshine, [in the spirit world,] p. 134. When a *minp* will not acknowledge the truth, p. 171. When no unwise conduct on your part exists, p. 175. The whole would induce sight to be dazzled, p. 180. Within the theatre of a circle, p. 189. The mildew of neglect hath no surface on your minds, p. 193. It makes hope a wisdom of fact, p. 213. Attractive forces may be estimated by the distance between them and the weight of those forces." p. 214.

3. *Absurdities* :—"It was a day of fasting and prayer, p. 144. Waste places in a world of eternal reality, p. 188. Predictions uttered *after* the events come to pass, p. 203, 229. The use of the talisman, in Heaven, p. 188. Baptism in the spiritual world, p. 49. Spirits measure time by days, nights,

and years, p. 39, 133. "Tom Paine, reading the Bible," in Heaven "on his knees," p. 49. *Masonry*, and *Masonic Ceremonies*, pass-words, &c., in Heaven, p. 34, 40, 44, 47, 124, 188, 189.

(4.) *Contradictions*.—In what is said about "nature," p. 29. In what is said about happiness, p. 117. Is not the law of gravitation right? And yet, this law makes those unhappy who violate it. That a "falsehood," is not a "fact," p. 151. That ignorance is the cause of all fear, p. 178, and yet, "what is unknown ought not to create fear," p. 179. That perfect equality reigns in a certain circle, where no mind is ruler, and no mind is ruled, p. 191, and yet, superior wisdom does rule "all conditions of mind," p. 199. That positive and negative bodies, repel each other, p. 214, which is not true.

(5.) *Cant phrases and bad grammar*.—"Port holes in Heaven, p. 64, 127. The day of judgment, p. 68, 69. When God comes to make up his jewels, p. 69. I have been regenerated by the atonement of Christ, p. 73. The devil, p. 77. Mind is a free agent, p. 78. Saved by repentance, p. 100. Broken spears, and guns without locks, (in heaven,) p. 104. Throne of mercy, p. 104. Sling and pebbles, p. 109. The works which Christ done, p. 120. Friends, thou wilt, p. 142. Governments have arisen and fell," p. 242. Upon a candid examination of these books I must consider, (to use Mr. H.'s own language,) that the medium was *beheaded* who wrote it, as he says, "When one head controls another, the one controlled has been *beheaded*," p. 76.

Curiosities of [Spirit] Literature.

241. Let us now examine another of these characteristic books. Here is one that purports to have been written, not by one, but "many spirits," some sixty-two or more, who have departed out of the external world.* And yet, we shall find upon due examination, that most of these so called "departed spirits," all speak a language which is characteristic of one spirit, which dwells in and possesses the good Mr. P. himself. So that we are forced to the conclusion, that if he has uttered any other language besides his own, it is of that one other spirit by whom he is *obsessed*, but of whose real identity Mr. P. in reality knows just nothing at all!

Some *peculiarities* in Mr. P.'s own style may be seen in his address "to the reader," signed with his own proper name,

* "Voices from the Spirit World, being Communications from many Spirits, by the hand of Isaac Post, Medium." 1852, 18mo, pp, 266.

page 3d and 4th. Here we find such terms as the following: "*I feel*"—"It seems to me"—"Those who have not the *privilege*, as I have." And it is curious enough to see how frequently these and a few other *cant* phrases are repeated by each of the spirits whose signatures he has so confidently prefixed, and affixed to his different communications:

(1.) *Sameness in the language* :—"Mine is the *privilege*." p. 19. A. C. Cary.

"I thank thee for this *privilege*." p. 27. Elias Hicks.

"Hoping at some future time to have the *privilege*." p. 30. *Ib.*

"It is quite unexpected to me to be thus favored" (privileged) p. 31. George Washington.

It is worthy of notice, perhaps, that General Washington did not in his later years sign his given name in full, as he is now made to do when speaking through Mr. P.

"I had often the *privilege* of conversing with spirits." p. 41. —Emanuel Swedenborg.

"It is the first time it has been my *privilege*." p. 69. Edward Hicks.

"Gratitude to God for the *privilege*." p. 69. *Ib.*

"I am grateful for this *privilege*." p. 79. George Fox.

"If I had been given the *privilege*." p. 226. William Penn.

"I thank thee for this *privilege*." p. 237. J. M.

That so many different spirits, having lived in this world at remote periods of time, and all using different styles while in the body, should now so readily fall into the use of the same *cant* phraseology, is indeed "most wonderful." Thus far in respect to "*privileges*." Let us now see how they all "*feel*." We have already noticed that the medium, when speaking in his own proper person, and of himself, finds a ready use for the little word "*feel*," [perhaps he was once a sectarian.] and hence we need not be surprised, therefore, to find that all the spirits who purport to speak through him, "*feel*" it very convenient to use the peculiar language of Mr. P. himself, though we may not perceive any thing like this language in the writings which either of these persons have left behind them in this world. Now listen:

"I *feel* I shall be." p. 12. Benjamin Franklin.

"I *feel* to encourage." p. 20. A. C. Cary.

"I *feel* to give." *Ib.* A. C. Cary.

"I *feel* to say a word about John C. Calhoun." p. 37. George Washington.

Reader, how does this language, in the mouth of a spirit, sound to you? Do you reply, you never have heard a disembodied spirit talk? Well, perhaps not; but you have heard them through a "medium," and you are called on to believe that it is all the same as if George Washington stood before you, and you heard him utter these very words! It sounds strange, "to be sure;" strange, indeed. But let us proceed; and if the reader should "feel" sorry to find himself surrounded with a grade of spirits who can use such language, why, he must remember these spirits did not come at my call—and that these quotations are mere "drops from the ocean;" there are many more where these are taken from,—and we wish to ascertain what place that was:—

"We *feel* to encourage them." p. 66. *L. E. L.*

"I *feel* to express my knowledge." p. 75. *Edward Hicks.*

"I *feel* better. I *feel* to thank God. While I write I *feel* to bless God. In this feeling I bid you good-bye." p. 86. —*William Weeks.*

"I begin to *feel* you." p. 90. *John C. Calhoun.*

"I *feel* to bless him." p. 93. *Elias Hicks.*

"He will *feel* encouraged." p. 100. *Thomas Jefferson.*

"I *feel* interested." p. 126. *Edward Steplar.*

"I do not *feel* to condemn others." p. 134. *Sarah Sharp.*

"I *feel* to encourage all." p. 140. *Thomas Clarkson.*

"If we *feel* that we have his approbation." *Ib.* *Thomas Clarkson.*

And thus it is quite manifest that all of Mr. P.'s spirits *feel* very much alike, and that happens to be very much like himself. Hear them:—

"His love I *feel*." p. 145. *Samuel Fothergill.*

"I *feel* grateful. I *feel* that the supposed resistance from earth to heaven is nearly annihilated." p. 147. *Benjamin Franklin.*

"I *feel* constrained to give of the knowledge I am possessed of." p. 152. *Elias Hicks.*

"I *felt* as though I had been." p. 158. *Nicholas Woln.*

"I *feel* to pity them." p. 167. *S. T.*

"I *feel* that I should have been." p. 175. *N. P. Rogers.*

"I *feel* elevated." p. 184. *Richard Henry Lee.*

"I *feel* now, to encourage every one." p. 185. *Stephen Hopkins.*

"I *feel* a degree of awe." p. 186. *Robert Treat Paine.*

"I *feel* to give you some short account of my spiritual life." p. 192. *D. Krittenhouse.*

"On this, to me, most interesting occasion, I *feel* to give a view of the clergy." p. 200. *Henry Colden.*

These quotations are made under a conviction that this subject requires a more thorough sifting than has ever yet been given it. These are *the* spirits they purport to be, or it is all done by possession. And which is the truth, it amply concerns us all to know. If such senseless twaddle can be put into the mouths of Washington and Franklin without offence, it were well to pause and ask ourselves what kind of a world those worthies have gone to, or why they did not stay there, before bringing back to this world language like the following :

"I was introduced into a state far better than I deserved, (where was Justice?) for which I *feel* thankful, and that feeling of gratitude, I feel advances me." p. 206. *Fenimore Cooper*.

If this be the spirit of Cooper the Novelist, it seems he has adopted a new method of spelling his name.

"I *feel* my unworthiness." p. 226. *Wm. Penn.*

And here is another term repeated times enough to make it sufficiently manifest, that each of the different communications in which it occurs, originated from one and the same spirit :—

"Let love, *unselfish*, be cultivated." p. 144. *Samuel Fothergill*.

"When you perform an *unselfish* duty." p. 149. *Benjamin Franklin*.

"Ours is the *unselfish* task." p. 161. *Nicholas Waln*.

"An *unselfish* desire." p. 168. *S. T.*

"Those *unselfish* truths." p. 171. *Daniel O'Connell*.

"The *unselfish* works of kindness." p. 177. *N. P. Rogers*.

"*Unselfish* love." p. 181. *William Penn*.

"Who works for his brother *unselfishly*." p. 188. *R. Clanborne*.

"*Unselfishly* to do good." p. 205. *Benj. Gray*.

"Love *unselfishly* manifested." p. 226. *Wm. Penn*.

"An *unselfish* counsellor." p. 9. *B. Franklin*.

"His *unselfish* nature." p. 72. *Edward Hicks*.

"Such *unselfish* conduct." p. 85. *William Weeks*.

"Love *unselfish*." p. 88. *John C. Calhoun*.

"An *unselfish* love." p. 96. *Thomas Jefferson*.

"Kindness *unselfishly* performed." p. 113. *George Fox*.

"To do man good *unselfishly*." p. 136. *Thomas Clarkson*.

"*Unselfishly* devoted." p. 239. *Thomas Witherald*.

And here is another, which "it seems" very singular, to hear from the mouths of so many different spirits. In reading

these quotations we are led to ask ourselves what kind of a world that must be whence rays of "light" such as these come? How could Franklin, and Washington, and O'Connell talk in this style? And observe, no matter whether the spirit were Irish or French, or English, it is all the same, each one falls into the use of precisely the same word. Does not this look like possession? And if not, what is it?

"It seems to me." p. 11. *Benjamin Franklin.*

"It seems to me." p. 141. *Thomas Clarkson.*

"It seems to me." p. 152. *Elias Hicks.*

"It seems to me." p. 157. *N. Waln.*

"That seems to me." p. 164. *Lydia Smith.*

"Things that seem of the greatest importance." p. 168. *S. T.*

"It seems to me." p. 171. *Daniel O'Connell.*

"It seems almost like being again in Congress" [!] p. 185. *Thomas Jefferson.*

"It seems to me, I see." p. 188. *Phil. Livingston.*

"It seems to me." p. 212. *M. Fuller.*

"It seems to me." 225. *Wm. Penn.*

"It seemed far better." p. 250. *Voltaire.*

"It would seem like a repitition." p. 253. *Ib.*

And, "to be sure," here is another cant phrase, which "seems" peculiar to the writings of "a spirit" in good Mr. P.:—

"To be sure." p. 9. *Benjamin Franklin.*

"To be sure." p. 30. *Elias Hicks.*

"To be sure." p. 98. *Thomas Jefferson.*

"To be sure." p. 117. *John C. Calhoun.*

"To be sure." p. 125. *Mrs Franklin.*

"To be sure." p. 163. *Lydia Smith.*

"To be sure." p. 170. *Daniel O'Connell.*

"To be sure." p. 203. *Paul Jones.*

"To be sure." p. 216. *L. E. L.*

"To be sure." p. 220. *Wm. Penn.*

"To be sure." p. 239. *Colton Mathew.*

If the last name was meant for Cotton Mather, "it seems," "to be sure," that he is not the only spirit who has forgotten how to spell his own name.

No person familiar with the cant phrases, so common among sectarians, can fail to perceive that the writer of "Voices from the Spirit World," was either himself educated a sectarian, (probably a Quaker,) or that he was *obsessed* by a "spirit" very familiar with sectarian phrases:—

"A testimony to right." p. 150. *Benjamin Franklin.*

"I feel to give my testimony." p. 194. *G. Whitfield.*

"You have my *testimony*." p. 198. *James Madison*.

"It seems best to add my *testimony*." p. 253. *Voltaire*.

"I, too, will give a *sentiment*." p. 178. *Geo. Washington*.

"I see I am taking up too much time, [!] and, therefore, will cease at once." p. 189. *G. Walton*.

"For this you have my earnest prayers," p. 190. *J. S. Jackson*.

"I desire to turn thy *attention* to the subject." p. 142. *S. Fothergill*.

"Let me turn your *attention* to one." p. 148. *Benjamin Franklin*.

"Let me turn thy *attention* to another subject." p. 154.

"My *attention* is very much turned to Ireland." p. 171. *Daniel O'Connell*.

"Let me turn your *attention* to the subject." p. 177. *N. P. Rogers*.

"I will turn thy *attention*." p. 225. *Wm. Penn.*

"I will turn thy *attention*." p. 235. *J. M.*

And, thus of numerous other terms. Indeed, from page 170 to 209, containing what is called "Sentiments from many Spirits," in which it is represented that some sixty different ones all joined to "express a sentiment," precisely in the style of a "Quaker Meeting," "Methodist Love Feast," or "Baptist Conference," and in which there occurs some things flat and silly enough to come from mortals, but when such words are put into the mouth of Franklin, Washington, Jefferson, J. Q. Adams, Cooper, Bonaparte, and others, the scene borders upon the ludicrous:—

"It is with a thankful heart that I approach you, to give a word." p. 183. *J. Q. Adams*.

"I feel elevated. Blessed be God, for allowing me this privilege." p. 184. *Richard Henry Lee*.

"Contious [what?] of every thing that is of moment." p. 193. *Benjamin West*.

"I am *contious*, that all *conditions* is exactly what the earthly fitted them for." p. 194. *J. W. Rawson*.

"But I am progressing, thank God." p. 197. *Andrew Jackson*.

"In humility I approach to pen a few sentiments." p. 197. *Jas. Madison*.

"I expect to *arrive* from my present degradation; but I am taking up too much time and space." p. 201. *James K. Polk*.

"I would like to enlarge, but time and space fail me; but I desire to say, I am gradually rising from my degradation." p. 203. *Wm. H. Harrison*.

"I was introduced into a state, far better than I deserved, for which I *feel* thankful ; and that *feeling* of gratitude, as it is cultivated, I *feel* advances me. I would say more, but I find I am taking too much of your precious time." p. 206. *Fenimore Cooper* [?]

As to the "Spirit" whence language like the above must have originated I leave the reader to judge. My own opinion is, that it was concocted, (unconsciously it may be) by one spirit in the brains of the medium, who has, probably, been *obsessed*, as, I fear many others have been and are now, and who are thus as really deceived in respect to the *identity* of the spirit who purports to speak through them, as if the medium imagined himself the Voltaire, or Thomas Paine, for whom he imagines he may be writing. These facts, certainly present a most important question to be decided in some way, not merely by those who are thus possessed, but also, by all who are, or may be engaged in the investigation of "manifestations" which purport to come from the spiritual world. If such specimens of intelligence as those here quoted, come from spirits in the "sixth circle," what, pray, might we hear from some in the *lowest* circle? These "spirits" gravely announce to us, that there is "none lower than the *lowest*," and if there was ever a jumble of more silly twaddle concocted into the form of a "sermon," "exhortation," "testimony," "pilgrimage," or "book," by any visionary fanatic of preceding ages, I can only say, that nothing of the kind has yet fallen under my notice.

I have quoted thus freely from these productions for the purpose of showing their general character. These are not rare specimens, but samples of what may be found on every page ; and to quote any considerable part of them would be to repeat nearly the whole of these books. The question is now before the reader, and he must render such a verdict as the facts in the case may seem to demand. Omitting, as I have, to notice the multitudes of solecisms, absurdities, improbabilities, rant, cant phrases, and contradictions which abound in each of these books, I have exhibited enough of them to show the grounds upon which my own convictions are based. As I admit these "manifestations" to be not, indeed, from the heavens of angels, but, as they purport to come, from the "spirit-world," so I am bound to believe, what the spirits themselves affirm, when they say, *their object is to gain entire control over the souls and bodies of men.*

A few queries of a specific bearing, are suggested by this subject :—

1. Is not *individual sovereignty* the true doctrine of **MANHOOD**?

2. Can a human being, conscious of his true MANHOOD, yield up his own *will*, his own soul and body, to be *possessed* and *controlled* by apocryphal spirits?

3. When the predominating desire on the part of mortals or spirits, is to gain possession of that which constitutes the sovereignty of another, is this disposition to be considered as indicative of *low* or *high* degrees of intelligence?

4. Is it not remarkable that the account which the spirits (when taken as a whole) have given of themselves, in these modern spiritual manifestations by "writing" and "speaking mediums," should so exactly agree with the description which Emanuel Swedenborg gave of "the world of spirits," more than one hundred years ago, (*Sp. D.* 1748,) when he said:—
 "That *nearly the whole world of spirits is FANATICAL, and seeks nothing else but to TEACH and to LEAD—STRIVING even to possess the bodies of men, and to loosen all the bonds of conscience, especially in respect to marriage.*"

Such, reader, are a few specimens of the intelligence manifested by those spirits who strive to gain possession of the souls and bodies of mortals. What is your verdict?

Tests of Grade.

242. What, then, appears to be the chief characteristics of all manifestations from spirits, made by sounds, and through mediums to man's external senses? In other words, what is the grade of spirits who *obsess* and *possess* mortals? Admit of course, all that is believed as to the beautiful messages from departed friends, already referred to. (210.) All that is uttered by mortals as coming from spirits, but which we cannot authenticate as purely spiritual at all. Admit all the love, all the good, all the benefits claimed by the most enthusiastic receiver of these things, and what then? Still, we must account as best we may, for a multitude of characteristics in these things, and in view of which they must finally be judged.

1. One principal feature of these manifestations which arrests our attention is the Angular Form, the indirect manner in which they are made. Mortals converse, and interchange thoughts face to face, directly, in the use of language familiar to both parties. But in these manifestations it is not so. At first, mysterious sounds are made, which no mortal knew the meaning of; and, to the present time, conversations are carried on with invisible spirits only by this *zig-zag* or angular method; which is not only attended with many difficulties, but may be considered as corresponding with the grade of spirits, or source whence these things originate as the proximate cause.

2. The next noticeable feature is, their direct appeals to the organs of credulity and marvelousness. We must *believe* they come from spirits; we must believe they are *the* identical personalities which they affirm themselves to be. It is not enough to believe they are spirits who have passed from this world, but we must believe they are our nearest, dearest relatives and friends. Nor these alone, but others—warriors, statesmen, religious chieftains, poets, orators, &c., with whom, neither the medium nor any mortal now living had any acquaintance while those spirits were in this world. And O, the magical powers of faith! Believing you are indeed holding converse with the spirit of some great personage, or one of you dearly loved, makes a “rap,” a word, or trivial sentence, important, and beautiful indeed!

3. We next observe the utter want of *authentication* in these manifestations, from first to last. “Communications,” spoken or written by human beings, must lack authentication in all cases where there is nothing except what is said or done by the medium. In these cases, it is impossible to prove that the communications are made by spirits at all.

And, when things are done independently of all motions in the mind or body of the external medium, there is no proof of *identity*. The ipse dixit of an apocryphal spirit is not sufficient proof. Nor is the clairvoyance of an invisible spirit sufficient evidence. Indeed it may be admitted as extremely doubtful, whether spiritual, personal identity can be demonstrated through such an imperfect method of communication. Mortals, when hallucinated, or possessed, may believe any thing, and hence it is we find them often relying with implicit confidence on a number of “raps,” or the mere affirmation of spirits, as indisputable evidence of identity! I do not say that mediums and others do not often become perfectly satisfied so as to have no doubts as to the identity of those they call their “guardian spirits,” and yet, in many such cases I have known them to become as well satisfied that they had been deceived, as others may be again.

4. That, thus far, in all these manifestations, how is it to be accounted for, that so very little, if any intelligence above the knowledge of mortals, has been evinced by spirits; and, that all the spirits know of mortals should fall even below cases of common clairvoyance?

5. That some mediums for the sounds, and for all the variety of the manifestations, should themselves doubt, and even deny that it is done by spirits at all! They confess they do not know how the sounds are made, but one believes they are made by electricity—and another thinks they may be caused by “something,” he does not know what, but it is not spirits.

Nor is this all. Some from what purport to be the spirits of cats, dogs, horses and birds! And these animals converse and spell words, the same as mortals do. How is this? And why? And how are we to account for the fact, that mediums for the real spiritual manifestations have in some cases deceived and falsified in respect to what was done through them?

6. That it should be so very seldom that you can get the same responses through different media. Spirits purporting to be the same will deny or contradict responses made through other mediums who purported to be the same. This is often done. Nay, more, mediums themselves have often failed to get the same responses, when they sought them through other mediums! Does not this prove that the answers in such cases are confined to the associate spirit which *possesses* the external medium? Have a sitting with two mediums who differ in their views. Call on your guardian spirit in respect to those points of difference, through one medium. Then, when you have got the answer, request that medium to leave the room, while you get answers through the other. In such cases, if the first medium have no knowledge as to the difference of opinion, you will find that the answers, though given in the same circle, will not be the same.

7. Again, we are called upon to show how it is that attempts or promises of spirits to communicate intelligence, are so often failures, or when communications are made by alphabet, they do not amount to much, are sometimes frivolous, low, unsatisfactory; and in many cases they are false, fanatical, and sectarian.

In a majority of cases the spirits evince an unwillingness to be tested; or if they seem to be willing, they evince an utter inability to demonstrate their personal identity. And, in all cases where the mortal who puts the question is either a stranger, or not very congenial with the external medium, if answers to test questions be attempted, it is with manifest reluctance. The spirit seems to make an effort to *feel* the answer out of the mind of the mortal. Hence, instead of giving the name, age, time and place promptly, they call for a number of names to be written down, out of which the spirit may make a selection! And then, when the selection is attempted, the raps are made to a number of names, and to a number of dates, and the mortal takes his choice as to which is the right one. If this be not *possession*, what is it? It has all the characteristics of being done by spiritual clairvoyance, as far as any knowledge is evinced by the spirits of mortals at all!

8. Occasionally, when mortals are clairvoyant, they have been known to give independent descriptions, not of living

characters, merely, but of those who were in the spiritual world. But, it is a remarkable fact, that among all the "speaking" and "writing mediums" who have flooded the country with "Books," "Light," "Lectures," &c., &c., all purporting to come from "spirits" who were *distinguished* persons in this world, not one of these mediums has ever given any reliable evidence as to the personal identity of the "M. D.'s," "Rev.'s," "Presidents," "Prophets," and "Members of Congress," who have ostensibly spoken, or written through them. *Imitations* are not proofs of personal identity, especially if we are to believe what Swedenborg has said of "subjective spirits."* And thus far, the *method* of these modern manifestations goes very much towards confirming the truth of what Swedenborg has taught, in respect to "the world of spirits."

9. How, also, has it come to pass, that the spirits have uttered so many contradictions, so many falsehoods, and in so many cases have evinced a love of mischief, if not downright malignity? They have sent mediums and others, to dig money where no money was to be found; and to find the dead bodies of persons, who were living; they have sent others long journeys, to find out, when they arrived at the places directed, that they had leaned upon a broken reed.

That they may have given directions that have resulted in finding and curing sick people, may be true, as this could be easily done if the spirit who possesses the medium, were clairvoyant; and things of this kind, of course, would be done, in order to excite the confidence of the medium and maintain complete control over him. And this may be, and probably has been one reason, for the use of *distinguished* names by spirits, such as "Washington," "Franklin," "Jefferson," and others. Any mortal, really believing that he had the identical spirit of Washington or Franklin in him, or by his side, might, indeed, feel a little flattered.

10. In nearly all cases they will lie, if they are approached by mortals who lie to them, thus rendering evil for evil, instead of good for evil. How is this? How often have candid and truthful mortals attended sittings for responses from spirits, when every word, "rapped," or "written out," by the invisibles, was false! And when the medium is informed of the falsehood, the reply has been, that the visitor brought the lying spirit with him! But, it is asked if this assumption be either true or just?

And why is it that these invisibles will never, or scarcely

* A. C. 5856, 5988, 5985, 5986, 5987, 5988, 5989.

ever, allow mortals to cross-examine them at all? Or, if it be seemingly done, it is only so in appearance, the spirit has it all his own way, from first to last. You do *not know*, and you *CANNOT know*, *who the witness is*, to begin with! And upon such ex-parte, unsatisfactory testimony, (if testimony it may be called,) the names of the greatest men who ever lived on this earth, are bandied about, and published, as the authors of "sayings," "lectures," "sentiments," "pilgrimages," &c., and of which, there is not the first particle of evidence that those "spirits" ever had any knowledge at all! Nay, language is often uttered or written by mediums, all of which is attributed to the spirits of George Washington, Dr. B. Franklin, Thomas Jefferson, Dr. R. Rush, and others, such as those men never used when in this world, and such sectarian cant phrases, and senseless jargon even as could be uttered by no intelligent mind, in the body or out.

11. How are we to estimate the *teachings* of spirits, except, as *characteristic* of the grade of goodness and truth whence they come? "Mediums," when abnormally excited, may have uttered many beautiful truths, as all persons, when entranced by Pathetism, have always been known to do. But spirits, when speaking independently, as far as possible, of mediums, have uttered some of the most puerile notions, and made statements, of themselves and of mortals, evincive of ignorance, fanaticism, and falsehood. One affirms all the dogmas of the old theology; another teaches the notion of transmigration; another says it never lived in a human body at all; another says this world is soon to be burned up; another, that the human "spirit," is born seventy-five thousand years, before it enters the human body in this world, and the like. Such things are taught whenever, and wherever certain spirits find a state of things which will allow them. That is, if, from any causes, they imagine the mortals to whom these things will be uttered do not know any better, or that they will receive them.

And whether it be not characteristic of the influence which apocryphal spirits have over mortals when the latter become so infatuated with these communications as to be unable to see these low and repulsive features? Or, when mortals evince, as they so often do, such an utter unwillingness to be told of these things. With such persons, you "lose caste" at once, if you speak of these characteristics in the spirit's teachings, and you are shunned, as unworthy of fellowship or confidence! This is not always the case, but when it is, what are we to infer? Our honest design is to find the truth in regard to these things, and laboring for it sincerely, what should we

expect from those who profess to be in communication with the "higher spheres?"

12. How has it come to pass, that spirits have so often trifled with the *bereaved* domestic affections of husbands and wives, parents and children, brothers and sisters! What else can it be? Nay, is it not worse than trifling? Worse than cruel mockery, for an invisible spirit, whom the bereaved and disconsolate parent cannot see, to come and *pretend* to be his long-lost child? And pretensions of this kind are often made.

And look at the solemn mockery, the falsehood, the fanaticism, the deception and base wickedness of those spirits "who say they are apostles, and are not;" who pretend to be "prophets" and "Jesus Christ," even, and who assume to *command*, to *teach*, and *instruct* mortals accordingly.

13. It is well known, that these "manifestations" have given rise to what may be termed a new species of literature. A large number of books have been written by the spirits, the most of which are low in their style, bad in their grammar, and contradictory in their teachings. Are we to believe that such productions all come from the angels who inhabit the spheres above? Do angels use such senseless tautologies, such sectarian phrases, and how does it happen that when a dozen, or "sixty-two" of them speak, or write through one medium, they one and all, fall into the use of the same cant phrases, *peculiar* to the medium?

However many excellencies may be mixed with these evident and characteristic blemishes, they lose much of their force by being thus shaded under the darkness, which is in the *false*, always more or less involved in cases of *possession*, especially when this fact is concealed from mortals? All cases of possession involve falsehood, when the real identity of the spirit is denied or misrepresented, whether from design to deceive, or from the laws of sympathy.

14. It is a fact susceptible of the most satisfactory proof, that, although these "manifestations," usually occur in the immediate presence of certain persons, called mediums, yet it is not always thus; as in the case of Dr. Phelps' house at Stratford, Conn. Many of the most mysterious and unaccountable occurrences took place in his house when no human being was, at the time, in the house; and others took place in parts of the house when the family were in, at so great a distance from any human being that no one could be considered a medium. How did these things occur?

15. We are asked if these manifestations do not often confirm Swedenborg's, "memorable relations," in which he has given an account of certain *mischievous* spirits, who were skilled in the art of *mussitation*, (that is, the art of speaking

obscurely and perplexedly on all subjects, *mystifying*;) a vast amount of that which comes in this way from spirits being of such a mystical character that it is not very easy to tell what is meant by it. Almost any quantity of this kind of "spiritual literature" might be quoted in support of this view of the subject. Here are two specimens:—

"In speaking of the mortal body, it will be, (all things considered) wisest to commence at what (looking at all things) may be considered the most, or more strictly speaking, the more important part,—and that is the head.

"In the front part, just below the eyes, there is what is generally called, by the common people, the nose. And here it will be observed, are two apartments. The nose stands out beyond any other part of the head, for a wise, and most high purpose."*

"The universe of universes of vortical suns is one degree; and is mediatorially distributive unto the universes of secondary vortical suns; and this is the third degree of the series of distribution: for every vortical sun primitive is a dependent satellite, revolving in the system of that sun of vortices from whence it was unfolded; and is a centre luminary whose unfolding is a universe of vortical suns secondary; and thus is established the third distributive degree."†

If language and ideas like these come from spirits in the "higher spheres," as we are assured by the mediums, what might we expect from the "lower spheres?"

16. We are referred to numerous cases of delusion and insanity,‡ which have been caused by spirits; and while I admit that there may have been some exaggeration on the part of those who wished to bring the spiritual theory into disrepute, yet I cannot close my eyes to cases of this kind which have come under my own observation; cases, also, where conjugal discords have been induced by unequal marriages brought about by the advice of "spirits."§

* And we are told by the medium, (Rev. J. M. S.,) that the above is the language of Dr. Richard Rush! See more like it in a volume of "Lectures." Also, "Lectures, by Rev. John Murray," same medium. The Lectures by this "Dr. Rush," are, certainly, a curiosity of the kind.

† Spiritual Harbinger.

‡ The editor of the Cincinnati *Advertiser*, who recently visited the State Lunatic Asylum at Columbus, says that there are in that institution, twenty persons, whose insanity is clearly traceable to spirit rappings; and it is stated that there are in the Utica (N. Y.) Lunatic Asylum, nine victims to the same delusion.—*Boston Times*, December 6, 1852.

§ See *Boston Daily Mail*, October 15, 1852.

17. Mortals have not only become deluded professedly while under spiritual influences, but some mediums have become irritable, nervous, notional, and liable to numerous offensive swoonings, jerkings, twitching of the muscles, rolling up the eyes, falling down, and other discordant motions. Clergymen and others when possessed, shut their eyes, throw their limbs into unnatural positions, and change the tones of their voice, so as to become often ridiculous and exceedingly repulsive. And here perhaps we may find the chief cause of the real mischief of which complaint is made. It is not in the fact, that invisibles tell lies; not in the fact, that they often make low and discordant communications; these falsehoods, known to be such, would injure no one. But, when clergymen, and mortals who are elevated above the mass, such as are believed to be safe leaders, and all subjects, when such "religious chieftains," yield up their bodies and minds to the complete possession and control of apocryphal spirits, their example leads others to do the same, till multitudes become overwhelmed in one stupendous delusion. "If these things are done in the green tree, what will be done in the dry?"

18. Property to a considerable amount has been destroyed by spirits in the family of Dr. Phelps. More than sixty panes of glass in his house were broken. His silver forks were bent double. The wearing apparel of his little boy (a medium) was torn to pieces, and stript into tatters, even while upon the little fellow's back. Dr. Phelps had his letters and private papers destroyed. Sometimes on leaving his desk, his papers would be torn or taken away by invisible hands. But I have never heard of any thing like this having occurred in any other place except Maine. There a young lady had her garments torn, and a five dollar bill chafed to pieces in her pocket.

19. Dr. Phelps is of the opinion that attempts were made three times by spirits to cause the death of his two children, who were mediums. The daughter lying sick in bed, when a string was tied around her neck so tight, that it would have caused suffocation if her father had not happened to be near, and, perceiving that she was black in the face, he raised her up, and thus perceived the cause. He had been sitting in the room all the while, and a number of times had removed the bed clothes from over her face, where they were placed by the spirits. The string was taken from the wrist of a glove, and was so short that when tied, it was completely embedded into the flesh, where it could scarcely be seen. When he attempted to untie it, the ends could not be got hold of, they were so short. He was confident she would have been strangled, had he not been present, and thus prevented the mischief.

Were these things done by "od?"

20. Spirits have been known to threaten mortals with certain calamities, as if unnecessarily to work upon their fears and cause them trouble. A mother in Boston was assured by what purported to be her "guardian spirit," that her darling boy would be killed by an accident, within a year. The mother was much concerned about it; but the time passed and the child is still living.

An intelligent gentleman, a physician (correspondent of the author) was a medium; and becoming dissatisfied with the character of the manifestations, he refused to be a medium any longer. To intimidate him, the spirit threatened to smite and disable him with paralysis.

Spirits have often come into circles and given directions with a threat of evil, if they were not followed.

21. Sometimes, and with certain mediums, perhaps always, good advice is given when asked. But even these very associate spirits, who often make such "beautiful communications," have been known to falsify in respect to their identity! And, in all cases, they evince a characteristic pliability, as if to gratify a congenial mortal, who is in communication with them. As, if they be asked, "did you touch me, did you rap to me, &c., last night?" The answer will, generally, be "yes," "yes," "yes," even when the mortal who puts the question, knows that there is, and there can be no proof of truthfulness.

22. It is quite natural for mortals to believe even the falsehoods told them by apocryphal spirits by whom they are possessed. For, when once fully controlled by a spirit, ever so low, how is the mortal to distinguish between the truth and falsehood uttered by the spirit, by whose power he is spell bound, and of whose real identity and grade he can know nothing at all? Hence, I have known mediums to ask, and beg apocryphal spirits to entrance them, even after those mediums had been repeatedly deceived and duped by those very spirits. And, is it not similar in all cases of fascination, or possession, whether by mortals, or by spirits? If as we know, mortals may hallucinate and delude mortals by pathetism, then why may not this be done by spirits? And if mortals are really possessed by apocryphal spirits, of whose real identity nothing is or can be rationally known; then are not all real mediums more or less deceived?

23. But, we are asked to decide as to the *real merits of spirit-teachings*, which come through *possession* or *infestation*? What is the object of the spirits as far as they themselves have declared it, and made it sufficiently specific to be

understood? And what can we, what shall we think of spirits who make such declarations as these:—

"We mean to revolutionize the whole race of man. We will write what we will, and this medium has not the power to refuse what we will to be done. ¶ Such we intend shall be the condition of all men. Human destiny is now measurably in our hands under God. The simple movement of a hand without volition of the medium is proof of a good spirit. When we can control the will of the medium, as we do in writing this book, the will of the medium cannot control what we wish to write."*

The "simple movement of the medium's hand without volition," is proof of his being possessed by a good spirit! Think of this. And then to find such a grade of spirits declaring that they have subjugated the medium to their control, their complete control, so that they controlled his will, his soul and body!†

Precisely how these things may be, I cannot assume to decide. I do not say, that no spirit is ever the person which it asserts itself to be, because I do not know. Each one must judge for himself. Obtain all the knowledge you can of this whole subject, and then decide.‡ It is certainly something gained when we become convinced that spirits have access to mortals at all; and a higher advancement it must be, when we become able to discriminate between the false and the true of all that comes from that, or any other world.

24. There is one more *feature*—that drawn, and the picture will perhaps be as near completeness as it is in the power of the present limner to make it. This trait, however, is more characteristic of mortals, than of any other class of beings. Reference is now made, not to what apocryphal spirits say of themselves, as if to astonish and lead captive man's credulity, but to the willingness, marvelousness, and confidence, with which large multitudes receive the *ex-parte* statements of invisible beings whom they cannot cross-examine if they would, and who would not be cross-examined if mortals could do it. Witness the confiding joy with which these multitudes from day to day converse with the invisibles, under the strong persuasion that they are indeed holding sweet converse with their loved ones, whose bodies sleep in death. These mortals, in some cases, do not once ask themselves how they *know* there is more than one spirit that ever communicates through any one medium, nor how it is to be made certain that this is not

* Light Sp. World.

† *Ibid.* p. 7.

‡ Swedenborg's A. C. 5856, 5982 to 5989

the very way that they are to be taught the necessity of more *caution*—a lesson they would never have learned but for their too hasty reception of these “manifestations,” for something which they were never designed in reality to be. Well, if it be superior wisdom to rejoice with such “exceeding joy,” based on mere faith, and in a case of so much solemnity, founded on mere conjecture and probabilities, without the first syllable of positive proof of personal identity, why, then, rejoice, “walk in the light of your fire, and in the sparks that ye have kindled.” It is sufficient for my present purpose, if I signify my knowledge, my respect and love for the vast multitudes who I know are so much carried away with the hold this subject has taken of their credulity, that they are perhaps unconscious of the characteristics which have been described. Others, it may be, have witnessed more or less of them, but under the deep and all-pervading excitement which a subject so startling, marvelous, and bewitching even as this, they never speak of these things. They are hushed; while “messages,” “pilgrimages,” “lectures,” &c. &c. are published; and books, papers, and pamphlets are multiplied, filled with these “spiritual communications,” even to repletion. All these things must be taken into the account, in order to make up a just judgment in the case.

In what sense are Spirits ever reliable?

243. As friends of harmonial truth, we must be ready to follow wherever Truth may lead, in deciding this question. Some, I am aware, may not as yet have had sufficient opportunities for questioning all the sources from which information is to be obtained.

It was, with me, the first question after admitting that manifestations were made by spirits, and one which I had to decide in my own mind, before I ventured to write a single article on the subject. And now it seems to be *the* question, at the present time, among all who have much knowledge of the recent audible spiritual manifestations. Suppose we were to ask a similar question in regard to the human race? Is man reliable? Now, we can imagine that you would probably demur against answering this question at all, till it was made more specific. And hence you would say, that if questioned in respect to any particular class of the race, you could give a more satisfactory answer.

You would admit that no one class are always reliable;—neither clergymen, whether Protestants or Papists; nor Christians, nor Jews, nor Pagans, nor Mohammedans.

And so, if you were pressed with this inquiry, you would say that you could answer it better still if it were applied to

one person, or to one class of characters. Thus, you would say of one class, you would rely on their testimony as to the laws of Agriculture; of another class, you would rely on their testimony concerning Astronomy. Or, in other words, you would have it understood, that before you could tell how much you would rely on the testimony of any human being, you must know:

1. Who it is that testifies, and what his previous character has been for goodness and truth. Hence, if it be, as it seems at present, a matter of impossibility for the external and the purely spiritual to be perfectly united, then, we cannot know, for a certainty, who the spirit is that takes possession of a mortal's body.

2. What are the circumstances under which he testifies? What is his motive? What is he to gain or lose by his testimony? And here comes into view the question of *possession*, because if it be the spirit's chief design to gain and maintain entire control over the mortal, of course all that spirit says and does, will directly or indirectly comport with that design, as far as the spirit is supposed to understand himself, and what he wishes to accomplish.

How then, shall this query, as to the reliability of spirits, be answered? Shall it be wholly by spirits, themselves? We all believe that spirits are *men*, in another sphere of existence. They are *men*, not human, but spiritual; men, not flesh and blood, but in *form* and constitution—SPIRIT MEN. And if *spirit men*, then the sphere into which all go up, by death, must contain spirit-women, spirit-children, comprising all of every nation, kindred, tongue, and people, who have lived in human bodies, and from which they have departed to the spirit land. What, then, should we suppose the answer would be, if given by the DIVINE INTELLIGENCE to the question as to the reliability of spirits? Could we imagine an answer from him, that should leave out of view the preliminaries enumerated above, in regard to the reliability of men? Is it not manifest that this question cannot be answered, except in view of its necessary preliminaries?

I ask a sectarian Christian, *Is the Bible reliable?* And before he gives me an answer, he asks me, "Reliable for what purpose?" And I answer, "For teaching the science of *Geology*." "Oh, no," says he, "the Bible is not reliable for that purpose, at all." And the same remark might be made of the clergy, generally; for it is not assumed that they are *reliable* as teachers of *Geology* or *Mathematics*. For some things the Bible and clergymen are *reliable*; for other purposes they are not reliable.

Now to the question, *Are spirits reliable?* I answer, *Yes*;

they are reliable for teaching and DEMONSTRATING THE EXISTENCE OF THE SPIRITUAL WORLD. If you make the inquiry still more specific, and ask whether the "communications" indiscriminately made by spirits to mortals, are always reliable, and to be taken for what they purport to be, I answer, No.

But, we shall be told here, perhaps, that clairvoyants who have been generally supposed the best judges on this subject, have affirmed that "spirits never deceive." And one who has certainly uttered very many beautiful sayings about the *spirit sphere*, has said, speaking of all who have passed from death:

"Spirits have *no language* whereby to express *untruths*, neither *unkindness*. No one in the spiritual world *misunderstands* another. No one here *misappreciates* another. Justice pervades all the habitations of the angels."^{*}

"It is pleasing to behold these heavenly societies; for I see them at this moment, existing in the most *perfect* degrees of brotherly love, and joined inseparably together by constant ascending and descending affections. The *first* society is, indeed, low, in comparison to the highest; but the variety and the degrees, nevertheless, form of the whole a complete brotherhood.

"I perceive that all spirits are engaged in loving their neighbors and advancing their welfare. And it is well to relate that every one is engaged in that for which he has an affection, and there is, therefore, no confusion."[†]

I repeat it, much that is truthful and beautiful has been uttered by the clairvoyant from whom the above is quoted; much that has assisted vast multitudes in coming to a better understanding of the Divine, and the "Principles of Nature." And may be, perhaps, that he was in the exercise of more benevolence than wisdom when he uttered the above. He may have placed the lowest "society," perhaps, too high, when he said there was "*no confusion*" or *discord* there.

And another, still "greater than he," may have placed it too low, when he said:—

"Wherefore, as an angel thinks, wills, speaks, and acts, from his own good, so does an *infernal spirit* from his own evil; and to *act from EVIL ITSELF* is to do so from all things which are in *evil*. Such wickedness then manifests itself as exceeds all belief. There are thousands of evils which then *burst forth from EVIL ITSELF*. This I can certify, that their

^{*} "*The Philosophy of Spiritual Intercourse.*" By A. J. Davis. But the papers (Cleveland Herald, Dec. 1852,) have reported Mr. D., as having stated in a public lecture that full "sixty per cent of the so-called spiritual manifestations, were bogus," or not reliable.

[†] A. J. Davis.

wickedness is so great that it is hardly possible to describe even a thousandth part of it.—*Swedenborg's Heaven and Hell*, 577.

If I understand what is taught here, it implies that "EVIL," is absolute in *itself* in the same sense, that goodness is absolute itself. That Swedenborg may, perhaps, on the whole, have given us more reliable information about the philosophy of the spirit world, than any other one man, may be admitted. But that he and Mr. Davis have uttered nothing but truth, I should not dare to affirm.

There are two questions of which we must not lose sight in this investigation, and which are brought to view by what is above represented by *two* persons, both of whom are admitted to have been very familiar with the spiritual world.

1. If one spirit is so far below another as to do what the higher one disapproves of, is it correct to say of that SPHERE, there is "no confusion" there?

2. Again: If, as we understand Swedenborg to teach, EVIL is ABSOLUTE, and the lowest in hell are never attracted so as to progress to those above, then how can it be said, that *all* spirits have *one* origin, or that the same DIVINE BEING is the *equal Father* of all?

Let us follow where Truth leads, whatever may have been said about that world by one man, or two, or by all men. We assume that the SPIRITUAL WORLD, *must be its own best expositor*. One man, nor one spirit cannot either comprehend the whole of it, or be capable of communicating to others *all* that that world may have to make known of itself. And what this world may yet make known of itself, we have yet to learn.

Reasoning from the analogies of Nature, it is not wisdom, nor safe, to rely, as some have done, upon phenomena evincing so much of discord and the false, as we find in these manifestations. The presumption is, therefore, that we have not yet received all that is to be known upon this subject. Nature presents her developments, on the whole, harmoniously. When, therefore, all that we are able to perceive of her work is fragmentary and contradictory—dark, false, apocryphal and uncertain, we should pause and wait till we see the whole subject in all its parts before we build theories upon it.

Possession, Infestation.

244. As this question in respect to the fact of spiritual possession of mortals, is one of paramount importance, and has so much to do with spiritual communications now prevailing all over the world, it may be proper to devote our attention to this feature of the subject with somewhat more minuteness of de-

tail. Is what is called "magnetizing by spirits," possible, and if so, to what extent may it be carried, and what are the dangers, if any, that beset this condition when once induced? We have already seen that persons may fall into a state of trance, from innumerable causes—from diseases, from fright, from excitement, religious, or of any other kind, from the *thoughts* of it, or from imaginary or real associations, present or absent. And hence, how easy it must be for any highly susceptible person, to form an idea of an imaginary spirit, and be "magnetized" by it. And so others may have the presence of spirits when they sink into the trance, and they may imagine one of those spirits produces that state. Or, they may be made to believe that a spirit will cure a certain disease, and the disease is cured! Why not? And, I do not see how, in full view of the history of this whole subject, the fact of possession by spirits can be doubted for one moment. The whole drift of all, from mediums and spirits who have been concerned in making these modern manifestations to man's external senses, fall into the same category of *Obsession, Possession and Infestation*. The fifty pamphlets and books which have been recently published, all purporting to have been written by mediums who were possessed by certain spirits, and the numerous "communications" from apocryphal invisible personalities, with which certain "spiritual periodicals" are filled from week to week—all, all combine to prove this doctrine of *possession*. Indeed, the mediumship of mortals necessarily involves this very idea of possession, and especially in all those cases where they are said to be involuntarily and unconsciously controlled by spirits, who use the hand or tongue of the medium, for speaking or writing. In our attempts to find the cause or causes of phenomena, it is desirable to ascertain if possible the *germ*, the starting principle. We want the most simple statement that can be given of that which is fundamental, the most comprehensive and essential to the whole subject. And it is worthy of notice, that, from whatever stand-point we put the question to these "spiritual manifestations," as a whole, the answer comes back—*Obsession!* We ask the mediums, the communications, the fanaticism, the contradictions, the "beautiful messages" that are made, without the first syllable of real *AUTHENTICATION*, and the answer is—*Possession!* The medium is undoubtedly possessed by *one* spirit, and is constituted a medium in this way, and in no other. And, observe, it is not by two, or an indefinite number of spirits, but by one only—one spirit possesses each medium, and that one spirit makes all the manifestations that are or can be made through that medium. Or, at least, if that spirit-medium do not give all the responses, all

the answers that are given come through it, as really as the questions are put to the "spirits," through the external medium. Mediums are constituted in this manner. Becoming infested and possessed by a spirit, that spirit is more or less clairvoyant of all that passes through the medium's mind. And here we have the reason for *congeniality* with the external medium always. (224.) If an uncongenial mortal approaches the medium, it is difficult or impossible to get correct answers, or even any answers at all. But when the spectator is congenial, and *like* the external medium, in such cases only, the associate spirit of the medium possesses, for the time being, the one who asks for responses; and the answers always will be found to depend upon congeniality or spiritual affinities with the medium.

I may be reminded, perhaps, that the Bible refers to a case where a female medium was "possessed of seven" spirits at once. But I suppose this number "seven," being a significant numeral among the Jews, was used, not to specify the precise number of spirits that had got into Mary Magdalene, but rather, the exceedingly low grade of the "manifestations" that were made through her. If, therefore, this account be of any authority in the premises, it would tend to show that the larger the number of spirits who possess the medium, the worse the case becomes.

It is so in Psychology among mortals. That is, persons who are "possessed," or entranced by the largest number of operators, the soonest lose their own individuality and self-control, so as to be unfitted for the duties of Manhood. Hence it seems to me a relieving consideration, that a medium should be possessed by one spirit rather than a dozen. In some cases it might at least be a real benefit to the spirit to be associated with mediums that are truthful, intelligent, and good.

Taking then the most liberal and candid view of this whole subject, it brings before us the following propositions for an answer:—

1. That all mediums, (especially the "writing" and "speaking," so called) may form a select, exclusive, and peculiar class of mortals; precisely the same as somnambulists and "mesmeric subjects," are a peculiar class by themselves.

2. This class of mortals are more sympathetic, more easily hallucinated and deceived than others. They have not the power to resist certain influences exerted over them.

3. That, if the spiritual world corresponds with this world, then it may be, that these mediums are possessed by a distinct and peculiar grade of spirits, those nearest to this external world, and from whom manifestations to our external senses must be made, if made at all. The whole, therefore, amounts

to little, if any thing (as yet) more than possession, spiritual clairvoyance, or congeniality with the medium, and the medium's associate spirit. Or, if in a few cases, it would appear to rise above this, yet, the whole subject is confessedly so fragmentary and mixed up with so much discord, and that which is not reliable, that we perceive in these things grounds for caution and admonition. The whole subject is not yet fully developed, it is not understood, the whole picture is not yet seen, so that we are not able, as yet, to judge accurately of its proportions and real merits.

While, therefore, we may not find, what we should call absolute evil in any of these manifestations, this view of them will assist in accounting for many of the difficulties which do, certainly, beset this subject. It is hard to believe that spirits who inhabit the higher spheres, whose names have been published by different "writing mediums," could be attracted to manifest themselves among so much confusion and discord. And equally difficult is it to believe that Swedenborg, Washington, Franklin, Dr. Rush, and others, would attempt to attract the attention of mortals under circumstances where it is obvious that their "communications" could not be satisfactorily authenticated.

We can, perhaps, all admit that whatever views may be taken of these things by individuals, they would seem calculated to make us all better acquainted with that which appertains to the spiritual world, and man's condition after death, because they bring these questions directly before us for an answer. There are other points, also, which, if they do not entirely settle, they will, doubtless, have a tendency to keep before us, for consideration, till we shall have sufficient "light from the spirit world," to decide them satisfactorily to ourselves at least:—

1. As to whether the "medium" is not in most or all cases possessed by one spirit at the time the manifestations are made?

2. As to whether "communications" are ever made directly to mortals' external senses, from spirits who are high in respect to knowledge or goodness? Does not the disparity between the spheres filled by mortals and such spirits, render this exceedingly difficult if not impossible? And hence, all such communications coming to us through obsession, cannot be depended upon in themselves, considered for goodness and truth, any more than we depend upon communications from mortals. When addressed to man's external senses they are attended with many antagonisms, discords and irregularities in the mode of communicating, which render it more or less difficult to arrive at a satisfactory knowledge, either of the

person communicating or of the meaning and intention of what is said.

For when the answers are given by the associate spirit, who obsesses the medium, instead of the relatives, or "Apostles" purporting to speak, they may be attempted from a motive of kindness, either to the external medium, whom the spirit is attempting to serve, or the mortal who asks the question. For if that mortal has no guardian spirit present who can answer in that way, then, of course, the associate spirit of the medium tries to obsess the mind from whom the information must be obtained, which the questioner asks for. And when the spirit succeeds in its efforts at possession, the answers are correct; or if it fails because the mortal is not sufficiently obsessible, then the answers are wrong, also; and thus we can account for the failure to get tests from "guardian spirits," often, when they are said to be present.

Should not these facts render mortals cautious in asking or receiving advice from spirits of whose personal identity they can know very little or nothing at all?

3. Is it not questionable, also, whether on the whole, any mortal who has an accurate knowledge of the "spirit world," would desire or consent to be thus possessed and controlled by an apocryphal spirit, of whose identity he cannot in the nature of things have any reliable knowledge?

4. And whether, if the human body may be possessed in this manner by apocryphal spirits, then may not diseases be either caused or cured by them? Hence, may not those insane convulsive movements of the muscles and limbs of mediums be justly attributed to spirits? When, therefore, persons professing to be mediums, are possessed by spirits, and discord follow in the cerebral system, and they jerk, jump, roll, and toss their limbs about, what must we infer? When mortals do things of which they themselves can give no rational explanation, is it unjust to consider them hallucinated or insane?

Finally, then, upon the most careful, candid, and patient attention, I have been able to bestow upon this mysterious subject, I come, upon the whole, to the following conclusions:

1. That we want *more facts*, or, the facts already developed should be more widely known. It is altogether premature, to begin to theorize about, "Life in the Spheres," and "Pilgrimages" of apocryphal spirits, from phenomena, mixed up as these are with so very many perplexing difficulties. We want more knowledge of these strange things. Mortals become mediums, and take it for *granted*, that Washington, Jefferson, Rush, or Franklin, write and speak through them, when, were

those mediums familiar with all the facts in respect to obsession they would not, could not, be deceived in this manner.

2. That this subject so effectually possesses, overwhelms, and controls the minds of certain "mediums," and others, that they are incapacitated for judging accurately as to its real difficulties. Such persons, have unconsciously become *sec-tarians*. It is difficult and often impossible to approach them with any views, different from their own.

3. In the present state of the case, we cannot take the testimony of *mediums* (who say they are not *conscious* of what they do,) for *spiritual* "voices" or communications. If the writing mediums are not conscious, they cannot affirm that their own minds did not indite every word they have written! If they say they are conscious, but that they do not write in their *normal* state, this I admit, as I have already shown, what I know to be true, that the nervous system, when by any means abnormally excited, the person will do many strange and marvelous things, of which he may at the time, have no knowledge. Nay, these mediums, according to their own showing, may write any number of "Pilgrimages," "Voices," "Lectures," and books,—write them in their normal state, as much so as that state is normal in which I am now writing,—and yet, mark! the power of the spirits over their nervous systems and memory (115,) is such, that they may take away all conscious recollection of the whole process!! Nor can there be any doubt but the mediums have been hallucinated, even to this extent by spirits, as they may be again.

4. That obsession and possession *by spirits* is not desirable, if we may judge of what has already taken place. Numbers (not all) who were good mediums I know having become repelled with the discordant, and unsatisfactory manifestations made through them, have refused to be such any longer. And those who continue, in love with the apocryphal invisibles, may do so from the laws of mental hallucination already described. They cannot test the identity of the spirits by whom they are possessed; in the nature of the case this is impossible. And thus, while bewitched, fascinated by an apocryphal spirit, how consoling for the medium to believe it is a beloved father, mother, brother, sister, lover, or friend! Indeed, the medium in such cases becomes dogmatically confident that he or she is not deceived, they know and are certain that they are not hallucinated, in respect to the identity of their associate spirits! All this we should expect, as a matter of course, in cases of real possession. Hence, I conclude, that it is not good for mortals to surrender their manhood as many

mediums have done, in uttering the inspirations of apocryphal spirits.*

Investigation is not possession. Investigation, free, and unrestricted should be encouraged, always and everywhere, on this subject and on all others. Nothing said here, must be interpreted into the notion that any evil can come from the most liberal and patient course of investigation. Seek for the Truth. Make use of consistent means for finding it. But do not unman yourself, do not give away your own self-hood. Think for yourself, act, and judge for yourself in all things, especially in respect to those which relate to another world

Instruction, Admonition.

245. Considered then as a whole, and especially in view of the effects which these things are evidently producing in the minds of mortals, they seem to force upon us a sense of danger, from which all the good that has been affirmed of this subject, does not wholly set us free.

1. It arises, first, from following the undue excitement of the *Love* Element, which reigns supreme in every human heart. What is more powerful than conjugal, parental, filial, or fraternal Love? And, when this love is once bereaved by the death of its object, it often becomes morbidly excited, and in such a condition of mind, how ready—yea, how willing, is the bereaved *lover* to be deceived! How the heart yearns for those loved ones whose forms have departed out of sight, and what would we not willingly *do*, or *suffer*, or *believe*, if, indeed, we could once more gain access to these spirits, invisible though they be! (94.)

And thus it is, mortals become blind to those dangers which beset them. Led on by LOVE (instead of WISDOM,) that is stronger than death; the hope of its gratification, often magnifies mole-hills into mountains, a whisper into the tones of thunder, and a thousand mere conjectures or suggestions into mathematical demonstrations of personal identity.

2. The danger to which I allude arises also from the direct tendency of this whole subject to the undue excitement of the

* It was contemplated by the author, to publish in this volume a number of letters received by him from intelligent gentlemen, in Philadelphia, Pittsburgh, Buffalo, New York, and other parts of the country, in which similar views to his own are detailed. Also, from intelligent persons in different localities who have, themselves been mediums for all the phases of these developments, until they came to the conclusions stated here, and renounced their mediumship altogether; not the angels, not the spiritual truths, but this method of communicating with the "spirit world." These letters would, of themselves, form an interesting volume.

organs of *Marvelousness*. The bare idea of receiving a communication from the WORLD OF IMMORTAL SPIRITS, is *startling*—and, when it once gets full possession of the mind, who will say there is no danger of being deceived and led astray? Remember, that the undue excitement of *Marvelousness* is Hallucination; and mental hallucination, too long continued, is delusion, fanaticism, and insanity. Hence the cases of suicide that have occurred connected with this subject. I admit, indeed, that no case of insanity may have occurred when the victim was not, perhaps, predisposed to that state; and hence it might have been superinduced by mere joy, or by a sectarian revival of religion, as such cases have often been. But in all these cases, the insanity is induced by appeals made directly to the organs of credulity. And these appeals, so long and so earnestly continued, must tend to insanity. This subject, therefore, is no more calculated to render people insane, than many systems of religious teachings, only in so far as it addresses the organs of *Marvelousness* more exclusively.

3. And then, again, the danger of insanity must be enhanced by the fact of spiritual possession. When mortals imagine themselves in the possession and under the complete control of invisible spirits, they may be said to be in more or less danger. The temperament that renders a mortal susceptible of spiritual possession, is the one most liable to those disturbances which result in monomania and real insanity. Such I believe to be the facts in this case. Let the candid ponder them.

4. And finally, from our ignorance of the spiritual world, our utter want of information as to the grade of spirits who offer to teach, possess and control mortals. If we put the foregoing details of what spirits have done, with the accounts which one supposed to be the best acquainted with the world whence those spirits come, it does seem to make out a case of some danger. Not that I suppose Swedenborg has taught unmixed truth on this subject, perhaps—but one fact must be admitted, viz: that though he does not seem to have anticipated any thing like these modern spiritual manifestations to man's external senses, yet he has given us in his description of the "world of spirits," (not spiritual world, including the heavens of the angels,) an account which does agree singularly enough, with what we know, and must admit to be the leading features of these manifestations. Of this there can be no dispute.

As I have myself been assisted by the writings of this great Teacher, whom I believe to have been illuminated in a very

high degree, I could wish that others might receive a like benefit from his labors.

Travelers when starting upon a long journey, and to a country of which they have no personal knowledge, naturally inquire of those who have gone before, and who have given the most satisfactory evidence of their acquaintance with the land of hopes and fears. And, to imagine one familiar with the laws of the spiritual world, who has not read Swedenborg, is as paradoxical as it would be to suppose a person duly qualified to practice law in a country of whose language the first rudiments had not yet been learned :—

“Something shall now be said concerning the discourse of spirits with man. It is believed by many, that man may be taught of the Lord by spirits speaking with him; but they who believe this, and are willing to believe it, do not know that it is connected with *danger to their souls*. As soon as spirits begin to speak with man, they come out of their spiritual state into the natural state of man; and in this case they know that they are with man, and conjoin themselves with the thoughts of his affection, and from those thoughts speak with him; they cannot enter into any thing else, for similar affection and consequent thought conjoins all, and dissimilar separates. It is owing to this circumstance that the speaking spirit is in the same principles with the man to whom he speaks, whether they be true or false, and likewise that he excites them, and by his affection conjoined to the man's affection, strongly confirms them; hence it is evident that none other than similar spirits speak with man, or manifestly operate upon him, for manifest operation coincides with speech. Hence it is no other than enthusiastic spirits speak with enthusiasts; also, no other than Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians; the case would be similar with Arians, with Socinians, and with other heretics. All spirits speaking with man are no other than such as have been men in the world, and were then of such a quality; that this is the case hath been given me to know by repeated experience. From these considerations it is evident to what danger man is exposed, who speaks with spirits, or who manifestly feels their operation. Man is ignorant of the quality of his own affection, whether it be good or evil, and with what other beings it is conjoined; and if he is in the conceit of his own intelligence, his attendant spirits favor every thought which is thence derived; in like manner, if any one is disposed to favor particular principles, enkindled by a certain fire, which hath place with those who are not in truth from genuine affection; when a spirit from similar affection favors man's thoughts or principles, then one leads the other,

as the blind the blind, until both fall into the pit."—*Apoc. Exp.* 1182.

My own observations confirm this view of the subject, though I am not convinced that these spirits do know as much of mortals as is often supposed. Indeed, in other portions of his writings, Swedenborg himself denies to them any considerable knowledge of mortals :—

"The angels of heaven, and also the spirits under the heavens, know nothing of man, as neither does man know any thing of them, because the state of spirits and angels is spiritual, and the state of man is natural, which two states are connected solely by correspondences, and connection by correspondences does indeed cause them to be united in affections, but not in the thoughts, wherefore one does not know anything of the other; that is, man does not know anything of the spirits with whom he is united as to his affections, nor spirits of man, for that which is not in the thought, but only in the affection, is not known, because it does not appear or is not seen. The Lord alone knows the thoughts of men."—*A. E.* 1346. (And the same, *A. R.* 943.)

I have been often amazed to find, as I thought I did, how really, nay, utterly ignorant certain spirits were, of persons, places and things of which they professed to have knowledge. But, indeed, whether it be precisely as is represented in these extracts, it is difficult to say. One thing, however, is evident, that it cannot be any great benefit to me to be possessed by spirits as ignorant as I know some of them to be, or at least as they seem to be.

"The spirits which are with man, do not know that they are with man; only angels from the Lord know this, for they are adjoined to his soul or spirit, but not to his body; for those things which from the thoughts are determined into speech, and from the will into the acts in the body, flow ordinarily into act by common influx, according to correspondences with the Grand Man; wherefore the spirits attendant upon man have nothing in common with these things; *thus they do not speak by man's tongue, for this would be obsession*, neither do they see through his eyes what is in the world, nor hear through his ears what is passing there."—*A. C.* 5863.

This would seem to imply that man's guardian angels do not *possess* his body, as is the case in the modern manifestations.

"The spirits do not know at all that they are with man, but when they are with him, they believe that all things which are of the man's memory and thought are theirs."—*H. H.* 292.

"It has been shown me to the life, in what manner spirits flow in with man; when they come to him, they put on all things of his memory, thus all things which the man has learned and imbibed from infancy, and the spirits suppose these things to be their own, thus they act as it were the part of man with a man; but it is not allowed them to enter further with man, than to his interiors which are of the thought and will, not to the *exteriors which are of the actions and speech*; for these latter things come into act by a general influx from the Lord without the mediation of particular spirits and angels. But spirits, although they act the part of man with a man, as to those things which are of his thought and will, still however they do not know that they are with man, by reason that they possess all things of his memory, and believe that those things are not another's but their own; and by reason also, lest they should hurt man; for unless the spirits who are with man from hell believed those things to be their own, they would attempt by every method to destroy man as to the body and as to the soul, for this is infernal delight itself."—A. C. 6192.

It will be noticed what Swedenbörg affirms about spirits not being able to flow into man's *externals*, of *action* and *speech*. However, we now know, that they do this in all cases of possession. If his meaning be, that the angels or spirits of the higher life never do this, the matter becomes plain and consistent with what I have already advanced upon this subject.

Guardian Angels.

246. Full justice perhaps, could not be done to the general subject of pneumatology without a consideration of the question in respect to guardian angels.

It is well known, that the word *angelos* has been used to signify, one who brings a message, who executes the commands of one party to another. And so *angelo*, "I tell, declare, deliver a message, bring information." Though, among the Hebrews and Greeks, the terms which we have rendered into angel, were generally applied to agents, sent from the higher spheres, they were not always so used; but sometimes were applied to human beings, or to spiritual, either good or evil.

At present, this word is applied almost exclusively to spirits, who have left the human body; as it is beginning to be understood, that there are no other spirits, except such as once inhabited external or animal forms. The notion may, indeed, prevail to a very limited extent, that there are spirits who never inhabited human bodies; but this notion is just as far below the truth, as its counterpart, which teaches that there is no immortal spirit in the human body.

That the spirits of our deceased relatives become our guardian angels, is a doctrine believed by different classes of human beings from the earliest ages of the world. Multitudes, indeed, who reject the writings of Swedenborg, in respect to the philosophy of the other spheres, nevertheless cherish the belief that they are the objects of paternal care on the part of the angels who are good and true.

The term "guardian" would seem to express the relation which the spirits of the higher spheres hold to us, and hence the offices they perform for us. And to guard and guide us they must, of course, be always near to us. They do for us what our spiritual necessities require, and what we cannot do for ourselves. The work is spiritual. It may sometimes extend perhaps indirectly, into the external or physical. But what they do is not only done for our own spirits, but it is done by spiritual friends and with spiritual hands.

I do not perceive in what sense we should call spirits "guardians," who mix up with so much external confusion and discord. And these modern manifestations do not, certainly, on the whole, partake so much of that which entitles them to the name of paternal, or guardian. And yet, proving the immediate presence of the spiritual world, they go far towards an assurance of the kind offices of those who are above the external, and who may be justly called our guardian angels.

The child looks to its guardian for information as well as guidance. It is the office of parent to impart both. Thus we get our first knowledge of the spiritual world from our guardian angels, precisely the same as the child gets his first views of this external world from his parents, or those of his family that are nearest to him.

After death, on entering the spiritual world, we must be dependent upon the guidance of our own immediate guardian angels. And is not this most desirable to one and all? On entering a strange place, about which we have had doubts and most distressing fears, what could be more agreeable to us than to be met on the threshold by those whom we know and love the best? What else could so quickly dispel our fears, so fully inspire us with hope, and give us a feeling of security and pleasure, as the presence of those whom we know and love? Nay, more; to find those whom we had loved the most in this world, the nearest to us in that? We should bear in mind, that though the other world is peopled with myriad millions more than this, our transition into that spirit sphere does not make us feel at home there, without our own family, any more than we feel at home here, when surrounded by strangers. Before we can feel at home, anywhere, we must become more or less acquainted. And if you enter a strange place, where

you have no acquaintance with any one, it may take you a long while before you may feel perfectly contented. This want of an acquaintance or friend in a strange place, contributes much to that state of mind known under the term "home-sick." And if spirits could be supposed to be "earth-sick," or desirous of coming back again to mortality, this must be supposed to be the reason. They went into the spiritual world, of which they had no previous knowledge : a state where they found no near friend with whom to take "sweet counsel." Indeed, we do not see how the conviction can be avoided by any who believe in a spiritual world at all, that when persons enter it, who had no previous knowledge either of its nature or its inhabitants, it is not so happy a world to them, as it must be after they become more acquainted with it ; nor so agreeable to them on entering, as it must be to those whose friends are all there, and who are so well acquainted with its nature and laws, as to live in constant longing for its enjoyments ? What else was meant in those oft-quoted words, "These all died in faith, (belief of what they would enjoy in the spiritual world,) not having (already) received (or entered that world) the promise (of a future spiritual existence) but having seen (that state in the future, their hope was excited by which they anticipated their future home, in the spirit land, an inheritance which they could never realize while) on this earth." Thus it has always been. Those who know the most of that "land of promise," exercise the most patience in the journey which leads to its possession.

It does, therefore, seem to me, that those angels who are truly entitled to this appellation of "guardian," are not in the grade of those who usually come into the external world, and possess the bodies of men. They are of a higher order, or at any rate, it seems to me very desirable that my guardian spirit should be above that grade already described. And that I have such, that all have them, is indeed a most delightful thought. Yes, such angels there are in the mansions above, ready and always willing for offices of spiritual instruction and kindness to mortals. And, how consoling this thought to the sons and daughters of sorrow. How restraining to the wayward. How necessary, even, for the bereaved orphan. Now, he is not alone.

Harmonious, truthful, and good, says the lonely stranger, as I am attracted by you, I cease from sorrow. Now, indeed, I become conscious of the care of my Father in heaven. Surrounded by angels, gentle and kind, so peaceful, so pleasant ; come, O, come to me. Attract me ever. My higher nature expands to receive you. Welcome, thrice welcome here. I even long for your presence ; and exult as I become spiri-

tually conscious of your society. Tossed by the tempests of time, I become tranquil when you are near. Sent by One above us all, without whose notice not even a sparrow falls, helpless to the ground. Now, I understand, because you impart to me, as you, also, receive from those above you, the light which makes manifest the beauties of that heavenly world. Hence it is, I aspire for higher degrees of goodness and truth, as I become conscious of my own true destiny. O blissful thought, indeed. For what, though I yet animate an external form! Am I not what you are? Have I not eyes which see, without the sun's light? Ears that hear, without earthly sound? Senses which cannot be satisfied without you? No more animal life without air, than spiritual life without a spiritual world. Thus, becoming one with those that are above, I am led to goodness and wisdom that are above all.

No more do I lean on a reed that is broken. No more wander in darkness. No more feed on that which cannot satisfy.

Yes, well do I know you. In your external form I knew you. We took sweet counsel together. When you threw aside the outward covering, I was with you. Then you left me? No; you did not leave me. The magnet leaves not the pole by which it is attracted.

Precious friends of my soul! In the depths of my innermost life I bless you. Struggling with the external, the fleeting, my spirit follows hard after you! Yes, you know what I am, and what I would be. An evenly-balanced, well-governed, intelligent mind, comprehended in harmony, which, indeed, is contentment, gratitude and hope, for ever.

The Great Test of Use.

247. The question comes up here, admitting the truthfulness and justice of the representations made of these manifestations from spirits, even supposing they came from the lower or even the lowest grade, in order to reach men's external senses in the manner stated, what is their use? What good will they do? I answer, "much every way."

The first and great thing to be determined, is this,—*Are the manifestations we witness, made by spirits who have left this sphere of mortality?*

This is, after all, the question yet to be settled. The mass of mortals who have become more or less interested in these things, are far from being perfectly satisfied on this point. They admit that "sounds" are made, that physical bodies are moved, names of persons are written on paper, and all these things are done without human hands or human power, as far as the most rigid scrutiny can determine. The candid, every-

where, all over the country, give it up that they cannot tell how these manifestations are made. A thousand conjectures do not solve the mystery. The sounds are still heard. How are they made? Has any one of the thousands who have witnessed these wonders, ever been able to account for them? No! Flimsy and silly solutions enough have been offered to be sure, but they have all turned the laugh upon their originators. whether giving the credit of these things to the devil or to the "od," or to "something" else! How many, many times have sapient editors pretended that the "whole secret" had been found out and exposed? And how many, many times have unworthy lecturers gulled the gaping multitude into the payment of the quarters to hear them "tell how it is done?" And how often have the disappointed multitude retired from the lecture room, reflecting upon an old proverb, which reads something like this,—“The fool and his money, soon parted?”

No answer that could possibly be given, as to the age or names of persons, living or dead, could prove the sounds to be made by spirits. And especially not now, since every body has come, all at once, to believe so fully in clairvoyance. For it is now believed, not merely that a few persons, of a peculiar temperament, can be rendered clairvoyant, in a state of *trance*, but the wise ones now go much farther, and admit that anybody, and every body, may be and probably are clairvoyant, while in “a perfectly wakeful state.” Nay, more, those clairvoyant subjects are the most powerful operators, for they not only hallucinate a room full of wide-awake Yankees, but they do it so as to cause them to imagine the table around which they are sitting, to be moved to and fro, and turned over upon the floor. Such are the mighty strides which the science of Pathetism has taken, within a year or so past. It is, then, not to be overlooked, that the one great fact presented for the consideration of mortals is the thing done to *arrest attention*? Dispose of that. Account for the sounds you hear, on any other hypothesis than that they are made by spirits. This is the test of all—the first and most important. No matter what other questions are answered, or unanswered. If you hear the sounds, tell us how they are made. If you cannot, as, indeed, we know you cannot, then we hold you there. Write about it, talk about it, misrepresent it, slander the medium, as you will. Not a word can be uttered about it, *pro* or *con*, but shall tend to bring the subject into the minds of mortals, which is the grand design of the Great Harmonia, that never was and never can be frustrated.*

* “There is an omnipotent, purifying, and fraternizing principle permeating and pervading the Natural Spiritual, and Celestial Depart-

Hence we say, with this *great truth* before our eyes, we need not at present assume anything with regard to the character of the communications made to mortals from the world of spirits. And having assumed nothing, we have nothing to prove or disprove. There may be ten or ten thousand discordant communications made through every medium in the world. What of that? The first question is not in respect to the character of the medium, or the communications made, but it is as to whether there be a spiritual world or not. And till this mighty question is settled, no "sounds," no "sentence spelled out," no "raps" purporting to come from a dog or a donkey, can be said to be "unimportant." That which comes from the spiritual world is of the highest importance to every human being who has not yet passed into that world.

When Lavery assumes the discovery of a new planet, philosophers do not first commence a discussion as to what kind of beings inhabit that planet. They first inquire whether there be such a new world in existence, and when they find it, they know, as a matter of course, that it must hold its appropriate place, and be governed by the laws which appertain to all other similar bodies in the universe of God.

It seems to me that there is goodness enough in the great truth now in the process of demonstration, to prevent discord among mortals. So it has impressed me. The more I learn of the next sphere, the less I am disposed to dispute with mortals about it. Why dispute about that which neither you, nor I, nor any other mortal, fully understand?



And the attempts often made by different writers, to account for the discordant manifestations from the world of spirits, have excited in me a feeling of charity. Such is my love for the spiritual, that whenever I witness any effort, however feeble, to free this subject from all embarrassment, I can but bless the mortal who makes the effort, however short he may fall of his object. The spiritual world makes efforts that do not seem to be successful, for the time. And a similar remark might (reverently) be made of the Deity. Certainly the old theology teaches that God makes efforts, daily, to save his children from hell, but he is not able to do it! Does he not make efforts to bring about maturity in the vegetable kingdom, which fail? And who brings the animal kingdom into life? And when animals die before they are matured, whose failure is it?

ments of God's Universal Temple—a principle which unites atoms and plants into one stupendous system; which unfolds spirits and angels as immortal flowers, which endows the Divine Mind with eternal Power and Loveliness; and which is the divinely-inherited Treasure of the human soul, and this principle is called the *Great Harmonia*."—*A. J. Davis*.

Surely those who have been accustomed to speak of God as having failed in carrying out his original design in man's creation, will not be offended at the idea of failure when speaking of human beings, nor should they object to similar language when speaking of Nature's own efforts, not excepting those by the spiritual world.

If we contemplate Nature as comprehended in three kingdoms or spheres, mineral, vegetable, and animal, and notice the corresponding analogies between them all, it may be easy to see similar analogies in what appertains to the spheres above, and the reasons why manifestations from the spiritual world, though discordant, often when compared with themselves, yet, when compared with the universe and the great whole of Nature, they are in perfect and beautiful harmony :—

“All nature is but art, unknown to thee;
All chance, direction which thou canst not see,
All discord, harmony not understood;
All partial evil, universal good.”

Hence, it is, I find no fault either with the “spirits,” whatever their grade may be, nor with the mediums through which they make these manifestations; none at all. I blame no one, I doubt not but each one has done the best, perhaps, that he could, or that could be done under all circumstances of the case. Of many who have consented to serve as mediums, I know much good might be said. They are all, as far as I am prepared to testify, honest and truthful. Some of them have suffered severe trials, and undeserved obloquy enough to entitle them to the lasting gratitude of men and angels. Their integrity has, indeed, been proved by the patience with which they have borne the slanders heaped upon them. What fraud, what deception, what crimes have not been charged upon those who have acted as mediums or upon their friends? Crimes, the whole of which may be summed up in one word, “**DECEPTION.**”  **DECEPTION**, more **CRUEL** than the grave! *Deception, connected with DEATH and the realities of eternity.*  A horrible crime against heaven and earth, of which I would no more be guilty than I would of murder. That multitudes are *deceived* in relation to what are called spiritual manifestations, I know, very well—ludicrously, wofully, *self-deceived*. They are deceived in supposing that the phenomena known under this term, are produced by *human* beings. But the great deception, whence this originates, lies deeper still. It is constituted by a discordant spirit in themselves. The man who, in the elements of his nature, is thus discordant, loves error. He is *self-deceived* in supposing that he can *falsify* without being himself *false at heart*; that he can ever deceive without being himself deceived.

It is said of "a greater than John the Baptist," that he did not "*contradict*;" he "endured the *contradiction* of sinners against himself;" from which two inferences may be drawn : 1. That it is *characteristic* of "sinners" to "*contradict*." And, 2. That unimpeachable *integrity* disposes to the *endurance* of slanders, and not to their "*contradiction*." We are told that Jesus did not attempt to "*contradict*" either the erroneous views that his enemies entertained of him, or the many slanders they uttered and published against him. He was "meek and lowly;" and as the "lamb is dumb before his shearer, so he opened not his mouth."

And shall we be FORBIDDEN to attempt the imitation of an example so divine? Is it because I am so great a "knave," that I must not be permitted to bear as *patiently* as I may, the "evil" that is spoken of me *falsely*?

In this respect, then, let all who have acted as mediums for these spiritual manifestations imitate the conduct of One who is above. Suffer in silence to be slandered, misrepresented, misunderstood. Never consent to self-degradation, do not surrender your own judgment, ask for assistance of Wisdom that is from above.

A debt of gratitude is due to a large class of excellent men and women, of unimpeachable integrity, scattered over the country, who have assisted in this investigation by consenting to act as mediums. But for these, what could we have learned about these things? But for their patience, and forbearance, and perseverance, how many, very many of us might have been less informed than now, in respect to the laws that appertain to the spiritual world. That some, if not all, may have been deceived in respect to the grade of spirits who have possessed them, is possible—perhaps certain. This should entitle them to our sympathies, not to censure nor unkind words.

And of the pioneers in this investigation, who, uncommitted to sectarianism, have persevered in the search after truth, against any amount of opposition from bigots of all parties, the world, the Race itself, deserves well of them. With all their errors, with all their fanaticism even, I can appreciate the good that the free and unrestricted investigation of this subject must accomplish in the end. Free from the control of sectarian credulity on the one hand, and skeptical dogmatism on the other, the mind is never so well prepared for the investigation of whatever most appertains to the welfare of the Race.

What, then, is the use of these things? What is the use of the spiritual world, supposing there be one? What is the use of free discussion? What is the use of knowing any thing at

all about it? Truths, momentous truths, appertaining to man's nature, have been developed and confirmed by these manifestations.

A human deceiver, influenced by a spirit precisely like himself, conceives, in falsehood, the *design* of falsifying to spirits. He deceives in his questions, whether put by himself or another; and as sure as there be a principle of Eternal Justice above, so certain it is that the answer must correspond and prove the legitimate fruit of the seed which that deceiver himself has sown.

And will not the knowledge of these laws do good? Will it not assist in the great work of progression? Hence, if these pages may assist mortals to a better understanding of the doctrine of degrees, the doctrine of correspondences, the proximity of the external and lower spiritual, then we may perceive what good these things will do.

What I have written, has been from no motive that I should not be willing to have displayed upon the broad heavens, at noon-day, and known to the whole universe of God. Goodness, Justice, and Truth. This has been my motto, if I know my own heart.

A friend made the following remark to me: That the recent spiritual manifestations had very much enlarged his views of man's capacity, both for good and for evil; and that while he does not, and never did, believe in *total* depravity, he had for a long time been most deeply impressed with a sense of the *extremes* of evil, in which men are often found. And of course, these must be seen the more distinctly from contrast. As we see goodness very high above, so it often makes more manifest the degrees in which others fall below it, and hence we say they are evil. And then again, as we become susceptible of spiritual influences, we must feel the antagonisms which arise from contrasts with those who are in the spheres below.

It may be for these reasons that "mediums," with others, have suffered so much from calumny. Conscious of meaning well—of wishing evil to no human being—loving Goodness and Truth as we love life and a happy immortality—knowing that we have not designedly uttered one untruthful or unkind word of any being in the whole universe of God—it is not perhaps, mysterious that many of the slanders uttered about us and our innocent friends, should be so very malignant. And whether their depravity would be mitigated at all if we were to go into a detail of all the circumstances involved in some of these calumnies, is a question we could not stop here to test.* Suffice it to say, I have had heavy burdens to

* ⁴¹ The miserable delusions of A. J. Davis and La Roy Sunder-

bear, severe duties to perform, formidable difficulties to contend with, in this investigation. But under all the circumstances, I have done the best I could, and regret nothing I have said or suffered in this cause. My labors are now before the inhabitants of the two spheres, whom I have honestly, and with undeviating fidelity, endeavored faithfully to serve. With them I leave the verdict.

Thus far, to me, these manifestations have been fraught with INSTRUCTION, ADMONITION, and HOPE, and seem destined to have a threefold and most important use in the great work of Human Progression :

1. To produce conviction where it is most wanted, as to the great *facts* of a spiritual world.

As it becomes manifest that the less spiritual spirits have access and control over men's lower or external senses, so we may infer that the more spiritual or higher spirits, may have access to man's highest or inmost senses. If man is influenced externally by the low spirits who are near to his externals, he should be thus taught to exercise his inmost senses for the reception of Goodness and Truth from angels that are above, and so far above, that they do not come into the external world at all.

2. Another important use subserved by these things is—they rebuke the prominent error of the popular Theology, and show that the other world is a *continuation of this life*. That death makes no change in man's moral character, no more than the decay of the plant in the Autumn makes a change in the nature of the seed, which is thus developed and separated from the outer form in which it was matured.

3. They tend to develop MANHOOD, by forcing upon mortals the necessity of seeking some higher authority than tradition, or apocryphal spirits, for what they (mortals) believe or do. In this manner mortals are made to *originate* thoughts for themselves, a "consummation," certainly, "most devoutly to be wished."

Inspiration.

248. We are now prepared, better than we could have been but for what has gone before, to consider the subject of inspiration ; not the old theological notion of plenary or infallible inspiration, which robs man of his manhood ; but, that inflowing of Truth from the higher spheres which extends to one and all of the human race.

It is a question, I believe, to which strict justice has

land, led on John Grieve and his wife, to the MURDER of their souls and bodies.—*Boston Post*, of Feb. 18th, 1851.

scarcely yet been rendered, as to when, or in what state one is the best fitted either for receiving or communicating truth. There is a manifest difference, certainly, between giving and receiving. A man can never give what he has not received. A stream cannot rise above the fountain. But one may "receive from above." This is progression, always. We ascend by receiving from the higher, by taking hold of that which is above our own sphere.

It may be stated, I think, as a philosophical axiom, that the best state, as a general rule, always, for receiving inspiration, or communicating what has been received, is—the healthy, harmonious, normal condition of the soul and body. Special purposes may be served, things be learned incidentally, we know, in a dream—in a state of clairvoyance or trance. But that condition most favorable for receiving and appreciating the highest truths, must be one in which all the faculties of MANHOOD* are in their normal state, and exercised to their fullest capacity; or rather, when each is exercised in harmony with the whole organism, and the wants of the occasion. You are not a full, perfect, harmonious, normal MAN, with your external senses closed up. After death, these senses will not appertain to your form, but in this sphere, your eyes, your ears, your sense of feeling, and sight, and taste, and smell, all belong to your manhood, and cannot be dispensed with, if you would fulfil the sphere of a *man*.

It is a great error to suppose that one is a whole man, in the full activity of manhood, whose eyes are shut up and not under his own control; that a "*man* is a man" who has no control over his own feelings, nor his own limbs. I speak not here against the use of Clairvoyance, nor against a state of trance, no more than I do against a state of dreaming, or sleep. Ordinary sleep is good at the proper time; but it is not man's best condition, not the state when he displays the powers of his manhood. And so of a state when one part is asleep, and another faculty awake. This is more discordant still. One faculty may be more active in a state of trance, (115) than that faculty perhaps could be in any other condition. But then that is not the best state on the whole for any man, where one faculty is abnormally excited. The excitement, the inspiration, should be harmonious in all the faculties throughout the whole organism alike.

It seems to me that many persons have been hindered in their inspiration, and have often failed of their object by seeking for it in or through an abnormal, or unusual condition of the body or mind. This is an error. Open both your eyes;

* This term includes both sexes.

expand all your spiritual senses; throw wide open the doors of your manhood to the reception of Goodness and Truth, which are always ready to flow down into you from above. As your external body is surrounded with an external atmosphere which has in it the vital principle received into your living organization, so is your inmost Form surrounded with a spiritual atmosphere, which you are constantly inhaling, and with which you are more or less inspired. You know how invigorating it is for your external body to go out into the pure air, expand your chest and draw into your lungs deep draughts of the life-giving element. For the want of this, how many become consumptive, and thus failing of animal inspiration, waste away and die.

See, then, what man needs for his soul, a healthy invigorating atmosphere. Not shut up in a close room; not smothered with bandages over his mouth; not bound with sectarian or traditional cords. His spiritual faculties must not be tied up. He must go abroad in heaven's pure, free air. He must take long, and deep inhalations, and often in this manner, his spiritual breathing apparatus becomes enlarged, healthy and strong. He becomes not a nondescript, not a monster, nor a spirit, but a *man*, a perfect, full grown, harmoniously developed man, "the noblest work of God." A Form symmetrical and beautiful beyond the power of language to describe. It was the full manhood of Jesus that made him so beautiful and lovely. Nor can there be a point of true ambition higher than this. No honors of office, no glories of wealth and title; no aggrandizement from the use of the sword; no credit from ancestry or birth; no elevation from earthly wealth; no possessions of silver or gold can begin to compare with the dignity and real glory that envelops the full grown man. Hence it is, that the race look with feelings of awe and worship upon Jesus of the East. His soul expanded to the full stature of a man, in whom goodness itself was so nearly personified, that no marvel mortals offer him divine worship, and finding themselves so far below, they imagine him as far above.

Here then we find, "our inspiration is our theme." Here is an object, which develops manhood even in its contemplation. And what else is worthy of inspiration? What channels so attractive of those higher truths, as an evenly developed, harmonious man? A man who has out-grown the imperfections of childhood, who has advanced from the imbecilities of youth, who has expanded his entire organism by goodness, progressing from one degree of truth to another, he becomes a receiver of that lofty inspiration which is appropriate to his capacity as a full grown man.

It must be born in mind that the term now under notice has

been perverted and misused by sectarianism. In the old theology it partook of the exclusive; it was confined to the elect, the chosen few. So in that theology God was exclusive, bigoted, and limited in his munificence. The greater part even of his intelligent creation, had no share in his inspiration. That was confined to the old and new testament writers, and seems to have been not of a very definable kind even. This is not the degree of inspiration of which I speak. God is not only all, but in all. He develops all, feeds all, gives all the receptivity, and fills them with his love, good measure, "pressed down and shaken together." As all men have the capacity for receiving, so the Divine flows into all; so he develops himself in all. He is the Divine Inmost, and by centrifugal motions he expands the capacity;—as he flows in by the centripetal, and thus man, by exhaling and inhaling, grows, advances, progresses, in the image of the Divine. This true inspiration, therefore, must be considered as confined to no sect, to no creed, to no party or theology. As God is everywhere, as his breath, his spirit, prevades the universe, so it must be always present, always inflowing to all mortals whose spiritual organisms are advanced sufficiently for receiving him. This is no miraculous gift, and bestowed only now and then on some recluse, some hermit, some self-constituted priest. As the atmosphere is common to all animal life, and to be received and consumed according to the capacity of the living organism, so it is in the spiritual world, in which the spirit lives, even when clothed with the outer Form. So rich is the Divine Father in his goodness, so bountiful in the arrangements of his providence, there is enough for all, enough for each, and enough for ever more.

It will be seen, then, that this term does not necessarily signify infallibility; nor necessarily superior wisdom even. And from the views already advanced (61, 64, 186—200) it is easy to perceive in what sense it may be truly said that one is inspired who has spoken or acted under spiritual influences that were very low. (137.) The highest authority is Superior Wisdom, Goodness, Justice. And a low capacity and an inferior organ of inspiration may bring about such developments as to which this term may be appropriately applied.

In a similar manner we are accustomed to speak of revelations either from the scientific or the spiritual worlds.

A *revelation* is simply the development or making known what was before concealed and not known. We may call it "divine," "philosophical," "natural," "inspired," or "spiritual." The use of either of these terms does not alter the *intrinsic* character of what is said to be revealed. We know, indeed, that in certain theological circles the term "revelation"

has been restricted to those writings, collected into the Bible, but with how much propriety we need not now stop to inquire. All will admit, that we may call that a "revelation" which is made known to us, and especially when facts said to be revealed prove not only to be true, but of the utmost importance to human welfare. And in passing we may remark, that but few of the writers of the Bible called what they wrote a revelation, and fewer still of the multitudes of authors who have written upon matters connected with the physical and spiritual universe within the last two thousand years, have called their labors by this name.

In speaking then of revelations, we wish to know, first, as to what truth has been revealed, if any; and secondly, as to the process by which it was developed. In what respects does it differ from the ordinary methods of acquiring and communicating knowledge? All classes will admit that, so far as any utterances are *truthful*, they should be received; and a portion of minds will admit, before they know what has been uttered, that it must, or should be received, *provided* the knowledge was obtained in a peculiar way—as it is supposed men were anciently—*infallibly* inspired to reveal the will of God. Well, now, to facilitate our investigations, suppose we mention a few particulars in which we may, perhaps agree:

1. That whenever *Truth* is uttered, it must be from its own inherent *inspiration*. No matter who is the medium of its communication, nor when nor where it is spoken.

2. The good designed or done in the utterance of truth will depend, not only on the essential nature of truth itself, but on its justness, on its love, on its tendency to develop the animal and spiritual nature in man, according to the design of the Infinite. (9, 34.) Whatever may be comprehended in that design, we may agree, that in so far as the utterance of any truth tends to its development, it must be good, and according to the Infinite Wisdom.

3. That the difference in opinion among men as to goodness and truth, arises chiefly from the different views they take of the Divine Being, and his design in the development of man. For in so far as we agree that truth subserves God's designs, we admit that it ought to be uttered; or, when the utterance falls short of that design, it is false, and not to be received.

4. It is manifest, therefore, that our first object should be to know and understand what the Infinite design was in the development of man. When the mind is once at rest on this foundation, then we can the better agree as to what means the highest wisdom must use for its accomplishment.

Those communications, therefore, through whatever channel they may chance to come, must be the highest revelations

which give us that knowledge which is the most calculated to develop our nature, in harmony, according to the Infinite Design. It may be given through Swedenborg, Mr. Davis, or any other person. Truth, when once revealed, speaks for itself to all who are sufficiently developed for its comprehension. We observe, then :

1. That as the Infinite is the Father of all ; and is Himself, Goodness, Justice, Truth, so he develops himself in all, through descending universes, worlds, kingdoms, spheres, forms, and the corresponding degrees of Goodness and Truth of each mortal and spirit, determines the receptivity of each, of spiritual influx. The inspiration, therefore, flows into the appropriate senses ; the spiritual, or highest into the higher faculties, and the lower, into those faculties which are external. Hence all should aspire to receive through the higher faculties, and from those spheres of Goodness and Truth that are above ourselves.

But no mortal can rationally determine whether he be inspired from above or below himself, who yields up his own judgment, his individual sovereignty. Because to do so, is to shut up the higher faculties of our nature, through which alone, the higher degrees of inspiration can be received. Submitting to these lower forms of inspiration has constituted the principle fanaticisms that have prevailed in preceding ages of the world.

2. The beginning of nature's developments is that part of her work to which we apply the terms *angular* and imperfect. (31, 32, 34.) Hence, if the laws of inspiration correspond with all the other laws of the universe, as they should and must, if God be the author of all, then we can see in what sense inspiration may be said to be low even, and imperfect. Thus it leaves, as it were, a work for Hope, in its anticipations of a progression in theological or spiritual knowledge as we advance in all things else.

3. All cases of spiritual *inspiration*, come from the proximity of spirits and mortals who are congenial, in *one*, or each of their elements ; that is, they are congenial in some one faculty ; and by *gratifying* that faculty the spirit flows in and gains *possession* of the medium. Hence we conclude that the *inspiration* which is low, angular, imperfect, dark, false, or evil, comes through mediums unevenly balanced. The high, truthful, perfect, and good, through mediums that are *harmonious*, and from associations that are concordant and good.

4. As the human is constituted for receiving the spiritual *influx* from without, which is that susceptibility, operated upon for its own development, so this susceptibility is *liable* to be perverted and abused, like every other higher faculty of

man's nature. The higher faculties of the human mind are liable to the greatest abuse, or, as the greatest evils are perpetuated by the most noble faculties of the soul, so those developments of Nature which indicate the purity of the human race, and the proximity of the two spheres, are liable to the greatest perversion, as they are in all cases of delusion and fanaticism, where mortals imagine themselves inspired by some distinguished personage in the spiritual world; when they are merely *possessed* by a spirit who is *itself* (whether male or female the mortal cannot know,) so fanatical that he does not even know who he is, or that he (the spirit,) is not the individual he is thought to be. (243.) Hence, if there should be different forms of *fanaticism* and delusion noticed in many localities where spiritual manifestations take place, those who understand the doctrine of *CORRESPONDENCES* will not undervalue the *SPIRITUAL*, on this account. We shall hear of communications from "Prophets," "Apostles," "Kings," and "Statesmen;" and of diverse "Revelations," said to be made by them; we shall hear of human beings, said to be "Magnetized," *inspired* or *possessed* by such and such spirits. But the *true* and the *good* will know and understand how easy it is for some people to become "magnetized" by their own *ideas*, and to take for "Revelations" the fancies of their own brains. All these things, in the Great Design of the Infinite, have an important *use*, and will do good by making known the laws that appertain to the spiritual world, and what ignorant mortals may and will receive from it if they know no better.

5. We need more evidence and greater guarantees for admitting the ex-parte testimony of apocryphal spirits, than we do for believing human testimony. If a spirit tell me any thing which I *know* to be true without such testimony, I may then believe what that spirit says about other things of which I know nothing, provided only, that what is said agree with the doctrine of *universal correspondences*. And to know what agrees with the whole universe, the whole Heavens, and the doctrine of universal correspondences, we must stand as near the centre of the great circle as possible. (34, 35.) We must not be shut up within the angular system of any sect or party; we must be committed to no man, but free to follow (6, 12, 13, 28,) wherever we may be attracted by Goodness and Truth.

We may thus perceive how far we are to admit the testimony of those who call themselves "spiritual clairvoyants," and who are supposed to be exalted into the spirit sphere, so as to see and converse with spirits. Whether they do, really, see the spirits whom they think they do, must be determined by other things besides their own testimony.

6. It hence appears, how immensely important it is, that we should become acquainted, not merely with the laws of mind, but also with those higher laws which appertain to the spiritual world. If that world be constantly inflowing, more or less, into this world, as we are taught by the analogy of reason, then we may perceive, also, something as to what is prerequisite for our receiving such influxes from the spiritual world, as are always *good* and *true*, in the highest sense of these terms. If the parties who *give* and *receive*, be in corresponding states of *discord*, of course that which is communicated from the spirit sphere must be more or less imperfect—a mixture of good and evil.

A knowledge of the sphere inhabited, or filled by the spirits, is as necessary as a knowledge of the character of human beings, before we receive their testimony on any subject of which we know but little, or nothing, except what we learn from such testimony. And we must remember what is meant by *spheres*. A spirit may be in one sphere, or degree, in respect to *goodness*, and in another sphere with respect to *knowledge*. There are endless varieties of degrees, both of Goodness and of Truth. A knowledge of one thing does not imply a knowledge of all. And goodness, manifested in the various domestic relations of father, mother, &c., does not, necessarily, imply *universal* goodness.

This is in perfect correspondence with the Great Harmony, or the nature and constitution of things; the spheres above are inhabited by spirits who have left human bodies, and are developed from those below. Hence, the states or conditions of spirits, out of human bodies, are precisely what they have been made in or by the Human World which they have left.

INTELLECTUAL CULTURE.

EDUCATION, DISCIPLINE, IMPROVEMENT.

Aspiration.

249. How, then, shall our higher nature be developed? What are the most appropriate means for the cultivation of my own spirit? These are questions which press with more than ordinary power upon all minds who begin to have just conceptions of their own destiny. As the lungs aspire for the air, when born into this sphere, where animal life subsists upon air, and as the stomach craves its appropriate aliment, in perfect correspondence with its condition, so does the human spirit aspire, and seek for its appropriate nourishment, without which it suffers, and is prevented in its upward course. How is it that we should be so slow in perceiving this? How is it that the mind desires knowledge at all? We seek for spiritual food from the very instincts of our inmost nature, corresponding with the methods by which the recurring wants of our animal nature are satisfied. It is not from observation that the new-born infant asks for its aliment. That hidden principle of intelligence which has given life and form to his body, speaks through his infantile cry in a language which is well understood by those to whom it is addressed. The infant does not know what his appropriate food is or should be. He does not know where it is to be found, nor how. All this belongs to those who are above him. The infant merely receives what is given. If it be the food which Nature has prepared for him, he is nourished and grows accordingly. But if it be artificial, it is not so well for him; and worst of all, should it prove to be deleterious or poisonous.

So it is in respect to the matured mind. We no sooner perceive the first manifestations of intellect, than, in those manifestations we may notice the appetite for mental nourishment. How soon this is sought in play, in books, and whatever gratifies the love of mirth. With what avidity the child listens

to the stories that are told him ; with what application he reads about the pictures that address his mind through the sense of sight. Now, you can no more destroy that mental appetite in the child than you can annihilate his desire for physical food. It is from the inherent aspirations of his intellectual, his immortal nature. It must breathe. Its life must be sustained ; it will live on something. Give it appropriate aliment, and all is well. The intellect is thus expanded, and grows up to manhood. Appropriate aliment, appropriate exercise or discipline, and the mind grows correspondingly with the body. It is healthy and happy, and increases as Jesus did, "in wisdom and in stature, and in favor with God and man."

Or, if instead of this, you give poison—if, from ignorance or destitution, you give that for food which is neither adapted to the age of the child, nor perhaps fit for food at all, disease and mischief follow. And thus it is, precisely with the human mind. It grows by discipline ; it is developed by knowledge. It spontaneously seeks and prays for its "daily bread," and when, from some fatal or fortuitous cause, that bread is withheld by those above, who should bestow it, we see the consequences in mental dwarfs, ignorance, and intellectual imbecility.

The living organism inspires the common air for its life ; the life element is certainly in the air we breathe, or it would not support life ; and hence, for the best of reasons, it is called the "breath of *lives*."* And this may have respect not merely to animal life, but to the internal form also. There is an inmost life, an inmost organism, a spiritual Form, moving all the parts that correspond to the outer form—and this inner form, as we have seen, having or being life from the Divine Life, it must subsist upon a spiritual atmosphere. The intellect is composed of senses, adapted to the Intellectual world, in exact correspondence with the external senses, which are adapted to this external world. And upon the susceptibilities and capacities of this internal organism do all man's mental or spiritual wants depend.

The Model Man.

250. Where is he ? Oh, that we could see him ! The Model Woman ? The Model Child ? The Model Husband ? The Model Wife ? Brother ? Sister ? Citizen ? Neighbor ? Friend ? Where shall we find the Model—our highest *Ideal* of all that is beautiful, all that is symmetrical, all that is truthful, just, and good ? All that is gentle, and kind, and *harmonious* in all things, internal and external ? Where there are

* Gen. 2: 7.

no angles, no discords, nothing wanting; but where there is **PERFECTION** in all the motions, all the circles—each feature, each desire, each motion!

Now, we have seen, that the answer of no two individuals, perhaps, to this query, would be precisely the same, (125) because *Self-Love*, the first element of the human soul, may not be developed in any two persons precisely alike. (79.) As soon as we come to know, therefore, that there is something above us we have not yet attained, the rule is to *aspire* after it. Aim for the higher life, the higher truth, the higher knowledge, the higher good.

In the lower forms of Nature we do not find many models. True, she gives us great oceans, long rivers, high mountains, huge rocks, frightful precipices, dark caverns, magnificent trees, and burning volcanoes. And, then, man's intelligence applies the hand of art, and we have beautiful fields of waving grain, the cultured trees of golden fruit, upon the model farm. And in works of art we are referred to the model house, the model school, the model writer—because in these cases we are shown the highest *Ideal*, the perfection in the form and use of things. Now, if we suppose that Nature furnishes models in all her spheres, and that they must ascend in degrees of perfection and harmony, by the laws of eternal progression, then we may see whence originate man's aspirations for the higher good. If they originate from the inmost laws of his nature, we infer that they may be gratified, for the same reasons that we might infer that there is an atmosphere to be breathed, because man has a vital system most singularly adapted to this very kind of inspiration.

One of the crowning beauties of Nature, as a whole, is in the united harmony between so many different individualities. And in this endless variety we must always find a vast difference indeed in the ideal of each selfhood. At one time we inquire for the model man, and we are referred to Moses. At another, to Confucius. At another, to Pythagoras. At another, to Mohammed. Wesley and Swedenborg were model men. And so was George Washington. But in what sense each of these personages was, or is still considered as a model, we must take into this account, in order to comprehend the true philosophy after which we are searching.

It is asked, where we shall go to learn? The answer is, to those accessible sources or *Teachers* who are the most competent to give us reliable information.

In the description of an efficient Christian teacher, St. Paul mentions this as one important characteristic. He should not be one who is newly come to the faith, a youth of little experience. He must be matured with age. In the nature of

things, a child cannot have the capacity for receiving or giving, which a man is supposed to possess. Other things, therefore, being equal, it is manifest that one who has the experience and maturity of manhood, must be in capacity far above the abilities peculiar to childhood and youth.

All of Nature's manifestations, or which is the same, all of God's works, harmonize, when considered as a whole. That is, from childhood, we see childish manifestations, and from riper years, the intellectual phenomena correspond. "With the aged there is wisdom." The Wisdom element is the last in order, so to speak, and the highest in the divine. Hence it is the last to be developed in man. The doctrine of Progression implies this. That which is highest, is not first. So it is said, "That was not first which is spiritual, but that which is natural, (or external,) and afterwards that which is spiritual."

Isolated cases there may be, where wisdom is not found developed with old age. But we refer to the general developments of Nature, to the great system of manhood. This system does not authorize us to place the greenness of youth before the ripeness and maturity of age.

Let these suggestions be applied to "mediums," and persons who assume to explain to us Nature's mysteries. True, we admit that the teachings of each and all must be judged of according to their intrinsic merits; that is, if we can get at their intrinsic merits without any extrinsic assistance. But if we cannot, what then? A child may have intuitive knowledge, as in the case of Zerah Colburn and Henry T. Safford. But these prodigies manifest intuitive knowledge, not of a whole world or universe of worlds, but only of one department of science merely. Ole Bull excels in music; young Safford, in mathematics. George Combe, the philosopher, excels in mental science, but in mathematics I have heard him confess himself "an idiot."

It is often said that all excel in some faculties; and in others, all are more or less deficient. We seldom find a man, whose phrenological organs are balanced to perfection. In one respect, then, it may be true of the aged what we have said of youth. Mr. Combe is a novice in mathematics. Ole Bull may be a novice in physiology—and novices in pneumatology are quite common, even among those who are matured and well informed in other sciences. These novices might never have been known as such, but for the recent developments alleged to be from the spiritual world, which have excited them in such a manner as has caused them to show their ignorance. It is not uncommon for persons who are conscious of excelling in one department of science, to take it

for granted that they are adepts in other departments also. But they have only to speak, or write, in opposition to what they do not comprehend, and instead of "exposing" any real fraud, they simply expose their own want of knowledge. So true it is, "The tongue of the wise useth knowledge aright; but the mouth of fools poureth out (margin, *bubbleth*) foolishness."^{*}

Men are apt to receive error for truth whenever truth is mixed with error in those models to whom they look for information. There are many good things taught by a certain man, it may be, on one subject with which he seems to be familiar. And perceiving these good things, we take it for granted that all that that man says on all other subjects must be true also. But this does not follow. There are many truths in the Bible. And the love which many have for those truths induces them to receive other things affirmed in the Bible which are not true. If that book was written by human beings, it must of course partake of some of the characteristics of finite mediums; through which the truths flowed which are contained in it. We naturally infer when we find men yielding to the Bible that worship which belongs alone to God, that they are not in perfect harmony with the Infinite. They are unwilling to have that book criticised. They become excited with a combative spirit whenever an attempt is made to distinguish between the truths which it contains and the mistakes committed by the mortals through whom those truths were communicated. And thus we find it also in respect to those teachers whom mortals have been accustomed to look up to as "divinely illuminated" in such a sense as to render them infallible.†

^{*} Prov. 15 : 2.

† The following is the testimony which Swedenborg has borne of himself:

"That the things I learned in representations, visions, and from discourses with spirits and angels, are from the Lord alone. Thus have I been instructed, consequently by no spirit, nor by any angel, but by the Lord alone, from whom is all truth and good; yea, when spirits wished to instruct me concerning various things, there was scarcely anything but what was false; wherefore I was prohibited from believing anything that they spoke, nor was I permitted to infer any such thing as was proper to them."—*Spiritual Diary*, 1647.

"I have had speech with spirits and angels, now for many years; neither has any spirit dared, nor any angel wished, to tell me anything, still less to instruct me concerning things in the Word, or concerning any doctrine from the word, but the Lord alone has taught me."—*D. P.* 135.

And thus he often speaks of his having been "taught by the Lord alone;" but he says it was "immediately through his word."

From this we understand that the *human writings*, comprising

The more truth any one is the medium of communicating, the more willing he and his friends should be to have that truth examined and sifted from all error. The greater the assumptions put forth in respect to Clairvoyance, or to infallible or plenary illumination or inspiration, the greater the liability to criticism. It is enough for us to know that the model is a human being. He cannot then be infallible. No mortal can be assisted or made to comprehend everything. Hence, to claim for him more than the facts in his case will warrant, will hinder the good that he himself designed. We should estimate every man, not merely as he estimates himself, but as he is estimated in the universal heavens. No matter what Swedenborg or A. J. Davis may have said about themselves. That both of them may have put too high an estimate on their non-liability to error, is now, I think, made quite too manifest to be doubted by the candid of any party—at least, we may say, all those of any party who have become thoroughly acquainted with the recent “manifestations,” supposing that they come, as is alleged, from departed spirits.

It is beginning to be admitted now, more than formerly, that Swedenborg was far above most, if not all other men, in his intellectual capacities for science in general, and especially in the development of his spiritual senses. When he commenced writing, he had advanced to that age which gives to the intellectual faculties their greatest power, so that, in every point of view, he may be considered as superior to all other men who have attempted to bring the philosophy of the spiritual within the comprehension of mortals. But, was he illuminated, taught, kept, and prohibited from all error “by the Lord alone,” in the sense he himself believed, and as is now affirmed by many (not all, we are happy to say,) New Churchmen? This may well, indeed, be doubted, especially if we consider that it is pure sectarianism which has invested him with this character. He was born and educated in its atmosphere, and the old theology became a part of his moral nature from the laws of necessity, the same that made him a Swede and not a German.* And besides, some of his statements in respect to

what are called the Bible, stood between Swedenborg and God. The Bible was written, transcribed, collected, corrected, arranged, and printed, by human beings from first to last. It is well known that his followers hold, as an essential article of their creed, “That the Scriptures are the only fountain of truth, and the ultimate authority in matters of faith.”

The “only fountain of truth?” A book, written and printed by human hands, the “ONLY fountain of truth?”

* It must not be taken for granted that when the author speaks of *sectarianism*, he would be understood as including by this term all

what spirits can or cannot do, can or cannot know, are found to be unreliable, if the modern manifestations of which we have spoken do really come from spirits.* It has been sufficiently shown, I think, that certain spirits can and do write in their own "peculiar style," a style so peculiar that none but spirits could write in it, perhaps. But, nevertheless, Swedenborg was a great and a good man, and having done so much to free the sublime truths of nature and nature's God from the mists of the old dark and contradictory theology, he becomes an object of veneration and love among all who have any just conceptions as to what a model man should be.

Suppose, then, we turn away from all creeds, from all sects, from all parties, from all that is dogmatical in skepticism, all that is traditional and founded in sectarianism, we look at one, whom the largest number of the whole race have united in admitting to this sphere in the great circle of human brotherhood.

What heart can contemplate the picture so aptly drawn in the following beautiful words, and not be moved to gratitude :

"Reviled, rejected, and betrayed,
No curse he breathed, no plaint he made,
But when in Death's dark pang, he sighed,
Prayed for his murderers, and died."

persons who are nominally connected with such parties. He has the pleasure of an acquaintance with many, who though members of sectarian churches, are measurably free, in despite of the cords with which they are bound.

There may be a sectarian spirit where there is no church. We deprecate, not merely the form, the outward organization, but the spirit of exclusiveness; that spirit which sets up tests, and requires the pronouncement of a party Shibboleth, which says, "Stand aside! I am holier than thou."

Surely, it is desirable that those who condemn sectarianism should not themselves become exclusive in spirit. They, above all others, should cultivate an enlarged charity, should indulge no spirit of prescription.

Nor should we twit our brethren with their former sectarian associations. Are not the laws of eternal progression to bring all out of the Egypt of sectarianism? And suppose some of us may imagine we have escaped from the "bondage of corruption," shall we look back upon those brothers who are struggling to follow us, and upbraid them because they have not yet progressed so far as we think we have? Rather let us indulge an enlarged benevolence, a noble, generous, fraternal fellowship with all.

* If they were permitted they could write in their own peculiar style, which I know from some little experience—but this is not permitted.—*Diary*, 557—1748, Jan., 26.

"It is impossible for the angels to utter one word of human language; this has been tried, but they could not, for they cannot utter anything but what is altogether in agreement with their affection."—*A. C.* 1685.

But what, we ask, was he, more than any other mortal? He was despised and rejected by his countrymen; how has he come to be a model man to so large a proportion of the race, since he left this world. What has made him to so great an extent a model man? What sphere did Jesus fill on this earth, as to goodness and knowledge? What contributed most to his influence over the minds of men? In the exercise of what faculties was it, that he so much attracted others to receive what he taught?

It is believed by countless multitudes, at the present time, that this same Jesus is now at work in this world; that is, that he is now exerting an influence over the minds of men, far greater, indeed, than any he ever exerted when he himself was in the body. Well, how is this done? Does he come into mutual personal contact with the mind of each one whom he influences? Did he do this when in the external body?

No; but we shall be told that, at first, he attracted but a small number, who fully responded to his wishes. With these he came into personal contact. Between himself and them there were no other minds, as the mediums, through whom Jesus communicated his influence. The twelve received it directly from him. And what they did not thus receive, they, of course, could not communicate to others. Thus, he taught them, "Freely ye have received, freely give." And how has Jesus exerted his influence since he left this external world, first and last? We are told that he "sends his spirit" to men, and influences them in this way. But what is meant by this? That Jesus comes into personal contact with men now in the body, the same as he did before his death? This cannot be, for he is not now in the body. How, then, does he now attract human beings that are still on this earth? Is it not done mediately? Must we not resort to the principles of nature, or the doctrine of the spheres, for an answer to this question? Suppose he at first attracted only twelve, who fully sympathized with his mind. This twelve, in their spheres, attracted a hundred, who fully sympathized with them; and that hundred attracted a thousand, that thousand a million, and so on, in the ratio of geometrical progression, if you please. In what other sense can it truly be said that Jesus is now exerting an influence on or in the minds of men? How are we to suppose his influence is felt in the spheres above? Is there any other rational idea that can be formed on this subject? Or, take any other personality, like that of St. Paul, Swedenborg, or John Wesley. The latter began his career by attracting a few illiterate men, who yielded in sympathy with his views and measures. Into these Wesley infused his own spirit, and they, affected with Wesley's mind, transfused themselves into

others, and so the number was increased from year to year, till it might be set down at half a million, not to speak of those who had left this sphere for those above. So of John Calvin; so of Mohammed, Joe Smith, and, indeed, precisely so of every human being that ever lived, or that ever will live.

Now, I do not say that the influence of Jesus, now prevalent in this external world, is precisely what it would have been, had he remained till this time upon this earth. That is, had he lived here, and progressed in goodness and knowledge, as he has in the spheres above, he must have exerted a much higher influence than that which has come down to us, adulterated as it must be, flowing through so many human minds below his own, in the quality of goodness. For, the influence which Jesus exerts now on earth, is not precisely that which he exerted when in the body, nor what he would exert were he now personally among us; but it is now what the discordant and selfish minds of men think it should be! It is what the views of his followers make it. All that Jesus said and did, while on earth, is hidden from the present generation by the lapse of nearly two thousand years; and hence, all we can now know about his works we have to receive through traditions, and interpreted to us by others, and re-interpreted from one language to another, before we can begin to have an idea even that there was ever such a personage upon this earth! We have nothing purporting to be what Jesus wrote about himself; nothing that we ourselves received from his own lips; nor have we one word that he ever uttered in our own language; nor can we read the first, the second, the third, nor, perhaps, the thousandth or ten thousandth version even of what he did really utter.

Now, will it, can it be objected here, that we may be taught by his spirit? Ah, indeed! And who may be thus taught? "All men?" Jews, Papists, Mohammedans, and Pagans? Are all men thus taught? Are all Protestants, even thus taught? And why, then, do they "bite and devour one another?" The truth is, the condition of the race proves that no one class of men, may be said to have fully received the spirit of Jesus. For it becomes just as impossible for all now to know what his spirit was, as it does to know precisely the language which he used when transfusing himself into his immediate disciples.

That he filled a larger sphere of *goodness* than any one who had ever lived before him; and larger than any one who has ever lived since, may be easily inferred from facts admitted by all. But in what sense is he a model man, in what sense is he now present, at any given place, except as he mediately makes himself known by other spirits, to the *affections* of men,

it would, perhaps, be difficult to show. We are separated, *as* to speak, from him, not by time merely, but by space also. Hence, if he exerts any influence over us, it must be done *mediately*, through the spheres of spirits who intervene, or who connect us with him. *The largeness of the circle or sphere filled by him, determines the distance from which he may be seen, and his influence felt*; as in the external world, the larger the body the farther it may be seen, when there are adequate organs of vision and appropriate mediums for the perception or sight of objects at a distance. Let us look at

His Goodness, Truthfulness, Harmony.

251. In the perfect harmony of his nature, therefore, in the goodness of his real character, and the elevated truthfulness of his teachings, may this distinguished personage be justly considered as a model man for the whole human race. The darkness of the age in which he appeared, prevented a true estimate of his mission, and from causes we have already described, mortals fell into extremes in judging of one so far above the mass. The urbanity and gentleness of his manners, the force and aptness of his answers to their questions, excited their wonder and surprise. The benignity of his instructions impressed them with a sense of his superiority;—the patience with which he endured contradictions, his fidelity to truth and justice, put him in commanding contrast with all teachers who had gone before. And but for the political discords with which his nation was distracted, during his life, it does not appear but that his mission might have been protracted down to a venerable old age. Had he been permitted to live, had that large heart, that expanded benevolence, that divine benignity and good will to man, for which he was so conspicuous, been permitted to increase with the age of an ordinary life, what a sphere of Goodness and Justice and Truth would have been extended over the race as the consequence of such a model.

And, to think, that men should fall so far short of a just comprehension of the sphere which Jesus filled, as to rejoice in his death, and exult even that he was cut off in the immaturity of his manhood! That mortals should be so little advanced from infancy as to imagine that the eternal good of the race could not be secured without the cruel murder of such a man! Nay, that the fact and the manner of his untimely exit from our earth was designed, planned and executed by the Infinite Father of all! Such is the blighting, degrading influence of that very ignorance of God and nature's laws which this model of Humanity was more fitted than all others to dispel. And O, had he been permitted to remain! Could we have been permitted to contemplate him in those higher relations of life! And why

not? Why not as a husband and a father? Why not? This dark theology pretends to enlighten us, as to the manner of his origin, as if we did not, or could not find out that the one God, the one Father of all, has and can have but one way of originating men. And then this silly superstition about his origin deprives him of those very traits which render him a model Humanity itself so much delights to contemplate.

Had Jesus been permitted to fulfill all the relations of manhood, who can estimate the largeness of his sphere, the force of his examples, and the vast good that would thus have sooner resulted to the whole human race. His harmonious nature, his evenly balanced mind—what might not have been anticipated from such a model, had ignorance permitted him to live? Yes, to live, as the great design contemplated, in the harmonious fulfillment of all the relations of life. Human nature, itself, exults in the contemplation. The truthful and advanced intellect is enraptured in view of a model. such a model, not placed before us merely to be stared at, but to progress eternally. Let us see what nature will do. Let there be light. Ignorance must not put it out, must not put the best man to death, and then deprive us of the untold benefits of so divine a life. Nor must we be told by this same ignorance, that when it has murdered such a man, that God required it; man's best good required it; man's highest good is subserved most where no lives are cut short, where no violence is done to the external life; when all is permitted to progress in harmony.

A knowledge of the Divine and of nature's laws, enables us to perceive how it was, indeed, best under all the circumstances of the case, for Jesus to be cut off, even as he was. All men must act out their inmost nature, in correspondence with the degrees in which their love and wisdom elements are developed. It would not be consistent for God to work miracles, or to suspend his own laws to prevent men from acting in correspondence with their ignorance, for the time being. Men are enlightened by the laws of eternal progression, not in despite of them. While we see that the ignorance of the race made the untimely death of Jesus a matter of fatal necessity, we can also perceive the use which it becomes the race to make of it.

The ignorance of the nation among whom he lived rendered it "expedient that one man should die;" and, now similar ignorance, renders it expedient for the widow in Hindostan to die upon the funeral pile of her deceased husband; and this same necessity has drenched the world with blood, and caused, it may be, the untimely death of more than half the race. But what of that to me?

And, after the ignorant populace had perpetrated that bloody and disgraceful deed, we can see also, the necessity which

impelled them to regret what they had done. Reflecting upon the goodness they had sinned against, the pure innocence they had so much outraged, it was then, the natural tendencies of the mind began to re-act, as if to atone for the wrongs that had been committed. Time lends its enchantment to the scene, and marvellousness comes in to assist in magnifying, what before had been depreciated. The neglected, despised Nazarene, crucified as a malefactor, rises now in the faith of the beholder with more than mortal honors. Seen, now, in the distance of ages, it becomes an easy matter to add the fictitious to his real character as men have always been prone to do, after becoming sensible of a great wrong to a most worthy and innocent man. We, therefore, can no more depend upon the estimate which his immediate friends may have placed upon his origin, or the manner of his having actually left this sphere, than we can approve of the manner in which he was treated by his country. That he was not understood by the one, nor comprehended in his real mission by the other, is now sufficiently manifest. To be, therefore, really benefited in the contemplation of such an example, it must be stript of the misconceptions in which it has been enshrouded by the ignorance of past ages.

To raise him out of the sphere of Human Nature, is to unfit him as a true model of manhood. For, more than man, he is not an example for me, and of course, not to be imitated. The only true method, therefore, for contemplating Jesus, is to look at him as he presents himself, or as nature has presented him to us. That he was a MAN all admit, and that he may be justly considered a model man, many, perhaps, a majority of the race do sincerely believe. And in this light it becomes delightful, heavenly even to contemplate what the race may be—such as Jesus was, in the harmony of his nature, the enlarged goodness of his heart, and those beautiful Truths, deep and elevating that he so freely uttered; that patient, grateful, useful Life that he lived, not for himself alone! Thus it is he becomes the wonder and admiration, as he may be the Inspiration and Hope, of the whole human world.

Impediments.

252. In commencing the work of self-culture, the first thing to be done, is to ascertain the hindrances that may lie in our way. Are there any real impediments? What are they? And how overcome? These having already been set forth somewhat (110,) they need not be repeated here, but merely referred to so far as may be necessary to afford a clear and distinct view of the features of our subject, now under notice.

HEREDITARY.

253. An unhealthy, discordant organization. The complexity of human nature, the variety in the faculties, of which the living organism is composed, all combine to show us how many disturbing causes may interfere and prevent the birth of a perfectly healthy, and harmoniously organized child. How much the health, the habits, the views, and feelings of preceding generations must have to do with it! In what sense we have no control over the nature with which we were born, how far this is fixed and unalterable, is a discovery which it is necessary for us all sooner or later to make, however slow we may be in finding it out. It is necessary, because, till we get old enough to understand this important truth, we spend our time in grieving over the past which we cannot help. We complain of God, and of nature, and of ourselves, and for what? Why, simply because we are ignorant, and do not know any better. But if man ever advances in self-culture, he begins by finding out the elements of his nature, and the eternal, unalterable laws that have made him what he is. It never, therefore, should be a matter of regret that you were born at all, nor that you were born with such or such an organization. For, if you do not understand yourself, your organization may, for aught you know, be the best that ever was born. The only legitimate subject for regret is, that you are not more developed, that you are not cultivated, that you are not informed, that you are ignorant and do not know.

It is not a question for you to decide, whether you will be or not. You ARE, now, and can never cease to be. And the question which the "mother of us all" puts to you is, WILL YOU BE CULTIVATED? It was asked by the model man, "Wilt thou be made whole?" Wilt thou progress from discord to harmony, from infancy to manhood? Will you receive goodness? Are you receptive of truth, of light? Will you advance? Will you go upward and onward for ever? What of your parentage? It was no merit to be born, no matter who your parents were. No demerit can attach on account of your origin over which you yourself could have no control whatever. But, born to MANHOOD, born to expand and grow into the "full stature of a man," male or female, this indeed, is a source of joy! And the more discord you brought in you, in your birth, the longer it makes the glorious journey of progression, which each of us have in prospect.

If, now, you find yourself hindered by your organization at birth, then see to it, that you do not repeat the same discords over again in the issue that proceeds from you. You know more than your own parents before you; you therefore, need

not do as they did. See to it, that if you transmit your nature to posterity it shall be improved, more harmonious and less diseased. So you may teach others, and thus living you may cultivate and improve those who come after you. Thus you make a virtue even of fate, and add something to the sum total of those influences which shall lessen and annihilate hereditary evils, and thus reform, regenerate, and bless the world.

EDUCATIONAL.

254. Another class of impediments come under the head of education. They grew out of the views that are taught; and the processes that are adopted to educate, or draw out the intellectual powers. If the mind be fed with error, it must be temporarily hindered in its progression. All false views of God, and of human nature; all misconceptions of philosophy and science, have been so many hinderances in the way of all true spiritual culture. We have seen, that the infantile mind is always dependent upon others for its spiritual food. Its senses are not sufficiently developed to discern between good and evil. As the little unfledged bird raises itself in the nest to receive the food from its parent, so does the human unsuspectingly receive whatever is conveyed, for intellectual food. And here arises the danger in education. Errors taught to children become thus incorporated into their moral nature. Accustomed in early life to receive poison for wholesome spiritual food, the nature becomes thus accustomed to its presence, and may be so perverted in the process of time, as even to choose the bad in preference to the good. Let us examine here somewhat minutely:—

Innate total Depravity.

255. And what does this mean? What is the *idea* of *TOTAL* innate, hereditary depravity when analyzed? For, we know, that if the food taken into the stomach do not contain the elements of life, and the materials of nutrition, its presence in the human system is offensive and hurtful. It not only takes the place which should be occupied by good food, but it contains within itself properties that are deleterious and destructive to life. So of the soul. Feed it with error, and its growth is retarded, hindered, it may be, for a succession of ages. Because all of nature's processes which develop the higher forms, are slow. Mark the periods of utero-gestation, fixed upon by nature for the lower and higher order of animals. Observe how long, how many countless ages, even nature continued her evolutions, before she brought forth the human species. And then, after the race had fairly began,

see how many thousands of years had to elapse before it had passed the period of youth, and entered that of approaching manhood. As a general rule, we find the human mind is slow in its changes, slow especially in the processes by which it discovers educational errors.

To perceive how pernicious this error in respect to innate depravity must be, let the reader, if possible, divest himself of all consciousness that any such idea were ever in existence. Imagine you, yourself, are the child to be taught. Your parent, or guardian, (or what is worse, the priest, because more feared, and his authority is greater) addresses you at the fireside thus :—

Picture of Depravity.

256. "You are totally, naturally, spiritually, intellectually, sinfully, depraved. You are depraved all over, inside and out. You *HATE God*, the best of Beings, with a perfect hatred. And God, himself, hates you. You never did a good act in your life, and never can or will do one. Your love for your parents, and for your brothers and sisters, is no moral virtue. Indeed, all you think, all you feel, all you wish, all you hope, or fear, is sin and only sin, and that continually. You are totally depraved, and that means that you have no good in you.

"You will break each one of God's commandments in thought, word and deed. You will lie, you know, you will. You will steal, you know you will. I know you will lie and steal, and God knows you will, for He has declared in His holy word, that you are desperately wicked and totally depraved. He has said, you cannot 'change your spots.' And, if he do not change your heart, He will send you to hell, where there is weeping and wailing, and gnashing of teeth, with the devil and his angels for ever and for ever."

How does this picture look? Why, ask yourself, how it would affect you, to hear your parent constantly addressing you thus :—

"You will lie, I know you will. Yes, you will lie—you will lie, you will lie, I know you will !

"You will steal! Yes, I know you will steal, you will steal, you will, you will !"

Does not "nature herself" teach you, that the mind of a child though born absolutely pure, without any depravity at all, if addressed in this way, and fed from day to day, and from year to year, with such spiritual food as this, would become depraved, his soul shrivelled and poisoned with this pestiferous error of total depravity. If you want your child to steal, or falsify, tell him, before hand, he *will do so*. And,

what else do our children hear at the Sunday school? What else do we hear in the ordinary churches every Sunday? Are not seventy-five per cent. of all the sermons preached from week to week, in the land, based upon this very error as the foundation and corner stone of the whole system of theology which is taught from the Bible? Do we not know that the idea of "vicarious atonement," was forced into juxtaposition with this notion about total depravity, purely by the laws of affinity which apply to errors, no less than to chemistry and mental philosophy? An error, so monstrous, so absurd, so utterly impossible, could not live alone. The door of human credulity is opened so very wide in the admission of this dogma into the human mind that the other correlative slips in with it from the laws, not merely of affinity, but of mental necessity. When the mind has once swallowed poison, it thereby becomes weakened from the deadly influences of the false; and, unable to conserve itself against the hurtful and overpowering encroachments of error, it becomes an easy prey to whatever kindred theological errors may chance to follow in the wake of the first mistake. And when the first one, so huge in its dimensions, so virulent in its qualities, and so paralyzing and fatal in its deadening tendencies as that of the common dogma in respect to the innate, essential, and total depravity of the human spirit, when such an error enters into a human being and becomes a part of his moral nature, we may well pause in view of the terrible catastrophe that has occurred.

Calamities that befall the external body, we can examine with our external senses, and, assisted by the lights of science and the experience of ages, we can easily determine the nature of the injury done, and the probable time of its duration. The ravages of that terrible disease, the Asiatic cholera, which has carried suffering and death in their most appalling forms over half the globe, even this terrible scourge is not an exception to this remark. The observations of a few years, and the aids of sound philosophy have disarmed the frightful monster of those ugly features which made it more dreaded than any form of "palsy, plague, or fever," the civilized world had ever known. And thus, indeed, in respect to many other forms of disease. The spread of medical science, the "reforms" alleged to have been adopted in the old and new schools of medicine; the triumphs of Homœopathy, Hydropathy, and the **NUTRITIVE CURE**, have inspired the world with hope, at least. And so much for the external.

But, that other moral disease, that Asiatic Depravity which has continued its insidious ravages for some dozen centuries or more, striking its deadly fangs into the inmost recesses of man's spiritual nature—this, this is indeed a plague-spot, for

which no patent panacea has yet been found ; a malady with which no spiritual Hydropathy nor Homœopathy, much less the Allopathy of the old Theology, has as yet been able to cope. At first we know the Race were told that the "vicarious atonement" would arrest its progress, and eradicate the virulence from the human mind. But, has it done this? Are not the children of the most Christian parents born totally depraved, precisely as if no atonement had been made? Where, then, is the remedy, but in Intellectual Culture? "Cease to do evil." Cease to corrupt the mind with error. Admit the lesson taught us by this huge error itself; as we learn from it the imbecilities peculiar to childhood, and the ignorance characteristic of the infancy of the Race. It was only then, that an error so gigantic could have been concocted, or received into man's interior nature. But, having been once received there, because Man in his infancy knew no better than to receive it, so now, we learn from it not merely the necessity of progression, but the means of it also.

Vindictive Punishment.

257. The true doctrine of responsibility has already been stated. (25.) But this doctrine is not comprehended in childhood, nor in the infancy of the Race. Hence it was, when Man had scarcely begun to form correct ideas of God, that the notion of eternal vindictive punishment took possession of the undeveloped mind. It is one of the plainest deductions of the fully developed faculty of Reason, that no one of God's laws is or can be violated, without an adequate and legitimate punishment as the inevitable consequence. The punishment of violated law follows as a matter of necessity, as much so as the swinging of a pendulum when moved from its equilibrium.

But, what is sin? What is a violation of moral law? To ascertain, we inquire, what is the violation of organic law or physical law? A man leaps from a precipice and breaks his neck. That was a violation of physical law, and the penalty followed. He eats unwholesome food, and sickness is the result. That is a violation of organic law, and a sample of the punishment which inevitably follows. Now, if we find the physical and organic world uniform and unvarying in their laws; if their laws are never violated without an appropriate and corresponding penalty, why should we expect to find it different when we come up to the moral world?

Is it, then, really different in the moral government of God from what we find it in the lower kingdoms? If we ask the analogy of Reason, the answer is No. If we ask Nature, the answer is the same. Where, then, did this notion of vindic-

tive punishment come from? Is it not manifestly an hereditary error; having originated in the ignorance of the Race, it has been perpetuated by the natural laws of mental generation from age to age, till now. It has something of a triune aspect, and is made up, or is affiliated to certain other cognate errors, which mutually prop and assist each other. Thus:—

"An Angry God."

258. This means that the Deity must possess attributes in correspondence with man's lower nature—that very nature by which man was mostly governed in the primitive ages, when this notion first took possession of the human mind. At that period the world was governed by military laws and usages. Hence the Deity of those times was conceived to be an ambitious warrior. He was jealous of his dominions, he was vain-glorious of his honor. At one time he was about to inflict vindictive and summary punishment upon his chosen people; and he would have done so, but Moses, more merciful than God, told him that he better not destroy the Israelites, because if he did so, God's enemies would taunt him by reporting that he was not able to fulfil his promise in taking them into the promised land! And so, on hearing this suggestion from Moses, God altered his mind, and did not cut off his people, as he would have done had it not been for the prayer of Moses.

In the writings attributed to this very Moses, God is not only represented as being angry, and sorry that he had made the Human Race, but he is represented as having destroyed them in a fit of vindictive indignation. All his punishments were inflicted from this principle of vindictiveness. It was because God was angry, because his fury waxed hot, and burned to the lowest hell. And hence we are told, he destroyed the people, for no fault of their own, as in the case of David's numbering Israel. He was a bloodthirsty God. He not only required his worshipers to mutilate their own bodies from love to him, but he was implacable and would not be satisfied without the sacrifices of slaughtered animals that were to be offered upon his altars.

These notions may have been appropriate enough to the age of Moses, as the nations of that period were not sufficiently advanced for any higher ideas of God. The Religious Element was developed in the most advanced of them sufficiently to dispose them to sing psalms of praise to Jehovah. But the Wisdom Element being more imperfectly developed, they formed such low and discordant ideas of the true object of worship, and approached him in the manner they did.

It is worthy of notice that the account that Moses gives of

God's vindictive propensities, is precisely the character that is given of God throughout the heathen mythology. To be a god was to be vindictive and revengeful. Not one priest, nor prophet ever spoke of the Divine as the Benign Father of the whole race of mankind; not one ever conceived of him as possessing Love sufficient to render him infinitely benignant, generous, and kind, above what it is possible for mortals to conceive. They all knew but little of themselves, but little of Nature and Reason, and less of God the Father of all. Hence they formed such low and unworthy notions of him, that they could imagine, that if he was not a man, he was yet so much like one of themselves that he could become excited with anger, and pursue with unrelenting vengeance the poor helpless creatures whom he had made.

Injustice.

259. Suspension of just punishment. A God that could get angry, and jealous, and vindictive, could of course interfere with his own immutable laws, and prevent the punishment that was legitimate and just. The expanded intellect may well ask how could this be? How could the Deity, who is infinite in wisdom, who possesses the necessary knowledge for adopting the most appropriate means for securing the wisest and best ends, how could he dispense with any of these means, or refuse results to be brought about by such wisdom? How? Why, we have only to ask such questions in order to perceive what their answer must be. And hence it becomes manifest, that one of those great hindrances, one of those fundamental errors, which more than others lie in the way of spiritual culture, is the notion that any one of God's laws can be violated without certain and appropriate punishment. If you want your child to violate law, teach him this doctrine. Begin with the notion of innate total depravity; tell him he *will* sin—and then add, that the punishment is not certain, for if he will but “confess” his sin, it shall be forgiven in such a sense that the penalty of the law which it violated shall not be inflicted. Indoctrinate the mind with such contradictory notions as these in relation to God (11) and human responsibility, and such a condition of the spiritual system is brought about as is far more to be deplored than pulmonary consumption or dyspepsia in the physical. Under these teachings the soul is stopped in its progress. The spiritual senses are blunted. The appetite for intellectual food becomes vitiated. In man's progressed and harmonious manhood, this appetite is satisfied only with those high and expanded truths which are the Fundamentals—God's eternal laws. They reach above, they anticipate the glories of the future. This appetite is

as necessary for man's intellectual growth and mental development, as is the desire for physical food, in order to conserve, invigorate, and develop the external body. To vitiate it, therefore, with spiritual poison, is to derange the tissues of man's inmost and highest nature, and bring about such derangement and disease in the mental organism as will for a time effectually prevent the mind from realizing any adequate conception of the injury which has been inflicted upon it. A system congenitally diseased does not know what good health is—and some diseases there are, which prevent the perceiving, knowing faculties, from taking any cognisance of the real mischief which has been so insidiously perpetrated. How is it in cases of intoxication? Cases of mental hallucination and insanity? How is it with children brought up on impure food? What is their appearance? How is it with the heathen—with those nations where the lights of science and education have scarcely dawned? If you would approach such with some of the first principles of Theology, how do you proceed? What do you find to be the state of their moral nature? Upon what kind of food have their minds been fed? Food of some kind, the intellectual will have. The mind must live.

And here we perceive the importance of that remark already quoted, in respect to the ideas men form of the Deity. (111.) Because these ideas are formed in man's higher nature. The higher faculties in the human mind, have respect to the Divine, their functions are certainly appropriate to the conception of the very highest class of Truths. Contemplating God as the First and highest, we see what organs are appropriate; and what fatal mischief is done to man's highest nature when these organs are perverted and diseased. In no other way could the mind of man be seduced into the belief of vicarious sufferings. It is low enough to think of the Divine when we are taught to believe, at a period of our lives when we do not know better, that God is a vindictive sovereign and punishes countless myriads of his creatures, for no other fault than merely acting out the nature that he, himself, had given them; including of course, helpless infants and children. But this error, like the others, we have referred to, cannot stand alone, and hence, it drags another in its train, in respect to the atonement. Analyzed it amounts to this:—

Another Picture.

260. That the whole human race, past, present, and future, deserved and were doomed by the Infinite Justice to suffer endless torments, and to open a way for them, or a part of them, to escape these endless torments, God punished one

who was perfectly innocent ; one who, himself, never did wrong nor was ever guile found in his mouth.

But, although God did thus punish Jesus, by causing to be inflicted upon him a cruel and most horrible death, as also, by imposing upon his soul inexpressible sorrows and griefs, before he was put to death, by which he made a full, perfect, and satisfactory atonement for all sin, past, present, and future, for all time to come, yet a large part, if not the greater part of the race will, nevertheless, fail of any and all benefit from this atonement, and must therefore retrograde, fall off, perish, and be more and more miserable, for ever and ever.

What a thought of God ! Look at it. See if you can digest it. What is its flavor when tasted by your inmost love ? How does it appear to you when examined with those interior eyes with which you have been accustomed to look on all that is truthful in theology ; all that is loving and kind and just in the Heavens above ? Ask your own father, mother, dear ? Would you do so ? Would you, could you punish an innocent person ? This might be done, by an angry vindictive child. No *MAN* would do so. No womanly *woman* could do a deed like this. Ask yourself, ask your better self, could you do it ? If, in a fit of sudden passion, you should chance to inflict pain where it was not deserved, even upon a dog, would you not feel sorry for it ? Or, should you, by design, inflict severe sorrow upon an innocent person, one most kind, just, benignant, and lovely, in all his life : O, would you, could you forgive yourself a deed so dark and wrong !

Ask Nature ? Search out all her hidden laws in each of her kingdoms, throughout the entire universe of God. Is there any thing to be found like this horrible, unnatural, impossible, injustice alleged of the Divine Father ! In the mineral kingdom, it is repudiated from the merest pebble upon the seashore, to the lofty mountain tops which extend their uncouth summits towards the high heavens, as if to unite in the answer they hear from those peaceful regions disclaiming in behalf of God their maker a dogma so hideous and dreadful. In the vegetable kingdom unnumbered voices unite to free the universal Father from an aspersion so unnatural. She furnishes no analogies. From the bitterest of plants that spring from out of the earth, to the

"Proud rose, with rains and dews
Her head impearling."

From the creeping ivy on the wall, to the lofty and far famed cedars of Lebanon, she furnishes no authority for an anomaly so utterly at variance with all her laws. We ask the animal kingdom and the same answer is given. We look up to the

starry heavens above where innumerable worlds constantly revolve in solemn grandeur around their central luminary, and we ask if any injustice, any interference with the laws of Omnipotence are known throughout the vast regions of space traversed by their stupendous motions? Can there be any thing like it in the Heavens above, or in the earth beneath, or can there be a hell where a deed so foul and unnatural could find a place, a local habitation and a name?

So we conclude, if all of God's laws, in each of his kingdoms, repudiate this notion, it cannot be true. If all of nature's analogies are against it, nay, if our higher and more enlightened faculties refuse it a place in our better judgment, then it cannot be true; nor need it be, seeing that we have found the source whence alone, errors like this are generated and born. And thus we find the Benign Father of all, allowing of infancy, not as individuals merely, but of the race, infancy, with all its imbecilities, all its fears, all its misconceptions even, of the Great Parent, who is the most to be loved, and who himself knows, that all these errors must pass away with childhood and its concomitant puerilities.

Science.

261. The order of Nature, is Science, Philosophy, and Theology. The term Science applies more to man's method, of thinking, or his observations of the external world, Philosophy to the internal, the *why* and *wherefore* of things; and Theology, to the views which science and philosophy, or the want of them, have developed in man, concerning God, and a future state of being. Let us consider each in their natural order, and see if we may not be conducted to some **HIGHER AUTHORITY** in matters concerning man's highest good, than is to be found in the past, whether in science, philosophy, or theology, as far as these depend upon tradition, and have come down to us from the records of the undeveloped ages. Let us see if we can find the thread of truth that will lead us safely through the labyrinths of discord, and collecting the scattered rays of light that shine upon us from the great centre, we may thus be conducted to those conclusions concerning man, his origin, the laws of his nature, and his final destiny that will afford us unmixed satisfaction in the contemplation.

As we may suppose theology to have grown out of man's religious nature, so the term science may be used to signify a knowledge of nature as a system, or as a system of theories. It comprehends more of the external, more of the physical, but like all else that occupies man's memory, it has had its origin in nature, in human nature, and must, therefore, correspond with the progression of the race. A knowledge of the history

of any one branch of science will show how it has done so, and kept pace, precisely with the developments of man's knowing faculties by which all science is, and must be comprehended. Witness the views that the Bible writers had of astronomy ; in their day the earth stood still and the sun revolved around it daily.

Science then, is that view which the mind takes of the system of things ; as we have seen (34, 35,) it is not a reality, in itself considered, but merely the form of human thought. The views already given in the preceding pages will assist us in estimating the use of science in the great work of human progression. By this very progression, it is found all science has been developed, that is, all truths have become apparent precisely in corresponding degrees as the human intellect has been able to comprehend them, or, rather, the mind has discovered truths, only so far as it has been developed. At first thought, this statement might seem repulsive ; but in reality it is not so. Its consideration becomes one of those causes which inspire the mind and impel it forward in its searches after truth. If all science be the result merely of human intellectuation, then what may we not anticipate as the glories of the still unfolding future ? What wonders, what miracles have already rewarded the toil of the student who has waited patiently at the portals of nature's temple ! Such strides, indeed, have the race taken in giving shape and form to science, that the mind seems scarcely capable of even contemplating the ground over which it has passed. Contemplate for example, a star of the seventh magnitude. We see it, not as it is now, but as it was one hundred and eighty years ago ! Or if we gaze at a star of the twelfth magnitude, we see it as it *was* four thousand years ago, and not as it is now. And supposing a star may yet be discovered of the twenty-seventh magnitude, the astronomer who first perceives it, will see it as it was many millions of years ago ; and should it be inhabited by intelligences like ourselves, they will, or may, see our earth as it was millions of years ago, ages on ages, before vegetable or animal life appeared.

And yet, what mere assertion will make any man believe all this, or that in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would, therefore, perform the tour of the world in about the same time it requires to wink with your eye-lids, and in much less than a swift runner occupies in taking a single stride ? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth ; and that, although so remote from us, a cannon ball shot directly towards it, and maintaining its full speed, would be twenty years in reaching it,

it yet affects the whole earth by its attraction, in an inappreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight beats many hundred times in a second; or that there exist animated and regularly organized beings, many thousands of whose bodies, laid close together, would not extend an inch? But what are these to the astonishing truths which modern optical inquiries have disclosed, which teach us, that every point of a medium through which a ray of light passes is affected with a succession of periodical movements, regularly recurring, at equal intervals, no less than five hundred millions of millions of times in a single second! That it is by such movements, communicated to the nerves of the eyes, that we see; nay, more, that it is the difference, in the frequency of their recurrence, which affects us with the sense of the diversity of color; that, for instance, in acquiring the redness, our eyes are affected 482 millions of millions of times; and of violet, 707 millions of millions of times per second. Do not such things sound more like the ravings of madmen than the sober conclusions of men in their waking senses? They are, nevertheless, conclusions to which any one must certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.*

Such are the wonders of science, and as it is the mind's method of viewing being, let us see with what exactness, these methods have corresponded with the developments of mind, and the correlative signs of progression which the stream of time has thrown up as the race have passed along its shores, thus:

1. The early ages. Logic, which took cognisance of identity and equality. It may be said to be the universal form of science, and therefore the first, because its processes included reasoning. Intellectuation, therefore, was the beginning of all science, for as soon as the human mind began a process of reasoning, the science of logic was founded; and hence we say, that this preceded, and, indeed, comprehends all other systems known under the name of science.

2. Succeeding ages developed Mathematics, Algebra, and Geometry. Men began to take cognisance of space, the heavenly bodies, which carried them forward into a knowledge of Dynamics, and the forces of Nature.

3. Progressing, they acquired a knowledge of Mechanism, Force, governed by art. Hydrodynamics, Pneumatics, Acoustics, Optics, Thermology, Magnetism and Electricity. Dur-

* See Herschel's Discourse on Natural Philosophy, in Dr. Lardner's Cyclopedia. Vol. xrv.

ing this period man progressed in the knowledge of the imponderable fluids, the Atmosphere, and Chemistry.

4. The preceding steps brought man to a knowledge of the Vegetable Kingdom ; and Physiology, Vegetable and Animal ; the phenomena of Life and Vitality.

5. The following ages usher him into the science of Manhood, of Human Nature, of Phrenology, Psychology, of Man's Spiritual Nature, and his approaching destiny, including all that is anticipated in Social Reform, Fraternity, Political Economy, and the laws of eternal progression.

Thus it is easy to trace parallels throughout the past history of the Race, showing that all science has been but a reflection from the mind of man, from age to age ; and thus, if History be Philosophy speaking by examples, it becomes manifest, how much the views here given of Man, are set forth and confirmed by all that History has recorded, both of body and of mind. Keep it in view, therefore, that as science in past ages was Man's method of thought, so Philosophy and Theology must, from laws of mathematical necessity, have corresponded. Theology follows Science, precisely as manhood follows youth. The important use to be made of this fact will appear in the sequel.

Philosophy.

262. As the term Science signifies the knowledge of being in general, and applies more to the external, so the term Philosophy, (love of wisdom) signifies the internal, the hidden laws of cause and effect—in other words, the method, the system, the rationale of Relations, in the development of Forms, or the phenomena of science. It takes the observations, the classifications of science, and traces the results that have appeared, to their appropriate causes. And here, also, we have only to examine the history of philosophy, and we shall find the same laws of general correspondence, the same laws of association, progression and development, which from the first (24) we have found entering into Nature and the constitution of things. When the powers of observation were limited ; when there was not much to be known, because Nature had not developed her wonders, then science was meagre, and philosophy had scarcely made a beginning. Thus if we notice the successive steps which have been taken by Philosophy in order to arrive where we now find it, this doctrine of progression now under notice, becomes too apparent to be doubted. We thus perceive the order of the Divine, and the processes by which man arrives at the highest knowledge not of nature, and science, and philosophy, but in the united voice

of all these he listens to the Divine mandates that settle in his mind his future destiny. Here he finds the "higher law," the rule of life. Here the light which points out to him, not merely what he should do, but it assigns the most satisfactory reasons, why it should be done, why one course of conduct should be pursued rather than another.

1. The farther back we go in the history of the race, the less we find of real philosophy. Consult the oldest records of all nations, and how very little you find that evinces any considerable knowledge of the laws of matter or of mind. Observation was confined to the external. But this as we have seen, (35, 222,) is not the real. At a time, therefore, when the race was small, when their powers of scientific research were very limited; and, when they never attempted to penetrate beneath the surface of any thing, philosophy was in a state of infancy corresponding with man's method of investigation. And we know, that it was in this period of the world, that the Bible was written, upon which mortals now depend for the most accurate and reliable views of God and the laws of nature. But how could men, who were mere pigmies in philosophy, give the highest forms of philosophy, that philosophy which explains the higher laws either of matter or mind? To state this assumption is but to show its absurdity. Is it said that the writers of the Bible were infallibly inspired? But how does this appear? In what they wrote? Is there any *other* way of testing this question, then by an appeal to their compositions? This very thing we propose to do, and if the Bible itself be permitted to utter its own unperverted testimony, we shall find, that it affords no support whatever to this notion of infallible, plenary inspiration. The doctrine of correspondences we know to be true, it is true now, and always was true. If, then, the theological notions of Moses, corresponded with the science and philosophy of the primitive ages, it is certain that, his God was precisely what his philosophy made him. This we should infer, reasoning *a priori*: and it is in perfect agreement with the state of science prevalent during the age in which the Old Testament was written. Take those writings as a whole, and it is instructive to perceive how exactly all the ideas they give of God and the laws of nature correspond with their methods of thought in respect to the external world. They knew but little, their philosophy was meagre indeed, and they were the men to represent God as grieving, ("crying in his heart," as the Hebrew reads) they were the philosophers to speak of the Infinite God as passionate, vindictive, implacable, wrathful, vainglorious, and disappointed in his works.

2. If the highest views of science, developed a philosophy

that accounted for phenomena, by attributing them to a snake, a serpent or the devil, shall man now look to that philosophy as the highest authority for what he receives or believes? When there was a heavy wind, the Hebrew said God shook the trees, "a terrible shaking of God;" when he described a large hill, it was called "a mountain of God." When he would describe a tyrant like Pharaoh, he said "God hardened his heart." When a severe calamity has befallen the people, he says "God did it," "God provoked David to do so and so," or at another time, he says the "devil tempted David," and God put the people to death as the consequence. Now, in all these solutions of phenomena that appeared, we perceive the philosophy of the men who wrote the Bible. It was a shallow, imperfect account of the internal causes of things. It was during those periods that men believed in metempsychosis. The notion of the soul's migrating from one external form to another, was advanced by Pythagoras, one of the first philosophers and teachers of the age, and in this manner, the wise ones attempted to account for the mysteries of human nature. It prevailed in the days of Jesus, as is evident from the question put to him by his disciples in respect to the man who was born blind. They asked him, "who did sin, this man, or his parents, that he was born blind?" Implying that that man had previously lived in some other body, in which he had sinned, and thus, God had brought him forth again in another body, to suffer the appropriate punishment. And to this day, this very notion is believed, where a similar philosophy obtains among the leading minds like the Budhists, and Brahmins of India.

Now, we inquire, are not nature's laws, the laws of God? And shall we go back two or three thousand years, and take the views of such philosophers as our highest authority for what we believe of God and his laws?

3. As succeeding periods afford larger opportunities for scientific observation, corresponding advances were made in the philosophy which explained the causes of things, and traced out their relation to their appropriate results. Notice how men began to reason, when science had so crowded phenomena upon their attention that they were forced to classify and arrange them into systems; thus, they were forced to separate individualities, and view one world as distinct from another. Things, atoms, and living organisms were systematized, each having its appropriate place, and holding a peculiar relation to others of the same class, or to one general whole. As if a very curious piece of machinery were found of most complicated and beautiful workmanship. The like of it had never been seen before? Where did it come from? How was it made? Let us dissect it and see.

So it is taken in pieces. Each of its parts are viewed in detail. Man was astonished and overpowered in the contemplation of an organism so mysteriously combined, so nicely constructed, and finished in such perfection of beauty; and yet he never once thought to ask himself, what the power, or the process of that power must be which kept the watch in motion. Such was the philosophy of the middle ages. It was then, the most intelligent philosophers known, were advocates of the now exploded notions of alchemy, and the processes of analysis. In reading the accounts that have come down to us of their researches and speculations on the phenomena of chemistry and vitality, we marvel that they should have failed to find the real philosopher's stone of which they were in pursuit. How is it that they failed to discover the unseen causes of the effects which had so long lain open to the observation of the race? They often stood aghast at the hoarse mutter of the distant thunder as it rolled its deep reverberations through the heavens. That, said the philosopher, is the voice of God. They witnessed the lightning's red glare dividing the sky above them; but never once suspected the real cause. And the time was, we are assured, when a President of Harvard college, (Mather) was seen digging at the foot of a tree near his house, "to find the thunder-bolt" shot from the clouds, the tree having just been struck with lightning. Such was the philosophy of this country two hundred years ago.

4. Another step and we are brought to a more thorough acquaintance with chemistry, which, to philosophy, is what philosophy is to theology. It shows the hidden relations, affinities, and qualities of things, and how much it has to do with the true science of man, has already been shown in the pages of this work. (27, 12, 39.) Its details put the mind upon those courses of investigation which led to a knowledge of the laws of magnetism, electricity, electro-magnetism, and the hidden forces of the universe. And then it was, man began to make rapid progress into the world of causes. He now extends his observation beyond the external, he finds in himself a disposition not merely to notice the phenomena that have occurred, but his love of wisdom leads him to find the laws by which they have been developed. And thus perceiving certain correspondences between the external form of the head, and peculiar mental manifestations, we have the philosophy of mind, or phrenology. Thus of vitality, in physiology, and the laws of life. Now, more than ever, does man begin to comprehend the causes and laws of his own being. He is the crowning glory of all that has appeared upon this globe, which belongs to him. He has surveyed it, nor this alone. But, extending his mind, his philosophy, to remote and distant

planets, worlds so far off, that they can scarcely be reached even by thought, he has thus been enabled to tell their number, location, size, and the laws that have placed and kept them where they are. Thus exploring the vast universe of God, and treasuring up the sciences that fix the philosophy of things, he comes into himself for a knowledge of that higher philosophy which appertains to his inmost nature, and is as necessary for his perfection as a larger garment is befitting manhood, more than that worn in a state of childhood and youth. Strictly speaking, therefore, philosophy is God's living voice, and science the pages of the book in which it is written. The voice of the Divine is in the laws of being. God is in his works, in the laws by which He develops nature and the race of man. Is it true, then, that man is God's highest work, the crowning glory of His development? Is he the perfection of all that preceded, combining so much of love and wisdom, that all creation does him homage? Nay, he is made in the very image of the Divine, and bears upon his form the impress of his Maker.

Here, then, we find the direction in which we must look to see God. We learn to distinguish the voice in which He speaks. We feel after Him, and happily find Him in HUMANITY! Here is His Book, here His WILL, His laws, the knowledge of which is the only true philosophy, and the fulfilment of them the only true theology. This is religion, this is progression, and the destiny of the whole human race.

THE DIVINE PHILOSOPHY.

263. The term Divine is used to signify the higher, or highest, that which is the nearest perfection. Man feels the want of assistance in his searches after truth. He asks for light. He seeks it in books, in the records of the past. He leans upon the ministers of an old theology, and says, "what shall I do? I want to be happy. I have fears for the future. I do not know. Teach me." And, in response to his prayer, he is taught as we have seen (197,) by being carried into the invisible, or fed with the old angular ideas peculiar to the days of Pharaoh, and the plagues of Egypt. From the inmost (which are Divine) impulses of his nature, therefore, man instinctively seeks for a philosophy by which he may be guided; and by philosophy of some kind, high or low, discordant or harmonious, he is guided always. His reason will never be satisfied without it. And, now, reader, let me put a thread in your hand. Hold on here, follow this thread, till you find satisfaction. If you become satisfied that it is unsafe, let it go, and follow in this direction no more. Stop short.

Aspire no more for truth. Pray no more for light. Thirst no more for the waters of life. Never knock again at the door of that temple which the Divine philosophy has erected for you and for all the human race. Ask no more for the bread of eternal life. Why should you? You ask but to be mocked with an eternal famine. You seek the living among the dead bones of the past. You thus spend your money for that which cannot satisfy.

But, may be, you are not afraid to follow. You are impelled in your desires to know the truth, and the highest truths that are knowable by the race. And, while deliberating as to the most appropriate means, you find yourself surrounded by innumerable theories, creeds, and different views, all clamoring for the precedence. What will you do? I answer, take hold on this thread and follow where it leads :—

Doctrine of Correspondences.

264. There is, indeed, a charm in that word! What it means, I have already attempted to explain. (35.) Let me entreat you to take hold of this principle. It leads from atom to atom; from plant to plant; from kingdom to kingdom; from animals to man; from man to God. It extends through all spheres, all worlds, all individualities, societies, families, and nations of men; not a particle of matter, not a motion in the universe, not a jarring note, nor a harmonious strain, but in which this all-pervading principle may be found. Nay, until you have found this principle in the less and more imperfect forms, you have no clue for guidance in seeking for that which is above. If God be in the less, He must be in the greater. But, how shall we find Him?

Take hold of this Divine principle of correspondences, when you begin your investigations.

Suppose, now, you have no theory, no settled views, no philosophy in respect to yourself, or any thing else. Ah, but this cannot be. Do you act from reason? Are you an intelligent being? You do then, certainly, act from some motive, either high or low? And now, what I affirm, is that without a knowledge of this principle of correspondences, you are like the ship upon the broad ocean without a compass. You are driven and tossed about by every wind and tempest, without any philosophy upon which you can rely with safety. What you need, is a knowledge of the doctrine of degrees (35) and correspondences. Find this thread in the beginning. See how much assistance it will afford you, as, step by step, you tread your way up through nature to nature's God.

You have a journey of one hundred miles to travel. The way

is devious and uncertain. You are told that a certain telegraphic wire has been laid the entire distance, and if you follow that you cannot go wrong. You start with hesitancy, and proceed upon the route; and as you travel you notice through every thick forest, through every crook and turn of the road, over the high hills, and extending through valleys,—creeping along by the river side, from one locality to another, that same telegraphic wire is always present. Finding you have traveled twenty-five miles, and the wire still in sight, what is the reasonable presumption in respect to the other portion of the journey not yet gone over?

Thus it is, with this ever present and Divine principle of correspondences. You begin, and find it in the pebble upon the sea shore, and the uncouth sea shell washed up by its side; in the little daisy that lifts its modest head, and bows to the gentle breeze; in every leaf and unfolding flower; in every shrub, and every tree, of all varieties, scattered over the broad surface of this earth. Follow it, and you are carried up into the animal kingdom, and here, between different races, tribes, and species that have come and gone, during the succeeding and untold ages of the past. Thus, from one degree to another, from one sphere that you know, it conducts you to another you did not know, till you are finally brought to the mental world, of which you, yourself make a part. And here, you are assisted by it, even more than by all that has gone before. Here it leads and guides you from the external to the internal, from results that you see, to their laws, which you do not see with your external eyes. And, thus it is, you follow an infallible guide, in entering the world of causes, in tracing the laws which produce all phenomena, and find that you do not begin to comprehend the true philosophy of things, and, especially of your own being, until you have entered this world of causes, but which you can never find without this principle of correspondences, which pervades the entire universe of being. Hold on upon this principle, never proceed one step where you cannot find this ray of light. Believe no dogmas, no creeds, no "revelations," no "raps," no communications, no sermons, no gospel, no Bible, no God, where you do not find this principle of correspondence.

It is but another word for harmony. All of God's laws must harmonize, must correspond. All effects must correspond, harmonize with the laws of their induction. And, as this principle, like the laws already described (24,) is unvarying and eternal, so we may be sure of error, where it is not found, and this error is either in ourselves or the subject of our thoughts. If there be a real correspondence, which we may fail to see, for the want of eyes, then we say the error is in ourselves; but

if we are sufficiently advanced to be able to comprehend the doctrine of degrees, and do not find this correspondence, then we say the error is external, and consequently not to be received. With such authority man can but be satisfied. He is in search of Truth, or Happiness, and when he can bring this principle as authority, the mind rests here. This corresponds with all else that I know; it is in harmony with the physical, organic, and mental laws of the universe. It agrees with science, with philosophy, and theology, past and present. It harmonizes with the external world, with all the phenomena of nature. How can I help believing? God is a God of harmony, all his works, external and spiritual correspond. My reason assures me it cannot be otherwise. Here then, I find a guide, a Saviour, that it is always safe to follow, and for the want of whom multitudes have made shipwreck of reason and cast themselves away.

Progressive.

265. This trait attaches to the principle already described. And by this we know that we have got hold of the right clue. All of nature's laws speak this language. They move, they go forward, they develop the mineral, vegetable, animal, spiritual. It is characteristic of the universe. Nay, it is God, in the universe. Science is progressive, philosophy is progressive, man is progressive.

Traveling around in a circle is not progression. The vegetable fills a small circle. It germinates, spreads its leaves, unfolds its flower, bears its seed, then withers, droops and dies. The successive spring, another germ does the same. A little higher up, and we find the animal, more complicated, approaching still nearer to individuality, yet falling below it, in a mere circle. It does not ascend; there is no progression here, nothing of the spiral. In one sense, which the doctrine of correspondences explains, all nature progresses. The mineral progresses, and flows into the vegetable. The vegetable progresses, and flows into the animal; and all below, progress and flow into man. Because the entire universe was made for man to develop the human race. That philosophy, therefore, which does not teach this doctrine of progression, is not the true one. That Bible, that creed, that does not recognize this all-pervading characteristic of nature, is not the one for man; not what the race needs, and what the race needs, the race will have. For the doctrine of correspondences assures us that God creates no wants without an ample provision for an adequate supply.

Test all reforms, all religions, all forms of sectarianism by

this principle. If they be not susceptible of improvement, if they do not, or cannot progress, have done with them.

"This iron bedstead they do fetch
To try our hopes upon,
If too short we must be stretched,
Cut off, if we are too long."

Such is the method of sectarianism, which has the "mark of the beast" upon it.

The Human.

266. What is science, philosophy, or theology good for, that does nothing for the race? Does it promise good for man? Does it centre here? Is it humanitarian? Is it in man or out of him? Is it a part of Human Nature, an element of manhood?

The objection to the old theology is, that it is extrinsic, it is external, has to do with the distant past, more than the coming future. What was Moses, or Pharaoh, or David, or Solomon to me, except, as they contribute to my being more than they were? Paul was a man, and but a man. So am I a man. Now we have seen all the sciences, all the philosophy, and all theology of the past, pointing to the development of manhood. Man is above all books, all creeds, all philosophy. All nature does is for him; all God does is in him; to develop, and cultivate his soul, into a full grown man. It is the humanity of the gospel, that makes it of God. It is the tendency of all to help forward the great work of progression, that makes it worthy of notice. Hence it is, that the highest philosophy, the highest authority in matters of theology, is to be found in man, not outside of him. Were it external to him, how could it ever enter into him. He receives nothing that is not humanitarian, flowing from God into man, and from man to man. This is Divine. This is Truth. This is God. This is Heaven.

Theology.

267. Thus we have been conducted, step by step, from the lower to the higher, from the imperfect to the perfect, from science to philosophy, and from philosophy to God, or theology, which is the highest form, or the perfection of all that has gone before. What, then, is the true Theology? What does it teach of God? Where shall we find him? And what are the laws by which he develops and governs the world? It may be well, therefore, to answer these questions here, while in the full view of the philosophy which has conducted us to the very position or place where alone the true answers are to be found. And having listened to the beautiful responses which the Di-

vine Father has vouchsafed to give us, for solving the most important and momentous problem that ever occupied the human intellect, we may then be the better prepared to contrast the Divine Philosophy with the old theology, and thus be enabled to judge of the comparative claims in the authority of each.

Man Science.

268. As all science exists in the mind, its tendency must always be to intellectual development, to the improvement of man's condition. And, as all the past investigations have evidently corresponded with the progression of the race, so, it is manifest, that man must find himself the crowning glory of all science, precisely as he ascends in the scale of his development. Here have centered all those investigations of all that has preceded in respect to the Essence, Form, and Use of all things; to this position have all the facts in respect to matter, force, and motion tended; and thus we find that the science which tells us what man is, what he may be, is the very highest and most important of all subjects which can come within the reach of our investigations. But, in approaching these higher features of our theme, we are met with a class of difficulties which appear to be more in the external, more open to observation, and hence more under the voluntary control of those whom they most concern. Complicated, indeed, they are—deep-rooted and extending their blighting influences throughout all the sinuosities of the social body. Like those we have been considering, they had their origin in the infancy of manhood, and most of them may, perhaps, be considered as growing directly or indirectly out of one or the other of those evils that have already been described.

Good health, then, cannot be where there is discord in the vital system, nor can there be mental sanity and high degrees of intelligence in those systems where there is more or less disturbance in the higher organs appropriated to mental manifestations. And what the congeries of organs are in an individual, a circle of individuals are in the family. If the different members act in harmony, all is peace and happiness; but if there be discord, bitter antagonisms are thereby generated. And hence it is, if the different members in the social body, happen to be fortuitously so associated as to find their interests and wants antagonizing, they spend the time and the energy in opposing one another, that should be devoted to the demolition of the common enemy. Nor should we be likely to obtain a better view of the progressive tendencies of the race, perhaps, than by contrasting even the present with the past, in this respect.

Extending our inquiries as far back as history gives us any account of man, we find all the indications of ignorance, not merely of the arts and sciences, not merely of God and man's true destiny, but of those **RELATIONS OF LIFE** whence originate the *family and the social state*. The name even of savage scarcely conveys a just conception of the selfishness and slavery which everywhere prevailed in the early ages. Divided and subdivided, they were held together by no bonds but those of cupidity; they were attracted by no ideas of goodness above what each saw in spoiling and robbing his fellow.

In a state of society so very low, war and rapine were pursued as the chief ends of life. It afforded no protection for the defenceless or the weak, and knew no higher law than that of dictation and superior physical force.

It is not improbable, but that the race had lived even for ages before any definable idea was entertained of a Supreme Being, as it is certain that the first that were conceived, did not raise the God that was believed in or feared, above the stones, trees, and animals, which everywhere struck their organs of sense. To us it seems that such a state of existence must indeed be deplorable. But we should bear in mind that it is the infancy of the Race of which we are speaking. A time when man could have no lights of science or experience to guide him in procuring his food or a shelter for his body. There were, then, no factories, no tools, no schools, no stores of merchandise, no implements of husbandry, no weapons, even, with which to secure the game for his necessary food. How could man live in such a state? How did he learn to cause the corn to grow? How did he acquire the knowledge for cooking his food? Or how did he know that it needed any cooking at all? Is such a conception incredible? At first thought it may be. But reflect again.

The Race must have had a beginning as a Race, or it could not now be. It does not follow that society was ever at any time composed exclusively of infants, either of two or more. Nothing of the kind. The Race, as such, had a beginning. (41.) And we know it is safe and consistent for us to follow the analogies of Reason, and the doctrine of Correspondences, in estimating the distance traveled over from that time till now. As my own origin is hidden, and I may not extend my knowledge thereof any further than the laws of Nature and Progression will allow, as those laws fix the limits of many things that concern Manhood, so we say the Race was born, as a Race, brought forth by Nature's unfolding tendencies. So that now, looking back upon the long vista which reaches into the unknown, it is not difficult to admit the savagism, the despotism, oppression, and the feudalism of those ages. In-

deed, it becomes an easy matter to contrast the female elevation of the present, with the abuse to which the mother, the wife, the daughter and the sister were subject two thousand years ago, or even now, in many countries where they receive the Bible as paramount authority in matters of religious belief. The freedom of the present, compared with the slavery of the past; the general peace of the present time, with the frequent, bloody and offensive wars of former ages, and more, the right to self-government, the doctrine of Individual Sovereignty, which is certainly just now beginning to prevail. These contrasts evince the progression of the social state, not in the arts and sciences merely, but in those conditions which make the individual, conjugal, parental, filial, fraternal, and universal relations of life. Their foundation and origin, as I have shown, are in the Love Element, which makes Selfhood, and conserves the organism into one individual, who is distinct, and, in a comparative sense, independent of all others.

Selfhood.

269. Contemplating man as an individual, we notice those loves and corresponding actions which not only show him to be separate from all others, but, in what respects he is so. The first tendency, or the first love, which it seems most in order to notice, is that which disposes the individual to monopoly, or what perhaps is a better term, to Individuality. It is to make all like himself. If he receives food into his stomach, it is to become a part of himself; air into his lungs, he retains a part of it, and it becomes incorporated into his own body, his soul, his spirit. If he writes or speaks, it is to make those who read or those who hear, *think* as he does, act as he does. It is to bring them into himself. If he address himself to the Deity, it is the same—he wants God to think as he does, to take the same views as he does. All this is the language of Individuality. And why may we not so consider the Individualism of the Deity? Is he not an Infinite Personality? And, if so, what are his tendencies? What does he do? What are the motions of his love and wisdom, in respect to Himself? Are they not to make all like himself? And is it not the highest that can be spoken of any mortal when we say he is like God? Was it not this Divine likeness that made one to whom we have referred so near a model man?

Egotism.

270. But we have, also, seen that all the Divine Father does, is not for Himself alone. He diffuses Himself, reflects Himself, and makes individuals like you, whom He is for this reason said to create in His own image. So the cultivated

mind, discovering this fundamental doctrine of individualism, does not rest here. This would be supreme selfishness, sectarianism, which is nothing more nor less than that state of the organism in which a majority of its motions are centripetal. They centre inward. They receive, but do not give. Whereas, the harmonious mind receives but to expend and to give to others. Egotism, therefore, is the *bohon upas* of all true advancement. It is the fatal spell that ties up the expanding faculties, withers the whole mental organism, and makes a pigmy of what might otherwise be a full grown man. It stints the intellectual growth, and puts a sphere around the one who is thus shut up in self, that is at once repulsive in the extreme. A bigot, or an egotist may be justly compared to a turtle, or one of those repulsive creatures that live mostly out of sight of mortals, and when the eye once chances to fall upon them, it is turned off quickly upon other objects more lovely and agreeable to contemplate. Even if they have some colors, or one or two traits that are beautiful in themselves considered, yet, being a part of an animal that is not attractive, we turn from them in disgust, to find elsewhere objects of beauty more in harmony with ourselves. Here we perceive why it is said, "It is more blessed to give than to receive." The expanded intellect loves to give himself, his own love, his own wisdom, in order to do good, or to develop other individuals like himself.

Self-knowledge.

271. Hence it is, that a knowledge of the fundamental peculiarity in our nature, is the beginning of all real mental culture. I must know myself, study myself, discipline myself. Must know, not merely what I am, but in what respects I differ from all others. There are, there can be, no two precisely alike. In the number of our elements we are alike; as we are in the fact of our individuality. But, then, in our tastes, in our peculiar views and feelings, how widely different.

The inmost individuality can be known to no other intelligence but yourself. God knows all. But, there is that in the individuality which no other, either can, or has any right to know. We have seen that disembodied spirits even cannot know it. (245.) Clairvoyants cannot know it; it belongs to your selfhood. It is an insane idea when one individual assumes to read another's inmost thoughts, to the extent some have done. We have shown how the externals of one's thoughts may be seen by intuition, in some very rare cases, (160—170) but in such instances, it is done by the consent of the person examined. At any rate, it is not in the power, does not come within the province, or sphere of one individual

to enter into, and take possession of that which constitutes the selfhood of another. The individualism may sometimes be so low, the nervous system become so much deranged by disease, or by "possession," or, by its being controlled by another, that its property may be, so to speak, lost. I have known cases where persons had so given themselves up to the influence of "mesmerism," and to being "magnetized by spirits," as they called it, that their individuality seemed to be very much reduced. In this way they lose their selfhood for a time. But it is an evil to be guarded against in all efforts for the culture of the human mind.

The individuality, or, the idiosyncrasy (153) must be studied and understood, in order to make the wisest choice in all the conduct of life. That profession, that occupation will be the best for you that is chosen in view of this germ. So, of the means for intellectual culture. What do you most love? What is your highest desire? What would make you the most happy, if you could realize your own wishes? Is that high? Is it ennobling? Would it make you like the model man? Would you respect yourself, the more, a century hence, if you should succeed in that desire? Thus one should enter into himself, see himself, know himself. Examine the tools you have to work with. Estimate the strength and the skill you can bring to their use. Determine from time to time, what extrinsic aid you may need, and look around you to ascertain where that aid can be found. In what books? What society? What pursuits? What labors? What amusements? What is the best direction for you? You want to know, not merely how others have been assisted in like circumstances, but you may need what no other ever did. Nay, you may find in that sanctum into which I have requested you to enter for self-examination, powers, means, that will enable you to do what no other mortal ever did. In that mysterious germ we are now considering, were originated the ideas which resulted in all the inventions of mechanism, all the improvements, all the lights of science and art. The mysteries of daguerreotyping, the wonders of House's printing telegraph, (one of the wonders of the age) were found in that very centre. It was there, that steam, and now, the superior facilities of caloric, as a motive power, were found. Had those mortals whose names are immortalized by these inventions, never entered into themselves, and consulted what they found there, these wonderful discoveries would never have been made by them.

See, then, what an individual can do; see, what he has done. In science and art, how like God his maker, has he developed those hidden laws which control the outer forms of

matter, and subjected them to the purposes of mind. And, the whole world of causes, is accessible in the developments of this little germ. Observe, I say, in its *developments*. When you enter yourself, do not stay there. Do not shut yourself up, like the turtle, and remain eternally obscured and circumscribed within your own selfhood. Come out at the proper time, show yourself, exhibit what you found in that innermost, if so be you may attract others thereby. You are attracted by what you taste of other individualities, let others taste of you. Intelligent beings feast on something besides dead carcasses, they eat, they receive, and "inwardly digest," not merely that which conserves the outer form. This giving and receiving in the higher forms of intelligence is intellectual culture, and we have now seen the object on which it is to be bestowed. Thus we have laid the foundation. Self-love is the germ. "Thou shalt love thy neighbor, as thyself."

"All that I am, I am from Thee,
All that I have, I had from Thee.
I do not think that Thou art far
Away. Nay, where Thou art, we are."

The Conjugal.

272. Upon the maturity of the sexes, or, as they approach and enter that degree of development we denominate manhood, they approximate into the conjugal, which is typified as we have seen by the union of the Divine Love and Wisdom. (60.) This, like each of the RELATIONS OF LIFE, is developed from the elements of man's nature. It is not artificial, is not fortuitous, and hence, when once formed, cannot be dissolved. Can man's relation to God be dissolved? Can his individuality be destroyed? Can the relation of parent and child, of brother and sister be destroyed? "A brother offended may be hard to be won," but, as to the relation which makes brothers, it is eternal, and can no more be annihilated than the original individuality itself.

Marriage.

273. This term signifies more of the artificial. It is a mere ceremony, which varies with the usages and tastes of society. The conjugal relation is beyond and deeper, far, than all conventionalisms, all human laws, which result from observation. Hence, I do not speak here, merely of those legal or external enactments and ceremonies which attach to this term. The conjugal, or conjugal, union of the two sexes, constitutes the highest form of marriage; and where this takes place, it is manifest that nothing, internal or external in nature can essentially interfere with it. The subject is

here proposed for the purpose of ascertaining, if possible, what constitutes a true marriage? And whether under any, and what conditions, divorces may ever take place.

1. We observe, then, that the Essence of the Divine, is male and female. And, it is by the absolutely harmonious Union, and co-operation of these elements, that nature has been evolved. Human nature, therefore, like all else in the constitution of things, must be male and female. From this necessity has come that union of the two sexes which we call marriage. It grows out of the very elements of our nature, and can no more be annihilated, than the love of parents or children.

2. If the sexuality of the Divine Elements be the true foundation of marriage, then it must follow, that, that only is the highest form of marriage, where the union is formed between one MAN and one WOMAN, not between one male and a number of females. Reasoning from analogy, the relation of conjugality can no more be double than the filial relation can be so. The inherent domestic relations are all single, they cannot be plural. A son cannot be born of two mothers; a child can have but one real father, and, as the relation is single between the offspring and the parent, so, there can be but one real, *conjugal* relation between one man and one woman. It has been suggested, that there may be distinct mental organs for conjugal love; but this does not appear. Are there separate mental faculties for fraternal love, or paternal love?

If, then, all the relations correspond, they have the same foundation, they can never be doubled, nor annihilated, and hence the distinction to be made between the conjugal relation and the mere external ceremony by which its existence is recognized.

Polygamy.

274. Hence it is that in nature, and the inherent relations of the social state, there is, there can be no reasons for polygamy. And this view is confirmed by the fact, that no reasons are ever adduced by civilized sectarians, who practice polygamy,—they do not pretend to give any higher authority for their discordant and low practices, than the writings of Moses, or the Old Testament! The God of the Jews, they say, authorized it three thousand years ago; and this same God authorizes it now! Yes, this God authorized a parent to put his own child to death; the killing of a man for gathering a few sticks on a particular day in the week; he commanded one to be put to death, who even came near his tabernacle. And, an honor, indeed, it must be for “a saint” to practice

polygamy under the permission and sanction of such a God as this! The same authority authorizes slavery, monarchy, bigotry, and other evils all peculiar to a state of ignorance and imperfection. There are, then, considerations growing out of men's inmost nature, against polygamy and polyandry:—

(1.) It is practised, only among those nations that are scarcely civilized, or, who, like the ancient Jews, are not much advanced in a knowledge of God, or the laws of nature. It is never found among the cultivated, the intelligent and elevated portions of society. Fanatics, ignorant sectarians, deluded visionaries practice it, and they quote "revelations" from an ignorant imperfect God, as their authority for so doing;

(2.) The inherent relations of life cannot be double. Individual sovereignty appertains to both sexes alike. True marriage, or the conjugal relation, is the permanent union of two, and only two individualities of different sexes. Polygamy, therefore, is a sin against the sovereignty of individuality; which no chicanery founded on "revelations," ancient or modern, can evade or set aside. That females are now found willing, to surrender their sovereignty in becoming the associates of a bigamist, is not strange at all. Who are those females? Why, such as have been drilled and schooled into the angular systems of bigotry and sectarianism. No female who has grown into the fully developed sphere of Womanhood, and who has a just conception of her individual sovereignty, would consent to such a life. Or, if she did, she would not consider it, in any sense of the word, a true marriage, or a real conjugal union.

(3.) All the analogies of nature and the relations of life, are against polygamy. We have seen that this relation springs from the union of the Divine Love, and the Divine Wisdom. Now, we know that there are not, and cannot be, two, three, or more elements of Love, for one of Wisdom. There is but one of each, and in the Divine order Love is first—hence Love is before Wisdom. It is more important that Man should be good, than that he should be wise. But the order in which the Divine elements are developed, show how the social state is constituted, when it is arranged according to the higher dictates of Wisdom. Hence, it shows a low degree of intellectual culture, when mortals form relations in life for which they can give no higher reason, than that somebody else did so three thousand years ago, or that somebody said that God said they might do so and so! With such reasons, an evenly balanced mind can never be satisfied.

Nor can the harmonious mind be satisfied by being told that promiscuous sexual intercourse must be right, because it is

acting out the instincts of nature. The highest instincts of man's nature are in the dictates of an enlightened intelligence. Is there no instinct in Wisdom? No instinct in superior Reason? And when is man allied to the animals who are below him, if it be not in those acts which flow from his lower instincts, without the control of Reason? Those individuals, therefore, who take these low views of Manhood, give but a poor exhibition of their capacity as teachers and leaders of the human race.

True Marriage.

275. Marriage cannot be contracted between members of the same family, nor between persons of unsuitable ages. Consequently, when children and youth are bound together by any means, under the name of marriage, such connections can no more make the two really "man and wife," than they could create the relation of parent and child, without the previous developments and processes of nature.

In the order of Nature, the Wisdom element is developed before the faculty of conjugal love. Hence it is manifest that no real marriage can be consummated where the matured judgment of both the parties has not only been consulted but followed in the choice. The presumption is, therefore, that when persons follow the impulses of their lower nature, or when they imagine that their marriage was made in heaven ages before they were born, they thus evince their want of progression, and their unfitness for realizing what is meant by conjugal love.

As it is certain that this is one of the very highest faculties in man's nature, it would seem, for this reason, in correspondence with all true analogy, to be the last to become fully developed. The stomach is developed before birth, and so is the heart; and, in their order, the external senses follow, after birth, as do each of the corresponding mental organs. We suppose, maturity in the reasoning faculties, and the harmonious development of the whole mental and physical organism, are necessary, always; and where marriages are contracted without these conditions, they must prove imperfect and unsatisfactory.

Real marriage or conjugal union is that relation between the two sexes which increases with age. It is natural and spontaneous as the pulsations of life; it is a ONENESS of the two, which constitutes the most pure, delightful, spiritual felicity, which comes within the capacity of the Race to enjoy

Divorce.

276. But suppose the externals of marriage have been contracted, which prove to be unsatisfactory? The answer has been anticipated above. There is no real marriage without harmonious conjugality. The conjugal affection is reciprocal. If, therefore, it be found to be deficient, and does not increase with time, the best rule for both parties is—"Contentment for the past, gratitude for the present, and hope for the future." Nothing should ever be done to render either party unhappy. Superior wisdom never speaks of the past, so as to produce discontentment; if the past be referred to, it is only to excite present gratitude, or hope for time to come. It is always safe to consult superior wisdom. If you omitted this before, you need not do so again. This is always a safe Oracle. Consult it, and you will not be so likely to augment your misery, if you cannot at present wholly obviate it. And, where there is no issue, the difficulty may be adjusted certainly by mutual consent. But where the parties find themselves parents, and without conjugal love, what then? Here they sustain, as parents, a relation to their children which can never be dissolved. No divorce, no decree of any earthly tribunal, can ever dissolve this relation which exists between the natural parents and their children. We must, therefore, pause ere giving advice which must necessarily interfere with the parental and filial, even when the conjugal relation is merely artificial.

As to the moral fitness of divorce, where there is no mutual conjugal love, there can be no doubt at all. And, so of the moral fitness of marriage between eligible parties, as we have seen, one matured man, and one matured woman. In respect to parties being married the second time, in real conjugal love, it may well be doubted whether such an event could take place. Not, but that persons are often, properly married a second or even the third time, who live in harmony and assist each other in the great work of spiritual culture. It is not perceived that the Divine philosophy interposes any objection against the repetition of marriage when all the conditions are fulfilled that are suggested in the exercise of a matured judgment. In such cases, the object is intellectual culture, both for parents and children, and all consistent means for its attainment, may, and should be used when pointed out by superior wisdom.

And thus, while the elements of the Divine, and all the analogies of the natural and spiritual worlds point to the conjugal relation as the highest to be gained in the whole range of eternal progression, so, is man called upon to exercise the

highest faculties of his higher nature in its formation, and never to turn from the admonitions of superior wisdom in his endeavors to avoid the bitter mischiefs which come to pass from the union of the sexes, where real conjugal love is wanting.*

It may be conceded, that the arrangements of society in respect to this relation which have been adopted in preceding ages have been the best under all the circumstances of the case that could have been done. They were, probably, the mere promptings of man's conjugal nature for its own good. The laws, the ceremonies, the restrictions and penalties, all tend but to show the want of progression in the race.

Celibacy.

277. The wisdom element being imperfectly developed, took low and incorrect views of this, as it did of all other subjects. At one time, it allows of a plurality of wives. At another, it forbids the conjugal relation and allows of no marriage at all. But this prohibition, or voluntary refusal of marriage, is the legitimate fruit of sectarianism, the same as we have seen polygamy to have been:—

1. As marriage and the conjugal relation spring out of the inmost instincts of man's nature, it must, thence, be considered a Divine institution in as high a sense as any thing appertaining to the social state can be said to be divine. Those forms of sectarianism, therefore, which interfere with it and prevent marriage, either by precept or example, or by teaching it as inexpedient and inconsistent with the higher degrees of holiness, do thus sin against God; and the higher laws he has implanted in man's higher nature. Indeed, it would, perhaps, be correct to say, that the conjugal relation is in the order of God, the highest because it is the nearest to the Divine; it is that relation out of which each of the others are developed. To deny this relation, therefore, or to sin against its duties and blessings, is a crime against man's highest good, and against God, its author, which ought never to be committed.

2. Celibacy, is not, and cannot, in the nature of things, be the best condition for the race, nor for any one class of them. That which is best for the whole, must be best for all the individuals of which the whole is composed. And thus, in circumventing and preventing the conjugal relation, by which alone the race is to be conserved, and developed, sectarianism is a crime against nature, and against God and the highest good of the whole human race. It is this same sectarianism

* Read Swedenborg on this subject.

that cruelly requires the wife to be immolated upon the funeral pile of her husband ; and its requisitions are as reasonable in the one case as in the other. In all cases, it is an unsafe guide ; it interferes with nature, and the laws of God, and never so much as when it puts its uncouth hands upon the sacred relations of life.

Correct Views.

278. At all ages of the world, when and where the social state has been developed into civil government, the laws have imposed certain restrictions upon the sexes, and sometimes inflicted severe penalties for their violation. At present we seem to be approaching a period when it is beginning to be seen and felt more than formerly, that human laws cannot make a real marriage ; and what they cannot make they cannot of course destroy. It is a serious question how far the laws of society may interfere with this relation at all. That they should take cognisance of it, the same as they do of the relation between parent and child, is plain. And where parties assume that association which makes them parents, it is not denied, but that society may take cognisance of this fact, and protect itself from the evils that seem likely to follow. But, more than this, perhaps society is not now called upon to do.

The conjugal relation, like the parental, filial, and fraternal, being from the inherent elements of Humanity, is therefore, perfectly natural. Marriage may indeed, be artificial, but the real conjugal relation is never artificial nor temporary. It can never be dissolved. So the natural relation of parent and child can never be merely temporary, it is eternal, and can never be broken up. It must be so. All those relations, which are found in MANHOOD, all that grow out of his nature, all that necessarily appertain to the conservation and perpetuation of the race, existed before society and human laws. Laws did not create them ; they cannot be annihilated by laws. To avoid, therefore, the difficulties that may have heretofore beset this subject, we have only to obtain and diffuse correct views of manhood. By becoming perfect MEN and perfect WOMEN ourselves, harmonious influences will flow forth from us. Our offspring after us, sharing in the general advancement, begin life higher up in the scale of progression. Born with less disease, and commencing with more spiritual and physical harmony, they spontaneously outgrow the evils of previous ages as they do the garments of their childhood.

The issue of artificial marriages, must be *liable* to discordant organizations. Hence it becomes a glorious ambition of those who love progression, to originate a healthy, har-

monious offspring: to see themselves even improved, beautified, and advanced in ages of the future, in a generation of evenly developed, well governed, intelligent minds; united as one Family, worshipping one Father, progressing to one Destiny,—Parental, Immortal, and Happy.

The Parental.

279. One of the first motions or matured life, is to reproduce itself. (38.) This is the tendency of all individualisms, and the effort is successful precisely in corresponding degrees with the perfection of the organism. This tendency man has received from the Divine. As God is Life in Himself, and flows into all forms which thus become life, so these forms, male and female (39,) attract one another, and thus those associations are formed (67,) that become parental and productive of issue.

It is in the contemplation of these beautiful relations, harmoniously developed, that we shall find the sense in which the term *man-science* is to be used. and the reasons for the illustrations already given of those ascending forms in which the love element is developed. (79, 82-84.) It is only in these relations, it must be borne in mind, that the pure love principle is seen. Thus we are accustomed to contemplate maternal love as one of the very strongest ties of our nature. See, in how many forms it appears even in the lower kingdom. Animals, the most timid and fearful, often become senseless of all danger, and prefer death to the exposure of their offspring. See with what sleepless vigilance the mother provides for her young, how she even robs herself, and goes hungry for long periods of time, if so be her brood are not supplied with food. Notice the methods nature has developed for the mutual gratification of the mother and her young; the peculiar sounds (love principle, 126,) by which the wants of animals are made known. An ewe will distinguish her own lamb's bleat among a thousand, all braying at the same time. Besides the distinguishment of voice is perfectly reciprocal between the ewe and the lamb, who amid the deafening sound, run to meet each other. So strong is this element, and thus has it provided for its own progression in the new forms of life, in which it appears, from one development to another.

And here it is in place to notice how much use man has made of his knowledge of this relation, for advancing and improving the breeds of animals that are below him. He has found that by observing certain conditions in respect to age and temperaments, (141-143,) the species become improved so as to make these conditions a matter of the highest importance to all who would secure the higher degrees of improvement in

their stock. And by and by, perhaps, men will begin to find out what conditions are most favorable for human parents. To some of them we have already alluded.

Important Conditions.

280. 1. The temperament should be, so to speak, positive and negative. This is the reason in nature, for those Jewish and other legal enactments against marriage between relatives of a certain degree of nearness. The reason is philosophical, and founded on a law which must be observed, in order either to have any progeny at all, or to secure in them the greatest degrees of health, and mental perfection. We have accounts of some portions of the human family where this law is violated, and dwarfs, and monstrosities are the results, as in the case of the Aztec children, lately exhibited through the country. These children are said to be from a race, like the Cretians, who have become both physically and mentally deteriorated by constant inter-marriages. Such objects are not attractive, and the use that is made of such imbeciles in parading specimens of them about the country is an evidence of the ignorance of which complaint is here made. It is not the low, the diminutive, the imperfect, that the eye should rest upon. There are failures enough all around us, blemishes, mistakes enough. What we want to see, is some of nature's best and most successful efforts. Let us behold a perfect man, a perfect woman, one who is symmetrical, well proportioned, harmoniously developed,—mind and body. Could such a pair be found, well indeed, might it be for us all to look at them. But, to catch up these windfalls of humanity, these slunk children, and exhibit them as a matter of curiosity, is a most ignoble and unworthy piece of business. One use may, indeed, be made of them, and that has already been alluded to. See, from these failures, the imperative reasons for studying and obeying all nature's laws, in relation to geniture. How paternal, how bountiful, how kind, how generous even, nature is, in the distribution of her gifts; how ready, always to reward, with a liberal hand, the faithful services of her elevated children; and how she mourns and hides her face from those who disregard her precepts.

2. Correspondence in the ages of parents. It is not sufficient if the parents are decidedly positive and negative in their physical temperaments. This does not mean that there should be a wide difference in their ages. Nature puts the female first in respect to love, and the male first in respect to wisdom, or government. Hence the age of the father should be above that of the mother. The physical and mental cannot be divided. That is, a person cannot be estimated correctly

by supposing the mind to be older than the body. The mind and body make the man, the woman. Now, nature's highest aim in all true marriages should be consulted in view of this demand, and those only should put themselves in a relation to become parents whose ages correspond, the female a few years younger than the male. Where this rule has been overlooked, we have accounts of scrofula, and other hereditary diseases that have appeared in the offspring as the consequence.

Physical and mental discords, intellectual qualities, are transmitted from parents to children, always. The disease may not immediately appear, perhaps, not in infancy, nor childhood, nor in riper years. But sooner or later it does appear; even in the third and fourth generation. You may not be able to prognosticate with mathematical exactness as to the type in which it will appear; nor, indeed, will an ordinary eye be able to detect any one of the appropriate symptoms, but, the discord, the disease, the mental, the parental *tendency* is there in the child, and often grows with his strength,* from age to age, as if nature took this method for admonition and warning, it being her first and only means for impressing upon all parents the necessity of a thorough and practical acquaintance with her laws.

3. Another condition which contributes to improvement in the offspring is maturity in the parents. Perfection in all things. Not a perfect animal, merely, but maturity in mind. Neither the greenness of youth, nor the imbecility of age. Statistics have recently been published,† which tend to illustrate the importance of this condition. Out of one hundred instances of true greatness, but three or four favor very early marriage, and in some of these, as in the case of Bonaparte, the parents were of extraordinary vigor. The mother of Napoleon followed the army in its march up to within a few days of his birth, and when her time arrived, it is said, she walked home from church, and was her own accoucheur.

If then, we find that a large majority, as high as seven-eighths or more, of all those persons who have been the most distinguished in the arts, in oratory, in philosophy and science, have come from parents who were fully matured, and, also, at that period of life when the body and the mind are in their utmost vigor, then what shall we infer? Do not all want to be great or good men; great and good women? All would excel. All aspire for advancement. And thus we hear nature speaking to us through all the past, and all the orators, and all

* See the Author's "Book of Health," (p. 12,) in which cases are stated in illustration of this important principle.

† Spiritual Philosopher, p. 189.

the great statesmen; and all the philanthropists, of past ages, proclaiming her mandates for making great men. And thus, what nature teaches parents,—parents must teach their offspring. These precepts are nature's laws, which can never be abrogated. The sooner we all learn them the better. The more we obey them, the faster we progress; the more harmonious, more happy we become.

Parents often feel and manifest solicitude for the education and settlement of their children, that could not be described in words. They come up from the element of parental love, that is deep, and all-pervading throughout our nature. Here, then, is a thought for such. Take hold on these great fundamental laws. Put your soul, your love into them; or, rather suffer them to diffuse your soul through your posterity. The primer and the reading lesson are toys compared with these divine pearls. They are before all books, before all schools, all colleges. These lie at the root, nay, they are the rays that beam forth from the only true Koh-i-noor; and what makes them so truly valuable is, they are not confined to the crowned heads of the east. They are always present, universal, independent, and do their work with unvarying regularity. (24.) If it is gratifying then to parental love to educate a child, how much more, to improve and cultivate a family, to expand and advance a generation, and thus to diffuse yourself in ascending circles throughout the unending ages of the future.

The Filial.

281. In this relation we have the correlative of the paternal. It is its first perfected motion in the offspring.* As all living organisms attract the forms which they evolve, so, they are reciprocally attracted by them. (28.) This is a law of all derived existence. It arises from the sense it gives of *dependence* and *helplessness*. The wants, or loves of the parents, gave the love or life to the offspring. As life begins, it is imperfectly developed, and must be cared for by the superior love whence its existence is directly derived.

Now, we have seen that the love element (79) is the first motion in all the physical, mental, and spiritual phenomena,

* In the 2d vol. of "The Great Harmonia," pp. 186, 148, 144, the fraternal is put before the filial! Can one be a brother, before he is born! The relation to the parents as a son, must be in the order of time, before the relation which makes brothers of two; for there must be two born before there can be any fraternal relation. Hence the filial must be before the fraternal. *Qu.*, as to whether there be any correspondence to be traced between the members of the human hand and foot, and the number of these relations!

throughout the entire universe of God. All forms of matter and mind are developed by love as the first or heat element, and by wisdom as the forming governing element. All, all are receptive of love, or life; and all forms of life, attract, and are attracted by certain associations or relations, which they hold to one another. (36.) Here, then, we find the *reason*, the true foundation for love to the Divine Father of all. Descended from him, dependent upon him, derived from him; having him developed in us, we love him, in correspondence with the degrees in which the motions of our love and wisdom elements are perfected in us. This filial relation is a part of our inmost nature. All feel this want of paternal protection, paternal guidance, paternal love; that very love which is always found in the parental, and, from that up to the Divine. Religion, therefore, is but another name for the manifestation of this filial relation, which is constituted by our derived existence. The parents, as it were, are intermediate between God and the child; and thus the filial love developed in the infant as, the intellectual expands, takes cognisance of the Divine Father, in proportion as the love faculty is sufficiently developed, to give a sense of dependence and want. That sense is, more or less, always present in the mind of man. It can no more forsake him, than his love for food, or his desire for self-preservation. That is the Divine inmost of his nature, it is the Divine Father speaking in him. And thus we see how all true religion commences in the paternal and filial; how singularly the forms in which the child worships his parents, agree with his knowing faculties. And so of all God's children, they love Him, they feel the want of Him, they search after Him long before they know the name by which he should be called. And see how much of infancy, how much of childhood, and imperfection the love of the earthly father suffers from his tattling offspring. Why not the same forbearance from the Great Father of all? Nay, do we not find that this is the state of things in respect to God our Father in Heaven.

Observe, then, how man often errs, when attempting to reason here. He says, "I am a mortal, I am finite; I must not judge God by myself. I would not consign a child of my own into endless torments. But God is infinite. I must not infer, thence, from myself, that God would not, or could not do this."

The fallacy in all this, consists in overlooking the filial relation. This must be absolutely between God and a mortal, what it is, finitely, between the parent and his child. The relation is eternally the same. Hence, it follows with certainty, that if God be above the earthly father, in his Paternal Love, this

love must seek the good of the child, in all respects, in a sense as much higher than any that could attach to a mortal, as God is greater than man. Now, could a good earthly parent inflict vindictive punishment on his own child? You know this could not be done.

But, I shall be asked, how it can be consistent for God to suffer all the evil which I see around me? I answer, why have you become a parent? Why do you bring human beings into this world where you know they must suffer? Can you tell? Tell me the reasons for your becoming a father of miserable children. Is it "a hard question?" Indeed it is. It is a question which the old theology has been some thousands of years in attempting to answer. And we have seen the reasons why it has failed to do so.

Let me entreat the reader not to leave the contemplation of this subject, as soon as he has laid aside the book in which this idea may have been, perhaps, for the first time forced upon his mind. Take it with you; go back into your inmost soul, with this investigation. Settle this question at once, now and for ever. Have you, in your inmost nature a sense of the filial? Are you dependent? All this you know. Then tell me, whence this sense of dependence comes, except from that source, Human and Divine, whence your existence is derived? If, then, you love your parents you should love God, who is their Father, and yours as really as a mortal is father to you. As you would then progress, as you would advance, as you would become a true man, see to it, that you act consistently with this relation. You may sin against it; you may become so perverted as to imagine that you never had any father, or if you had, you do not love, or know him. But, is this the best state, the highest good that a son can say of himself? Is such a state of things desirable? And thus, the fallacy may be seen, whence men shut out from their higher facilities the IDEA of God, as the Father of all. Ignorance of man himself, the want of correct views of his true nature; no just conceptions of these innate relations of life, the mind stumbles, and goes astray. It has nothing upon which to lean, no safe guide, outside of these relations. And as that relation which has given me life is the first to me, so it is the highest, and should receive from all the first and most devout attention that is possible to bestow upon it. Let me, therefore, press upon you the study of man-science. Here you will find the elements of all true greatness, all true honor, all that is ennobling to man. Let it be your glory, then, not that you do not know your own father, not that you have denied a part of your own manhood, but rather, that as you advance in age, you become more and more conscious of your true dignity; and that man is, never was, and

never can be, so much a MAN as when he becomes fully cognisant of his filial obligations, never so worthy of the name of MAN as when he makes it his highest ambition to live agreeably to them. If it be desirable to show yourself allied to an earthly parent that was great and good, how much more to show yourself, deacended in Essence, Form, and Use, from the Divine, the Father of all.

The Fraternal.

282. In contemplating these relations, it is gratifying to perceive the beautiful correspondences that may be traced between them all and some element in the Divine, or the union of elements which give to each their peculiar traits. This determines the relative position which each shall hold in the constitution of things. Thus the Conjugal corresponds with Beauty, because it is the union from which love or life is evolved. The Parental corresponds to Power, because it appertains to Government, Form, and Order. The Filial corresponds to Aspiration, because it gives a sense of dependence, a disposition to worship. And the Fraternal corresponds to Justice, because it has respect to equality among individuals who are sovereign; sameness of nature, same parentage, same rights, same laws, destiny, the same.

Fraternity is equality, it is the balance of accounts between Love and Wisdom. Justice is that principle of righteousness which makes equal, which renders to each individuality its dues, all that belongs to it in equity. In a community all have rights, which are defined, fixed, and secured by this principle. It is founded on the innate, and eternal principle of individual sovereignty. The filial relation may exist where there is but one individual, but the fraternal is constituted by plurality, and plurality makes this principle of justice necessary. Were there but one, the principle of justice would not apply. But in the unnumbered worlds, kingdoms, spheres, communities, families, and individuals which make up the universe, we see the Divine Goodness, and the Divine Wisdom in this principle of Fraternity or Justice, which runs through and balances them all, from the least even, up to the highest in the spheres above.

Hence it is, that a brother's or sister's love is so beautiful, so divine. The mortal who has never once been warmed with its genial influences, whose bosom has never swelled with a sister's love, may be said to be unfortunate indeed. In such a heart the fountain of pure feeling must flow but sluggishly, if indeed, we can suppose it even possible that such an anomaly could exist. A sister's endearing smile, is often felt in the riper years of manhood. Amid the rougher turmoils and

labors of life, how often has the brother's heart thrilled with emotions of the purest joy from the soft melodies of a sister's love.

The kind word, the friendly offices of a brother beloved, develops the higher nature, it expands the heart to the comprehension of all that is good in goodness, all that is just in justice, all that is wise in wisdom, and carries us upward into the harmonies of the spheres above.

And it may be well to pause here, and contemplate the source whence originates the principle of eternal justice. Thus the Divine is made manifest, when he develops himself in his intelligent creation so as to enable them to comprehend those inherent sources whence are developed those fundamental principles of Goodness, Justice, and Truth, which are the chief pillars in the Divine superstructure. Here is harmony. Here is beauty. Here, to behold the infinite variety and diversity in all the individualities which combine to make up one Grand Man, throughout whom this principle of justice, or fraternity, is known to prevail. In this knowledge the mind is attracted upward, and expands in love for the pure and holy Being, whose kingdom is founded in justice and judgment. Deprived of this element, how could he be an object of trust and confidence? No justice, or which is the same, no ability to carry on his great design, in perfecting manhood, without a conflict between his attributes, how could the race be attracted to love such a Being? Nay, these very discords, representing God's mercy and justice in conflict, have evinced more than any other misconceptions the infancy of the race, and the want of the knowledge to be found in the science now under consideration. But this Divine principle pervades the entire universe of Being; it is never absent, never wanting in all God's works and ways; it is inherent in the constitution of nature, and must be looked for and found in the fraternal relation, which constitutes the family of man, one united brotherhood. O, this is the Divine charm that holds together the system of so many parts. However diversified the spheres, however antagonistic the motions of different bodies, however many, or complicated their wants may appear to be, this Divine principle of eternal justice always present, always active, always vigilant for the highest good of all parties, determines with unerring equity for all, so that the greatest good of each is thus infallibly secured.

The Universal.

283. Here we have the expansion of all that has preceded, especially of the fraternal, because the whole human family is one universe of brothers. And here, too, we perceive again,

the beautiful, the Divine doctrine of degrees and correspondences. God is the Father, the cause, the centre of all. All are derived, and hence dependent upon Him; all receive life and motion from Him. And thus we learn their individual sovereignty. Each is independent in its individualism, and this, perhaps, is the only sense in which man can be said to be absolutely free. Because we see that each, and all the worlds in the universe sustain certain necessary relations to each other, so that neither of them could be dispensed with in the whole of the great system. Each of the kingdoms are necessary in their place, and sustain a necessary fraternal relation with one another. The same is true, also, of nations. When a number of the human family become individualized, so as to form one complete national organism, separate and distinct from all others, then they thus become a nation. Now, we have seen what constitutes man (70,) an individual sovereign. The organism is perfected so as to have a sufficient number of faculties for its own conservation. The horse is not individualized. All mere animals fall below individual sovereignty; as do children, idiots, and the insane. But man becomes a sovereign because he possesses a sufficient number of mental faculties (lesser men) who are joined and compacted together, in one indissoluble union; and this union, or individualism, is capable of self-control, self-government. See then, how man excels all else in the universe of God.

So, when any number of men join and form a large individual, the nation so constituted becomes sovereign, in the same way that one human being does; and hence the compact, the nation becomes perfect, and is capable of self-control, when its faculties or organs (corresponding with the human organism,) are perfectly balanced. Nations are not only composed of men, women, and children, but they are constituted in precisely the same way that a human organism is constituted; and hence it is, and must be, that they are affected with all those internal and external discords, imbecilities, imperfections, childishness, combativeness, and error, peculiar to the child and the full grown man. The perfection of the compact or the organism, determines its durability the same as in the human body, and the same law of conservation prevents a dissolution. As it is said:—

“For the body (human body, social or national,) is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it not therefore of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God

set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more, those members of the body which seem to be more feeble, are necessary."*

We have seen what harmony, what goodness and justice (249) centre in the model man; and now if we can appreciate what would combine to make the human organism symmetrical, beautiful, healthy, all that could tend to make it subserve the purposes of manhood, we may understand what is necessary to make the social state, or a nation, what it may and should be always. Not an invalid, not a dwarf, not a monster, even. How would it look to see a man with a huge body and a small head; large stomach and little brains! An organism with arms and hands of a giant, and eyes not larger than those of a mole! And, yet, it is into such ugly forms as these that social compacts are often pushed by the force of circumstances that render them monsters of gluttony, force, and oppression, disgusting even to contemplate.

But, here, in these individualities of kingdoms, nations, families, societies, circles, spheres and men, it is that we have the expansion of fraternal love, the development of self-love, conjugal love, paternal, and the filial. This makes liberty and fraternity, "one and inseparable, now and forever." As it prevails, the selfishness, combativeness and destructiveness of childhood pass away, as these traits have continued to do from the beginning. If we consult the history of the race, we shall find that in all wars, all kingdoms, and all those arrangements that were purely national, there have been regular and consecutive transitions, as nations from the low combative to the higher combative, in which more art was used; from this to the cunning, or the lower use of the understanding; thence, up to the defensive, and the utilitarian; and from this to the present which is more characterized by justice and equality. A higher degree remains to be reached, in which reason, intelligence, and benevolence shall govern in all the civil and national enactments of the whole human race. In such a state of society, combativeness is either dispensed with entirely in governing, or it holds a very low and subordinate place. It never should take the lead in any system of government over intelligent beings. It may be appropriate for animals and wild beasts of prey.

* 1. Cor. 12: 14.

And thus we see God in all things. How, and in what sense, He develops Himself through the successive unfoldings of the human individuality, and the social state. Thus we hear His voice in all the relations of life, and find Him the inmost of our nature. We see, how low and very much wanting in correct views of the Divine, those sectarians are, who assume and teach it as a virtue to resist and subdue the harmonious instincts of our nature. They tell us we must subdue nature, must "crucify nature!" How so? Why, by resisting God in that nature; by acting inconsistently with self-love, conjugal love! Without self-love we cannot love our neighbor. Without conjugal love, there could not be self-love, and thus it is that we find each of these relations are necessary to make one harmonious whole, one man, one woman. The true gospel of God, therefore does not teach violence to either of nature's harmonious instincts; it rather invites their indulgence; for in this manner is our nature perfected into the image of the Divine, which we are told consists in righteousness and true holiness.

In the fulfilment of all these relations, the complicated antagonisms of commerce are superceded by equity, and attractive industry; and virtue blooms with an immortal beauty throughout all the conduct of life. Nation shall not lift up the sword against nation any more. The strong shall not oppress the weak, every man shall be to man, a brother:—

"The wilderness and the solitary place shall be cultivated, and the desert shall rejoice and blossom as the rose. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitations where each lay, grass with reeds and rushes. And an high way shall be there, and it shall be called the way of holiness; the unclean shall not pass over it, but way-faring men, though fools, shall not err. No lion shall be there, nor ravenous beast shall go up thereon, but the redeemed shall walk. And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

We have now examined each of these relations out of which spring the duties and joys of life; and in contemplating them, it is gratifying to perceive their beauty, and harmony in which they have been arranged by that wisdom which is, also, Divine. For, it will be seen, that they are not only dual, arranged in pairs, but they each correspond in their essence,

form, and use. Thus, they begin, and end in God. He is all, and in all, the first and the last ; one Divine Father of all ; one origin ; one nature ; (dual, male and female) one law of relations ; (mutual as, paternal and filial) and one destiny by association and progression from infancy to manhood, from discord to harmony, now and forever :—

G O D ,

EXTERNAL, INTERNAL, INMOST.

SELF LOVE,

ESSENCE, FORM, USE.

CONJUGAL LOVE,

SYMMETRY, PERFECTION, BEAUTY.

PARENTAL LOVE,

WISDOM, POWER, GOVERNMENT.

FILIAL LOVE ,

FAITH, HOPE, ASPIRATION.

FRATERNAL LOVE,

SOVEREIGNTY, EQUALITY, JUSTICE.

UNIVERSAL LOVE,

ASSOCIATION, HARMONY, HEAVEN.

G O D ,

NATURAL, SPIRITUAL, CELESTIAL.

Such, then, is the mysterious source whence come all that is beautiful, truthful and good ; all that is **DIVINE**, all that makes manhood, happiness and heaven. Here are the sources of inspiration, here the pages of God's **LIVING BOOK**, in which his will is written. Here are the great teachers of the human race, who are to be consulted, always and everywhere, as we would know what the Divine will is, and find our greatest joy in its fulfilment.

Virtue.

284. The question is often asked, both by Christians and skeptics, what is virtue? What is vice? What is the real foundation of virtue? What constitutes obligation to righteousness? Questions these which are not answered satisfactorily by the old theology, nor by any dogmas of skepticism, technically so called, whether old or new. The mind is not satisfied, when told that we should do so and so, because it is the will of God; or because the Bible says so. Is truth any more true by being found within the lids of any book? And, as to what God has said, where shall his utterances be found? Where but in his works, in nature, in man; in those very relations which constitute the social state as we have seen, which make individuals, families, and nations. Is it not in these very relations that man first perceives his duty? Does it not begin in filial love? The infant which derived its existence from the mother, becomes conscious of its dependence, as one of the first mental motions that mark the development of mind:—

“As loftiest mountains catch the earliest light,
Till, by degrees, the lowest plains grow bright,
So dawns the truth upon the greatest minds,
Before the thought the lower mortal finds.”

At first the parent is to the child in the place of God. In the earlier ages, the parent's authority over even the life of the child was believed to be absolute, and hence it was, that they were put to death in cases of stubbornness and disobedience. As society has advanced, this relation becomes better understood, and as man now perceives more accurately his relation to the Divine, so the parental and filial become more clearly defined and understood as being the *GERM of all virtue*, the foundation of moral obligation to God, to be good, just, virtuous. Here is a reason for righteousness which the human mind can appreciate, it grows out of the inmost elements of our nature, it is a part of our very life and being. We cannot be separated from it. We cannot throw it off. It is fate. It is co-existent with humanity. And, we have seen, how directly these relations are traced back to the Divine; in what sense God is Father of all; all sustain the relation of filial to Him. But then, it is said, we do not see God, do not know who or where He is. No, we are now in the external world, we are superficial, we do not go back to the inmost of our nature, which is God. But this we can do. We can perceive the relations we sustain to one another. Now the love that you feel for your parent is not voluntary at all; that is,

if we use the term *volition*, to signify here, what is commonly meant by it. You do choose to love your parents, because your love is but another name for your will. Your highest love is your strongest volition. Can you cease to love your mother, father? Not at all; no more than you can cease to be their child. This you know. Here, then, you find the *REASON*, the obligations for virtue. They are not fanciful, not arbitrary, not conventional. They are inherent, unvarying, independent and eternal. All our conduct, all our thoughts, all our words, all our actions, now and for ever must correspond with each of the social relations. No matter what your views may be of God, no matter whether you admit the use of this term or not, you are a human being; you are a child, you are dependent upon parental direction, and guidance. You have, in your inmost nature, the love of these social relations, and hence, it is virtue to fulfil them all. Act them out, one and all, in harmony. Such is virtue, and such are the reasons on which its practice is founded.

Goodness.

285. Penetrating to the inmost of Nature, we are able to obtain the most satisfactory definitions; we thus obtain answers to our queries and wants with which we become perfectly satisfied and happy. Is there any virtue that is not comprehended under one of these three terms—Goodness, Justice, Integrity? We have been told that the term *good* is from God, because it signifies that which is from or like God. But, this does not help those who do not know God, or who have but imperfect conceptions of his elements or character.

But the child can understand its *love*? He knows his love for his parents. Now, tell him that goodness is the gratification of that love. That is, what the child does in order to gratify filial love, is good. Goodness, therefore, is whatever is done to gratify the love we feel for another. It is the fruits, or the work, of love.

Thus we see what is meant when we speak of the goodness of God. Observe what he does for others to gratify his love towards them, or rather, his love in them. His goodness gives us life, to gratify his love; his goodness gives all else, that feeds and gratifies our nature, all that tends to carry us forward into a spiritual and happy life. The imperfections and miseries of human nature, no more prove any want of goodness in God, than the sufferings of the infant prove the want of love or goodness in the parent. Is it said the parent would prevent the sufferings of the infant if he could? Ah, and how so? Would the *wise* parent prevent the infancy? If he did not, how could he prevent the suffering? Imperfection, igno-

rance, discord, suffering, are inseparable from infancy. Infancy is impossible without these ; progression is not possible, except from a state of infancy, in which all these conditions are included.

Who are they, then, that blame God for human misery ? Who are the children that do not know their own parents, that find fault with the kindest of Fathers ? There is, then, there can be, no more difficulty in reconciling the infancy, ignorance and sufferings of the Race, with the Infinite love and goodness of the Divine Father, than there is in reconciling the ignorance and misery of an infant with the love and goodness of the parents who have given it life and being. We have, then, only to become satisfied that God is an Infinite Father, and it follows that the gift of Life from him must be, in all cases, without one single exception, an act of goodness. It is what he does to gratify his love of Individual Intelligences, like himself. The existence of such life cannot be an absolute evil. This is an absurdity. It is inconsistent with the relation which a derived existence sustains with Infinite Love and Wisdom. As he did not lack the Love, so he did not lack the Goodness, necessary to bring me into being. And, possessing the Wisdom which points out the appropriate means for my progression and subsequent happiness, they must be used by his Omnipotence, because thus his Love is gratified. "So the Fates ordain." We have not blind Fate, but the Infinite Intelligence, Power, and Love of the Divine Father, which secures with greater certainty than was ever fixed by Fate, the progressive existence and eternal felicity of every one of his intelligent creation.

Here, then, all is plain, all is harmonious, all is beautiful and good. See, how you are to measure the degrees of your own goodness. What do you do, to develop your own nature ? Or, in other words, what do you most love ? and how much ? The higher your love, the higher your works to gratify it. We have seen how it begins in the infant. Even there it is beautiful. As low and imperfect as it always must be in childhood, yet even down there it is appropriate, mixed as it must be with much ignorance, misconception and pain. But, all that the child does consistently, (mark this word,) or corresponding with its relations ; all that is done to gratify its love of parents, brothers, sisters, is goodness ; it is religion, the religious element in the child. So in the higher forms. All that one does for the development or mental culture of another, is his manifestation of goodness. If it be in advice, in the gift of earthly good, in a sermon, a lecture, prayer, hope, wish, expressed or implied, it is as if the individual were to say

"that is the measure of my goodness ; I can go so far, no farther."

And here we perceive how it is, that all that is included in the terms of gratitude, gentleness, kindness, affability, suavity, sweetness of temper, come from the element of Love, in goodness of character, in the fulfilment of the various relations of life ; and, also, how and *why* it is that certain conduct is rough, cruel, tyrannical, oppressive, repulsive. It is inconsistent with the social relations ; it shows little conjugal, parental, filial, fraternal, or universal Love. Goodness feeds these loves ; it does for them what the parent does for the infant, what the lover does always. He gratifies his own love by gratifying the love of another. Thus we see the vice, the wrong of suicide, murder, slander, or whatever is done against life, against the love of progress, harmony, and the development of man's higher nature ; why it is wrong to inflict pain in any case from a love of the vindictive. There is no relation in life, no element in nature, which authorizes the vindictive. But there are elements and relations in Human Nature, which authorize the exercise of all those laws which tend to harmony, to development and progression. What good can you do another, if it be not in helping him forward ? In his information ? His mental growth ? His intellectual culture ?

As Love is developed in corresponding degrees, so is its manifestation in Goodness. We have the higher and the lower forms. Among the former we put charity, mercy, or alms, and forgiveness. "Forgive us, as we forgive." O, that is just, that is beautiful, that is a higher degree of goodness. A rare sight it may be indeed, but nevertheless it is the more attractive and beautiful to behold. "As ye would that others should do unto you, do ye even so to them." No wonder that a sentiment so divine found development even before the days of Jesus, in the heart of a heathen. So distinctly has the Divine spoken, "at sundry times and in divers manners," in ages past, thus enforcing the higher life, the higher good. Forgive, as you would be forgiven. If asked the reason why, the answer is at hand. It is the gratification of your higher nature. It is the greater, the greatest good to exercise—the greater, the greatest love, because thus our nature is most perfected, and the greatest happiness secured. This is moral purity, holiness, and heaven. So truly has it been said that the tear of sympathy never falls in vain. It waters and fertilizes the soil of the most sterile heart, and causes it to flourish with the beautiful flowers of gratitude and love. And as the summer clouds weep refreshment on the parched earth, and leave the sky more beautiful than before, with the rainbow of pro-

mise arching in the cerulean dome, so the tear of sympathy not only refreshes the heart on which it drops, but it elevates and beautifies the nature of him from whom it springs. A sympathizing heart is a spring of pure water bursting forth from the mountain side. Ever pure and sweet in itself, it carries gladness and joy on every ripple of its sparkling current.

Justice.

286. That principle of right, which makes even, equitable, between two individuals, or more. It is founded on goodness, because all that tends to make things right helps on in the great work of progression. And where there is more than one, made up as individuals always are, of different degrees of development, it becomes a matter of moral certainty that they will not, cannot all see things precisely alike. As the social state becomes mixed and diversified, as the race increases, so individuals are not only multiplied whose wants or loves may conflict, but, they are formed into societies and classes, and these are multiplied into communities and nations. Look at the entire universe, how complex, how numerous the worlds of which it is composed. So many distinct bodies, all dependent on one cause, but yet each one filling a sphere of its own, while not entirely unaffected or independent of all others. What omnipresent principle must that be which decides between so many, and keeps them, each in their appropriate places? "An undevout astronomer is mad." And what of the skeptic who cannot see that there is something superior to the planets, wheeling through the immensity of space, above us, that keeps them in their places? Look at any one body? Do not all its motions indicate a complexity in the machinery of which it is but a part? And what is that something?

It is a dictate of reason, that where there are a number of individuals, all dependent, whose existence is derived, there must be liability to friction and discord, precisely in proportion to the complexity of their organisms and their *want of information*. This is the condition of the human family, and the inherent necessity for justice. It is that principle which makes even, and equity between two or more parties.

But where shall this principle be found? Here, again, we are carried back to man's dependence on the Parental, the Superior, the Divine. The parties must not decide for one another; that is, the question to be decided must be adjudicated by Superior Goodness, and Wisdom. The discord between the parties shows their dependence and inferiority. This begins with the children. The parent overrules for them, both because he knows best, and he loves both, and does what is for the good or development of both. But, in doing some-

thing which may conflict with the love of one or both, he exercises the principle of justice. Thus we perceive in what sense this principle differs from goodness; it never conflicts with goodness, but rather acts for it; and does what goodness would not, or could not do. It is an absurd and monstrous error, when mortals are taught that the Divine Goodness and Justice conflict; and that God suspends and defeats his own justice by the superabundance of his mercy and goodness.

Justice, therefore, like every other essential principle of the Divine government, pervades the entire universe, it enters into the constitution of human nature, and holds out its balances from on high, thus calling on mortals to look above themselves when they differ, to that Judge who will render to every man according as his works (goodness,) shall be. Let us then remember, that this is not a principle of expediency on the part of mortals, one or more; it is not for man to balance accounts with himself without the notice of justice. The planets do not move on a principle of selfishness; the sphere of each is filled with mathematical precision, and if one approaches too near another, the all-pervading principle of justice, causes a deflection, which makes manifest the antagonism, and compensates for the wrong that has been done. What is gravitation but justice in the physical universe? And if it be there, shall we not find it in the world above, in the mental and spiritual? And, as we ascend, so we find this principle corresponding from the conjugal, which typifies it to the parental, where it is first administered, and carried out in the fraternal and universal relations of human life.

Observe then, how symmetrical and beautiful are all the works of God! How divine are those principles, which develop human beings, and hold them together in those relations, out of which spring the various duties and joys of life. The social condition and the world, made up of so many tastes, so many antagonisms, so many individualisms all differing so much, for the want of development and information, what but this principle of eternal justice could keep them together? And, how necessary that a principle so essential for the conservation and progression of the race should have its place in the inmost of man's nature. Not in an old book, composed three thousand years ago, and by men, who were themselves but infants in their knowledge of Human Nature; but found in that *LIVING BOOK*, in every page of which, God's will is most plainly written. Not in artificial laws, made in man's ignorance of God and his works; not in creeds, made by bigotry and fanaticism, not by might exercised over the weak and helpless. But in man's nature, God hid that germ,

which, in the process of nature's method is to be developed, and reign Supreme over the race of men.

"A brighter morn awaits the human day
 When every transfer of Earth's natural gifts,
 Shall be a commerce of good words and works,
 When poverty and wealth, the thirst of fame,
 The fear of infamy, disease, and woe,
 War with its million horrors,
 Shall live but in the memory of time,
 Who like a penitent, shall start,
 Look back and shudder at his younger years."

Integrity.

287. One of the principle features of Paganism, showing the imperfection and infancy of manhood, consisted in the manifest want of integrity of character. Nay, the crime of falsehood and deception was taught among some of the heathen nations as a duty; and even to this day, it is said, certain tribes are so ignorant, that the habit of lying among them is considered even as a virtue. However, we find as we advance, that there is no real culture without virtue. It lies at the very foundation, of all that contributes to intellectual progression. We have seen what is signified by the angular, (31,) and what by the circular, (101.) And now we come to the reasons for integrity of character, like those for goodness and justice, they have their foundation in the inmost of man's nature.

The necessities of man's higher faculties, or his love of development and progression, require that he should be good and just, that he should fulfil all the relations he sustains to God and the universe. It thence follows, that moral obliquity is a crime, because it is inconsistent with the highest good of these relations. It is the perversion of justice. The *love* in the knowing faculties, puts one relation for another; it puts the angular for the circular; the discordant for the harmonious, which is, itself, discord and imperfection in the higher nature. The wisdom faculties govern and lead, they are our Form and Order. If, then, these faculties falsify in respect to our true relations, the whole character is vitiated.

Discord in the vital system is disease; in the motive system is pain; in the cerebral system is insanity; in the highest wisdom faculty, is confusion, double motion, falsehood, deception, and crime. The human character could not be harmoniously developed without truthfulness, which is as if we were to say, it cannot be harmonious without harmony, it cannot advance without progressing; it cannot be in the light of wisdom without perceiving. So essential is integrity in the harmonious development of the human mind; it is that to the spirit, which pure air is to the lungs, or life. As the higher

nature is discordant, so, the conscious, intelligent volitions, or loves, are inconsistent with the relations of life. It is not an error of ignorance, a mistake of the judgment; the error consists in the knowledge, it is discord in the knowing faculty. The most flagrant crimes are committed by the knowing; not by the uninformed. Mortals err for the want of knowledge, but it could not be said, a mortal lied for the want of knowledge. It is in the design to deceive, the design to pervert the relations of life that makes the crime. These relations we know, we have a knowledge of them, or which is the same, a belief as to the truth, or real, in what is uttered. Hence it is, that this crime can be committed only by knowing; and thus the character is hindered and perverted when it becomes thus vitiated with the false.

Extending our aspirations to that which is above, it may indeed be said, that all moral obliquity, all want of integrity, all mental discord and deformity is from ignorance, a want of a knowledge of the higher life, of those higher degrees of goodness, justice, and truth. All the crime in the universe may be said to result from ignorance; because, if mortals only knew their real destiny, and how their highest good were to be secured, they could not sin. We do not call those things sins, that are unavoidable, such, as we have no knowledge of, mistakes of judgment, differences of opinion, doubt or faith on any subject, where there is integrity of character.

Strictly speaking, man is no more blame-worthy for doubting, than he is for his want of natural sight. Can one walk without feet? So, to believe, we must have the faculty of faith, and the appropriate amount of evidence. We say appropriate, for that amount of evidence which would be sufficient for one person, would not satisfy another. Now, are we to suppose that this difference in the capacity for believing is a virtue? If so, how does it appear to be any more of a virtue on one side, than on the other? Why is it not, really, as meritorious in one to doubt, as it is in another to believe?

But we are asked, why all the evidence necessary to produce conviction may not be realized at once? Why this slow process of acquiring knowledge? Why compelled to wait so long? Perhaps, for a similar reason, that you are "compelled" to pass through a state of childhood, then a state of youth, and so to continue years of toil before you arrive at the maturity of manhood. Why may not all comprehend the science of music, or mathematics, without years of study? Why, rather, should we have to grow at all? Why not be all that we ever can be, at once, so that there shall be no room left for progression?

Faith is not a matter of volition. Integrity of character is.

And, here it seems to me, the knot is untied that has so often puzzled metaphysicians, when treating on the freedom of manhood. Man is free in his individuality; he is and must be sovereign in his selfhood. Thus he becomes conscious of loving, and conscious of those relations out of which his love springs; conscious of the duties which are appropriate and required by man's highest good; conscious of his choice, or love of one, for the other, or of his perverting them as he does when he chooses the false, and rejects the true. Thus we see, that it is not what man honestly believes, or disbelieves, that vitiates his character; it is what he loves, his higher volitions make him truthful and honest, or false and impure. These views solve the mysteries in respect to clarity, faith, and good works. Because we here see plainly, what is meant by charity, it being but another name for love, goodness, or good works; because our works always correspond with our love, either of God or man. But, our belief or faith, is the exercise of the understanding or wisdom principle. Hence the fallacy of supposing that a man is good, or is justified, esteemed as good by God, for the simple act of faith; an error so absurd, that but a slight acquaintance with nature's laws, or God's method of government is necessary to see how utterly inconsistent it is. The life of man is his love; the form of his life, his wisdom, and what he believes he receives in the wisdom principle. How then, can the belief or disbelief be an object of merit or demerit? His love may be high or low, and by its degrees his moral character must be determined.

The Family Circle.

288. This is the place of all others for commencing, and carrying forward the great work of intellectual culture. Here in this most interesting spot. Here, where centre the hopes of the future, where are commenced those lovely and endearing relations, out of which spring all that is beautiful, truthful and good. The family circle! What joys, what heavenly endearments centre here. Here is the mother's love, the father's joy; the sister's smile. Here, is that fraternal love, whence flows equality, sovereignty, and equal justice; virtues which make a paradise even of earthly homes. What place this side the abodes of the blest above, so becoming an effort for the cultivation of the God-given soul. That priceless jewel, here appreciated according to its true origin and destiny, may well demand the paternal solitudes for instruction, development and harmony. And, oh, delightful task, indeed, to pour the light divine upon the pathway of innocence and

youth ; to lift up the expanding mind to those sublime truth of nature which enlarge the soul in their perception.

It is here, indeed, that all culture must begin. For here are often sown the seeds of error, that bring forth in riper years the bitter fruits of violated law. Commence then in the family circle. As soon as the tender mind is expanded sufficiently to be attracted by the parental voice, should this heavenly work begin. Always with some kind word, some gentle look, some higher truth to impress upon the mind. At the morning and evening meal, how appropriate is the instruction which falls from parental lips. The cheerful explanation of mysteries, the playful remark of every day life ; the appeals to the gentle, the kind and good. Instruction always from the different kingdoms in nature, a world of matter and mind around us, upon which to feed and delight the senses of the soul. Wait not, then ; not even for Sunday, but every day, each hour in the day :—

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

There are three traits to be noticed in this work, which partake of the parental, the methodical, and devotional. That is, the instruction is to come from the parents, or from the elder brother, sister, or older members of the family. Children are always aspiring, *looking up* for information from those above them. Here you do not have to seek an audience to hear a sermon or a lecture ; your hearers are always near you, and ready to receive the best you have to give.

Method. This will depend upon your wisdom. The manner in which any work is done, shows how much the workman knew, how great his skill is. Method is necessary for your own sake, as well as that of your family. Always have some topic for investigation, some question of fact, or history, or philosophy for solution. Your object is to cause your children, and all in your circle to ORIGINATE THOUGHTS *for themselves* ; not to make them egotistical and opinionated, but to *think* for themselves. This is man's true life. The mind must be taught to make independent exertions of its own, by which it *originates ideas*, and discovers for itself the modes, and causes of things, or those propositions which it *receives* as Truths. And, in no other place on earth are there so many favorable conditions for starting the mind upon a course of free, inde-

pendent thinking as here. The best method for this work, therefore, takes the most appropriate means, and uses them at the proper time.

The *object* makes the work appropriate, and if pursued with uniformity, it becomes devotional, precisely in proportion as it reaches into the higher nature, and calls into exercise the inmost faculties of the soul. All seasons of relaxation from labor, and especially at meal time, when all the members of the family are present; these are times of gratitude, of cheerful associations when man's inmost soul spontaneously worships the Giver of all good. No ceremonies, nothing artificial is needed here :—

“God is a Spirit, and they who aright
Perform the pure worship He loveth,
In the heart's holy temple yield up with delight
That spirit the Father approveth.”

And thus, it is the holiest love, the most pure and ennobling of all the virtues, the Heavenly and the Divine, are offered up on this altar.

“It is not much this world can give, with all its subtle art;
And gold and gems are not the things to satisfy the heart.
But O, if those who cluster round the altar and the hearth,
Have gentle words and loving smiles, how beautiful is earth.”

This is the true church, the true priesthood, the true sacraments, the true worship; the real shekinah is found here :—

“This circle is the bright prelude
To heaven's eternal, cloudless day,
Where, hopes revived and loves renewed,
Shall never, never fade away.”

Circles for Mental Culture.

289. This section of our work would scarcely be complete, perhaps, without a few practical directions for the assistance of such as may wish to engage in the work of intellectual culture out of the family circle. Finding so much to learn, and feeling so very little attracted to the usual places of sectarian instruction, multitudes would often unite in some form of spiritual labor, provided it were known where, and how to begin; the means to be used, and the best method for operating so as to attract the largest number of congenial minds and thus do the greatest amount of good. Only a few general directions can be given.

1. All movements for the good of others, start from a germ, which may here be called the *parental*, because this germ must partake of the person who is the *head* of the family circle, or association. The mind by which any measures of

public concernment are originated, must give character more or less to the whole movement, and attract or repel other minds that are in corresponding states of mental affinity. It, therefore, becomes an object to be deliberated upon, by the largest number of congenial friends in any locality, where a circle of this kind is contemplated, as to who should be the head, whose mind shall lead in the undertaking. It is, of course, the most desirable that the one should be made the most conspicuous who has the most wisdom, by which others would be likely to be attracted around him. The head, the leader, teacher, presides in all the public meetings, and performs the usual offices of a presiding officer. He preserves order, proposes questions for investigation, and does for the circle what the mind of man does for himself, for his own body, his own gratification. There may be two or more persons, who might alternate in this service. But it should be understood that the business, the work to be done, must be pointed out by the head; he may have as many eyes, and ears, and hands, and feet as will serve him willingly, but he must give direction, he is the Form and Order of all that is done. He may be your minister, reader, lecturer, but to the circle should serve the same function as is similarly done by the wise Parent, and by the human intellect for the body, over which it presides.

2. The efficiency of the circle will depend, then, on the capacity of the head, and corresponding congeniality of all the members. Nothing can be accomplished without congeniality.

3. The next question is, how shall we attract the largest number of congenial minds to co-operate with our own? This will depend upon numerous conditions. Your object; the manner in which you state it; its feasibility; and the means you recommend for its acquisition. It is desirable that you should be able to go on in your work without friction; and friction is always the more liable where there is complicated machinery. Thus, voting, debating; appointing officers, adopting constitutions, by-laws, &c., the less of these things the better. If you do not find intelligence and efficiency enough in your head, or president, to execute your wishes, without this machinery, put it in operation; and if you can make it go without friction, do so. It is questionable whether circles for spiritual culture, ever gain much by discussions, or the free exercise of the combative organs. Those, like some infidels, and others professing to be christian, who indulge freely in the exercise of combativeness in their methods of investigation, are not perceived to progress much. These organs appertain more to man's lower nature, and are most called into exercise where his higher faculties are imperfectly developed, as is plainly to be seen in the history of all wars

both civil and ecclesiastical. Indeed, some of the most bitter and repulsive contentions that have ever been known, have occurred in the pulpit, and associated with the christian priesthood.

Our discussions should be rather of the conversational and paternal kind. And it may be doubtful, whether those societies advance very rapidly, if they do at all, where there is not one or more of its members who, by spontaneous filial love, is placed in "the chair," which, from time immemorial, has been appropriated to the office of paternal instruction.

The faculty of memory is necessary, and hence the necessity of a secretary, and so of a treasurer, but all these things should be done as much as possible without debate.

To set forth your object, some kind of a manifesto may be necessary. It should be simple. It need not embody a system of Divinity, or Philosophy, especially if you are in search of both. Do not put that in your creed which you are trying to find. Something of this kind, might answer a good use till you could find a better :—

DECLARATION.

200. *Creed.* Individual sovereignty, the true doctrine of manhood; and eternal progression the destiny of the race. Authority in matters of faith, superior goodness, justice, wisdom, reason, intuition.

2. *Object.* Intellectual culture, development, universal harmony.

3. *Method.* Meetings, conversations, lectures, readings. The unrestricted investigation of whatever appertains to theology, philosophy, and science, past, present, and future.

This circle is open to all persons, who, free from the control of sectarian credulity on the one hand, or skeptical dogmatism on the other, are attracted to its public meetings by their LOVE OF ORIGINALITY OF THOUGHT, in respect to the ESSENCE, FORM, AND USE OF ALL THINGS.

DIVINITY.

EXTERNAL, INTERNAL, INMOST.

Sectarian Theology.

291. Our inquiries having conducted us to certain important conclusions in respect to the higher life, or God, they may now be stated somewhat more minutely. We began with the Divine, (8, 11) and thus whether we go back, or forward, whether we examine the external, discordant; or the internal, celestial, and harmonious, we find God, the highest. The law of cause and effect assures us, that the idea of this world's having been created out of nothing is an absurdity, a contradiction, and contradictions are characteristic of the external or old theology. Having thus found the Divine, is the celestial or inmost in man, the source and cause of all things, so also, we can perceive that He is all the end there is, or can be. All things eternally exist from and in Him, and our own existence is made up in observing the changes which they undergo.

Having thus found the Divine in man, and traced the course which science and philosophy have taken; having stated the Divine philosophy to which we are thus conducted by all the processes of nature, in the past, it may now be well to redeem the promise (262) to contrast the old, discordant, and sectarian theology with that which is truly Divine.

As we have seen, theology is that science which has always assumed to teach of God and man's future state. The subject is legitimately before us here, in as much as we have found that man's inmost nature takes cognisance of God, aspires for a knowledge of Him, and the laws by which His designs are fulfilled. The fetichism of the primitive ages, and all the polytheism that followed, combine to show this inherent longing of man's inmost nature for the Divine. His instincts impel him to seek for one above, one higher than himself. He feels dependent, ignorant, helpless. He knows he was not self originated, and impelled by his filial love, he forms imper-

fect conceptions of the God he cannot see, which have given character to the creeds and forms of worship that have obtained in preceding ages of the world.

BIBLICAL CONTRADICTIONS.

292. It hence becomes a question for succeeding ages to decide, as to how far they shall be governed by the views of those who have gone before them. What did their predecessors know of themselves, of nature, and of God? What were their facilities for acquiring information on this subject? And what is our highest authority in matters of religious faith? How has this question been answered by nations that have gone before? What do we learn from mythology? From the Koran, or the sacred writings of the Hindoos? Are there any "sacred writings" so called, of equal authority with the Bible? I know of none, and supposing my readers will generally agree with me in this opinion, I ask attention to a few remarks, designed to show why I cannot yield to that book what is claimed in the creeds of sectarianism. The use which the Bible, as a religious book, was to subserve in the great design of God, is a very different matter from the views which a few mortals may have entertained of it. And that I may not be misapprehended in what I am about to offer, let me premise:—

1. That I believe the Bible to have been *inspired* by Goodness and Truth, just in proportion to the truth developed in its pages, and this must of necessity correspond with the capacities of its writers for receiving it. That some of them were "ignorant and unlearned men," we have their own testimony to prove; they were ignorant even for the age in which they lived. And when it is considered that all parts of the Bible were written at remote and different periods, when theology, science, and philosophy were in their infancy, and but imperfectly understood by the most learned and wise of the Jewish nation, it becomes a matter of certainty that the writers of the Bible, did not and could not be receptive of those views of God, and nature, which are demanded by the progressive wants of the whole human race. All this may be true, while we suppose the men who wrote the Bible had all the inspiration which they were capable of receiving. They were imperfect men, and profoundly ignorant of many things on which they wrote; and hence the errors to which I now propose to refer.

2. The Bible, for the times in which it was written, was the best book, and shows how far the religious element was developed in the human race, at the various periods when its different parts were composed.

Thus, it beautifully corresponds with all the other developments of nature. (264.) We have seen, that the love element is always developed before that of wisdom ; and when it is so, angularity, ignorance, imperfection, discord, and evil, are the results. The Old Testament writers manifest often, ardent love of God, and yet, that very God, whom they praised in psalms and prayers, was a most implacable enemy to all but Jews. It is evident, that had the wisdom element been fully developed in those writers, they could not have loved such a God as they have set forth as an object of worship, under the name of Jehovah.

3. Hence, believing as I do, that this book subserves a good use in the great design of God ; I could not throw it away, nor would I undervalue the *truths* contained in its writings, any more than I could throw away the religious element in man's nature. Goodness and real truth are immortal, and can never die, while evil, imperfection, or error, must eventually be lost in eternal progression. We gain nothing by attempting to conceal error, either in ourselves or in the writings of human beings, like ourselves, who lived thousands of years ago.

The writers of the Bible did as well as they could, they wrote well, some of them, of many things. And for their errors, (egregious and palpable as many of them were,) this apology may be made—they lived in the *infancy* of the race. They were, themselves, mere infants in the knowledge of many things of which they wrote. They knew no better, nor had they any adequate means of higher knowledge ; an apology, this which can scarcely be made for many sectarian teachers, who now make a god of this book. These teachers, we may suppose, ought to know better ; they ought to open their eyes, and see what God is doing all around them, the ten thousand ways in which He is now speaking to the race, and demonstrating this very view here set forth in respect to the Bible, of which I am now speaking. All modern religious teachers may be supposed to enjoy facilities for information which were unknown in the earlier ages, and such as should convince them, that the contradictions in the Bible, here pointed out, are not merely *apparent*, they are internal, real, spiritual. That is, they are the manifestations of misconception and ignorance in the writers. And to attempt to evade the inference that is to be legitimately drawn from such evidences of ignorance, is only to make manifest the imperfection of our own minds. The better way is to approach this subject with a manly frankness, admit the errors, and by so doing, we can have a more accurate appreciation of the truths that remain :—

Literal Contradictions in the Bible.

293. Flesh and blood cannot inherit the kingdom of God. 1 Cor. 15 : 50. *Contradicted* in 2 Kings, 2 : 11. Elijah went up by a whirlwind into heaven. And see Job, 19 : 26.

God will render to every man according to his deeds. Rom. 2 : 9. *Contradicted* in Matt. 20 : 9, 10. And they received every man a penny. All fared alike.

God sendeth rain on the just and on the unjust. Matt. 5 : 45. *Contradicted* in Amos, 4 : 7. I have withholden the rain from you.

No man hath ascended up into heaven. John, 3 : 13. *Contradicted* in 2 Kings, 2 : 11. Elijah ascended up into heaven.

Christ raised the widow's son from the dead. Luke, 7 : 15. And Lazarus, also. John, 11 : 44. *Contradicted* in Acts, 26 : 23, where it is said Christ was, himself, the *first* who should be raised from the dead.

Christ said *all* power was given him, in heaven and in earth. Matt. 28 : 18. *Contradicted* in Matt. 20 : 23, where he says he does not possess all power.

Is God a fool ? Ps. 7 : 11. God is angry with the wicked, every day. Anger resteth in the bosom of fools. Ecc. 7 : 9.

Is Christ "in danger of hell fire?" Matt. 5 : 22. Whosoever shall say thou fool, shall be in danger of hell fire. And yet Christ himself calls men "fools." Matt. 23 : 17. Ye fools and blind !

Spiritual Contradictions in the Bible.

294. The following are, also, literal, palpable contradictions, and I add the term spiritual to signify that they are real, not merely apparent, but real, entering into the internal sense and meaning of the text, or what was *designed* to be taught by the writers.

God saw everything that he had made, and behold it was very good. Gen. 1 : 31. *Contradicted* in Gen. 6 : 6. It repented the Lord that he had made man on the earth, and it grieved him at the heart.

Thou shalt not defraud thy neighbor, nor rob him. Lev. 19 : 13. *Contradicted* in Exo. 3 : 21, 22. When ye go, ye shall not go empty—borrow of your neighbors and guests, gold, silver, and raiment—ye shall *spoil* the Egyptians.

All the cattle of Egypt died, but of the cattle of the children of Israel died not one. Ex. 9 : 6. *Contradicted* in Ex. 9 : 20, 21. And Pharaoh had horses for an army. Ch. 14 : 7.

The son shall not bear the iniquity of the father. Ezek. 18 :

30. *Contradicted* in Ex. 20 : 5 ; and ch. 34 : 7. I am a jealous God, visiting the iniquity of the fathers upon the children.

Thou canst not see my face—no man shall see me and live—my face shall not be seen. Ex. 33 : 20-23. *Contradicted* in Gen. 32 : 30. I have seen God face to face. The Lord talked with Moses, and spake to him face to face, as a man speaketh to a friend. Ex. 33 : 9-11. Ye have neither heard his voice at any time, nor seen his shape. John, 5 : 37.

God is a spirit. John, 4 : 24. A spirit hath not flesh and bones. Luke, 24 : 39. *Contradicted* in Gen. 3 : 9, 10. Adam heard God's voice in the garden. God answered Moses by a voice. Ex. 19 : 19. And is said to have literal hands, and face, and back parts. Ex. 33 : 22, 23.

God moved David to number Israel and Judah. 'They numbered 1,300,000—seven years famine offered as the punishment—David's will was absolute ; the people could not help being so numbered ; and yet 70,000 of them died, were killed by their Maker, for an offence they had no hand in committing. David admits the fault was his own, compares the people for their innocence therein, to sheep, and asks, "What have they done?" David bought the place and oxen for fifty shekels of silver. 2 Sam. 24 : 1, 9, 13, 24. *Contradicted* in 1 Chron. 21 : 1, 5, 25. Where it is all laid to the devil ; and here it is said the people numbered 1,570,000 ; and (not seven but) *three years* of famine offered. David gave (not 50 shekels of silver) but 600 shekels of gold by weight.

David took 1000 chariots, 700 horses, &c. 2 Sam. 8 : 4. *Contradicted* in 1 Chron. 18 : 4. Where it is said David took 1000 chariots, 7000 horsemen.

And is the book containing such errors as these to be considered "an infallible rule of faith and practice?"

Essential Contradictions in the Bible.

295. The following representations of God are palpable, essential, contradictions :—

None can stay his hand or say what doest thou. Dan. 4 : 35. He will not lie nor repent. He is not a man that he should repent, be sorry, or change his mind. 1 Sam. 15 : 29. It is impossible for God to lie, either himself, directly, or by causing others to lie. Heb. 6 : 18. Lying lips are an abomination to him. Prov. 12 : 22. He is good and doeth good. All these representations are flatly *contradicted* in various passages. Thus Moses persuaded God, so that he did repent of the punishment which he had made up his mind to inflict upon his people. Ex. 32 : 11, 14. God himself, declares that he was weary of repenting ! Jer. 15 : 6. Nay, he did not fulfil

his own oath. Num. 14 : 30. God directed Samuel to practice deception. 1 Sam. 16 : 2. And more, this same God, put a lying spirit into the prophets to cause them to utter lies. 1 Kings, 22 : 20-23. He, moreover, sent an evil spirit to assist in a case of base treachery and murder. Judges, 9 : 22-24.

The Bible abounds in representations of God's never afflicting nor grieving the children of man. Sam. 3 : 33. His mercy endureth for ever. 1 Chron. 16 : 41. The Lord has no pleasure in the death of him that dieth. Ezek. 18 : 32. He willeth that all men should come to the knowledge of the truth, and be saved. 1 Tim. 2 : 4. *Contradicted* in numerous passages. Smite the nations and utterly destroy them, and show no mercy nor pity unto them. Deut. 7 : 2, 16. Their infants shall be dashed in pieces, and their women shall be ripped up. Hosea, 13 : 16. He smote them with emerods, with a very great destruction. 1 Sam. 5 : 9. He cast great stones from heaven, and killed them. Josh. 10 : 11. He sent among the people fiery serpents which bit and killed them. Num. 21 : 6. The Lord hardened their hearts, that they might find no favor, and be utterly destroyed. Josh. 11 : 20. He shall send them strong delusion, that they may believe a lie and be damned. 2 Thes. 2 : 11, 12.

The genealogy of Jesus Christ is *contradictory*. Mat. 1 : 2-16 ; Luke, 3 : 34-23 reversed. From Abraham to David both give fourteen names or generations, in which they agree. From David to Jesus they disagree throughout. Matthew gives 27, Luke, 42. Matthew says Jesus came through David's son Solomon, and is particular to add, "of her that had been the wife of Urias," and also that Joseph's father was Jacob. Luke says he came through David's son Nathan, and that Joseph's father was Heli.

Historical portions of the New Testament are contradictions.

(1.) Peter and Andrew were called from the sea side, where Jesus *first* saw them, while casting their nets. Matt. 4 : 18, 19, 20.

Andrew brought Peter to the dwelling of Jesus, and there he first saw him. John, 1 : 38-42.

(2.) Judas repented, and brought again to the priests and elders the thirty pieces of silver, cast them down in the temple, and went and hanged himself ; the priests took the silver pieces, and bought the potter's field. Matt. 27 : 3-7.

Judas purchased the field with the reward of iniquity, and falling headlong, he burst asunder in the midst and his bowels gushed out. Acts, 1 : 16, 18.

(3.) At the rising of the sun the two Mary's, and other women with them, came to the sepulchre. Mark, 16 : 1, 2, Luke, 24 : 1-10.

Mary Magdalene came *alone*, while it was yet dark ; no woman being with her. John, 20 : 1-18.

Fatal Contradictions in the Bible.

296. It is an admitted doctrine of the Bible that God inflicts retributive justice upon all men, with infinite impartiality.

For we must all appear before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap. Gal. 6 : 7 ; Eph. 6 : 8 ; Col. 3 : 25 ; Rev. 2 : 23.

But all this is flatly contradicted, in those passages which represent Christ as having suffered the penalty of the violated law, and thus prevented its infliction upon the sinner. It is said :—Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. 3 : 113.

Here we say, is a contradiction which is fundamental and fatal ; demonstrating the old theology to be discordant, and not reliable. If God punish the transgressor as he is said here to do, then he is not and cannot be “ saved ” from the curse of the law, or the punishment due, always to the violations of law. A contradiction, this, which no Jesuitical casuistry can evade, or set aside. And being as it is the main pillar of the old theology, it becomes manifest how certain the fall of that system must be, in the process of time, which depends upon an error so contradictory and utterly irreconcilable with the laws of the eternal God.

Discordant Views of the Deity.

297. The report of a certain committee’s investigations for “ mending the Bible,” tells us that they found no essential errors in all the writings of that book—none which affected the sense, so as to change or do away any sectarian dogma or doctrine deemed fundamental.* But candidly, it were to be

* From a paper read to the New York Historical Society, by Dr. Robinson, of that city, June 3d, 1850, we learn that a new and amended edition of the Bible is to be published under the authority of the American Bible Society. Of the committee appointed to the task of revision and correction, Dr. R. is a member ; and with him are associated Dr. M’Lean and Dr. Vermilye. Their first duty was to make a collection of the English versions of the Bible, for the purpose of correcting the errors of those now in common use in this country, and restoring them to the purity of the original version of the fifty-four translators appointed by King James. It was found, upon examination, that multitudes of errors had crept into all the copies that had ever been printed, and they are unavoidable. No

wished that some of the representations, as they now stand in the Bible, were traceable to typographical errors. In many passages the INFINITE FATHER is represented as *commanding* the death of his children, and for things that would now be admitted to be trifling, indeed.

1. God is said to command a man to be put to death for owning an unruly ox. Ex. 21 : 29.

2. God is said to command that the parties guilty of incest should be put to death. Lev. 20 : 11.

3. God is said to command that whoever doeth work on the Sabbath should be put to death. Ex. 35 : 2.

4. God is said to command that the crime of manslaughter should be punished with death. Lev. 24 : 21.

5. God is said to have commanded that a poor, ignorant stranger who should chance to "come nigh" his tabernacle, should be put to death. Num. 1 : 51.

6. God is said to have commanded "a dreamer of dreams" to be put to death. Deut. 13 : 5.

7. God is said to have commanded men to be put to death for "gluttonness;" and to have commanded parents to procure the death of their children whom they could not control. Deut. 21 : 21.

8. God is said to have commanded all men to be put to death, who might *dissent* from "the word" of Moses. Josh. 1 : 18.

This is pure *sectarianism*; and sectarianism with a vengeance, when one is put to death, for mere dissent in matters of faith.

9. God is represented as commanding "all, whether small or great, whether men or women," should be put to death, who refused to seek him! That is, when the Hebrew God made such an exhibition of himself as repelled his creatures, he put them to death for it. 2 Chron. 15 : 13.

10. This same God is said to have commanded that certain persons who might "come into his house," should be put to death for it. 2 Chron. 23 : 7.

11. This same Hebrew God is represented as not only commanding the *death* of "the wicked," or those whom he did not attract, but he himself is said to have killed men, women, and children; and for the same cause to have killed and destroyed whole families and cities of people. Gen. 19 : 14; Deut. 2 : 21; 4 : 3; 11 : 4; 2 Kings, 21 : 9; 2 Chron. 33 : 9; Judges, 20 : 18, 21, 25, 35, 42; Ps. 9 : 6; Acts, 13 : 19.

such thing as a book without mistakes has yet been seen. The number of errors the committee have corrected, amount to about twenty-four thousand.

12. He ordered the destruction of innocent little children, and "the fruit of the womb;" wives to be ravished, and young men to be dashed in pieces. Is. 13: 15.

13. He ordered infants to be dashed in pieces, and women with child to be ripped up. Hosca, 13: 16; and declares the ruffian "happy who should dash the little ones against the stones." Ps. 137: 9.

Such are some of the "errors" in that book, which, in the estimation of the universe of intelligences, good and truthful, need mending far more than a few mere typographical mistakes, which we are told, a committee have spent three years in searching out. The error, however, is not so much in the Bible as it is in the views which sectarians entertain of it. That book does not assume to be infallible, either in its language or the views which its writers give of God. The belief that it is so, is an error, which has crept into the minds of men long since the last page of the Bible was written; and it is now peculiarly characteristic of sectarianism, that so many of its professed friends are now so much more zealous for having the language of the Bible punctuated and spelled correctly, than they are to have, in themselves, accurate views of human nature, through which the Bible, and every other book, has been written.

I conclude, therefore, that man needs higher authority for what he believes of God, and of human destiny, than can be found in any book, especially one containing so much that I know is not, and cannot be true. That authority is found in Superior Wisdom, Goodness, Justice, which are developed by the Divine, in and through the relations of life.

It is characteristic of that theological sectarianism that has most hindered the progression of the human race, that it has denied to itself all possibility of advancement. It has gravely admitted the laws of progression in all departments of philosophy and science, save and excepting that of the Divine Being! We may progress in the arts, we may advance, in any and all things, but Christian theology. On that subject, the truth was stereotyped three thousand years ago, and we must not, cannot advance a single step. It cannot be improved. Nay, a curse is denounced against the attempt to progress, as this would be adding to the "Word of God." Such is the theology of the past; and much of the same prevails, at the present day. It is not found adapted to the expanding wants of the race. It is selfish, contracted, discordant, unsatisfactory. It misrepresents God, misapprehends human nature, and as a system it stands directly in the way of man's highest good.

What the theology of past ages was, we learn from the book

containing these errors ; and what it is now, must be manifest just as far as this book is taken for its highest authority. Here then, is the soil in which grow the rank weeds of sectarian bigotry. Here is the mandate for those creeds and that theology which joins with the rabble in its clamor for blood, for degrading punishment, for taking human life by law. That horrible feature of savagism peculiar to the age when it was demanded "An eye for an eye, and a tooth for a tooth." It sanctions war, offensive and defensive, monopolies, tyranny, slavery, and all those antagonisms of society which grow out of ignorance, and the want of progression. A theology which has done more to perpetuate human slavery than all the civil laws in the world ; it has inflicted pains and penalties upon rational beings for acting out the harmonious impulses of their nature ; forbids innocent rational amusement, and consigns those to hell and eternal damnation, who refuse obedience to its horrible dogmas. It is opposed to progression, opposed to freedom of opinion, opposed to that system of intellectual culture which does not yield implicit obedience to its sectarian dogmatism. It fails to perceive man's true destiny ; it is circumscribed, and shut up within the narrow confines of a few ignorant minds who happened to live two or three thousand years ago. It cannot tolerate rational amusement, intellectual mirth, the exercise of those God-given faculties that assist in the development of both soul and body.

The theology man wants, is that very gospel that we have seen to be developed through the higher nature of the race. It is not something added to him ; not a system, especially, which begins by telling him he is an incarnate demon, totally corrupt, and deserving to be eternally damned. It is rather God the inmost in man, in those divine relations which make him a human, social, intelligent, progressive being. It develops the Divine in him, creates his wants and satisfies them ; gives him eyes, and light as a medium for their functions. Such is the gospel of humanity. The philosophy of nature explained in these pages gives a more consistent view of the old theology than that theology could, or ever did give of itself. We have seen, how its chief errors have been originated ; they had their foundation in *IGNORANCE*. Thus :—

The notion as to "three persons in the Godhead," is the misconception of the real trinity in the essence, form and use of all things.

The notion of "total depravity," is the quintessence of *ignorance* ; total, and innate, that is sure enough.

The notion of "vicarious atonement," is a misconception of that compensating, ever present principle of eternal justice, omnipresent in the universe of all being.

The notion as to the "fall of man," originated from a misconception as to the relation of a state of *infancy* when compared with true manhood. The former is a state of innocence; but the latter is a state of discord, labor, and pain.

The idea in respect to the "new birth," arose from a misconception as to the "fall." As man's original innocence was in a state of "infancy," so he must "be born again," in order to become again innocent. And so the true doctrine of aspiration, for progression and harmonious development were misconceived, and perverted into all that appertains in the old theology to the notions about "conviction for sin," and "travail," for the "new birth."

The "devil" of olden times was the mere personification of ignorance, discord, and evil.

And the Bible itself, and, indeed, all the religious motions ever made, are but so many manifestations of the religious, or filial disposition in man. Without wisdom, see what it will do! See what it has done; and, from all the past, see what it will do in the future with suitable cultivation.

"The rounded world is fair to see,
Nine times folded in mystery:
Though baffled seers cannot impart
The secret of its laboring heart,
Throb thine with Nature's throbbing breast,
And all is clear from east to west,
Spirit that lurks each form within
Beckons to spirit of its kin;
Self-kindled every atom glows,
And hints the future which it owes."—EMERSON.

The True God.

298. The great importance of this subject seems to render it necessary that I should close this chapter, with some further views of the Divine, entering as this idea does into all things that appertain to man and the destiny of the human race. For, as man's conception is of the highest, so must his life be, so is he. And thus it is, if his *idea* of God be low, and false, all below must be dark and false, because, all else is below God. The highest truths, are those that approach the nearest to the Divine; the highest good, the highest wisdom, is that which approaches the nearest to him. Contemplating then, nature, or man, externally, or internally, we find God. Go back to the mineral kingdom, that was the nearest; to him, because it came into form before man; and yet, we must leave the mineral, the external, and go into the inmost of man, to find God, because He is the inmost of all. Man is himself a representative of God and the whole universe of being; and

hence it is, that the highest conception we can form of God is that, He is an INFINITE MAN, dwelling in the centre of infinity. The sun, or the interior of that luminary, is the centre of the solar system, and so is a representative of the Divine. The soul of man dwells in the external; the inmost spirit dwells in the soul, and this reaches to the Divine. Hence it is said "The kingdom of God is within you." Of course it must be there, or no where, for God is all and in all. This is not saying that he is all things, or that all things are God.

The truth on this subject has been so well expressed by another, whose views have already enriched these pages, that, I cannot doubt the gratification it will afford the reader to find them quoted here.*

"There is a correspondence between the laws of matter and all the laws of spiritual-natural, spiritual, and celestial being. They are the ultimate *exponents* of all internal and inmost laws and principles, supporting and containing them; so that the different spheres are discrete concentric-parallelisms. Thus the law of centripetal force represents and corresponds to the spiritual-natural law of self love—each performing all-important uses in their different spheres. Through the operation of centripetal force all material bodies are formed. It is aggregative, conglomerative, individualizing, integrating, accumulative, and conservative. Through its agency the earths and planets are formed, and our bodies aggregated and individualized. Without its perpetual operation all forms would dissolve and material nature be dissipated. So, correspondingly, the law of self love is centripetal, constituting self the centre of all life and enjoyment. It is aggregative, integrative, accumulative, and conservative, and forms and gives substance to and individualizes our spiritual-natural existence. Without it, we could have no spiritual-natural selfhood. In like manner the law of centrifugal force represents and corresponds to the spiritual law of neighborly love. Through its incessant operation a wholesale aggregation of all substances and individualities into one solid body, is prevented, and each individual object held in its proper orbit. So neighborly love, the spiritual centrifugal force, antagonizes the law of self love, the centripetal, and holding it in check, saves separate individualities from absorption into one, as the centripetal and centrifugal forces antagonizing each other, form separate material bodies, so self love and the love of others, antagonizing each other, individualizes the human spirit. The law of self love, in the formation of the human spirit, is as indispensable as the

* By W. S. Courtney, Esq., of Pittsburgh, Pa., originally written for "The Spirit World."

law of the centripetal force in the formation of his body ; and Swedenborg may well say that "all men are first born into proprium." So is the law of neighborly love as indispensable as the centrifugal power. They produce equilibrium in and by which man is moulded, formed, and qualified for a higher life. The fallacious, yet ingeniously elaborated "free will" theory of the New Church, is built upon this equilibrium, which, in fact, is the veriest necessity—the argument is a *felo de se*. Self love is essentially aggregative and conservative, while neighborly love is essentially expansive and progressive. But it is to be remembered that this antagonism is not absolute, but only apparent. Both the centripetal and centrifugal forces are, at bottom, or in their inmost, the same, just as the projectile and rebounding force are the same force, yet antagonizing each other, or just as the same force that drives in one nail drives out another. In the inmost or celestial life it is a self-poised, self-controlled power—equilibrium in itself, if I may so speak—an all-central being; when the conflicts of self love and neighborly love in the external, are lost, ignored, unknown, in the all-absorbing love of the Lord!

Those different degrees of life may be scientifically stated, with their parrallelisms or correspondences, thus :—

External,	Natural,	Centripetal,	Love of self.
Internal,	Spiritual,	Centrifugal,	Love of others,
Inmost,	Celestial,	Self-poised,	Love of God.
God.	God.	God.	God.

The Divine Himself being the very inmost of the celestial or highest degree—the "Real Reality" of which the universe and all things of it, are but the outward symbols or shadows.

It is easy to see that it is utterly impossible for man in physical life to satisfy his spiritual longings and wants. He must submit himself to the heavy conditions of material laws. He cannot have what he wants without an expensive and tedious appliance of means. He cannot be where he wishes, without transporting his "cumbrous clay." He cannot say to yon mountain, "Be thou removed and cast into the sea," expecting it will be done. As a physical being, he is the veriest slave of natural law. So, while in spiritual-natural life, it is wholly out of the question for him to live a spiritual life, while in the sphere of self love, which perpetually defeats every attempt at peace, harmony, and quiet. It would be unnecessary for me to detail the accumulated imperfections of this life. Neither will a rational life satisfy our interior conceptions of a perfect life. To find out truth by laborious ratiocination, and be perpetually liable to error—traveling up the hill of science only to see "Alps on Alps arise," "ever doing and never done,"

but belies the interior thirstings of the spirit for a life of harmony and holiness. In like manner it is impossible for a moral man, as a moral man, to lead a perfect life, (even in a sphere where all is good and true,) because morality is founded upon and perpetually relates to both the evil and the good, the true and the false. It depends for its very existence upon evil and falsity as well as good and truth. The moral man must perpetually experience the evil as well as the good, the false as well as the true, to feed and keep alive his moral sense. Truth only appears by the contrast of the false, and good only by contrast of the evil. All the moral virtues, such as benevolence, pity, praise, mercy, justice, &c., necessarily relate to their antagonistic vices, malevolence, cruelty, blame, injustice, &c.; and without the continual experience of the correlatives, both the knowledge and sentiment of good and evil, truth and falsity, would fade away, and his moral constitution speedily die. The moral man needs evil as well as good. They are the food that keeps alive his moral being, and when they are not he cannot live, (except as a celestial man,) for then all motive, reward, punishment, all idea of consequence or responsibility is taken away. He no longer knows the right, because the wrong is not; he no longer knows the good, because the evil is not. He has no choice—no merit, no blame. He is no longer ruled and governed by motives, by regard to consequences. The idea of accountability no longer dominates his love or his actions, it is forever abolished. He knows not duty or the rule of right, he is forever above and beyond it—a celestial man, living in a sphere where his will or love has no outward motive, attraction, or repulsion, to tyrannize it, but is wholly subjective, spontaneous and free—plenary with the Divine Love, which is its own law! The allegorical history of the beginning of the human race proves this. They were in the garden of Eden, leading a celestial life, knowing neither good nor evil; having no idea of responsibility, no liability to consequences. But when they had done the evil they forthwith knew both the evil and the good, and thenceforth were moral beings, and driven from that celestial life which they had lost by the knowledge of good and evil, into a world where moral rule bore sway, there to yield a long obedience to its demands and requirements before they were again qualified for re-entering paradise. Now, if God is a moral Being, and nothing more, then I affirm that He is a doer of and a participator in evil as well as good, and is controlled in His actions and loves by motives, accountability and consequence. There is, then, a Power external to Him, above and beyond Him, that dominates His actions and will, and declares Him imperfect. He is no longer His own law, or a

law unto Himself. His being is derivative and dependent, and brought into subjection to a higher Power. But God, as also man, displays himself in a character above and beyond the moral man—in the celestial or divine character; the inmost life, where action and love are wholly and completely subjective, spontaneous, and self-sufficient—where the measure of our existence is our own unlimited and unconditioned will and delight—where whatever we will, and as much as we will, we forthwith enjoy—and where whatever and as much as we wish to know, we forthwith intuitively see—where our will, being all-good, no evil comes, neither is known, and where our knowledge or truth, being all-intuitive, no error comes, neither is known—“where moth nor rust corrupteth not, and where thieves break not through nor steal.”

It is therefore plain that man's physical life, social life, moral life, and spiritual life, with all their long and sad dispensations and economies of good and evil, truth and error, are but transient phenomena of humanity, and inevitably destined to fall before and be completely subjected to his celestial or inmost life. They exist only as means—as servants of the Most High, in the development of man's innermost life, and are but temporary and administrative. In my last sphere of life, as being only a proximate subject of God's boundless love, the rewards and penalties of all former economies are not only obsolete, but the entire statute book is burned, and the very memory of merit and default obviously eclipsed or expunged forever by the “fulness of joy and pleasures evermore,” just as the feeble rays of the stars, at dawn, fade away and are lost in the effulgent heat and light of the noon-day sun.

It hence follows that all men, in their innermost life, or as the proximate subjects of God's love, are guiltless and blameless before Him. There are, then, no distinctions of age nor clime, of race or color. Every little curley-headed negro that wanders along the banks of each “ancient river,” or o'er each “palmy plain,” as well as a Howard, a Fourier, or a Swedenborg, has, in his inmost, by virtue of his Divine Original, “an inheritance incorruptible, undefiled, and which fadeth not away, eternal in the heavens.”

God, in his representative material character, or as the author and upholder of the laws of matter, governs and controls infallibly, all the material universe, from the falling sparrow to the comet's whirl. In His civil character, or as the Originator and Conservator of civil society, by His agents, the legislators and police officers, he is intent upon overhauling the burglar, immuring the culprit, and restraining and punishing the sallies and aberrations of self-love. So in His moral character, or as a merely moral God, very truly, He is a God of

praise and blame, watching the delinquencies and praiseworthiness of His moral subjects, and through His appointed means of remorse and peace of mind, punishing and rewarding their default or their merit. But in His divine character, He is a God neither of condemnation nor praise, neither of guilt nor innocence—but a God of infinite and unconditional love, making man, in his final character, the thrilling subject of it for ever. Before Him, in this character, the very prince of iniquity is without sin, standing before Him, absolved from all blackness; and even before the moral God he has a plea to urge that it is unanswerably valid, namely, his Divine Original, his God-made and God-given life. But before the celestial God pleas are never made, excuses never heard—"all is very good."

There is an instinct deep in the heart of man, that teaches us this truth. The very worst of criminals hopes still in God, and after all the codes, philosophies, and creeds of man have, without appeal, decided that hope to be vain and idle, still it is warmly alive in his breast. No man, no matter how utterly evil and abandoned, ever died with the undoubted certainty, with the deep conviction, that he would be damned for ever. There is still a chance, still an obscure faith that his case is not wholly desperate, but that through the boundless mercy of God, he may yet find peace to his soul. You can't extinguish this ray in him that beams from the interior depths of his soul, by judicial sentence, philosophic deduction, or sectarian anathema. Neither creeds nor philosophers can interpose between God and His creature. They cannot divorce him from his Divine Original. He is still His creature, and God will take care of him through earth and hell.

The churches of Christendom know God only as a moral being. They have no idea of Him, despite their pretensions, in his His divine or celestial character. They see Him only as a God of prayer, praise, adulation, and atonement; who rewards and punishes according to desert; who inflicts penalty and awards praise; who condemns and who redeems. The very attributes they ascribe to Him testify that they regard Him only as a Moral Being, namely, justice, mercy, pity, sympathy, commiseration, grace, &c. &c., which relate only to His moral character. Hence, He smiles approbation and frowns condemnation; is angry, is pleased, is glorified and exalted. And he has all the necessary imperfections and virtues of a moral being. They see and know Him not in His divine character, before which all these distinctions are as nothing. They are only the censors of public and private morality, loud and vehement in their denunciations and adulations. This, and the crudeness of their morality, is the origin

of the dogma of the essential total depravity of man, the very opposite of the truth, and a gross libel upon God—of the fall of man, eternal hell, &c. &c. If man fell at all, it was when he conceived these diabolical notions. The whole machinery of the current Christian church displays God only as a moral governor and ruler of the universe. It is, or was, as Swedenborg says, a spiritual church, a church in which the love of the neighbor (the moral element,) was supreme. But even that love has departed from it, and were it deeply analyzed, the "love of self and the world" would be found its only life. When, therefore, it undertakes to pronounce upon my moral worth, I legitimately fall under its condemnation, just as I am obnoxious to the civil law for my social behavior. But when it preposterously assumes to interpose its verdict between my God and me, as a final judgment that fixes forever my future destiny, it meets only my unmingled scorn and contempt. I reply that I have within me a celestial heaven, unpolluted with evil, where I am white and clean before God—a city of refuge in my inmost, where the waylaid and hunted culprit of moral and civil life is forever secure from their pains and penalties, and though once covered with guilt, yet there I am white as snow. The celestial church, that church which will arise upon the earth, when the celestial degree of the mind is opened, and in which the love of the Lord is supreme and all-sufficient, there will be no creed, no tariff of penalties and rewards, no judgments pronounced, no final audit and adjustment of accounts—but only the measureless delight of God's love, including all outward and imperfect systems of life."

HUMAN DESTINY.

HARMONIOUS, PROGRESSIVE, ETERNAL.

Evils to be Remedied.

299. It would not be invidious, nor incorrect, perhaps, if I were to affirm, that within a very recent period, it has been quite common for reformers to reason on the evils of the social state, as if they were to say, the remedy for ignorance is knowledge : the remedy for sickness is health ; the remedy for war is peace ; the remedy for slavery is liberty. But, I ask, is this true in philosophy ? Let us see. Here is an invalid. His vital system is very much deranged by a course of intemperate living. Now, would it be the highest, best good for that sick man, if I were to cause him to be perfectly well in an instant ? He knows nothing of the laws of health, nothing of those causes which have made him an invalid ; and under these circumstances he is put instantly into the enjoyment of perfect health ? How long would that state of health be continued ? Here are two brothers. One is strong, the other weak. Their combativeness is large, and they have been not only allowed to indulge it, but they have been taught to do so. They have read in the Bible "an eye for an eye, and a tooth for a tooth." Their parents did so before them. They give blow for blow, and when once excited, the weaker falls a prey to the ungovernable temper of the elder. The stronger now oppresses and enslaves the weaker brother. He puts chains upon his body and his mind ; he scourges him without mercy. Now, what is the remedy for this state of things ? That I, being stronger than both the brothers should interfere and by force compel a cessation of the wrong ? The wrong ought to cease instantly and for ever. But how can this state of things be brought about, except by going back to the source whence the whole difficulty had its germination ? Pour the light of heaven upon the true relations of life. Let the stronger brother perceive the error which has become a part of his education. That done, and he oppresses his brother no more. And precisely in the spot where this difficulty began, where

the germ was lodged which has developed this bitter fruit, between these two brothers, you will find the seed from which all wars, all tyranny, all slavery and oppression have sprung. To eradicate these evils, therefore, we need not be told we want peace and freedom; for peace and freedom are not exotics, something to be superadded to human nature and the social state. These blessings flow from the social state, they are indigenous, and spring as naturally from appropriate culture, as the other evils come up like the noxious weeds in the garden for the want of it.

We shall find those great fundamental Truths which most concern human welfare, are, after all, the most simple and easily understood when once presented to the mind. Those provisions in the physical universe, which are the most necessary for the sustenance of life, are the most common and the most easy of access. The sun shines for all. The air surrounds the entire globe, and rushes into the lungs of the infant the moment it is born. The water so common and so necessary for all the purposes of life, see in what sufficiency it is provided, not only in the springs, pools, rivers, and lakes that are everywhere found all over the earth, but it is poured down upon us from the clouds out of heaven, as if God had adopted this method for rendering man the more sensible of his bounties.

Why then, is man so slow in learning his true destiny? Ah! why? Why was he so long in finding out that he is a man? How long had you lived before you made this important discovery? Nay, have you made it to this day? Have you found out what is involved in your selfhood? In the conjugal relation? The parental, the filial, and the fraternal? Found it all out? Indeed! And what Divinity, what Goodness, what Justice, what real Happiness are here? And so simple, so beautiful, so easily understood, so feasible. The remedy we want is within the reach of all. Say not who shall ascend to bring it down from on high? Nor who shall descend to bring it up from the deep. The remedy is near thee, in thee, the words of faith, of instruction, already taught.

What then, is the problem to be solved, what are the evils to be removed? And how shall it be done?

"The whole creation groaneth, and travaileth in pain together until now." From the beginning nature's throes have betokened the progressive tendencies of the race. See how it speaks out even amidst the darkness of the first century of the present era. A master in Israel, a great teacher of that age, thus pressed on his hearers the necessity of mental culture, which was to spring from ceasing from the external,

and attending to the internal, the kingdom of God, or those social relations that are within all :—

“Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; and your Heavenly Father knoweth that ye have need to these things. But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.”

This travail of creation extends throughout the universe; pervades each kingdom in nature, shapes the methods of man, and tinctures even the sectarian teachings of the old theology in despite of formulas and creeds.

Who has not himself, perceived and felt these progressive tendencies? What changes have a few years brought about in your own mind? Compare your present aspirations for progression in goodness and truth, with what you hoped for a few years ago? Can you perceive no difference? Are you no more a man or a woman now, than twenty years ago? Do you perceive no advancement?

Problem of Society.

300. The views already given of Human Nature are abundantly sufficient to show why society has hitherto been constructed so much like the wheel of fortune, on which every man has striven to raise himself, by lowering his brother, while the lowest have been crushed to death by becoming a support and easy prey to all the rest. Let us inquire, then, as to the present state of things in respect to

FREEDOM.

301. We have shown, that individual sovereignty is the true doctrine of manhood. That state of society, therefore, which is pointed out and sought after by the inherent relations of life, must be one that recognizes this as the fundamental principle of all freedom, of all government, of all law, social, civil, or ecclesiastical. Hence, nothing can be more evident than the fact, that as this important principle is not fundamental in the sectarian theology of the past nor the bigoted forms of civil governments, which have so much ground and oppressed the mass, so, those old crazy forms will be slow to recognize the new principle when it is once fully developed, and has taken possession, extensively of large masses of mind. Those sectarian organisms are tenacious of life. So is the cancerous tumor that has stole its place in the living body, defacing all that is fair and beautiful in the human form. The ugly excrescence drinks up the vitality that should flow to the supply

of the different parts of the body ; there it remains, increasing in size and virulence, feeding on the materials supplied for the health of the system, and which should thus be invigorated to cast off the putrid mass for ever. But alas, too often we find the deadly fangs of the abnormal formation extending far into the vitals, and even mingling their poisonous threads away back, next to the nerves of life. How shall they be extricated ? How shall this mass of putrescence be removed, so as not to do harm to the parts with which it is found so closely united ?

Suppose we go back to the process of nutrition ; we find the laboratory where the food is prepared on which the cancer itself must feed, or die of starvation. Now, if we can so arrange with nature, or the system, as to induce a cessation of nutrition, if we can by some means cut off supplies, the tumor wastes away, and disappears. It lives on something. Deprive it of all food, and see how long it will remain.

Precisely so of all those evils which have impinged on personal freedom. Let us go into nature's laboratories into those relations, out of which the individual is known to be developed. Here is the place to lay the foundation for the greatest amount of practical freedom for each individual. Let this doctrine, this Divine precept of men's individual sovereignty be taught in the beginning, let it be carried deep, far back, into all the instructions of life. Let it become the intellectual food with which the infant mind is first fed. Let it reach the inner processes of men's and spiritual nutrition, and see how marvelous the change will be. Perhaps, not very sudden, as all of nature's regular processes are slow. But, sure and certain will be the attractions in the social system. All those deformities known under the name of slavery, disappear for the want of food on which to subsist, a process of cure at once natural, easy and perfectly safe. The surgeon's knife is frightful and repulsive in the contemplation. How much better, when the tumor, as it is sometimes said to do, cures itself. That is not true, perhaps, in the sense supposed. And yet, social evils may, and often do, excite attention to the causes that have produced them, and when those are clearly seen, the process of relief becomes a simple and very easy matter.

This view of freedom may be said to be the great AMERICAN IDEA. The right of self-control, of self-government, the security of the largest liberty for each individual. An idea, often obscured it may be, often covered up and hid amid the antagonizing interests of different sections and parties, yet, it is the one great fundamental Truth, destined yet to possess and monopolize the mass. As freedom is the elementary inherent life and right of the individual, so it is of the family,

and the nation, the whole human race. We not only must be free, but we must be as free as the relations of life can possibly make us. And, as these relations are Divine, as they are higher, and before all laws, all governments, all conventional compacts, so they must shape and fix the destinies of the whole Human Race. We next inquire as to

LABOR.

302. The true philosophy of man's social nature, gives the only satisfactory answer that can be given to the following problem :

The most appropriate rewards of Labor.

It has been, and is now to a great extent, labor is repulsive, and is compelled, without any just rewards. It is our general system of oppression. Two-thirds of the population labor for the production of the necessities and luxuries of life, which are consumed without any just reward by the other portion, who live totally idle or employed in schemes of mischief for oppressing those whom they have enslaved. Every man who offers his services as a laborer, thereby comes in competition with another as poor as himself, and between the two a state of antagonism is thus engendered which lowers the wages of both. And thus the comforts and necessities of their existence, and that of all dependent upon them, is lessened. Instead of recognizing the relation of fraternity, without which no true state of society can possibly exist, the principle of individualism is perverted into pure selfishness, and thus each one struggles on, under the supposition that he can prosper only in so far as he antagonizes with his neighbor and by superior management, secures either his failure or utter destruction. How much among the laboring classes may be truly likened to the whited sepulchre, outwardly all pomp and strength, but inwardly full of horror and despair and dead men's bones !

It has been truly said,* that iron highways, with their fire-winged horses, are uniting all ends of the land. Quays, besides, with their innumerable, stately fleets, tame the ocean into a pliant bearer of burdens. Labor's thousand arms of sinew and of metal, all conquering everywhere, from the tops of the mountain to the depths of the mine and the caverns of the sea, ply unceasingly for the service of man. Yet man remains unserved. He has subdued this planet, his habitation and inheritance, yet reaps no profit from the victory. Sad to look upon in the highest state of civilization, nine-tenths of mankind

* Quoted in Spirit World, vol. ii. p. 15.

struggle in the battle of savage man—the battle against famine!

Fraternity.

303. How, then, are these evils to be remedied? What does society want in order to avoid the causes of discord, distrust, and conflicting, destructive antagonisms? How shall the interests of each one be made to co-operate with and assist each other? How shall we have the greatest freedom and all desirable security for person and property?

The true answer to each of these interrogatories, has been anticipated. There is, there can be but one answer, and that is found in the principle of fraternity, equality, individual sovereignty. These principles completely cover the whole ground of modern reform, including all that was contemplated by Fourier, as well as the present questions of land and labor reforms; and also all the various moral reforms of the age. The true friends of social reform will agree, I think, that these great principles comprehend all that can be asked or hoped for, in behalf of humanity—and hence, no "church," nor "sect," nor "plan," nor "circle," nor "organization," new or old, will ever become PERMANENT, or do for the race what we all want done, that leaves out of view a practical recognition of the doctrine of individual sovereignty and universal fraternity or equality. The truth is, reformers, as a class, the world over, have become tired of "constitutions" and "organizations." If what we all want, could have been realized by "organizations," have we not had enough of them! The church, and the race, have, so to speak, been governed to death by "plans" and "constitutions." The race have been "organized," and "re-organized" into thousands and tens of thousands of parties, and still we all confess ourselves destitute of that which we most want—*fraternity and universal harmony*.^{*} Clairvoyants and philosophers like Fourier, have made many attempts to point out the remedy. Fourier, evidently, had a very good idea of the object, as indeed, many others have done since. All the attempts at association, all the "strikes," and "trade unions," have had this object in view. But that Fourier did not fully discover what would be the most appropriate means for accomplishing his object, is manifest from the failures that have everywhere followed the attempts to carry out his "plans." All plans, must fail, which fail to recognize and carry out those fundamental principles which grow out of the innate rela-

^{*} Read "Theory of Human Progression and Natural probability of a Reign of Justice." Some sectarian notions in it, but, a most valuable work. STRAESS & Co., New York.

tions of life; and these are two, as we have seen, individual sovereignty, and fraternity, justice, or equality. Adopt these heaven-born principles, and then unite as much as the circumstances of the case may render expedient. There will be no antagonism, no friction, but emulation in skill, in goodness, in wisdom, there may, and should be. This is the stimulus of the social state. It is in these correlative and fundamental axioms that was discovered those most important and essential principles of commerce, which fix *cost as the limit of price, and adopts the supply to the extent of demand.**

"The gloomy night is breaking,
E'en now the sunbeams rest,
With a faint, yet cheering radiance,
On the hill-tops of the West.

The mists are slowly rising
From the valley and the plain,
And the spirit is awaking,
That shall never sleep again.

Then onward, upward, Heavenward,
The spirit still will soar,
Till PEACE and LOVE shall triumph,
And DISCORD reign no more."

* First announced by Mr. Josiah Warren, now of "Modern Times," Long Island, N. Y. Read his work, entitled, "Equitable Commerce; A New Development of Principles for the Harmonious Adjustment and Regulation of the Pecuniary, Intellectual, and Moral Intercourses of Mankind, proposed as Elements of New Society."

Also, two works, by Stephen P. Andrews, Esq., entitled, "The Science of Society." No. 1, and 2.

For sale by STEARNS & Co., 25 Ann Street, New York.

THE END.